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KRISHNAMURTI FOUNDATION INDIA BULLETIN

Volume No. 1, Issue 2, March-June 2004

The experience of listening to a man or woman speak is very different from reading the same speech. A very different dimension of meaning is carried by subtle inflections of voice, which are lost in cold print. This is especially true of the talk on meditation that we publish here. Krishnamurti's voice is, in turn, magisterial, tender, insistent, exasperated and, occasionally, filled with the pathos of a man who sees the beauty of life, but whose audiences are unable to comprehend what he is communicating. 'It is the greatest sorrow in the world,' he says, 'that one wants to convey something tremendous, with one's heart and mind, and you don't receive it.'

In 1983, Krishnamurti revealed that his talks on meditation came at the end of a series because, as he explained, 'you cannot possibly find out that which is sacred, or what meditation means unless you have established firmly what is right relationship in which there is no conflict, but learning, where there is no fear ...' (*Ojai, 22nd May, 1983; IV Public Talk*) The initial talks were, by implication, aimed at exploring what it means to overcome personal conflict and personal fears, which are hindrances to meditation.

Emotions, such as, fear and anger, shape our personalities. In a diary he kept during the war years, Krishnamurti emphasized the need to understand the hidden or 'private motives, intentions, instincts' that make up the personal self. The mind that understands or is aware of these thought-feelings, naturally 'flows into the deep, still pools of meditation'.

Meditation of the heart is understanding, and there
is no understanding without self-knowledge. If you

do not comprehend yourself, your private motives, intentions, instincts, on what shall you base your thought-feeling? If you do not understand yourself, how can you know whether your thought-feeling is true or false? If there is no self-knowledge, what other vital knowledge can you have? You are the focus of all life, the whole of existence, in you is the beginning and the end, and to understand life's complexity, where are you to begin save with yourself? The understanding of the self is its own reward, and wisdom is gathered in the discovery of that which is true in the process of the self. Constant self-awareness of every thought-feeling flows into the deep, still pools of meditation; but this flow stops when thought-feeling condemns or accepts, justifies or denies, when there is identification. Identification cultivates thoughtlessness and sorrow.

— From an *Unpublished Manuscript*

In the 1972 talk published here, Krishnamurti investigates two psychological movements, choice and will, which play a basic role in everyday human efforts to overcome negative emotions. For Krishnamurti, the act of choosing presupposes conflict between the reality of an emotional state and its projected opposite, which is fictitious. The assertive will is similarly based on conflict and duality, what he so aptly describes with an image that highlights the futility of the effort as, 'the corridor of opposites'. Freedom lies in seeing effortlessly the negative emotion and the conflict that attends it, without projecting the opposite or the ideal state. When the action of will and choice end then, he says, 'the mind naturally, easily, sweetly, without any effort, becomes extraordinarily quiet'.

— R.H.

WHAT LIES BEYOND IS INDESCRIBABLE

I suppose you are all waiting for me to speak

We said that we were going to talk this evening about meditation. It is a very serious subject and demands attention. And it is a subject which really should be talked over not in a crowd, not with so many people, but with oneself. We have to go into things that demands passion, great attention, energy, and a mind that is really religious. We are using the word 'religious' not in the orthodox sense as belonging to some organized belief, church, or following somebody, but we are using that word to find out for ourselves the truth in daily life – which is, after all, the meaning of that word 'philosophy': the love of truth – not the truth in abstraction, but something that is to be lived daily, in our everyday existence.

And this evening, if we can, we will go into all that and find out for ourselves what it means to meditate. First of all, the very laying of the foundation of our everyday behaviour in truth is part of meditation. In our daily life of behaviour and relationship, to live a life that is really homogeneous, harmonious and total, without any contradiction. And, the living of that life, every day of our lives, is part of this extraordinary thing called meditation. Laying the foundation deeply, a foundation that can never be shaken by any outward or inward movement, by any outward catastrophe or inward crisis, in our daily existence of action and relationship is part of meditation.

You know, you're all listening and, unfortunately, I am talking. I wish you would sit here and I would sit there. Then you would be discovering for yourself in great depth what meditation is, because no one can teach you what it is. No book, no guru, not a single soul in the world can teach you what meditation means. But, in talking over together and sharing that which is indescribable – in that – we shall begin to uncover for ourselves the beauty, the extraordinary thing that comes out of meditation. But to go into that very deeply, one must find out how to live a life, daily life – which is not a life in abstraction, not a life in speculation, not a life in acceptance of the authority of another, but the daily life of pain, suffering, agony, fear – and, in that, to find out for ourselves the truth.

