

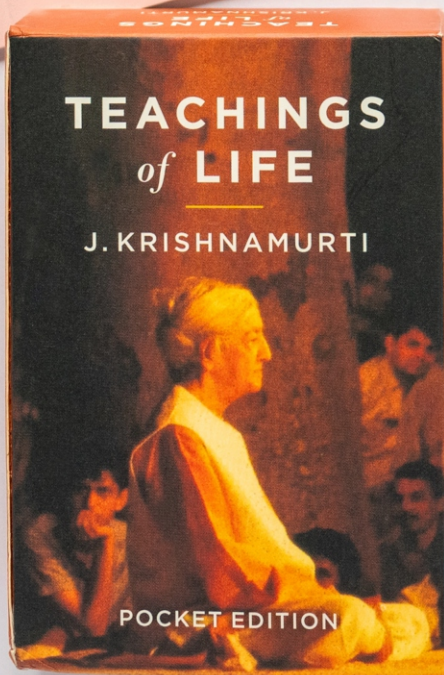
the pathless

KRISHNAMURTI FOUNDATION INDIA

THE POCKET EDITION

12 thematic booklets on
Meditation,
Relationship, Fear,
Sorrow, Love, Security,
The Unknown,
Intelligence, and more.

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Krishnamurti's teachings encompass the whole of human existence, and in his talks and writings and discussions, he touches upon every aspect of it, going from the particular to the general, from the superficial to the sublime. It is not possible to put his teachings in a nutshell, as many would want it. Nor is it possible to isolate one talk or book by Krishnamurti as containing the essence of his teachings. One can only point out to another some basic books or videos as a starting point. It is in this spirit that KFI has brought out a new publication: *Teachings of Life—Pocket Edition*.

EDITOR

THERE IS ONLY ONE FREEDOM

Though we have many problems, and each problem seems to produce so many other problems, perhaps we can consider together whether the wisest thing to do is not to seek the solution of any problem at all. It seems to me that our minds are incapable of dealing with life as a whole; we deal, apparently, with all problems fragmentarily,

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separately, not with an integrated outlook. Perhaps the first thing, if we have problems, is not to seek an immediate solution for them, but to have the patience to inquire deeply into them and discover whether these problems can ever be solved by the exercise of will. What is important, I think, is to find out, not how to solve the problem, but how to approach it. Because, without freedom, every approach must be restricted; without freedom, every solution—economic, political, personal, or whatever it be—can only bring more misery, more confusion. So I feel it is important to find out what is true freedom, to discover for oneself what freedom is.

There is only one freedom—religious freedom; there is no other freedom. The freedom that the so-called welfare State brings, the economic, national, political, and various other forms of freedom that one is given, surely, are not freedom at all, but only lead to further chaos and further misery, which is obvious to anyone who observes. So I think we should spend all our time, energy, and thought in inquiring as to what is religious freedom—whether there is such a thing. That inquiry requires a great deal of insight, energy, and perseverance if we are to carry the investigation right through to the end and not be turned aside by any attraction.

I think it would be worthwhile if we could, all of us, concentrate on this problem: what it is to be religiously free. Is it possible to free the mind—that is, our own minds, the individual mind—from the tyranny of all churches, from all organized beliefs, all dogmas, all systems of philosophy, all the various practices of yoga, all preconceptions of what reality or God is, and, by putting these aside, thereby discover for oneself if there is a religious freedom? For, surely, religious freedom alone can offer, ultimately and fundamentally, the solution to all our problems, individual as well as collective.

This means, really, can the mind uncondition itself?

Talk in London, 17 June 1955.

A GREAT SOCIETY IS NOT NECESSARILY A GOOD SOCIETY

A man who reads current history, the newspapers and the magazines, who listens to the radio, and so on, knows quite well what is taking place in his own city, in his own neighbourhood, in his own country, and in other countries. He also knows that there is deterioration, more or less, intellectually and so-called spiritually. Religion has no meaning any more except for old ladies and old men because they have to face death, and religion gives them some kind of hope. Religion has no meaning to a man who is active, thoughtful, rational, clear. There is a moral decline, as one can see in this country. There is a religious decline—not that there are not more swamis, yogis, and sects; that is an indication of decline because they are establishing that which is past—dead tradition that has no meaning whatsoever.

To a man who has observed the world, the misery, the wars, the endless sorrow of the human being—to him the scriptures, authority, beliefs, the rituals, the innumerable political speeches, the ideological and political commitments such as the communist, the socialist, the congress, the democrat, and the republican, have no meaning any more. And it will be absurd, childish, immature



to look to those to bring about a change in the world, to bring about a good society—not a great society; a great society is not necessarily a good society.

