

**KRISHNAMURTI
FOUNDATION INDIA
BULLETIN**

Volume No. 2, Issue 1, November 2004 - February 2005

FROM THE EDITOR

With the publication in this issue of the Bulletin of two additional talks given by J. Krishnamurti in New Delhi in 1972 we complete a full cycle.

Readers should note that Krishnamurti attempted a new kind of discourse: the public talk as meditation. His endeavour is not to explicate concepts or to present a philosophically coherent discourse, rather he attempts to create conditions so that his listeners are able to explore their own psyches autonomously. He sought above all to create a stillness in which listening to oneself and to the world simultaneously comes naturally 'and sweetly.' as he puts it.

— R H

WE ARE JOURNEYING TOGETHER

I wonder what I should talk about. There are so many things that we have to talk over together, like: meditation, death, love, pleasure, fear, and the whole concept of following somebody. We are going to talk over together the whole problem of existence, and to do that we must first establish our relationship with each other: you with the speaker, and I with you. Relationship implies communication, and communication means 'thinking over together', 'sharing together', 'listening to each other', 'creating together'. That is the real meaning of communication: sharing — not that you listen and I speak, and either you agree or disagree, but rather that, together, we explore the question and the many problems that one has.

So from the very beginning we must be very clear what we are trying to do. You are not following the speaker; I am not your guru — I abhor all gurus. To follow somebody is to destroy not only yourself but also the Reality. So that being very clear — that I am not your guru, but that we are together going to explore into the questions that we have to face every day — one must first observe what is going on not only outwardly but also inwardly. To observe clearly, objectively, sanely you must look without prejudice, without any conclusion, without any formula or concept, for otherwise you cannot possibly explore, investigate (and that's what we are going to do). It's only the free mind that can explore, and not a mind that has already come

to a conclusion. It's a free mind that can observe, and not a mind that is clouded with prejudices, with conclusions, with tradition.

And so we are, together, going to observe what is going on outwardly first: the violence; the brutality; the wars; the various religions with their philosophies, with their saviours, with their gods which are dividing people just as nationalities do; the rich and the poor; the various racial, communal, sectarian divisions; the thousand gurus that seem to know what they are talking about — but really don't — and the innumerable politicians. Politics is the science of government, and when it is in the hands of corrupt people then politics become dirty. And this is what is happening around us: violence, wars, division. The fragmentation of human beings in their activities, outwardly as well as inwardly: that's an obvious fact. And another obvious fact is that neither the politicians, nor the economists, nor the business people, nor the so-called gurus with their priests and all the rest of that nonsense have ever solved any of our problems. And, again, that's a fact.

And when we are confronted with all this: this insanity, this immorality — not only outwardly but inwardly — this dishonesty, this hypocrisy, the inevitable question arises: What is one to do? What are you, as a human being, living in this appalling, insane world, to do? The world is very beautiful — the land, the sky, the rivers, the trees, and the marvellous mountains: they are lovely — but we are talking about human beings in their relationship with each other. We have created this

world, and we are responsible for this world. So, we are the world and the world is us. And that is a fact. The cultures in which we have been brought up have divided us as Christians, Buddhists, Hindus, Muslims and all the rest of the divisions that goes on. And when you sanely, healthily observe all this, you either revolt against it, joining a group of those who are wanting to bring about a physical revolution, or you revolt against the establishment, or you revolt against your particular religious culture and join another religious culture which is exactly the same. You might be a Christian, and then you come to this country and become a Hindu. How ridiculous it all is! As though you can find Reality in any religion!

And seeing this, observing it, having an insight into it, what is a human being like you and me or another to do? — Because every action — political, religious, business, or scientific — produces more confusion, more disorder, more legislation and innumerable conflicts, not only outwardly but also inwardly. And this is a fact; it is not my opinion, or my judgement against your opinion or your judgement; these are daily, everyday facts, facts that are taking place around us.

Now, how do you observe this? Please bear in mind what we are trying to do. We are trying to investigate together. You are not just listening to the speaker, agreeing or disagreeing with him; we are journeying together, sharing together. So it is your responsibility as well as the speaker's that we clarify things very

clearly. And in that clarification you and I share — which means that you listen, listen with tremendous care and seriousness, because this is not an entertainment, a religious form of amusement; this is a very, very serious matter. Therefore, you have to give your serious attention, which means you are sharing. We are journeying together, hand in hand, exploring to find out for ourselves, and not according to somebody else, what the truth is.