There are two things, it seems to me, that are very important to understand: choice and will, because all our lives, our daily lives, are based on these two principles. Choice, discernment – choosing between this and that, between the false and the true, the unessential the essential, the important and unimportant; and the whole structure of the will – the will to do, determination, the assertive pursuit: one has to go into and really understand these two principles, not verbally, but actually. Why do we choose at all? – Because in choice there is always conflict. Haven't you noticed it?

Choice implies duality: 'this' and 'that'. And is there duality? Or, there is only the fact and not its opposite. A great many books, philosophies and ideas have been written about this question of duality, and the conflict between the two dualities. Now, I question whether there

is duality at all, or only what-is. It is only when we do not know how to deal with, how to go beyond what-is, that we hope, by having its opposite, we might use the opposite to overcome what-is. *Bene?* Are you following all this? That is, when there is violence, its opposite is non-violence, peace, a state of mind in which there is no violence at all. The fact is violence. What-is is violence. The other, the ideal of a mind that has no violence, is non-existent, is an abstraction and, therefore, has no validity. What has validity is the fact, what-is: violence. And if the mind knows how to go beyond it, then the opposite doesn't exist at all and, so, conflict comes totally to an end. We are caught in the opposites: the like and the dislike, love and hate, jealousy and non-jealousy – this whole corridor of opposites!

And, the opposites always bring conflict: 'I would like to do that, but I have no will to do it'; 'I would like to act this way, but I can't.' So, one must clearly see this fact: that there is only what-is and not its opposite. There is only violence. The ideal is fiction, invented or supported by tradition, speculation and abstraction; it has no truth. What has truth is what-is. When you see that very clearly, there is no choice. So, a mind that is not clear, always chooses; a mind that's confused will inevitably choose. For a mind that sees very clearly there is no choice at all. So, clarity is not the opposite of what-is. The understanding of what-is, and going beyond it, brings clarity.

Please, don't let me talk to myself. That's no fun at all; I can do it in my room. But we are doing it together, sharing

it. And I really mean *sharing* it, because the world is in such a mess: so much corruption, such deceit, dishonesty. There must be deep psychological revolution. And, when one feels the urgency of it, that very urgency brings about a sharing together. So, please, we are sharing this thing together as we go along – now, not tomorrow, not when you go home, but now as we are sitting here, talking over together this question of what action is. In the investigation of it, we are journeying together. You know, when we do things together there is great vitality, there is a great sense of unity. There is great beauty in doing things together, which is really co-operation – not round an idea, or round a leader, or an ideal, but together in understanding this whole problem of existence, which is very complex. And because of its very complexity, one must come to it with simplicity.

So, where there is choice there must be confusion. A mind that sees very clearly has no choice; it acts. It is the mind that chooses that doesn't act. The action out of that choice must lead inevitably to confusion. If I know, clearly, what to do there is no duality in that; I see it very clearly.

And, how is a mind that does not see clearly, that lives in disorder, how is it to extricate itself out of this disorder, out of this confusion? Are you following all this? Order can only come when we understand disorder. It's not a blue-print and the acceptance of a pattern of what is order. Look sirs, we live in disorder; our minds are confused, contradictory, elated and depressed, unhappy, anxious, and all the rest of it. That is disorder. And we do not know

how to bring order in that. Therefore, we externalize order, a design, a plan, a pattern of order, and try to live according to that order. Whereas if you are aware of the disorder, how disorder arises, and see the complexity of disorder, then out of that disorder comes order, without planning, without contriving, imagining. Is this clear? So, what is disorder? That's our only concern. And, in the understanding of that, the extraordinary mathematical sense of order comes.

Why is there disorder in our lives? I wonder if you've ever asked that question of yourself. Disorder implies conflict, doesn't it? You know, a neurotic is not in conflict. Do you understand? The man who is unbalanced, who identifies himself completely with an idea, has no conflict, he has no disorder; he is *that*. Whereas for the man who is fairly balanced there is choice, what to do; there are contradictory, opposing desires; and that brings confusion. Our education, the way we live, all the fears – all this is disorder.

