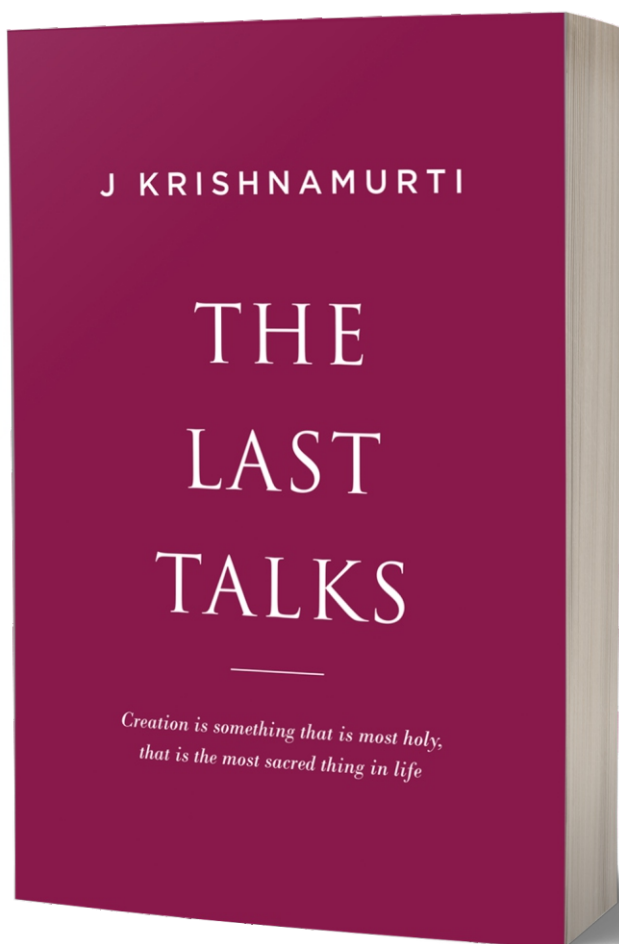


the pathless

— KRISHNAMURTI FOUNDATION INDIA

The Last Talks has always been popular with many of those acquainted with Krishnamurti's life and teachings—partly for sentimental reasons, partly because it touches the deepest in them. Man's ancient quest for something beyond the world he knows may come to the surface of his consciousness only rarely, but then what comes to the surface seems to leave a lasting but unknown imprint on the mind. The passages in this newsletter show how Krishnamurti touches this very core of human beings. Also note that his three talks and one discussion in Rajghat, Varanasi, and the last three talks in Madras, are available as videos too. **This is a revised, expanded edition, enriched with colour photographs. | EDITOR |**

CREATION IS SOMETHING THAT IS MOST HOLY



You understand the difference between creation and invention? Invention is essentially based on knowledge. I improve the clock; I have a new gadget because all the old gadgets I have used. I have found

something new, and I invent something else. So all invention is based on knowledge, on experience. Inventions are inevitably limited because they are based on knowledge. So knowledge being ever limited, inventions must always be limited. In the future they may have no jets but something else, and that will go from Delhi to Los Angeles in two hours. That is an invention based on previous knowledge which has been improved step by step. But that is not creation.

So, what is creation? What is life—life in the tree, life in the little grass, life in the scientists, not in what they invent, not in what they do, but the beginning of life? Life, the thing that lives—you may kill it, but it is still there in the other. So we are inquiring into what the origin of life is. We are inquiring into the absolute, into something that is really marvellous. It is not a reward. You cannot take it home and say, 'I'll use it.'

What is meditation to you? Would you kindly tell me? You meditate; some of you do, don't you? What is meditation? The word, in common language, in the dictionary, means 'to ponder over', 'to think over' and 'to concentrate'—