So, how do you observe this whole phenomenon around you? Do you observe it intellectually only, verbally dividing yourself from that which you observe? Or do you observe without any conclusion, without any judgement, without condemning or rationalizing? Do you merely observe? — for then you are intimately in contact with it; then there is no division between you and the world. Do you understand what I am talking about? Look: you are sitting there and, unfortunately, I am sitting on a platform. I am sitting on a platform because it is convenient, so that you can see — but that doesn't give any authority. But in your mind you have created an image about the speaker and, so, that image prevents you from actually observing, listening, finding out what the speaker is saying. Are you following all this? So if you want to find out what the speaker is saying, you have to be free of the image which you have created about him. Then you can listen with attention, with care, with tremendous affection, not to what the speaker is saying, but to what is happening about you and to what is happening inside you.

So it's very important to find out how you observe the world: whether you observe it with a mind that has come to certain conclusions about the world outside you — with a mind that judges, evaluates, condemns — or whether, being free of judgement, evaluation, rationalization, condemnation, you look at the world. That is, as you are now listening, can you observe the world, the world about you, and the horrors that are going on: the violence, the brutality, the racial, national divisions, the fragmentations and their subsequent activities which are contradictory? Can you look at all that dispassionately, with eyes that are very clear to look? And your eyes cannot see clearly if there is any form of opinion, conclusion. Right? Are you doing it now, as we are speaking? Otherwise you can't share, otherwise you can't take the journey together. That is, unless you are terribly serious, you cannot possibly explore and find out the action that would be total.

It also matters very much how you listen. First of all, find out whether you are capable of listening. Now, most of us listen to words and the meaning of those words, and we think we have listened. That is, verbal communication appears or seems to give you the impression that you have understood. Do you understand? That is, when you listen intellectually (that is, verbally) to a series of sentences or ideas and expressions, whether they are verbal expressions or gestures, then you think you have understood. Understanding is not intellectual only. Understanding takes place when you give your whole attention — your

mind, your heart, your nerves — and when, with that attention, you listen at the same time, at the same level, with the same intensity. Otherwise you can't understand.

Do you understand all this? I hope you do, because we have a lot of things to talk over together. And you must take the journey together all the time, not drop off when it suits you; that is not being serious. When you hear something that you don't like, you have to find out, and not just say, 'Well, I am going out; it doesn't interest me'. You are a human being; your problems are the problems of everybody else in the world, and you just can't be slack and say, 'It's not my business'. The house is on fire, and we have set that house on fire — each one of us — and it's our responsibility to put that fire out and build a house that will never burn again. So what we are talking about is a very serious matter; it's not an entertainment, an intellectual, emotional, sentimental, or so-called religious experience — we will go to that later, but first you and I must be very clear what we are about: that we are not only verbally communicating with each other but also communicating at a much deeper level. Verbal communication *is* necessary — for otherwise your sitting there and my sitting up here has no value — but we must go beyond the word. But to go beyond the word you must understand the whole structure and the meaning of thought, which is the word. Are you following all this?

What we are concerned with is how to bring about a radical revolution in the world — not a physical revolution, because that has not solved a thing. Throwing bombs, destroying the present structure of society and replacing it with a new form of society by men and women who are corrupt will not solve the problem. So, physical revolution has no meaning any more; what has meaning and significance is a psychological revolution, a revolution in consciousness, in your mind, in your heart, and not out there. Because what you think, what you feel, you create; you bring about the present condition in the world. So the only revolution is psychological revolution, and that's absolutely necessary — not the other. We have had physical revolutions before, and look at what has happened: bureaucracy has come into prominence, and dictatorship, and so on, and so on, and so on; less freedom.

So, see what the world, which each one of us has created, is. And we cannot escape from this; you cannot withdraw into a mountain or into a cave or into a small community. You have to face this tremendous chaos in the world, and you are responsible for it. (I do not know if you realize it.) And when you are responsible for something, you care for it. When you are responsible for your children, you care for them — don't you? You see that they have food, clothes, shelter, education, love. And it's your responsibility to bring about his psychological revolution.