Can the mind observe this disorder in our life, and not try to change disorder, because if you try to change disorder, you are producing more disorder. Whereas if you observe disorder, just attend – without any plan, without any coercion, without any desire to change it – then in that very understanding, in the very observation of that confusion, comes order, because your mind is looking at disorder with no choice. It's only looking at what-is; therefore, looking at what-is, the mind can go beyond it. It is only when you have its opposite, that conflict begins. Do you understand all this?

Are we going together in this? We're moving together, right?

So, when you have to choose, you are choosing out of confusion, out of disorder. Choice implies duality, and duality is an escape from what-is. And, to remain with what-is, to look at what-is without its opposite – to look at that – you need energy. Right? Look, when you have an opposite, that pursuit of the opposite is wastage of energy. You are attached – to some person, to some idea, to some belief, to some tradition – and, being attached, are not able to go beyond it. Fighting attachment, you think you will be free of attachment by the pursuit of non-attachment. Therefore you have a conflict there: You are attached and you are pursuing non-attachment. That is disorder; that is waste of energy. Whereas if you observe attachment, then, because you are not escaping, you have the energy to look; you have all that energy to go beyond what-is. Are you following this? Sir, this is very important, because we spend our days and our nights and our years in conflict, in struggle.

And is there a way of living a life in which there is not a breath of struggle, conflict – which doesn't mean you vegetate or go to sleep – in which there is not a sense, at any time, of confusion, disorder? So is that very clear? – to go beyond what-is you need all the energy, which is dissipated in the conflict of the opposites. Don't repeat it after me; don't learn that as a slogan. The other day somebody came to see me and he said, 'I've learnt now that thought divides'. He has just learnt it! So don't learn the slogan, and don't repeat it; see the truth of it. To see

the truth of it you must have a mind that is willing, eager, passionate to find out whether it is possible to live a life without a sense of conflict – at any time. That is the way to live in peace.

The other factor by which we live is the activity of the will. You will see presently that choice and will go together. To us the will, that is, 'to do' – 'I will' and 'I must not' – is a form of resistance. And where there is resistance, there must be conflict. Right? If you are a traditionalist, as most of you are, you will instinctively oppose what is being said because you are conditioned to accept duality; you are conditioned to function with the will. And when you hear a person saying, 'Will is resistance; will is conflict; will brings about disorder,' you will instinctively resist it. You'll ask, 'Is it possible to live a life without the will?' Do you understand my question? And we are going to show you that it is possible to live without the will. Because when you exercise will, that is the summation of desire. Will is the essence of desire: 'I will do it', 'It must be done', or 'I will not do it'. Both the positive assertion and the negative denial are a form of the will. And all our action is based on that: 'I will succeed in this world', 'I must be noble'. You know all the things that are involved in the action of the will.

Have you ever watched the operation of will in yourself? And, have you ever gone into this question: What is the necessity of will at all? When you see something very clearly, is there an action of will? Do you understand my question? Look, sir: Will, as act, is a pattern of conformity – conformity to a pattern, to an ideal, to a

dictum. So, when you understand the whole structure of conformity, then is there an act of will at all? When you see something very clearly, when you see physical danger you act instantly – don't you? There is no act of will there. Your nervous response is immediate. Right? Now, is there an action in which will doesn't exist at all? Will is time. 'I will do that' – that demands time. Therefore will is not action in the present; it is always in the future. So will implies contradiction. Right?

So, meditation in daily life is action in which there is neither choice nor will, because you see things very clearly. Now, what does it mean to see clearly? How to observe yourself, or a cloud, or your neighbour clearly, not only visually but with the clarity of a mind that is unconfused, with a clarity of mind that has no shadow? (No, not 'how?'. Sorry; I withdraw that word.) Is a mind capable of looking clearly, without distortion?

Distortion exists where there are images, in relationship or in action. Right? I am related to you, and I have an image about you. That image prevents me from looking at you. I have knowledge, experience of what you have said to me or done to me. That knowledge, that opinion, that prejudice prevents seeing clearly – right? Do you understand the statement? Opinion, conclusion, concept, knowledge prevent, in relationship, seeing the fact. What is important in this is to see clearly. When that becomes tremendously urgent, then opinion, conclusion, judgement are put aside and, then, you are looking. Have you got it? Do you understand, sir? Are we traveling together?

