

**KRISHNAMURTI FOUNDATION INDIA**  
**Bulletin**

**November 2003**

## FROM THE EDITOR

The two talks in this issue deal with the subject of death and dying; they were given towards the end of Krishnamurti's life, when death had become an intimate friend. The first talk was delivered in Madras as the day was ending in the 'strange silence of an evening'. Just as light and dark intermingled at the twilight hour when he spoke, Krishnamurti asks whether it is possible to end something consciously, in such a way that dying and living are not in opposition, but intertwined.

All his life Krishnamurti talked about new beginnings, which followed upon the complete ending of the psychological past lodged in individual memory, and its collective expression in tradition. Drawing the audience's attention to real, passionately felt personal sorrow, Krishnamurti suggests that in coming to face to face lies its ending: 'Passion means suffering which is not physical. From that arises passion which is the total ending of a great burden which man has carried.' This ending of sorrow is both an ending and a new beginning for, as he says: 'And with passion goes love.'

The ending foreshadows death. Death then is not a doom that awaits men and women at the end of their lives, but a guest who enters life bringing love in its trail.

— R.H.

## SORROW, DEATH AND MEDITATION

Shall we sit quietly for a while? It would be rather nice not to meditate or anything like that, but just to sit quietly. Then we can, probably, observe the activities of our own mind, our own behaviour, our own conduct, our way of daily life, our relationship with others, and our relationship with each other — intimate or superficial. We hardly have any leisure; we are so occupied, from morning until night. And even if we do sleep, our minds, our brains are constantly active, dreaming — unresolved problems being solved consciously or unconsciously, and so on.

In the last five talks we have covered most of the complicated areas of our life. I think that we ought also to talk over, this evening, sorrow, death, and meditation. On a pleasant evening like this, with a nice cool breeze, to talk about death seems rather irrelevant. There's a lovely sky, and looking at the sky through the leaves, and listening to the strange silence of an evening that seems to descend on the earth about this time, to talk about the ending of life or of death may seem irrelevant, but it is relevant, because it is a part of our life — like sorrow. We want solutions, immediate answers for all our problems. We all expect answers to a very complex life. We don't want to examine the complexity, the diversity, the enormous superficial differences — height, colour, capacities, skill — of life. And we don't want answers for superficial problems — in business, in scientific research, in social studies, and so on — but we want answers, solutions to our psychological problems. Probably that is why you are here.

And these problems can be solved immediately, if you immediately change your life, if you immediately behave righteously, if you immediately change your relationship with

each other completely. That is the final, absolute answer for your problems. But you won't change, because your brains are accustomed, trained, to postpone, to put up with, to acquiesce, to yield, to never inquire, to never go into the problem very deeply. You want somebody to tell you what to do. You have, as human beings, relied for thousands of years on somebody to tell you what to do: your books, your gurus, your philosophers, the *Upaniṣads*, and all the rest of it. Probably most of you have read them, but you are where you are in spite of all that.

What matters is not the problem itself, but how you approach the problem, how you come to it. This is really very important to understand, because we are going to go into problems like sorrow, death, and meditation, which are very complex and which need all your attention, all your care, all your passion. So: How do you approach any problem — both physical and psychological? How do you come to it, what is your motive, what is your intention, what is your end? The motive, the direction, the demand for an answer — all those prevent the solution of the problem; because your approach is already directed, is already conditioned you have already come with a conclusion. And the answer must be that: satisfactory, comfortable, and — if I can use the word — bourgeois, highly respectable, and so on.

So it matters very much — if you are serious, if you are willing — to find out for yourself how you approach any problem. If you are a scientist you approach your problem with a hypothesis, and try to prove that hypothesis to be correct. If it's not, you reject that hypothesis and pick up another, until — through hypotheses — you prove the fact. Then, from the fact, you move to another hypothesis, and so on. You build up a series of activities ending in knowledge.

If you are an engineer, your motive is obviously to gain money, to fulfill your ambitions, and so on. If you are a philosopher — I don't know if you are, and I hope you aren't — there is not only your private life which is already very complex, but you try to escape from that complexity of relationship through ideas, through a lot of reading, and so on. So what is your approach to the problem of sorrow, the problem of death, and the problem of that thing called meditation?

What is your approach? Is it traditional? Is it an escape? Is there a motive that is directing your observation? Or are you free to approach the problem? — Because it is only a free mind that can look, that can observe, that can solve the problem. If you have your prejudices, your conclusions, your concepts and try to understand the problem through concepts, prejudices, and conclusions, then you will never solve the problem; your conclusions, your concepts will dictate what the problem should be. So, if you approach it freely, then you can look at the problem. Then the problem itself has an answer. Do you understand? Are we following each other?

I must find a face that tells me, that can say, 'Yes' or 'No'.

Sorrow, and whether there is an ending to sorrow, the extraordinary thing called death, and the various forms of meditation that have been cultivated throughout the centuries — those are our problems. How do you come to them? If you are a traditionalist, you will translate sorrow as something that is the result of what you have done in your past life — and you solve the problem, at least you think you have. And so you say, 'In my next life it will be better'. During this life you put up with sorrow; you say that it is your *karma*, or whatever word you use, and you put up with it. One of your peculiar habits is to put up with anything.

Now, a mind that is traditional, that acquiesces, that puts up with everything — how can such a mind solve a problem, a human problem which demands that you inquire, that you look, that you exercise your energy? So, kindly find out for yourself how you approach the problem, because the approach dictates the answer or the solution. If you approach it freely, the answer is in the problem. That's it. A problem exists only when you have not comprehended fully, when you have not seen the full context, the full implications, the consequences of it all. And that is why it remains a problem.