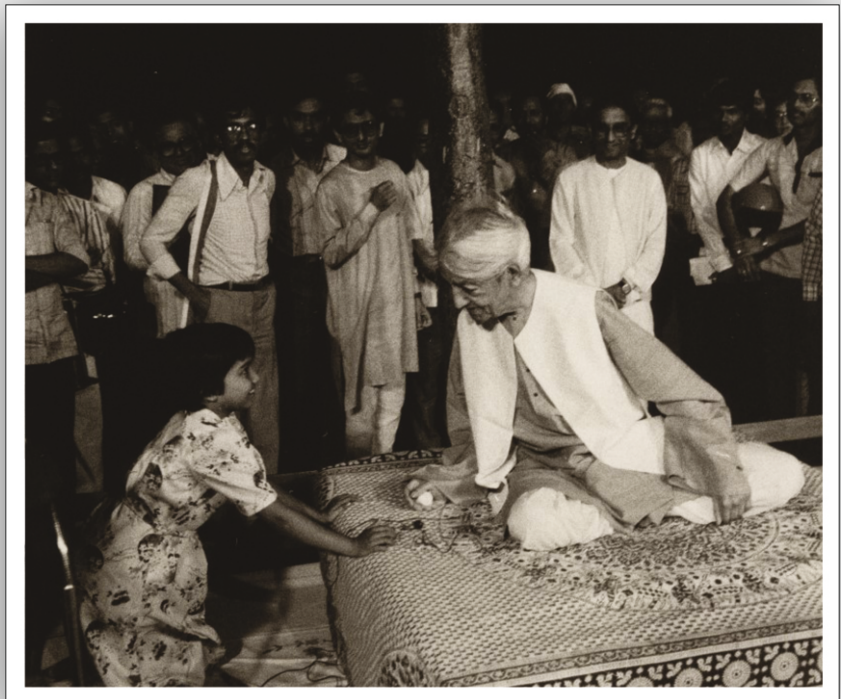
to learn to concentrate on something and not let your brain wander all over the place. Is that what you call meditation? Be simple, sir, be honest. That is—what? Giving every day a certain period for you go into a room quietly and sitting down for ten minutes or a quarter of an hour and meditating. Do you agree with that? No? Then what is meditation to you? Concentration? Thinking about something very noble? . . .

Tell me if this is meditation. It's like an achievement: I meditate for half an hour, and I feel bright. Or, is there a totally different kind of meditation? Meditation, which is measurement, which is comparison of achievement, is not meditation. The speaker says it is not meditation at all: it's merely a process of achievement. You have been not able to concentrate in one day; you take a month and say, 'Yes, I've got it.' That is like a clerk becoming a manager.

So, is there a different kind of meditation which is not effort, which is not measurement, which is not routine, which is not mechanical? Is there a meditation in which there is no sense of comparison, no reward and punishment? Is there a meditation not based on thought, which is measurement, time, and all that? How can one explain a meditation which has no measurement, which has no achievement, which doesn't say, 'I am this, but I'll become that'—'that' being God or super-angel? So, is there a meditation which has nothing to do with will, with our energy that says, 'I must meditate', which has nothing to do with effort at all? The speaker says there is. You don't have to accept it. He may be nuts, he may be talking nonsense, but he sees logically that the ordinary meditation is self-hypnosis, deceiving oneself.

When you stop deceiving, when you stop all that mechanical process, is there a different kind of meditation? Unfortunately, the speaker says yes. It is not for you to say, 'Yes, I agree, I'll meditate.' You cannot get at it through effort, through giving all your energy to something. You can't. It is something that has to be absolutely silent. Don't achieve silence now. Don't sit in meditation. Please don't do it, sir. You can't do it.

First of all, begin very humbly, very, very humbly and therefore very gently and therefore no pushing,



no driving, saying, 'I must do this.' It requires a tremendous sense of not only aloneness, but a sense of—I mustn't describe it because then you will go off on the description. If I describe it, the description is not the real. The description of the Himalayas—painted, described—is not the Himalayas. So we will stop describing. It is for you to play with it, or not play with it, going your own way, with your own peculiar achievements through meditation, reward, and so on. So there is a meditation in which there is absolutely no effort, no achievement, no thinking; then the brain is quiet. Not made quiet by will, by intention, by conclusion:

it is quiet. And being quiet it has infinite space. So, is your brain ever quiet? I'm asking you.

Your brain is thinking—fearing, thinking of your office work, of your family, of what they will do, of your sons, of your daughters—thinking, which is time and thought. Is your brain ever quiet, not made quiet by drugs, by all kinds of inducements,

whiskey, or various forms of drugging yourself? You drug yourself when you believe. You drug yourself and say, 'Yes, this is perfectly right, the Buddha said that, therefore it must be right.' You are drugging yourself all the time; therefore you have no energy of the kind that demands the penetration of something immense.

Contd.