So: the content of consciousness is consciousness. What your mind contains is your consciousness — what it actually contains, not what it is supposed to contain. Your consciousness is made up of its content. If there is no content, there is no consciousness — right? Please, see the logic of it first, the rationality of it. If one is born in this country, brought up in a particular culture of this country, the content of your mind is that culture — modified, changed, diminished, but it is the result of that culture. If you are born in the west you are the result of that culture. You may revolt against it, but when you revolt, you replace it by another series of reactions and, therefore, those reactions are the content of your consciousness. So consciousness — the quality of your mind and your heart — is its content.

The problem then is how to bring about a radical revolution in the content. Look: one is born in this country, a Hindu, a brahmin or non-brahmin, with all the traditions, superstitions, prejudices, hopes, fears, and beliefs in God (innumerable gods or one God). The vast traditions that have been accumulated through centuries — one's mind contains all this, consciously or unconsciously. If you are born in Europe, you are a Catholic or a Protestant with all the images, with all the superstitions, myths of the Saviour, Hell, Heaven, original sin, and all that. And the reaction to that is non-belief, which is the content of your consciousness. Please watch your own mind, watch your own thoughts,

your own state of consciousness now as you are listening. I am only describing. The description is not the described. Do you understand? What I am describing is not what is described, which is the content of your consciousness, the actual content. The description is never the described. The word is not the thing. And when a thing is being described, through the description watch the thing that is being described, which is what is going on in your mind; otherwise there is no communication between you and me; then you are merely listening to a series of ideas — agreeing or disagreeing. But if you are watching through the description, and knowing that the description is not what you are watching, then we can journey together, then we can share together.

So the problem is: the content of the mind has to undergo a revolution, a change, a total change, because that mind has produced this world. The world outside you is the result of what you think, what you feel, and your activities. Your feelings, your activities, your fears, your pleasures, your anxieties, your demand for security has produced the outward existence, outward chaos. And to bring about a change in the world outside you, you must change. Right? You have created the world, and you are the world — there is no division between you and the world — and to radically transform yourself is to transform the world.

If that is very clear — it is not my opinion, my judgement; this is a fact, as factual as this microphone — then the problem arises: What is the pattern to

which we must change? What is the norm, the structure, the morality that we must change to? Do you understand? See what takes place: When you have a norm, a pattern to which you must change, then you are not changing at all — right? — because you have projected that norm, that pattern out of your fear, out of your pleasure, out of your anxiety, out of your desire to be secure, and so on. So the pattern which you have created, you project and you conform to that and, therefore, there is no change at all. Are you following all this? Do you understand?

I want to change radically. And to change radically implies no pattern at all, because any pattern, either projected by another or by you, is the reaction to the pattern which you have — right? So, a mind that sees the truth that a radical psychological revolution is necessary, has no pattern. The present chaos, confusion in the world exists because it has patterns — the Christian pattern, the Hindu pattern, and so on — all projected by human beings in their confusion, in their anxiety, in their fear, in their pleasure. And if you who desire, who, if you will, say that a radical, psychological revolution is necessary, then out of that you will also project another pattern and, therefore, you will be following — as a reaction — the old pattern. (I hope you understand all this.)

And it is the same thing with regard to method; we will go into that when we come to the question of meditation. It is a really marvellous thing to meditate, but you don't know a thing about it, because you have

learnt it from somebody else, or from a book, or you have gone to some guru and he has told you how to meditate, on what to meditate, given you a *mantra*, or some stupid thing. That is not mediation. Meditation is something enormous; it is a tremendously serious thing and not a plaything for immature people. They can play with words, calling it 'meditation', but that is not meditation. Meditation comes with a flowering of the understanding of daily living — not away from it.

Now how is this change to take place? Are you following all this very carefully? Please do. I have come from a long way and you have also come from afar — or near; you have taken the trouble. So please listen with your heart, with your mind and share, together, this enormous problem of living.

As we said, any projection of a structure by a mind that is still conditioned will be conditioned. And to change according to a method is no change at all — right? If you change according to a method, you become mechanical and that's what has happened to you. You have become mechanical, a secondhand people, because you are following somebody: some philosopher, some psychologist, some guru; you haven't looked at it all. So put away from your mind — altogether — the idea of a pattern, a method. If you do, then you are free to look, and you are free to find out how to live constantly inquiring and, therefore, constantly learning. Right? I hope you are all working as hard as the speaker is working. If you are not, you are not sharing.