Seeing all this, as you must, one demands naturally: Can human beings change? Can you and I change? Can you and I bring about in ourselves a mutation so profound that, as human beings, our relationship is not based on temporary, convenient, self-centred activity? Because what is most important is relationship. Unless there is a radical revolution in that relationship between two human beings, talking about God or about the scriptures, or going back to the Vedas, the Bible, and the rest of it, is sheer nonsense. It has no meaning whatsoever unless we establish right relationship between human beings.

Talk in Bombay, 13 February 1966.

THIS SENSE OF COMPLETE LONELINESS

Why is there this intense desire on the part of each one, almost every one, to achieve fame? Why is there this desire? I do not know if you have gone very far into that question. Let us look at it. Let us find out why you want to fulfil, why you want success, why there is this incessant battle with yourself. Surely, for most of us, we are aware at some time or other, consciously or unconsciously, that there is a great emptiness, loneliness in us. You know what that phrase means: ‘to be lonely’? It means to have no relationship with anything, to be completely cut off, to be in solitude, suddenly to find oneself alone, inwardly. And we are all the time struggling psychologically to fill that loneliness, to escape from it.

I do not know if you are aware of your own loneliness, if you have ever come across it. And because we are so frightened of that loneliness, we run away from it, so there is a contradiction. We try to escape from that loneliness through knowledge, through success, through money, through sex,



through religion, through every form. But the fact is that you are lonely—which you don't want to face—and you are escaping from it, and so there is contradiction, which breeds conflict.

We are concerned with conflict. A man who has no conflict is not ambitious. And a man who is ambitious can never love; he does not know what it means to love because he is concerned with himself and with his own ideas and his own achievements. A man who seeks fame—how can he love, how can he

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love, how can he have kindness, generosity? And this sense of achievement can come about only when there is an escape from the fact that you are lonely. Do what you will, until you understand that extraordinary loneliness, your gods, your knowledge, your power or your position have no value, nor does virtue have any value.

Now, how does this loneliness come about? You understand what I mean by that word *loneliness*? Perhaps many of you have not felt that because you have never been alone, because you are always surrounded by your friends, family; you are always doing something, going to a cinema or to a temple, doing puja, being active all the time and therefore never aware of yourself or of what is going on within yourself. So very few know this sense of complete loneliness. You must have come across it; perhaps when you are sitting alone in a bus, or suddenly when you are talking to your husband or your wife, and when you are surrounded by your friends, you are aware that you are completely alone, lonely. And it is a very frightening thing suddenly to come upon it; and being frightened and not being able to do anything about it, you run away from it and thereby you create a contradiction. And where there is contradiction there is conflict.

Talk in Bombay, 28 February 1962.

SO MANY FEARS, SO MANY ESCAPES

Fear is the essence of the animal. Now, to understand fear one must come directly into contact with it—that is, non-verbally. Please do take your fear. You are afraid of something: maybe of your wife, husband, children. Take it, look at it, bring it out, not suppress it, not accept it, not deny it, but take hold of it, look at it. To look at it demands a mind fully aware, not a vague, dull mind. Because when you look at fear, either you come directly into contact with it, or you go off to an asylum as people do, or you know what to do with it. And we are going into it directly, non-abstractly, non-verbally,

so that you come directly into contact. We said there are many causes of fear, but fear is always fear. The objects of fear and their relationship with you may vary, but fear is always the same, though it expresses itself in different ways.

Now, most of us do not come into contact with fear. The moment fear shows itself in any form, we run away from it. There is the fear of death. I am not going to talk about death today, but we will do it another day if there is time. When you are afraid of death, your whole defensive psychological machinery is set going immediately: you invent beliefs, you run away from it, you have visions, you have



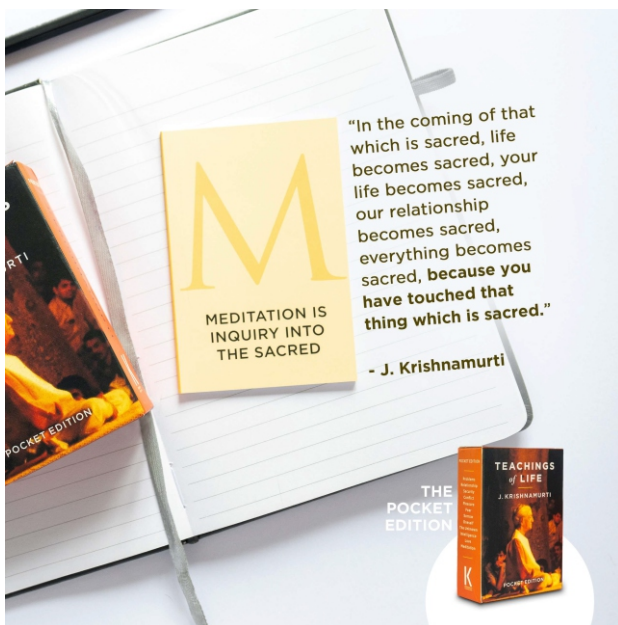
dreams, but you avoid that thing. So the first thing to realize is that any form of escape not only perpetuates and strengthens fear but creates conflict, and therefore the mind is incapable of coming directly into contact with fear.