THEREFORE LIVING AND DYING ARE TOGETHER ALL THE TIME



What is living, your living? Office from nine to five, as a clerk, as a governor or as a factory worker, for the rest of your life, till you retire as a gaga old man. Your life is: breeding children, sex, pleasure, pain, sorrow, anxiety, problem after problem, illness, doctors, Caesarean operations, pain of giving birth. This is your life. Do you deny that? This is what you call living. And you support it, you enjoy it, you want more and more of it. This is what you call living, and you put death far away, as many years away as possible.

And in that distance of time you are building up that same pattern over and over again. Your children, your grandchildren live in the same pattern, which you call living. Don't deceive yourself saying that nature struggles, therefore we must struggle.

This is what you call living. And I ask: Why not bring that which you call death to living? You cannot take anything with you: your guru, even all that he has said, or all that you have tried to live up to. You cannot take them with you. Your furniture, your wife, your children, all the silver you have collected, all the money in the treasury—none of it can you take with you. That is one thing certain: death. You cannot take anything with you. So, as you cannot take anything with you, why not let the two meet? Why not death come today? Not suicide: I am not talking of that. After all, I am attached to my wife, or to my furniture—more like it. [Laughter] I am attached to something or the other—to my shirt or to my robe or to some guru, some fantasy, some symbol; I am attached. Death comes along in ten years and says, 'Old boy, you can't take that with you.' So why not get totally free of attachment now? Which is death. Totally detached, today, not tomorrow. Tomorrow is death. So why can't I be free of my attachment now?

Therefore living and dying are together all the time. I wonder if you see the beauty of it. Not ten years later or forty years later. That gives you an immense sense of freedom—in your profession, in everything about you. So living and dying are together, always. It is not something to be frightened about. | **THE LAST TALKS, Talk in Rajghat, pp 59-60.** |

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



what is life? You understand my question? Why are you listening to me? What makes you, if you are listening at all, listen to this man? What is the motive behind your listening? What do you want? What is your desire? Behind the desire there is a motive.

So, what is desire? First, let's carefully examine it. Desire is part of sensation, isn't it? I see this beautiful clock or ugly clock; it is a sensation. The seeing brings about a sensation. This is normal. From that

sensation thought comes and makes an image of it. That is, I see this clock, it is nice, and I would like to have it. The sensation of seeing, then thought coming and making an image of that sensation—at that moment desire is born. It is very simple. So, is there a brain, your brain, that is not muddled up, muddled by environment, by tradition, by society and all the rest of it?

So, what is the origin of life? Are you waiting for me to answer it? You are waiting for the speaker to answer that question? Are you? Would you kindly tell me yes or no. This is much too a serious a subject for you to play with, because we are trying to enter, inquire into, some-thing that has no name, no end. I can kill that bird—there is another bird. I cannot kill all birds; there are too many of them in the world. So we are inquiring into what makes a bird, what is creation behind all this. Are you waiting for me to describe it, go into it? You want me to go into it? Why?

Audience: To understand.

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

| **THE LAST TALKS, Madras, pp. 239-243.** |

ALL THAT IS NOT WORTH A CENT IF YOU DON'T LIVE IT

Have you ever considered what is creation and what is invention? You don't think in those terms. What is creation, and what is the relationship between invention and creation? The speaker was invited to Los Alamos in New Mexico in America. There is the centre there where Einstein, Oppenheimer, and others first invented the atom bomb. There were about nine hundred top scientists, and they asked me to talk first. Their question was: What is the relationship of creation to science? I said there is no relationship at all; there is a relationship between invention and science, not creation. I said invention is based on knowledge, and creation is not.

The next day they handed me fifteen questions; it had taken them about a month to put together the questions. The first question was: What relationship has meditation to science? And the last question was: What would you, K, do if you were the head of this institution? It is the national laboratory of America, which has to safeguard the country; they had invented the neutron bombs, hydrogen bombs, and also produced submarines. And they asked me what I would do if I were the head of the institution, knowing that you have to protect the country, knowing that you have to be ahead of everybody else. The speaker said, 'Thank God, he is not in that position', and he went into the problem—that you are asking this question at the end of the events, not at the beginning; if you had asked this question right at the beginning, perhaps you would not be doing all this. They are still at it,

talking about what K said.

And also he was invited to the United Nations. They asked me to talk about *Pacem in Terris*. You know the phrase? It means, in Latin, 'peace on earth', which the Pope is everlastingly talking about. At the end of the talk K said, 'Nations cannot be united. Nations can only fight each other, which they are doing; therefore there can be peace on earth only when there are no nationalities.' They all agreed, clapped. Then one of their top men got up and said, 'A great privilege to listen to this gentleman' and all that stuff. And he said, 'After listening to the speaker, I have come to the conclusion, after forty years of hard work in this institution, never to kill another man.' After forty years! [Laughter] And you are going to do exactly the same thing: you will take forty years to see a very simple fact, if I may most respectfully point out.