Look, you have opinions – haven't you? – judgements, knowledge, both technological knowledge and knowledge in relationship, memory in relationship. With that memory you look. With the conclusions you have, with the images you have, you look; and therefore you don't see clearly. When there is the urgency to see clearly, the intensity, the passion, the demand to see clearly, then opinion, judgement, conclusion have no place. Right? You see the truth of it: That you cannot see clearly where there is the observer, who is the past; and to look without the observer. The observer is the me: my opinions, my hurts, my longings, my ambitions, all my petty little demands. When that is dominant, when that is overflowing, there is no clarity in perception.

So, can you look at your neighbour, at your intimate relationship with another, without any conclusion, without any image? Now, you hear that and you say that it's quite right, that it's true. Then, you will exercise will to achieve that. Whereas we are saying: Don't exercise will at all but just observe. That is, you have opinions; just observe your opinions. Watch them. And by watching them, not rationalizing them, not justifying them, just watching them, you will see that opinions do not matter at all. Therefore you are able to look clearly. You've understood what it means 'to look clearly' – which is to observe without imagination, without contrivance of thought, without the 'me' everlastingly operating in observation.

So, behaviour in daily life is the love of truth, and action which is not based on choice and will. Is that clear? That I've explained. That is the foundation. If that doesn't

exist in your life, do what you will – follow all the gurus, all the systems, stand on your head or ... I don't know, whatever it is you do – you will never know what meditation is. You will be playing around with words, deceiving yourself. That is, you must lay the foundation of behaviour, in relationship. And knowledge is essential, not in relationship, but in carrying out certain functions. Have you understood all this? Right?

Then let's proceed to find out what meditation is, to go beyond. First of all, let's find out what it is not. You know, when you see the false as false, that is the truth. Have you understood it? Have you understood what I just now said? (*Slight pause*) I am just trying to find out what I said. Yes, I've got it ... When you see the false as the false that is the truth. See the beauty of it, sir. When you see the truth in the false, that is the truth. When you lie, when you deceive, when you are dishonest, corrupt, see that; and that is the truth. So when we find out what it is not, what is the false in meditation, then we will know the truth of meditation. Have you understood? Through negation come to the positive, not the other way round.

Control, in any form, is not meditation. Control your thought, control your body, control your instinct – control, suppress – it's not meditation. Control implies a controller. The controller is the person who says, 'I must shape my thought'. Are you following this? 'I must suppress various thoughts, or pursue one thought.' Where there is division between the controller and the controlled there must be conflict – right? Have you not noticed, when you want to control what conflicts you go through?

And, all your tradition says that you must control your thought, be the master of your thought. The master is another thought, another fragment of thought, which has assumed authority over the other. Any form of control denies sensitivity, intelligence, which is demanded in meditation.

Look, sir, at austerity. You know what that word means, don't you? The meaning of that word is 'ash'; you know, the ashes left by the fire. Most of us try to be austere. That is: Live a very simple life if you are a religious person. Simplicity means crudeness, roughness, indifference, callousness, because you are being tremendously austere. Austerity is the product of will. You've seen the monks all over the world who are pretending to be austere; their lives are ashes, empty, dull; they haven't got the breath of beauty or love. So, control has no place in the religious mind, because control implies suppression; control implies conformity; control implies authority. Where there is authority, conformity, with all its attendant fears, the mind is not a religious mind; therefore such a mind does not know what meditation is.

So can you live – please listen to this – your daily life without any control: never controlling your sexual appetites, never controlling your thought, your desires, your ambitions? Can you? And you can only do that when you see clearly the implications of pleasure, in sex; when you see, clearly, the position of authority and imitation, naturally. Then you will see you can live a life that is clear, sensitive and intelligent. It is the unintelligent, the

uneducated that control; it's like sitting on a lid. We said that control is not in the movement of meditation. So you can put that aside completely.

Then, method, a system, a practice is not mediation. A system, practice, method, imply conformity to the pattern set by somebody who says that he knows what meditation is. And when he says that he knows what meditation is, he does not know. Beware of the man who says 'I know'; he's lost all sense of humility. When a man says, 'I know', he has ceased to learn.