You see, thought has created these problems. (Shall I go into it? Will you follow me a little bit?) You know, the whole culture of ancient Greece is based on measurement, and that culture exploded over the west. That is a fact. And measurement became very important; the whole technological, western industrialization is based on measurement. That is, thought is measure. All our civilizations, all our cultures, including our gods, our saviours, is based on thought, which is 'to measure'. Measurement implies comparison, imitation, conformity and is, therefore, mechanical. Observe it in yourself and you will see it. I don't read books — philosophical, religious, scientific books — but I have observed a great deal; I've watched, listened to scientists, philosophers, to the great intellectuals. And when you listen with care and attention, you find out the truth of things. So a mind hasn't to collect a lot of information and knowledge.

So: measurement became important; you see that. And this country, India, *ancient* India, exploded all over Asia. And they said, 'Measurement is illusion. Measurement implies time.' Please listen to this carefully. Measurement is thought. Measurement is time. And they said that we must go beyond measurement to find the immeasurable. But they used thought to find the immeasurable. They said, 'You must control thought; you must suppress thought.' And they invented this division between the 'highest' and the 'lowest'. As the Christians, through their thought, invented the division between the soul and the body, the Hindus also did the same. Their *atman*, their Super-

consciousness, their *jivatman* — higher and higher and higher — is the product of thinking.

So, the whole culture of the world is based on thought; it's an extraordinary thing to find out. The myths of Christianity, the myths of Hinduism — it doesn't matter of which religion — is the outcome of thought. Myths have held people together. The Christian myth has held people together, but now it is breaking up and they are going away. The Indian myth has held the Hindus together. So, the culture, the religion, the morality, the conduct, the behaviour is based on thought — right? It's not my conviction; it's not my conclusion; it's a fact. There is a difference between conclusion and a fact. You can observe a fact and draw a conclusion from your observation. So the fact and conclusion are two different things. What we are talking about all the time is not conclusions, theories, speculations, but only facts. If you know the fact, then you can deal with it. You can't live on theories. You can't live on a theory about food. You have to have food. So we are not speculating, theorizing, philosophizing. Do you know what the word 'philosophy' means? It means 'the love of truth', the love of truth in daily life, and not some speculative truth of some philosopher.

So, all culture, all myths, all gods — whether Muslim, Christian, Hindu, Buddhist — is based on thinking, on thought. It is thought that divides, thought that says 'you' and 'me', 'you' the Christian, the Buddhist, the

Hindu, the Muslim and 'me' who is not any of these. Do you follow this? Thought divides; thought does not bring people together. The function of thought is to divide people, to bring about divisions. Please, observe this in yourself, for God's sake. You are not merely listening to the speaker, but watching yourself through the words which the speaker is using. We are not doing propaganda; we are not asking you to join any group. For God's sake, don't join a thing. Don't belong to any person, don't follow anybody, but observe, listen, and try to find out the truth. And to find out the truth, you must observe facts — not your opinions and judgments and conclusions, and not what other people have said, but only facts. And only then you have the energy to go beyond the fact.

So, thought is the factor of division, both outwardly and inwardly. Have you noticed that in you there is the thinker and the thought. There is the thinker who says, 'I must not do this'; there is the thinker who wishes to change his thoughts; there is the thinker who controls thoughts. Thought is the factor of division in yourselves and in the world. So we have to find out what thinking is, because that is what we all do. When you come to India — I don't know why you come to India, but that's your affair — you come through thought. Thinking that there is something mysterious in this country — some new kind of religion, new kind of mediation, new kind of experience — you come trooping here.

So you have to find out: What is the whole structure and meaning of thinking? — because that is what is dividing people and bringing about fragmentation in your life. Do you know what I mean by ‘fragmentation’? The artist, the scientist, the businessman, the politician, the housewife, the gods, the gurus — fragmentation: ‘broken up’. And one fragment takes on the authority to order the other fragments. The one authority is called the *atman* or the soul, the higher will, the higher consciousness that takes charge of the other fragment — but the bigger fragment is still a fragment — and on that our whole endeavour, our whole way of life, religious and so on, is based. Unless there is a radical change at the very root of our consciousness there will be no change at all.