It is an extraordinary world, sir. You don't seem to realize it. It is a marvellous world, the earth—beautiful, rich, with vast plains, deserts, rivers, mountains, and the glory of the land. But human beings are set to kill each other for the rest of their lives. And if you are in charge of this country where you live, if you go on like this, you will keep on with the pattern: killing, killing, killing. You may repeat the most marvellous poems in Sanskrit. But all that is not worth a cent if you don't live it.

| **THE LAST TALKS**, Discussion with Campers, Rajghat, pp. 112-113. |



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FEEL THE WEIGHT OF THE WORD 'RELATIONSHIP'

Observe the fact that you are divided from another, like two parallel lines never meeting, except perhaps sexually; two separate railway tracks, each pursuing the other in their own way, clinging to each other. All that brings about great misery in one's life. To observe the fact that you are divided, delve deeply into the fact. When you say 'my wife', 'my girlfriend', look at the words, feel the words, the weight of the words, the weight of the word *relationship*. To weigh the word means to hold the word.

To observe, observe without any bias; look at it to feel the division. When you so observe, that very observation is like a tremendous light put on the word *relationship*. To watch means to watch without any direction, without the word, without any motive, just to watch all the implications, the content of that word *relationship*. Live with that word, even for an hour, for ten minutes, for a day, and find out! To live with it, to so observe, means to give your complete attention to that. When you attend completely, the obstacles, the divisions, disappear. It is like bringing great energy to something that has been broken. It is possible to live without a single conflict.

But you may live without conflict, and the other may not. You may have understood, gone into the question of relationship, shed tears, laughed, seen the humour of it, weighed the word, lived with the word. You may have gone into it and comprehended it, seen the truth of it, but the other may not have. Your wife or your husband may not, or your girlfriend may not. Then what is your relationship with the other? What is the relationship between a very intelligent person and a stupid one? Suppose you are very intelligent, in the ordinary sense of that word for the moment (which is not intelligence at all). Suppose you are very intelligent, then what is my relationship to you if I am dull, rather stupid, clinging to my own prejudices, obstinate in my own opinions? What is your relationship to me then? Go into it, please look at it. Will you tolerate me, be

sympathetic with me, be kind to me? That means there is still the division.

CHAPTER 3

How am I to stop thought? Don't ever ask anybody 'how'. But observe! Look very carefully. Time and thought are the root of fear. It is not how to stop thought or time, but to see the fact that thought is the originator of fear. Realize that, see it. But you need time or thought to go from here to there. You are sitting there, and you have to go somewhere else; that requires time and thought. Otherwise you could not move. But psychologically, time and thought have bred fear. And you are fear; you are not separate from fear. So the examiner of fear is the examined. The examiner who says time and thought are the root of fear, after looking at it carefully, sees that he is time and thought. You are the trap of fear. Get it? You are fear.

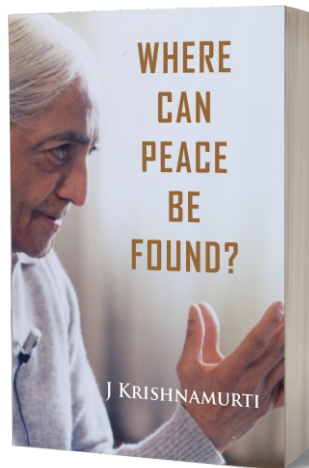
This is a revelation. Before, you said, 'I am afraid; I will do something about it. I will run away from it; I will become courageous; I will be this, I will be that.' Therefore there is conflict in that. Whereas now you see for yourself that

you are time and thought. So you cannot do a thing about it. I wonder if you realize this.

Do you realize the immensity of that statement, the depth of it—that you are that, and therefore you cannot possibly do a thing about it? Which means what? All action with regard to fear has ended. See what happens then. Before, you acted upon it; now you are not acting, you are no longer the actor. You are that; you are both the actor and the act. What takes place when you are that?

This is part of meditation. Look at it very carefully. Take it in your hands like a precious jewel, and look at it.

CHAPTER 4



BOOK FAIR AT PILGRIM TOWN



KFI participated in a ten-day book fair in March at the pilgrim town of Tiruvannamalai. The highlight of the event was the purchase by the district administration of twenty sets of Krishnamurti's books in Tamil for local libraries.