Suppose the speaker is afraid; he has an idea, he has some hope; and that hope, that idea, that escape, becomes much more important than the fear itself because he is running away from the fact, and the running away—not the fear—creates conflict. When a man is directly in contact with something, non-verbally, non-abstractly, without escape, there is no conflict: he is there. It is only the man who has

ideas, hopes, opinions, all kinds of defences—for him there is conflict, and that conflict prevents him from coming directly into contact with fear.

Most people have fear, and they have invented a network of escapes: going to the temple, the incessant activity of a restless, stupid mind. They have invented so many fears, so many escapes, and therefore their conflicts increase. So one has to be aware of it—not ‘How am I to escape?’ or ‘How am I to stop escaping?’ Because the moment you understand that every form of escape from fear only creates more conflict and therefore there is no direct contact with fear, and that it is only with a direct contact with fear that you are free—when you understand that, not intellectually, not verbally, not as something you hear from somebody, but actually, for yourself when you see that, then you do not escape at all. Then the temple, the book, the leader, the round-the-corner guru—all those disappear.

Talk in New Delhi, 1 November 1964.



THAT IS NOT MEDITATION

Virtue, austerity, order, and intelligence are necessary to understand what meditation is. Without that, you cannot possibly go into this

question, which is of immense significance. You can repeat words like ‘Om, Om’ or ‘Jesus’ (‘Coca-Cola’ would do just as well) a hundred times and put yourself in a state of hypnosis, but that is not meditation. Or, without going through all that, you can take a drug and put yourself to sleep. Repetition of any experience or of any word inwardly, whether it is ‘Om’ or ‘Amen’, creates a mechanical process of thought, an established formula, a system, and therefore your mind becomes narrow, shallow, dull. So one has to understand this repetitive process and put it away.

And to understand meditation, one needs a very clear, sharp mind, a mind that can reason and be logical, not sentimental or emotional, because sentimentality and emotionalism have nothing whatsoever to do with love. As we said, love is not desire or pleasure; but to understand love, one has to understand what desire and pleasure are.

Meditation is something which demands a very alert mind; that is, a mind that is aware, aware of things outside as well as inside. We are aware of things that give us pleasure, and we are aware of things that cause pain; we avoid the one and want to pursue the other. To be aware of both of them demands a mind that is without choice.

Talk in New Delhi, 30 November 1967.

THAT OTHERNESS

We shall have to find out whether there is really a difference between the thinker and the thought, between the one who observes and the thing observed. At present there is a division between them, is there not? We think the ‘I’, the entity who experiences, is different from the experience, from the thought. There is a gap, a division between the thinker and the thought, and that is why we say, ‘I must control thought.’ But is the ‘I’, the thinker, different from thought? The thinker is always trying

to control thought, mould it according to what he considers to be a good pattern, but is there a thinker if there is no thought? Obviously not. There is only thinking, which creates the thinker.

You may put the thinker at any level; you may call him the Supreme, the Atman, or whatever you like, but he is still the result of thinking. The thinker has not created thought; it is thought that has created the thinker. Realizing its own impermanency, thought creates the thinker as a separate entity in order to give itself permanency, which is after all what we all want. You may say that the entity which you call the Atman, the soul, the thinker, is separate from thought, from experience; but you are only aware of a separate entity through thought, and also through your conditioning as a Hindu, a Christian, or whatever it is you happen to be. As long as this duality exists between the thinker and the thought, there must be conflict, effort, which implies will; and a mind that wills to free itself, that says, 'I must be free from the past', merely creates another pattern.

So the mind can free itself—and thereby, perhaps, that otherness can come into being—only when there is the cessation of effort as the 'I' desiring to achieve a result. But you see, all our life is based on effort: the effort to be good, the effort to discipline ourselves, the effort to achieve a result in this world or in the next. Everything we do is based on striving, ambition, success, achievement, and so we think that the realization of God, or truth, must also come

about through effort. But such effort signifies the self-centred activity of achievement, does it not? It is not the abandonment of the self.