Thought is the response of memory. If you have no memory, you have no thought. Memory is experience, knowledge stored up in the brain cells. So thought is matter and that thought is conducting, shaping, dividing our life. Thought is the response of the past. Right? Your memory is of the past. You may project from the past through the present to the future, but it is still the past. So thought is time. And we live in the past, our minds function in the past. That is, our mind is its content which is its consciousness, which is the past. If you observe, we are always contriving, thinking, remembering, imagining — which is all the response of the past, projected into the future through the present. Right? If you see this very clearly, namely, that you are a Sikh or a Muslim or a Hindu or some politician, that

you are the result of your tradition, of your culture which is based on thinking and, therefore, dividing people, then the problem arises: What is the function of thought? Are you following?

Thought is doing all these destructive, harmful things as well as the most extraordinary things. Going to the moon is a product of thought. All the extraordinary medicines, acupuncture — all these things are the results of thought and they are marvellous. We need thinking. But there is also the tremendous danger of thought which has divided, hurt and brought about wars between people. So, what place has thought in human relationship? Are you feeling tired? Shall I go on? I am asking the questions you should be asking.

What place has thought in relationship, because relationship is the most important thing in life. If you are not related, you are not living. Relationship means action. And so one asks: What place has thought in all my relationships, in your relationships? What place has thought in your relationship between you and your wife, you and your girl or boy? What place has thought? — because thought divides, right? I'll show it to you in a minute.

Relationship implies a timeless actuality between two people, which is love — isn't it? Relationship implies a timeless movement between two people. And thought divides people. You have an image about your wife, or your boyfriend or girlfriend, and he or she has an image about you. That image is created by thought. Right? So,

thought divides. Haven't you got an image about your friend? Be honest. And that friend has an image about you. And these two images have a relationship — do you understand? — and you call that 'relationship'. So that image has been put together — either in two days or ten years — by thought. So, one asks: What place has thought in relationship? Has it any place? And if it has no place, then why does thought come in all the time? Why is the mind always creating images in relationship and, therefore, dividing people? Why does it — thought — come at all in relationship?

You know, what is important is to be earnest. You cannot be earnest if you have not energy — not the energy of the frivolous. Most people are frivolous and, therefore, they are dissipating their energy. And in the dissipation of that energy, they try various kinds of disciplines; so more confusion. What we are talking about demands your total energy of attention, because we are investigating into the whole human consciousness, your consciousness, your mind — not somebody else's mind — not according to some philosopher or psychologist; they need investigation also. So, one observes in life — wherever one goes — the strange phenomenon that the whole of our culture is based on thought and that thought inevitably divides people; it is the origin of all fragmentation. And we are fragmented human beings. You think one thing, say something else, and do something else. You are fragmented when you exercise your will. Opposing or demanding — that is fragmentation. When you resist or when you acquiesce that is fragmentation. When you

say, 'I don't know. You know. Please tell me,' that is a fragmentation. We — as we are — we human beings are fragmented, broken up. And thought tries to bring about integration between all the fragments. And when it can't, it invents a super ego — which is also the product of thought. So our whole human structure of behaviour, relationship — political, religious, business, art — is all based on fragmentation.

We are asking: Is there an action which is not the outcome of fragmentation? — because if you can find that out for yourself, you will have answered all the questions. And we are pointing out that this fragmentation takes place when you give prominence to thought — and all of you do. Thinking, to you, is the most important thing. And you don't see that thought can never be free, because thought is the result of the past, the reaction of the past. Thought can never discover anything new, or come upon anything new. And, yet, thought is always trying to find out something new. That is why all of you are here in this country: trying to find something new, new according to what you want it to be — which is, according to your thinking. And you see, also, that in all relationship thought divides. So, what place has thought at all? What place has thought in relationship, in action?

Do you understand? — relationship and action. If action is the outcome of thought, such action must be contradictory and divisive. So, is there an action which is not the outcome of thought? — though thought is absolutely necessary; otherwise you can't go home,

otherwise you and I won't be able to speak English, or whatever the language that you and I speak. Knowledge is absolutely necessary and, so, experience also. So what place has experience, knowledge, memory and thought, which is the reaction of all that, in relationship, and what is action without thought? Is there an action which is so total, complete and, therefore, non-fragmentary, non-contradictory? To find that out, one has to go, deeply, into the whole structure of thinking. You can't say, 'Well, I will shut out thought; I will control thought; I will suppress thought.' For, then, who is it that is suppressing, controlling thought? It is still thought. When the meditator says, 'I am going to meditate,' the meditator is thought. Therefore he says, 'I must control thought.' Do you see the game he is playing — a stupid, childish game? And in this game, we all indulge.