STUDY CENTRE AT SAHYADRI

The Study Centre in Sahyadri, near Pune, organized a special retreat from 21 to 25 October for the members of the KFI Kolkatta Centre. Educational visits were organized for the Maharashtra State Faculty Development Academy and the State Council of Educational Research and Training in Delhi to expose the participants to Krishnamurti's view of education.

BENGALURU CENTRE NEWS

The First Sunday meetings and the Thursday meetings of the Centre have been well attended. During the first Sunday meetings, the Centre gets nearly a hundred people. The following were the monthly retreat themes: 'Living in the here and now', 'Silence, Stillness, and Meditation'.

Besides there were monthly staff meetings, meetings with children and parents of The Valley School. In February a group of 42 teachers, who had graduated from a Montessori teachers academy (IMTC Academy), came to the Study Centre for an exposure to K's educational philosophy.

The quarterly Kannada newsletter continues to be published. Kannada translations of books are being published through Vasant Prakashna. Another publisher, Vamshi Publications, will soon publish *Think on These Things*.

The following short videos with Kannada subtitles have been uploaded on YouTube: Do questions need answers?; Does God exist?; On the demands of society and a life of total freedom; The nature of hurt; Why is there this demand for pleasure?

BILINGUAL EXHIBITION IN NASHIK

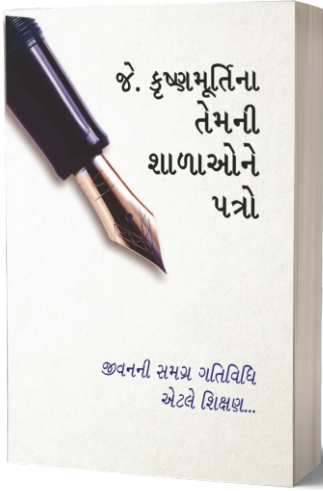


A three-day pictorial and book exhibition, including discussions and dialogues in Marathi and English, based on the insights of J Krishnamurti, was organized in Nashik city, at Kusumagraj Art Gallery, from 23 to 25 February. It explored questions such as 'Is an inward revolution possible?' and 'Should a revolution take place in the inner recesses of our hearts and minds?' This unique exhibition was an initiative of the Krishnamurti Study Circle, Nashik.

NEWS FROM KFI-MUMBAI

The Centre participated in a teachers conference in Ahmedabad on 17 March arranged by Achala Education Foundation. Gujarati translations of books and booklets on education were distributed to the 600 delegates to the conference. Tanuj Shah from Rishi Valley School gave a talk on 'The approach to education in Krishnamurti schools'.

Monthly discussions are held at three places in Mumbai: in Bandra (last Monday evening), Lower Parel (third Sunday morning), and Thane (first Sunday morning). These are based on book-reading, audio-listening, and video-viewing. Some of the topics covered in these meetings are: The present crisis in the world; What can we do in this world?; What is one to do in a world of increasing violence?; Living with Death; What is Action?; Observing without the 'me'; Can any problem be solved in isolation?



Monthly online Gujarati discussions are going on regularly. The current series of dialogues is based on *The Impossible Question*.

Some Audio books in Marathi are available on Storytel India. A revised edition of the Gujarati translation of *Krishnamurti's Letters to His Schools* has been published by Gurjar Granthratn Karyalay. Price Rs. 350/- Available on www.kfimumbai.org and Amazon.

For information contact: kfimumbai@gmail.com, Tel: 89284 70950, 93237 49567

TALES OF A TEACHER-WANDERER AT VASANTA VIHAR

December 2023 and January 2024 were busy months, as usual, for Vasanta Vihar, with guests and day-visitors coming from different parts of the world. A large number of those who took part in the annual international convention of the Theosophical Society, Adyar, came just to see the place, and to use the Study or to visit the bookshop. Sometimes, videos with sub-titles in Indian languages were played on request from the visitors. Apart from the regular

retreats held every month at Vasanta Vihar, there were a few others held on request from groups.



The annual talk under the auspices of KFI's Centre for Continuing Dialogue was held this year on 26 January on the lawns of Vasanta Vihar. The theme was *Tales of a Teacher-Wanderer*, and the speaker was Prof. Avijit Pathak, sociologist and writer, associated with the Jawaharlal Nehru University, New Delhi.



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