So, if you are at all serious — and you must be serious in a world that is so rapidly declining, degenerating — if you are at all serious, not intellectually, not verbally, but serious from your heart, from your blood, from your guts, then you must inquire into what your approach to any problem is. If you are free, your mind is capable of observing without any pressure. (This is very difficult because you always act under pressure. Because of over population, and disorder, and so on, you act under pressure.) So, if you are approaching this problem of sorrow with any kind of pressure, the very ending of it becomes a pressure in itself. But if there is not any pressure, any urge to find a solution or an answer, then your mind is terribly alive. This is logical. You might say, 'I understand intellectually, but I can't free myself from the pressures I have, from the conditionings of my tradition, my beliefs.' Your concern is not then with sorrow but with your traditions. Then your traditions are much more important than the ending of sorrow. So you are caught both ways. Do you understand? You either come to it freely, openly, without a single shadow of prejudice or pressure, or you realize your own prejudices, your own conclusions, and concepts and end those. Only then can you understand the problem with all its implications.

So, if you have listened to what has been said, and that very listening has brought about attention to your own prejudices, conclusions, and concepts, you put those aside — not just for this afternoon or for this evening. When you put them aside, you put them aside, for this is not a game that we are playing, either intellectual or emotional; this is a very serious affair.

We are inquiring, observing, and following the movement of sorrow. Sorrow is not a fixed thing; it is not that you have put it in a cage, and you observe it. It is a great movement of life, a movement that started from the beginning of time. We have inherited that movement, and we have, also, acquired it. So this whole movement which we call, name, 'sorrow', 'grief', 'pain' is part of our life; it's part of our daily, everyday life. If you approach it freely, it means that you are not escaping from it.

If you approach it freely, then what is sorrow? It is like the shadow of our life; you can't escape from it. That is the first thing to realize: that there is no possibility of escape from sorrow. You have tried it; you have said that it is *karma*, past life, and so on, but the sorrow remains in spite of your convenient, comfortable explanations. Nor can you suppress it by going to temples, to nightclubs. With drink, drugs, women or men, with whatever you do to escape you can't run away, you can't escape from this thing; you can't suppress it, deny it, or put up with it. When you put up with something like sorrow, it destroys your mind. When you put up with the dirt, the squalor of the street, you are not sensitive; then your mind becomes dull, you become insensitive. But if you rebel against it, if you say, 'I won't have it', then you begin to be active. So our theories, concepts and our religions all over the world have made us insensitive, have made us dull.

So, here is the problem: What is sorrow? Why have human beings, throughout the ages, never resolved that problem? Do you understand my question? Why have you, who must have sorrow, grief, psychological pain, hurt, gone on with it? So one asks: Is there an end to it? The ending doesn't mean an explanation. The explanation as to 'how' you are going to end sorrow, means that you are asking for a solution to sorrow. And you will be satisfied, if the speaker is stupid enough to give a comfortable answer. To that you will, naturally, say, 'Yes, quite right; I accept that'. But the explanation, the answer, doesn't solve your sorrow. A new explanation, a new answer, will become the old answer in a couple of days; and that will become the tradition. Are you following all this? Please, move with me, if you are willing.

So we are asking: What is sorrow? What is the relationship between sorrow and passion? I am not talking about 'lust'. Lust is .... You know what it is better than I do. We are asking about the etymological meaning of 'passion' and 'sorrow'. Passion means suffering which is not physical. From that arises passion which is the total ending of a great burden which man has carried. When you inquire into the question of passion, you see that passion comes with the ending of sorrow.

Do you understand? Are you following this? Please, sirs, are we meeting each other? Please don't be so mesmerized!

We are examining the meaning of words. Passion and sorrow are interrelated etymologically, in their root meaning. Now, when you suppress, or escape, or try to explain it away, you lose the immense energy that is brought about in passion. Do you understand? Please, understand it verbally first. That is, sorrow, like passion, is a word to indicate a state of mind in

which there is a great deal of pain, grief, tears, a sense of immense loneliness, a sense of isolation. When all that takes place, you feel great sorrow. Now, feeling that sense of great burden, great grief, pain, we don't know how to resolve it. We have tried explanations for the causes, but we have not solved it. Not knowing what to do with it, we try to run away from it, postpone it — you know all the tricks that we play when we want to avoid something. Now, if we don't avoid it, but see the full meaning of sorrow then, that total comprehension — not intellectual comprehension, or verbal comprehension, but the total feeling of that — brings about passion. And without passion you can never be free. Yes, sir!

Without passion you can never be creative. You may be creative when you are lustful, but we are not talking about that kind of creation. We are talking of something quite different. Most of us have lost this passion because we are not passionate people; nobody is. People are passionate about something or other; you have a passionate scientist, a passionate writer, a passionate golfer, but we are not talking of that kind of passion; we are talking about a person who observes the movement of sorrow. Sorrow is the loss of somebody whom you love, or whom you think you love. It is the sense of loneliness; the great amount of shedding of tears, the weeping, the sense of isolation, of having no relationship with anybody else. Don't you know all this? And our minds are so trained, so educated, that when there is this tremendous crisis in our lives, we seek an immediate answer. We try to seek an immediate answer, and so we never face that crisis.