Enlightenment isn't an end – fixed. It's a timeless movement in love. Oh, you don't know anything about all this ... You know, that is the greatest sorrow in the world – that one wants to convey something tremendous, with one's heart and mind, and you don't receive it. And that's great sorrow, not on the part of the speaker but on the part of yourself. Methods, a system, a pattern, following, obedience, imply conformity, and a thing to be achieved as a fixed end, something permanent over there – which means time. Is enlightenment, wisdom, the clarity of truth a matter of time, or it is there for you to see? – And your eyes are clouded when you are pursuing methods, systems, mantrayoga and, you know, all the rest of that nonsense that goes on in this country, and is being now imported into other countries. So meditation is not control; meditation is not practice; meditation is not the practise of attention or awareness.

Now, what is meditation? If all that is not, then what is meditation? Do you understand? I hope you've gone into

it, not just verbally accept all this, but gone into it with your heart, with your passion, with your interest. Then what is meditation? You know, when the mind is absolutely still, not contrived, not disciplined, not as a result of endless practice, struggle, conflict, pain and endless sorrow – that is not silence. That is silence of an idea – which has no validity at all. So a mind that has put aside all that is false which man has put together: all the illusions, myths which man has cultivated in his despair, in his fear, in his pursuit of pleasure – when you've put aside all that because you see the falseness of it and, therefore, the truth of it – then, you can proceed to find out what meditation is.

You can see very clearly that thought is never new. Thought can never bring freedom, because thought itself is the response of the past: memory, experience, knowledge. So, thought is time.

Can the mind and the brain cells themselves, which are the product of time as evolution, can the brain cells themselves and the total mind, that is, the body, the movement of desire, all that, the whole thing, be completely still? It can only be still when you have understood the value of thought: its importance and its unimportance. Without understanding the structure and nature of thought you will not come upon this silence naturally, easily.

Silence is necessary. When you look at a cloud and at the light in that cloud, if your mind is chattering, wandering, speculating, verbalizing, you cannot see the beauty of that

cloud. Do you understand, sir? The mind must be quiet. And it will be quiet when you have denied or put aside control, authority, all those things which man has put together in order to find truth or enlightenment – which are all the fabrications of a mind and, therefore, of time. To find that which is of no time, of no measure, which is not nameable, the mind must be completely quiet. The brain demands absolute security, otherwise it can't function freely, effectively. It's only a mind that is completely secure, the brain cells that are completely secure, that can operate without friction. The brain cells contain memory, hold memory, and the response according to that memory is thought. Thought can invent securities: a belief, a nation, an ideal, a guru. That security, which thought has invented, is insecure because it involves fear, pleasure, time. Are you following all this?

When you see that, then there is security in observation and learning, which is the act of intelligence. In intelligence there is complete, total security. And that intelligence comes when you have observed all those things which are unintelligent. Have you got it? At least, get it verbally, please – you understand? If you haven't got it deeply, just listen to the words of it. So there is security in total intelligence. That intelligence is not yours or mine. It is intelligence. And in that there is security. Therefore the brain cells become quiet. Because the mind is capable of observing that which is false, and because it has seen that which is false there is intelligence; in that there is security. So the mind naturally, easily, sweetly, without any effort, becomes extraordinarily quiet.

And in that stillness of mind there is no time. It is not a question of 'Can the mind sustain or maintain or continue in that silence?' That is the desire of thought which wants to pursue that silence as pleasure. Therefore, in that silence there is no experiencer, no observer, but only that quality of complete and total silence. In that silence, the door is opened. And, what lies beyond the door is indescribable; it cannot be put into words. All that you can do is actually come to the door and open it. It's your responsibility as a human being. The whole of this is meditation – the absolute quietness of the body, the absolute quietness of a mind that is totally religious, in which there is not a spark of violence, conflict. Violence exists where there is will. And when you've understood all this, when you have lived the daily life of all this, then you'll come to that door, and you will open it and discover. Open that door – what lies beyond is indescribable.

AUDIENCE (A): *Sir, may I ask you a question, please? When you say 'the state of complete thoughtlessness' or 'the mind being completely silent', do you mean one has to transcend all the levels of consciousness and become one with the universal mind or consciousness? Is that what you mean by 'complete consciousness'? The second part of the question is ...*

K: Just a minute, Madame. Don't let there be a second and first part because I have to translate or repeat what you have said. So, be brief.