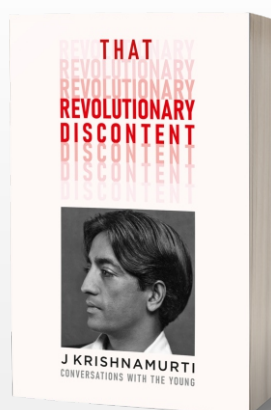
Now, if you are aware of this whole process of the mind, the conscious as well as the unconscious, if you really see and understand it, then you will find that the mind becomes extraordinarily quiet without any effort. The stillness which is brought about by discipline, control, suppression, is the stillness of death, but the stillness of which I am speaking comes about effortlessly when one understands this whole process of the mind. Then only is there a possibility of the coming into being of that otherness which may be called truth, or God.

Talk in Madanapalle, 26 February 1956.



NEW RELEASE

AVAILABLE IN
JANUARY 2025



THAT REVOLUTIONARY DISCONTENT CONVERSATIONS WITH THE YOUNG

The present compilation, consisting of eleven conversations with the young, were held not on university campuses, but in the houses where Krishnamurti stayed during his annual visits to India.

Krishnamurti talks about the fundamental difference between functional knowledge—which is necessary for survival in the world—and psychological knowledge, which creates the illusion that individuals are evolving towards a personal utopia. His insight that 'knowledge is destroying us' is apt for the present age which proudly calls itself 'the knowledge society'.

PORTUGUESE AND SPANISH GROUPS' RETREAT AT VASANTA VIHAR

Soon after the meeting of the KFI Trustees in September, a group of 20 from Portugal arrived at Vasanta Vihar and stayed for three days to study Krishnamurti. Except for the group leader and a couple of others who had come earlier, the others were new to K's teachings and to Indian culture. Videos with subtitles in Portuguese and conversations through translation from English helped them to appreciate K.

On 30 November, a group of 17 people, mostly Spanish speaking, who were attending a yoga course nearby, had a half-day introductory session. A video of K with subtitles in Spanish was played, which was followed by a discussion on the basic aspects of K's teachings.



SAI UNIVERSITY STUDENTS' FIRST ENCOUNTER WITH THE TEACHINGS



Forty-five students from the newly started university in Chennai, Sai University, stayed in Vasanta Vihar for a residential retreat; they came in two groups during the second and fourth week-ends of November, respectively, and stayed from Friday evening till Sunday noon. All below 20 years, they were doing, apart from their regular studies, an elective course related to body, mind, and self, and they found Krishnamurti's teachings giving them a very different view of human existence. This was also their first sustained study of the teachings through books, video screenings and dialogues. Lack of true relationship with those at home or university, confused over their own choices regarding study and marriage, anxious about the growth of artificial intelligence and their future role in society, the young people found K's teachings relevant but somewhat bewildering.

KOLKATA KFI CENTRE TAKES A RETREAT

About 15 people from the KFI Centre in Kolkatta came for a five-day retreat to deepen their understanding of Krishnamurti's teachings through study and dialogues. Many came to see Vasanta Vihar, the venue of Krishnamurti's talks and discussions for nearly five decades.

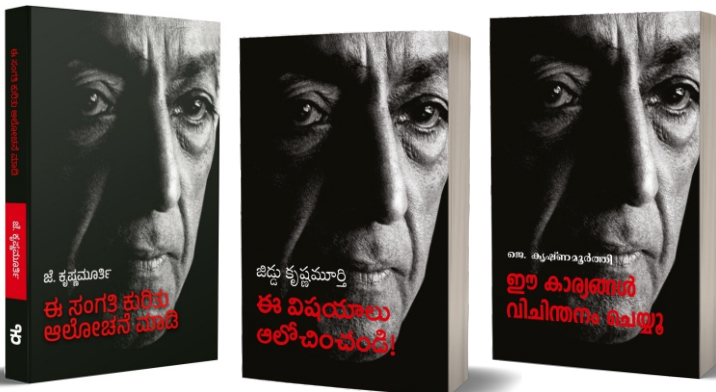


THE ANNUAL GATHERING 2024



The annual KFI Gathering was held this year at the Rajghat Besant School campus from 9 to 12 November on the theme 'Meeting Life: An inquiry into the fragmented self'. It was attended by nearly 250 participants who were put up in the school hostels. The four-day event consisted of talks by Prof. Samdong Rinpoche, Mr. Jayaraman and Prof. P. Krishna followed by questions from the audience; besides, there were discussions among the participants in small groups. Besides regular video screenings, there were cultural events and outings. **The next such Gathering will be held in late 2025 in Rishi Valley School.**

ONE LOOK FOR THINK ON THESE THINGS



Think on These Things, a Krishnamurti classic on education and human life, is now available, with a uniform cover, in Telugu (*Ee vishayalu alochinchandi*, price ₹220); Kannada (*Ee sangati kuritu aalochane madi*, price ₹350); and Malayalam (*Ee karyangal vichinthanam cheyyu*, Price ₹360).



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