Face it, as you are now — if you are listening — being forced to face it under pressure from the speaker. But if there is no pressure and you face it for yourself, then what is that

pain? Is it something that man has inherited from time immemorial? Go into it sirs; go slowly into it. We have inherited our brains through evolution. The human mind is not 'your' mind or 'my' mind, but the human mind. Is that part of the human mind's inheritance — that is, the remembrance from father's fathers down to the present generation, where man has never solved this problem? Or, is it self-pity? — at which we are excellent! Or, is it the sense of deep, abiding, unconscious loneliness? Please, sirs, follow all this. I am not talking for my own pleasure.

Look, sirs and ladies at this loneliness — if you have ever known it, if you have ever felt that desperate isolation. And, because, you have not resolved it, that isolation is part of this sorrow. Do you understand what I am saying? That is, we are self-centred human beings. All our activities are centred in ourselves and we act from there. And this self-centred activity is a process of isolation. You see this; it doesn't need explanation. Each person is seeking to fulfill his own ambition, his own pleasure, and so on and on. And all this brings about a self-centred, enclosing, narrow, limited, activity, which ultimately, deeply, unconsciously, brings about this sense of terrible, depressing loneliness. And can you face that loneliness and not run away from it? Can you just observe it?

When you so observe, you bring all your energy to that perception. And then you will find that when you bring all your energy to that loneliness, your total energy in which there is no escaping, no running away, no suppressing, no trying to solve it — when there is a deep perception which brings total energy — that loneliness is dissipated. If you are caught in the explanations of your sorrow — *karma*, past life, circumstances — and all the perpetual competition you indulge in: not being as good as your brother or your uncle,

comparing, suppressing yourself in order to be like somebody, imitating, conforming, then there is the narrowing down of this tremendous energy of the mind to a narrow centre from which, inevitably, action becomes limited and, therefore, painful. Are you following all this?

And if this sorrow is immemorial — handed down from generation to generation — then can the mind break that tradition? That is, can the mind observe that tradition? — if it is a tradition. Then with that observation, that perception, is the gathering of all your energy to look.

So, out of this perception, this observation, this staying with the thing — ‘staying’ is not moving from this sorrow — comes passion. And with passion goes love. Love is not lust; love is not pleasure; love is not desire. It is the ending of sorrow. And the passion that comes with it is love, compassion.

What is the good of my saying all this, sirs? To the speaker it is a reality. It is something that, to him, is true; it is not false. He doesn't say anything which is not true to himself. It is not that I want to please you; I am not interested. You can go your way, and I will go my way. I am not exploiting you as an audience. I am not relying on my reputation, and all that nonsense. One lives this kind of life, therefore one is terribly honest.

And the next question is: death. The first thing is to ask yourself, if you are interested, why human beings have excluded death from living. Why have human beings in all the civilizations that have existed, from the ancient Egyptians to now, put death at the end? Why are we, why am I excluding death from living? Why? Do you understand my question?

Please understand the question first. Why? — which means: What is living which doesn't know the ending? Do you understand my question? (I do not know what I am saying, but it is very good ...)

Sir, do you understand what is being said? Why have people written so much about death? There are volumes about reincarnation and remembrances of the past. The psychologists have mesmerized people and gone into the whole business of previous lives, and so on, and on. Philosophers and all the so-called religious people, Christian, Hindu, and so on, have written volumes. But nobody has taken the trouble to write about life, our daily, iniquitous, immoral, fantastically stupid way of living. Nobody talks about it, right? They only say, 'You must behave properly.'

So we are first inquiring: What is living and what is ending? The ending is what we call death. We are asking: What is living and what is ending? And why have we human beings put the ending as far away from us as possible? Do you understand my questions, sirs? What is living? What is existence? What is our life? — Not 'super consciousness' and all that nonsense, but daily life. What is our life? Is there never — please listen — is there never an ending to something in our life? Do you understand? Ending smoking; if you are a smoker, ending it. If you are a drug addict, ending it. If you are caught in sexual imaginative pleasure, end it. So what is ending? And what is living? So I am asking myself: Do not living and ending go together? Do you understand my question?

Sirs, are you interested in all this? Not up here (*pointing to his head*); I know that you are all very clever at this kind of thing, but I am talking much more deeply — so that it will

affect our lives, our daily behaviour, our daily conduct, our daily sense of existence.

Have you ever ended anything without pressure, without finding a cause, analyzing it, wasting time on it; just saying, 'End it'? That is what is going to happen when death comes to you. You can't argue with it, saying, 'Please give me a few more days'. You can't analyze it; you can't have a discussion with it. I know that in the *Upaniṣads* there is discussion; that's a poetic form. But if you are confronted with death consciously — not when you are unconscious, then you are out — when you are consciously alive to death, you can't argue with it. That is, there is the ending, which means the ending of your brain. Your heart comes to an end, the circulation stops, and the brain collapses — that is the ending of what we call living.

Examine, if you will, your own life — your life, not my life, or some saint's life, or some guru's life. What is your life? — A struggle, conflict, pain, sorrow, grief, ambition, competition, conformity, following a tradition, blindly accepting it, business, going to an office from morning until night. Do you realize what your life is? — That you go to the office from nine until five. Right? And there you are bullied. What kind of life do you lead? And you will say to that, 'We can't alter the society in which we live'. A very convenient, comfortable answer. And that society, you, your grandfathers and mothers have created. Through their ambition, through their greed, through their conformity, through their tradition, and all the rest of it, they have created this thing. And so you are part of it, whether you like it or not. And to change it, you have to change yourself. When you begin to change yourself, you begin to change society.