A: *(Inaudible.)*

K: I can't hear, Madame.

A: (*Continuing louder, but still inaudible.*)

K: I beg your pardon

Now, I wonder – just listen to this please, just listen to this; somebody is going to ask a question; quite right, please ask the question, but just a minute – was your mind silent? Have you time in that silence to ask a question? Was your mind completely still, and do you see the beauty of that stillness? If it doesn't happen now, you can't go home and let it happen. Yes, Madame.

A: *Sir, when you talk about the state of complete thoughtlessness or being completely silent, do you mean that one has to transcend all the levels of consciousness and then reach this? Is it the same as enlightenment? Is it the same as the universal mind?*

K: Ho, ho, ho, ho... now we're lost. Madame, I don't know what a universal mind is. You have an idea about a universal mind, and that is why you say, 'Is it the same as the universal mind?' Right?

A: *Now when I say 'universal mind' I mean a person, let's say a child of seven, who, under hypnosis, can describe what Cleopatra did ...*

K: Oh my Lord! Under hypnosis certain questions are answered....Are you being hypnotized? Look, sir, the lady asks a question, which is: 'Apart from the universal

mind, apart from hypnosis and all that one has learnt from books and, perhaps, one has seen a hypnotized person, apart from all that, can the mind empty itself all its content? Can the contents that lie at various depths be totally emptied?' Isn't that one of your questions?

A: *Yes, but transcend all levels.*

K: That's right. And the other part of the question is: 'Do you know any person that has realized this?'

A: *Yes.*

K: Lovely, isn't it? (Sorry, my foot has gone to sleep.) I'll answer that question. Can the mind investigate? – and 'investigate' means 'to trace it out'. In tracing out, learn. Learning is different from accumulation. Are you following all this? Learning and accumulation are two different things. 'Accumulation of knowledge' and 'learning' are not the same things. You must understand this very clearly. When you learn a language, you are accumulating words of that language: verbs and all the rest of it. When you are learning how to run a car, you drive it and have experience and, therefore, knowledge. When you are learning about computers, you go into it and learn, acquire knowledge. Right? When you are learning about yourself – please listen to this – when you are learning about yourself and acquire knowledge about yourself, with that knowledge you look further into yourself. Therefore, you are looking at yourself with the past accumulation; therefore you are not learning about yourself – which is constantly changing. Have you got

it? Do you see the difference between learning and accumulating knowledge? Accumulation of knowledge is essential when you want to do anything. But to learn about yourself totally, any accumulation will prevent further inquiry. Inquiry means freedom to look, freedom to observe, freedom to trace out – right? Now, we are inquiring into this question whether the mind can empty itself of all its content at its many layers, at its very depth, conscious as well as unconscious. Is the question clear? Is that the question, Madame?

A: *Yes, sir. Thank you.*

A: (Different questioner.) *Sir, in one of your talks ...*

K: Sir, I haven't ... That lady asked a question, sir. I am just repeating and explaining that question; we haven't gone into it. My Lord! We are so occupied with our own questions, we won't listen to somebody else. And you're learning about yourself, do you understand, sir? You are learning about yourself, and yet you won't listen to another.

You see, this question implies a great many things: the conscious mind, the unconscious mind; the many layers which hold various experiences, layers that have inherited experience, knowledge; layers that contain the racial inheritance, and so on, and so on, and so on. Can all that be emptied out? – not through analysis, because analysis, as we explained: paralysis through analysis. Right? If that is clear, we don't have to go to the question of analysis. Then what is the mind to do or not to do with its content?

If analysis, introspection, examination – all that – involves time, all that involves division and, therefore, conflict, if all that is not – all that is false and, therefore, untrue – then, what is the mind to do? How will the mind awaken all the layers, and see them without time? Have you understood my question? Now, to find that out, your mind which observes must be without time – right? It's as simple as that. If your mind is looking with a time element, then you cannot possibly expose the total content. But if the mind is free of this quality of time as 'the investigator', 'the observer', 'the past', and so on, if that mind is very clear and timeless, then – please listen – then there is no need to explore; the mind *is* its content; and therefore free of its content. Have you got it?

The other question is: 'Do you know anybody who has got this?' Right, Madame?

A: *Yes, sir.*

K: Why do you ask? Why do you ask? What is important is not if somebody has got it, but whether *you* have got it. Right?