So we are going to find out: What place has thought in relationship? And if it has no place, what happens in relationship? Because we can't exist isolated. Life is relationship. Life is the movement in that relationship, and to find out how to live daily (please listen to this with your heart; please do listen to it; give your attention to it), everyday, a life of relationship in which thought with its dividing force doesn't exist. Then, what is relationship? That is, is relationship a matter of images, or is relationship the ending of all the images? If you have a conclusion and I haven't any, what is our relationship? We have none, haven't we? Do you understand this? If you say, 'I am a Hindu' or 'a Sikh' — or some stupid division like that — and I say, 'I don't

... I am neither a Hindu nor a Christian nor a Buddhist nor belong any religion; I do not have anything, except a passport, what is my relationship to you? I haven't any. You are following it? So the man who has an image, a conclusion, a conditioning has no relationship to the one who has none of these things. He divides and you don't divide. And for you not to divide, you have to find out whether you can live without a single image, without a single symbol in your life. That means: Can a mind that has so many images, so many ideas, prejudices, a mind that is so heavily conditioned — can *that* mind — un-condition itself instantly, not tomorrow? Can a mind that is violent — and most human beings are violent — can a mind that is violent, drop its violence instantly? If it doesn't drop it immediately and has an ideal of non-violence which is there in time, during the time he achieves non-violence, he is being violent. Are you following all this? So the idealist who says, 'I am practising non-violence', is a hypocrite. You admit all this? What is factual is violent, not his ideal of becoming non-violent — right? So, the fact is violent; the fact is that thought divides; the fact is that our minds are burdened with thousand images. And can the mind put all that aside?

And to do that you have to find out what it means to observe, what it means to look, what it means to listen. If you look with eyes that are prejudiced, you are not seeing. If you have any conclusion, you are not observing. If you are chattering, you are not listening. Or, if you are comparing what is being said with what you have read or thought about, you are not listening.

So, can you observe the activity of thought — please, listen to this — without the thinker, without the observer who says, ‘I have heard that thought is divisive, thought has its place, and thought is, also, destructive’? Can you observe without the observer who is the past? The observer is the past, is knowledge, is time, is the thinker with all his conclusions, opinions, judgements. Can you observe your whole movement of thought without the observer? Can you look at your friend, or your wife, or husband without the image? Then, when you look without the image, without a conclusion, you will find that your relationship with another is totally altered, and you can observe more clearly the fact; then you are not wasting energy through the eyes of the past; you have the energy to observe the fact. And when you have energy which is not dissipated, that energy changes, completely, the fact. We will go into all that, perhaps, tomorrow.

K: Do you want to ask any questions?

A: *Someone from the audience says something that is indistinct.*

K: *(Quickly interrupting.)* Wait, wait. Just a minute, sir; just sit down, sir. That gentleman has not listened at all. He is full of his question(s). Wait, wait a minute, sir; I’ll tell you in a minute.

To ask questions is very important — not only of the speaker but of everybody. Ask questions of your guru;

doubt him. Ask questions of your *Upanishads*, the *Gita*; doubt them. You must question everything, but you must also know when to question and what questions to put. It is like doubt. Doubt is excellent. But, also, you must know when to keep it on the leash and when to let it go. But if you are doubting, doubting, doubting — there is nothing. So you must know when to hold doubt on the leash and when to let it go. And, also, you must know the question you are asking, why you are asking it, and who is asking the question. If it is the right question, you will get the right answer. If you are asking a wrong question, there is no answer. So, when you ask your question, find out whether you really want an answer, or you are asking a question superficially. So, ask a question. It doesn't mean that we are preventing you from asking a question. All I have said about it doesn't mean that you mustn't ask me questions; you should. But question with integrity — do you understand, sir? — with honesty, not just being clever, not to try to trick me. If you want to trick me, you have already tricked me. (*Laughter from the audience.*) But if you want to find out deeply, seriously, with tremendous honesty, then ask.

A: (*Inaudible.*)

K: Would you mind repeating? .. Sir, sir, sir; slowly and briefly.