So when you examine your life very closely, it is really a very sorrowful affair. And you would rather go on with it and say, 'Perhaps I will have a chance next life'. If you examine the 'me', the 'I', the ego, the soul, the *ātman* — what is that? Do you understand my question? Are you following this, sirs? You believe in some kind of permanency — don't you? — some kind of entity that will get more and more polished as it goes along through time, until it reaches the highest principle, *brahman*, or *nirvāṇa*, or *mokṣa*, or whatever you like to call it. So you believe that there is an ego, a self, a higher self, the *ātman*, the soul, the principle that moves from life to life. Right? Don't you — if you are honest? Now what is that thing to which the mind clings? What is it? Have you examined it? Or do you just say, 'Yes, there is something permanent, something marvellous in me'? When you examine it very closely, is it not the result of thought: the thought of your ancestors, the thought which has been put in the *Upaniṣads*, or the *Gīta*, or the *Bible*, or some book that the poets that have written? And they have established, through tradition, that there is something in you that goes on through time. Right sirs? Be honest; that is your tradition handed down — right? And when you look at it very carefully, impersonally, sanely, you will find inevitably — if you are an inquiring mind — that it is nothing but the creation of thought. *That is you*. What are you? A name, a form; you are educated to have a degree, or you are not educated; you are a lawyer; a fisherman — no, sorry, you wouldn't be a fisherman — you are all that. You are your sorrows, your grief, your being a Brahmin or a non-Brahmin, your being this and that; you are the result of all time and, therefore, the result of all thought. Thought is the response of memory, and memory is the accumulation of knowledge as experience stored up in the brain. You may accept it or you may not. (The speaker has talked about this many, many

years ago, and the scientists are now beginning to accept it.) So, you are that; you are nothing but thought. You do not like it, I know. Watch it, sir.

Knowledge can never be complete; that is obvious. Knowledge always goes with ignorance. Knowledge is always in the shadow of ignorance. Therefore any thought springing from knowledge must always be ignorant. This is logical, sir. And thought has created this entity, separating itself from the rest of mankind, as the 'me', the individual, who will go on. Right? Now, your mind — observe it, sir, for God's sake — your brain, is the result of thousands of years of evolution both genetically and in memory, tradition. Your mind is that. The mind being your brain, your senses, your emotions — all that — has grown through evolution. So, you are not an individual. Right? Yes, sir, you won't like this, but you are part of this vast mind of man. Do you understand all this, sir? Look at it. I know it goes against all your tradition, against your own desires, against your own comfort, but it's a fact. And when you realize the fact, you enter into a world that is extraordinary. Then you are entire humanity — do you understand, sir? — because you suffer, you have agonies, you have doubts, you are hurt, you are ambitious, anxious, uncertain, confused, like the rest of the human beings in the world. You are part of that humanity; you *are* that humanity. You may be brown, or white, or pink, or blue, or black; you may be tall, or short; you may be an engineer and another a physicist. We are not talking about that, but about the human being inside, his brain.

So, please follow all this. What is death? Do you understand my question, sir? When you realize the fact, the absolute, irrevocable fact that you are the rest of mankind, that you are mankind — the man who goes fishing, naked; that poor

woman sweeping a street; that little girl making a mess in the road — you are all that, you are humanity (and this is not a humanitarian idea; it is a fact) — then, what is death? Do you understand my question? Please sir, move. You are all so... Then, what is death? Then, is there such a thing as death? Do you understand? Come on, sirs!

I was born in this country and educated abroad, at various colleges and all the rest of it; I have a name and certain qualities, like you. One realizes that one's mind, brain, one's feelings, one's senses are the essence of humanity. So then what is 'K'? Do you understand? Do you follow what I am saying? Then, what is 'K'? Then, what is death? If and when you realize and end this concept that 'I am special' — and it is a concept, a conclusion put together by thought — when that ends (and that is what I mean by 'ending'), then what happens? You have never come to that point, you see.

Sir, when you end something — it doesn't matter what — when you end an attachment to your wife, to your belief, to your gods, to your guru, to your concept, when you end something, what takes place? Have you ever done it? When you end something, the new takes place, doesn't it? Something totally new takes place, doesn't, sir? If you have a habit of smoking, and you drop it instantly, what happens? Your body rebels, you go through all that very quickly. (Not that I have ever smoked or drunk and all the rest of it.) It ends. Then the brain has freed itself from a certain burden. If you have ended an attachment, if you have completely ended it, then that tremendous burden of attachment with pain, anxiety, jealousy, all the rest of it, ends, and something totally new takes place. But you will not do any of that. You will listen, and say, 'I quite agree; it sounds very nice, but I am too lazy; I am too caught up in my own tradition, etc., etc.' and you remain

there. This is the game that you play all the time: knowing the facts and refusing to face the facts.

So, to a man whose mind is the universe, the universe of humanity, to him there is no death — you don't get this — because whatever he does, he ends; he never carries.

Then we must talk about meditation. It's seven o'clock, we will go on, if you are not tired. No? You jolly well should be! If you have exercised your minds, your feelings, your senses, you must be exhausted. I'm not ... The speaker is not, because he is, you know ....