A: *That is just to have a yardstick to see how far I am compared to the most enlightened.*

K: Oh, how silly we are. After all these talks you start talking about how far you are in your advancement – to measure yourself against somebody whom you think has achieved. And all the time the speaker says, 'Don't measure; don't compare; don't imitate.' Sir, when the truth is there, it is incomparable; it is not yours or mine; and

the truth is what-is and to go beyond it. You are comparing yourself against what you think of a person whom you suppose has achieved, or come upon this enlightenment (whatever that may mean) – to see the truth of it: how false this is. And when you see the truth of that, you no longer measure yourself against somebody.

A: *Sir, it is the only way that I know to find out, as I do not know ... So I have a yardstick.*

K: Yes, I understand Madame. The lady says, ‘I only ask the question because I don’t know.’ Is that right?

A: *Right.*

K: Why don’t you remain not-knowing? What is it that you want to know? Do, please, pay attention. What is it you want to know? You – all of you – want to know. What is it you want to know?

A: (Different questioner) *Excuse me, what is that which you are telling us, if there is nothing to talk?.. That is why we came here. I came here to know how to look.*

K: What are you telling us? – that’s the question. I give up ...

Sir, sir, what is it that you want to know? – How to live?

A: *How to look.*

K: I have been talking, I have been explaining for the last hour. Sir, sir, what is it you want to know? Have you ever asked yourself what it is that you want to know? – whether there is life hereafter; whether God exists; whether you will be noble. What is it you want to know in life? Why

this craving for 'knowing'? Do answer it yourselves, sirs.
What is it that you want to know?

A: *How to get rid of yourself.*

K: How to get rid of yourself! How to get rid of yourself – you want to know? Very simple: don't think about yourself. Right? Sir, I've been through all that.

Look, sir, a free mind uses knowledge but it's always free, empty. A mind that is full; a mind that is ridden by beliefs, fears; the mind which is always comparing itself with somebody is not a free mind. When the mind is free there is nothing to know, except how to live, how to function in a world of functions.

New Delhi
November 19, 1972

Statement About Ownership And Other Particulars of the
Krishnamurti Foundation India Bulletin
FORM IV

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|--|---|
| 1. Place of Publication | Krishnamurti Foundation India
'Vasanta Vihar'
124,126 (Old- 64/65),
Greenways Road
Chennai – 600 028 |
| 2. Periodicity of Publications | Once in four months (November,
March and July) |
| 3. Printer's Name
Whether citizen of India
Address | N.Subramanian
Yes.
Sudarsan Graphics Offset Press
27 Neelakanda Mehta Street
T.Nagar, Chennai - 600 017 |
| 4. Publisher's Name
Whether citizen of India
Address | G.Rajeev
Yes.
Krishnamurti Foundation India
'Vasanta vihar'
124, 126 (Old-64/65),
Greenways Road
Chennai – 600 028. |
| 5. Editors Name
Address | Dr Radhika Herzberger
Krishnamurti Foundation India
'Vasanta Vihar'
124,126 (Old- 64/65),
Greenways Road
Chennai-600 028 |
| 6. Name and address of
individuals who own the
newspaper and partners
or shareholders holding
more than one percent of
the total capital. | Krishnamurti Foundation India
'Vasanta Vihar'
124, 126 (Old- 64/65),
Greenways Road
Chennai – 600 028 |

I, G.Rajeev, hereby declare that the particulars given are true to the best of my knowledge and belief.

Dated March, 2004

Sd/- G. Rajeev
Signature of Publisher

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Also, due to certain technicalities, the numbering of the Bulletins have changed. Therefore, though the KFI Bulletin has been available to inquirers for many years, the third issue of the 2003 Bulletin is considered the first issue (Volume 1, Issue 1).

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**KFI BULLETIN, ENGLISH
SUBSCRIPTION FORM**

Annual Subscription (India)	Rs 75.00
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Published by G. Rajeev on behalf of the Krishnamurti Foundation India,
124, 126 (old 64-65) Greenways Road, Chennai – 600 028.
Printed by N. Subramanian at M/s Sudarsan Graphics Offset Press, 27, Neelakanta
Mehta Street, T. Nagar, Chennai – 600 017. Editor: Dr Radhika Herzberger.