What is meditation, and why is it important to meditate? Why have human beings throughout the ages inquired into this? Do you understand this question, sirs? Can we briefly, quickly, examine, and set aside, completely, every form, every system of meditation? The Zen, the Buddhist, the various types of meditation of the Hindus — with their repetitions of *mantras*, *japa* — the Christian form of meditation, and the Tibetan meditation, are all based, if you observe closely, on concepts put together by thought. Right? And thought says, 'I am restless and chattering all the time. There must be some time when there is quiet.' So we begin with a concept — follow it, sirs — that it must be quiet, it must be still. So, we practice; we follow the system of this person or of that person, of the man who says, 'I know how to meditate; do this, do that'. And we think that he has got something which we want, and we are willing to buy what he has. Right?

So if you can see that all those forms are the structure of thought — which they are — then, will you end it? That is, no system, no method, no practice, yoga. Sir, it has been my, the speaker's misfortune, or fortune, to talk to all the experts

about this. Zen, Tibetan, Yogis — they are all concerned with the control, the suppression of thought; they are concerned with following a system, practicing day after day, day after day, making themselves into machines. And this is called meditation. Right? Would you acknowledge that? I know you practice meditation; you do *pūja*, but it is all words. And you are like your gods — they all put together by thought. So, can we see that whole process, and put all that aside?

Then what is meditation? Do you understand what I am asking? It is certainly not standing on your head, or sitting in the lotus posture; it is not breathing. If you could, could you put all that aside? Conscious meditation is not meditation. Right? Conscious meditation, that is, the deliberate process of will, desire, compliance, imitation, practice — all that — indicates a conscious effort by thought, by desire, with its strong will to achieve a certain result, that is, to have a mind that is absolutely quiet. Right? Now if you do all those things — practice yoga, and all that — what have you done to your mind? Don't you see what you have done to your mind? Look at you. You have become machines; you have established a routine. Right, sir? Do wake up, for God's sake!

So, please follow carefully: Conscious meditation, with all the implications that are involved (and which I briefly explained), is not meditation. Right? So, then, what is meditation which is not conscious? Do you understand my question? Man throughout the ages has searched for something beyond time. Man has searched for, looked for, inquired about something that is incorruptible, something that is beyond all experience, beyond all knowledge, that is outside all human endeavour. Because human endeavour is the movement of thought in different directions. And thought,

born of knowledge, is very limited. So man has said that there must be somewhere, something that is not perishable, that is incorruptible, that is timeless, eternal. That seed has been sown in man from time immemorial. Do you understand, sir? And we have got that seed moving all through mankind. And we have never opened, or looked at that seed. We have said what that seed should be. Do you understand what I am saying? For God's sake, move sir. We have said what that seed must do, what its activities are; we clothe it with all kinds of ignoble or noble clothes, but we have never said, 'This thing which man has started from time immemorial, I wonder if it can ever flower, grow'. Do you understand, sirs? That is meditation. That is, to be correct, accurate, right in life, in daily life. In daily life to have no conflict, but affection, care — not just for your children, but care for the world around you: care for your woman, for your man, so that there is no domination of each other, no exploitation of each other. If that is not laid down as a foundation, you can't move. Do you understand, sirs? What you are doing is to neglect all that and try to find some 'God' somewhere. If you don't begin there, what you will end up with is an illusion.

The word 'illusion' means 'to play with something that is not real'. The etymological meaning is *ludere*, 'to play'. So you are playing with illusions or, rather, you are caught in illusions if you don't have your house in order. And your house is burning. Begin there, which is, bring to your house right behaviour, right order, care, affection, love, compassion, which can only come when there is the ending of sorrow. And then, when the mind knows what it means to die, to end everything everyday, you can begin to inquire. Yes, sir!

The mind, the brain is registering; it may be quick. I'll show you something. The brain is registering, registering in order

to live, to survive. Engineer, scientist, philosopher, carpenter, fisherman — it must register, otherwise it can't be an engineer or whatever it is. The question is: Psychologically can we end all registering? You don't know all these things. What kind of brains have you got? Sir, end your hurt immediately. The hurt which you have carried from childhood, or the hurt which you received from your wife, husband, office, or whatever it is, the hurt inside — end it immediately, which is not to register the hurt. And that means to pay tremendous attention when the hurt is beginning to come into being. Meditation can never be conscious, can never be thought out, premeditated. Then you'll find, very naturally and very easily, that there is a quality of stillness in the mind, and it is only that enormous sense of stillness and silence. The brain then is in a vast space. Then only truth can come into being. And that is real meditation.

May I sit still for a few minutes, two seconds?

— Madras, 6th January, 1980

## IN ENDING, THERE IS A NEW BEGINNING

It is necessary to talk about suffering and whether there is an end to suffering, and the meaning of death. That is part of our life. We should go also into the question of religion, what is implied in religion, what is a religious mind, and meditation.

We will talk over together as two friends who have known each other for some time, not opposing each other, not defending or accusing, but inquiring, probing gently, because one discovers what is true only when there is no certainty. Those who begin with certainty end up in uncertainty. Those who begin with uncertainty, questioning, asking, doubting, probing, those end up with absolute certainty, not relative certainty.

So, what is suffering; can it end? And if there is suffering, can there be love? Human beings throughout the world have suffered incredibly. The last two world wars and the previous five thousand years in which there have been wars, practically every year, man, woman, has shed innumerable tears. Man has suffered and is going on suffering. The poor in this country suffer. There is disease, pain, and the anguish of human existence. Life is not pleasant; life is a turmoil, agony. One becomes more and more aware of all this. One begins to see very clearly that all human beings bear the same burden, share the same sorrow; not a particular sorrow, not the sorrow of one's son dying, or brother dying, or the wife or the husband leaving, but the sorrow which man has accumulated for thousands of years. Your sorrow is the sorrow of mankind, the sorrow of all human beings, whether they live in Russia or China or in this unfortunate country.

We are questioning, asking, the causes of sorrow, the pain of sorrow, the grief, the anxiety that comes with sorrow, the utter loneliness of sorrow. Like pleasure, sorrow is narrowed down as mine. When we are concerned with our own particular sorrow, we neglect, we disregard, we are not concerned with the sorrow of mankind, whereas our consciousness is the consciousness of humanity. One must understand this very clearly because, in understanding the nature of our consciousness, what we are, our pain, we begin to see that our pain, our loneliness, our depression, our joys, our beliefs, are shared by all humanity. You may believe in one kind of god and he may believe in another kind of god, but belief is common, belief is general, and that is our consciousness. That is what you are. The language you speak, the food you eat, the climate, the clothes, the education, the constant repetition of certain phrases, the loneliness, the ultimate fear of death, is the ground on which all humanity stands. And you are humanity. Your consciousness is not individual. It is the consciousness of all mankind with their myths, superstitions, with their images, fears, and so on. This is important to understand, not intellectually, not verbally, but with your heart, with your mind, because, when we come to the question of what is death, we must first understand the nature of our consciousness, the nature of what we are actually; not what we should be, but what we actually are in daily life. That actuality is shared by each and every human being in the world.

When we are inquiring into the nature of sorrow, we are not discussing your particular, narrow, little pain and agony but the agony of mankind — and you actually are mankind. This inquiry is not selfish. This inquiry opens up tremendous possibilities. Kindly listen, find out for yourself the nature of sorrow, why human beings all over the world have gone

through tortures, sorrow. What is sorrow and why has not mankind put it off, thrown it off? Please ask this question of yourself. Why must you have some kind of sorrow, some kind of grief, pain? There is the sorrow of loneliness, though you may be married, have children. You are lonely people. You have separated yourself enormously. When there is a great grief, you realize how lonely you are. We are asking, is one of the causes of sorrow this loneliness? Loneliness is the result of our daily life. Each one of us, from the highest to the lowest, is completely convinced that he is a separate soul, separate entity, and all his activity is self-centred. The daily activity of this self-centredness will inevitably bring about solitude, loneliness, separatism, division. We are asking, is this isolation in our way of thinking, in our way of life, one of the causes of sorrow?

And, is attachment the cause of sorrow? I am attached to my wife, to my son, to my memories, to my beliefs, to my experience. I am attached to that. I believe and I am attached to that belief, and when that belief is questioned, doubted, shaken, there is uncertainty, pain. Is that one of the causes of sorrow? Is it possible to be free of all beliefs, not one particular belief or one particular ideal, but to be totally free of all ideals, all beliefs? Please don't ask, 'If one is free of beliefs and ideals, what do you replace it by?' That is a wrong question. See the truth that any belief, any ideal, divides people. I believe that god exists or does not exist. I believe in a certain ideology — communist, socialist, capitalist, whatever it is, for which I am willing to fight, kill people. We believe because it gives us some sense of security. You may believe in god, as most of you do, because it gives you a sense of protection, guidance, security. The mind has invented, the brain has invented, various forms of security — nationalism, religious figures, and the so-called sacred

books. They have all given a certain quality of security. Actually there is no security at all. It is an illusion. To realize that belief, ideals and so on are very, very destructive, that they separate man from man, and to see the truth of it, is to become intelligent. Only in intelligence there is complete security, not in your beliefs, in your myths and ideals. To discover this intelligence — and that intelligence is not yours or the speaker's, it is intelligence — is to see the false as false and end the false. To see what-is actually, not imagine and run away from it, but to see actually what we are, and in that exploration there is the awakening of intelligence.

So we are asking is pain, the anguish, sorrow, brought about by our isolation of mind, of thought, of action? Is sorrow the result of our daily attachment, how we are attached to people? Please wake up to all this, see the truth of all this. Please explore the nature of attachment. It breeds anxiety, fear, pain, jealousy, hatred. All these are the consequences of attachment. You are attached to your wife or to your husband. See the consequences of it. You depend on each other, that dependence gives a form of security. When that person leaves or dies or runs away from you, you are then in pain, in agony, you have suspicion, hatred, and sorrow. Don't you know all this? It is nothing new. This is an everyday fact of life. It may not happen to you, but it is happening to others, millions of others. In their relationship, there is sorrow, fear, agony.

We are asking, is attachment one of the causes of this sorrow? I am attached to my son and he dies, and then I invent various forms of comfort. I never remain with sorrow. To remain, not to escape, not to seek comfort, not to run off to some form of entertainment, religious or otherwise, but to look at it, live with it, understand the nature of it — when you do that, sorrow opens the door to passion. You are not passionate

people because you have never understood the nature of sorrow and the ending of sorrow. You have become very dull. You accept any thing, accept sorrow, accept fear, you accept being dominated by politicians, by your guru, by all the books and traditions. That means you never want to be free and you are frightened to be free, frightened of the unknown. You invent various forms of consoling, illusory images and hopes.

Now, after saying all this about sorrow, looking at it, when my son dies, I realize how I am attached to him, that I have lost him for ever, and remain with that sorrow. Do you understand this? It is like a flower. It blooms, it opens up, and it withers away. It dies at the end of the day. It may die at the end of a week, but it withers away. You must give it an opportunity to flower — the flowering of sorrow and the ending of sorrow. Then you have passion, you have vitality, energy, drive. Where there is sorrow, there can be no love. A mind, a brain, that is in agony, that is lonely, self-centred, how can it love? Love is not an emotional, sentimental, romantic, fanciful, comforting thing. It is tremendously vital, as strong as death. When there is sorrow, love is not. Most human beings in the world suffer and never resolve the problems of suffering. So they do not know what it is to love. We have now reduced love to pleasure: sexual attachment and so on.

We ought to ask, is love pleasure, is love desire, is love thought? Can love ever be cultivated? Without love, the sense of compassion, the flame of it, the intelligence of it, life has very little meaning. You may invent a purpose for life, perfection, you know all the rest of that business, but without this fundamental beauty of love, life has no meaning. Actually, your life, when you look at it, going to the office every day for the next fifty years, what does it all mean? —

bringing little money, little power, breeding children, wrong kind of education and so perpetuating this incredible cruelty in the world. You may read all the books in the world, visit all the museums in the world, listen to talks like this from a different kind of speaker, but if there is not this quality, that extraordinary sense of beauty with its great sensitivity, life has very little meaning. Without this you become more and more mischievous, more and more chaotic in the world. Do you love anybody? Does that love contain jealousy, possessiveness, domination, attachment? Then that is not love. It is just a form of pleasure, entertainment. Where there is sorrow, there cannot be love, and therefore no intelligence. Love has its own intelligence. Compassion has its quality of this pure, unadulterated intelligence. When there is that, that intelligence operates in this world. That intelligence is not the result of thought; thought is a small affair. When you hear all this, when you see the truth of all this — if you do — does the perfume, the sense, of being completely loving happen, or do you go back to the old routine?

Also we ought to talk over together the question of death. Like love, hate, pain, sorrow and fear, death is part of our life. You may postpone it, you may say, 'I have ten years more to live', but at the end of it there is death waiting. All humanity fears death or rationalizes it away saying that death is inevitable. To understand the depth and the full significance of that extraordinary incident which we call death, we must understand the nature of our own consciousness, the nature of what you are. If you do not understand what you are actually, not descriptively, then death becomes a dreadful thing.

If we are to go into the question of death, we must understand what we are — a name, a form, man or woman, with certain qualities, certain tendencies, idiosyncrasies, desires, pain,

anxiety, uncertainty, confusion. Out of this confusion, you invent something permanent — the Absolute, the Brahman, or God. But what you actually are is the movement of thought. That thought may invent the idea that you have got the spark of divinity in you, but it is still the movement of thought. So what are you apart from your physical reactions, different education, wealth and poverty? Actually, when you look at yourself, what are you? Aren't you all this? If there is something permanent in you, then why seek permanency in something else? Do you understand my question? As we said, begin with uncertainty, begin with not-knowing. This is what you are. You know your face when you look in a mirror. Also inwardly, you are all the struggle, the pain, the conflict, the misery, the confusion. That is what you are actually. That is the state of all human beings. So your consciousness is not yours but is the common ground on which all human beings stand and share. If that is clearly seen, then what is death?

Death is the ending of everything: My pleasures, my memories, my experiences, my attachments, ideals, beliefs — all that end. But we do not like the ending; to us ending is pain. So we begin to invent, search for comfort in reincarnation. Don't you? You never ask: What it is that reincarnates in the next life? What is it that reincarnates — your memories, your experiences, your hopes for a better life, a better house? This is what you are now. You are going to incarnate in the next life. If you really, actually, deeply believe, feel that you are going to be born in a next life, then what you are doing now is all-important. What you are doing now, what you think, what you feel, how you react, matters enormously because that is going to be shape your next life. The actuality is your life now, and you are not willing to face it. Death is something to be avoided. You always ask:

What happens after death? But you have never asked: What happens before death, what happens now in life? What is your life? — working, office, money, pain, striving, climbing the ladder of success. That is your life. And death puts an end to all that. So, is it possible, while living, to end — end your attachment, end your belief? To end something voluntarily, without motive, without pleasure — can you do it?

In ending, there is a new beginning. If you end, there is something, the doors are opened, but you want to be sure before you end that the door will open. So you never end, never end your motive. The understanding of death is to live a life inwardly ending.

Also now we ought to talk over together religion and meditation. What is religion for most of you? — beliefs, rituals. If you are a Christian, you believe in a saviour, in a particular saviour, with all the rituals, with all the marvellous, beautiful architecture inside the churches, the great cathedrals. Have you seen a mass being performed in a cathedral? It is a great sight, with great beauty, with utter precision, to impress the poor people who believe and do all the rituals, *pūja*, daily, and above all believe in god. That is what you call religion, which has absolutely nothing whatever to do with your daily life. All religions, organized or unorganized, have said, 'Don't kill, love someone'. But you go on killing, you go on worshipping false gods, which is your nationalism, your tribalism. So you are killing each other. And that is what you all call religion. To find out the nature of a religious mind, you must put away all those childish things. Will you? Of course not. You will go on doing your *pūja*, your ceremonies, become slaves to the priests. Religion has become a form of entertainment. Can you put away all that and not belong to

any religion, neither be a Christian, a Hindu, a Buddhist, or a Muslim? Leave all that; that is a propaganda of centuries. Like a computer, you are being programmed. When you say, 'I am a Hindu', you have been programmed for the last five thousand years. When you are inquiring into the nature of religion, you must be free from all this. Will you? When there is freedom from all that is false, illusory, then you begin to inquire into what meditation is; not before. A mind in conflict, a brain in struggle, cannot possibly meditate. You may sit down for twenty minutes every day, but if the brain is in conflict, pain, anxiety, loneliness, sorrow, what is the value of your meditation?

We are going to inquire into what meditation is, not how to meditate. You have asked, 'Tell me how to meditate', which is to give you a system, a method, a practice. Do you know what practising does every day to your brain? Your brain becomes dull, mechanical; it is tortured, making effort to achieve some silence, some state of experience. That is not meditation. That is just another form of achievement like a politician becoming a minister. In your meditation, you want to achieve illumination, silence. It is the same pattern repeated; only, you call it religious and the other calls it political achievement. There is not much difference.

What is meditation, what does that word mean? If you look up the dictionary, you will find that it means to ponder over, to be able to think clearly — not with confusion, not with personal objectives, but to, clearly, think. It needs clarity. Meditation also means measurement, to measure. We are always measuring, which is comparing — I am this, I will be that, I will be better — which is a form of measurement. The word 'better' is measurement. To compare yourself with another is a measurement. When you tell your son or

somebody that you must be like your elder brother, that is measurement. We live by measurement; we always compare. That is a fact. Our brain is conditioned to measure — I am this today, I hope I will be different in a year's time, not physically but psychologically. That is a measurement.

Now, to live without measurement, to be totally, completely, free of all measurement is part of meditation. Not that 'I am practising this, I will achieve something in a year's time'. That is measurement, which is the very nature of one's egotistic activity. In schools we compare, in universities we compare. We compare ourselves with somebody who is more intelligent, more beautiful physically — there is this constant measurement going on. Either you know it consciously or you are not aware of this movement of measurement. Meditation is the ending of measurement, ending of comparison, completely. See what is implied in it — that there is no psychological mark. Tomorrow is the measurement of what-is in time. Do you understand this? So measurement, comparison, and the action of will must end completely. There is no action of will in meditation. Every form, every system, of meditation is an activity of the will. What is the will? I will meditate, I will sit down quietly, control myself, narrow down my thoughts and practise — all that is the action of desire, which is the essence of the will.

In meditation there is no activity of the will. Do you understand the beauty of all this? When there is no measurement, no comparison, no achieving or becoming, there is the silence of the negation of the self. There is no self in meditation. So a mind, a brain that is in the act of meditation is whole. The whole of life is meditation, not just one period when you meditate. Meditation is the whole movement of living. But you have separated meditation from

your life: it is a form of relaxation, like taking a drug. If you want to repeat, repeat Coca-Cola or any other Cola, it has the same effect; it dulls the mind. Whereas in meditation, when there is no measurement, when there is no action of the will and mind, the brain is entirely free from all systems. Then there is great sense of freedom. In that freedom there is absolute order, and *that* you must have in life. Then, in that state of mind, there is silence, not invented wanting, desiring to have a quiet mind, but there is freedom from measurement. In that freedom there is absolute order, there is silence.

Then is there something sacred, not invented by thought? There is nothing sacred in the temples, in the mosques, in the churches. They are all the inventions of thought. When you discard all that, is there something sacred that is nameless, timeless, something that is the outcome of great beauty and total order which begins in our daily life? That is why meditation is the movement of living. If you do not understand the basis of all this that is our life, our everyday reactions or behaviour, your meditation has no meaning whatsoever. You can sit on the banks of the Ganga or some place and do all kinds of tricks with yourself. That is not meditation. Meditation is something that is of daily life. It is your movement of life, and then there is in that movement freedom, order, and out of that flowers great silence. Only when you have come to that point, one finds there is something absolutely sacred.

— *New Delhi, 7th November, 1982. From: Mind Without Measure: Talks In India, 1982-'83, Authentic Report, Madras: Krishnamurti Foundation India, 1996, pp. 25-32, (Copyright: 1983, Krishnamurti Foundation Trust Ltd, London).*

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**KRISHNAMURTI FOUNDATION INDIA**  
**ANNUAL GATHERING 2003**

KFI's Annual Gathering will be held this year at the Rajghat Education Centre from the 1st to the 4th of November. The theme of the Gathering is *Violence within and without*. Those who wish to participate may write to KFI Gathering, Krishnamurti Study Centre, Rajghat Fort, Varanasi 221 001. Tel: (0542) 2430289, 2430336, 2430784. E.mail: kcentrevns@satyam.net.in and kfivns@satyam.net.in

The Gathering fee for those working in India is Rs 800 (for dormitory accommodation) and Rs 1200 (for double room accommodation) per person. For those working outside India, the fee is US \$ 80 per person. However, students and those who cannot afford to pay the amount will be given concessions.

For registration please send Rs 200 (non-refundable/ exclusive of Gathering fee) along with your application giving your name, address, age, and occupation. All payment should be made in favour of 'KFI Study Centre, Varanasi' through a demand draft or money order. Participants are requested to arrive by the evening of the 31st of October and depart after breakfast on the 5th of November.

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## RELEASE OF NEW AUDIO-VIDEO PROGRAMMES

### I. Audio Cassettes: (*Twin cassette packs*)

1. *To Function Out of Silence*
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### II. Video-CDs:

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## INTERNATIONAL WEBSITE ON THE TEACHINGS

A new website, 'Teachings of J. Krishnamurti — International Website', was launched on the 15th of 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](http://www.jkrishnamurti.org)

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