A: (*Inaudible.*)

K: The gentleman says: Understanding does not

require time, and yet, you say, it's arduous, which requires time. Understanding, you say, doesn't need effort — would you please explain this? Is that right, sir?

Have you ever found out what 'understanding' means? When you say, 'I understand intellectually,' what does that mean? Verbally you have heard some statement and you say, 'Yes, I understand the meaning of those words,' — not the *content* of the words, but the *meaning* of the words. Do you understand the difference? So, intellectually, you say, 'Yes, I understand it; it's very clear' — that is, verbally. But that is not understanding. Understanding implies that totally — intellectually, emotionally — you understand. When does this understanding or insight take place? Do you understand? Insight, understanding — when does that take place in the mind or in the heart totally? When does that happen? Please, listen carefully. When you are attentive, when you give your mind and heart, completely, to listen, then you say, 'Yes, I've got it; I see it totally'. In that attention, there is no observer. In that attention, there is no conclusion. It is a state of attention in which there is no border, there is no centre as the 'me' that understands. That state of attention doesn't require time. It is not a question of practice. Either you are attentive now as you are listening, or not. If you realize that you are not attentive, if you realize that you are not giving your whole attention, when you realize that you are not giving your whole attention, then you are attentive. Do

you understand this? When you are aware that you are inattentive, then you are attentive. Don't try to become attentive; then you practise attention; then you join all the schools, all the yogas. For God's sake just be attentive — and when you lapse, know that you are inattentive — and you will see, how, without time there is attention. And that doesn't demand effort.

— *New Delhi*

November 11, 1972

THE OTHER ROAD

If we may, we will continue with what we were talking about yesterday evening.

We were saying, if I remember rightly, that our whole culture and all its activities are basically founded on thought. And we were inquiring together: What is the relationship between thought and action, and what the relationship is of thought to our daily activities. Before we go into all that, may I again point out that this is not a meeting or a gathering of entertainment, either so-called spiritual or intellectual? We are very serious, because the world demands not only that human beings be serious with the problems which are serious but also that it behoves us to be serious in ourselves to find out if there is a way of living which is entirely different, completely, radically revolutionary — not in the physical sense of that word 'revolution', but rather as a psychological, inward revolution of the mind so that it acts and lives in a totally different manner.

To find that out, as we are going to during this talk and the next two talks, it is important to find out — as we said yesterday — how to listen because, I think that the whole problem of existence lies in the act of listening, in the act of observation. These two things are the most important things: to listen with immense care, with great deal of affection, and to observe the world and ourselves actually without any theory, without any conclusion. The word ‘theory’ means actually, according to a dictionary, ‘observation’ and ‘insight’. When you observe and have an insight into something, you draw a conclusion from that insight and act according to that conclusion. And all our philosophies, all our teachers and gurus and all the rest have an insight, and from that insight they draw a conclusion of ‘how to live’, or ‘what to do’. From conclusion, they move — using insight. What we are trying to do is to observe without drawing a conclusion and to move from insight to insight, and therefore from action of insight all the time. I do not know if I am making myself clear, because it’s very important that we understand each other.

Our lives, mostly, are based on ideas, conclusions, and speculative theories — the ideals. With those ideals, speculations, and conclusions our life is moulded. I do not know if you have not noticed how we function, live, with a concept, which is a conclusion and, from that conclusion, act. Can we find out an action which is not the result of the past, not the result of a conclusion, not the result of some speculative proposition but a mere

observing? — which is to have an insight and from that insight act, never drawing a conclusion.

We are going to go into that, if we may, this evening, because our minds and brains are burdened with memory. Memories are experiences and knowledge and, therefore, conclusions — which are the past. And when the mind, the brain, is burdened with tradition, with experience, then it cannot possibly see very clearly. Experience and knowledge have their place. If you had no knowledge of English, you and I wouldn't be able to speak or communicate with each other. If you had no knowledge of where you lived, you would be wandering all over the place. If you had no technological knowledge, you will not be able to function in modern society. So, knowledge *is* necessary. Experience which has been accumulated in the field of science, in the field of technology — to function such knowledge *is* necessary. But to act in our daily life, in our relationship from an accumulated knowledge becomes a mechanical relationship. We are going together into that; don't look so puzzled, we'll go into it.

First of all, most of you, probably, have read a great deal: the *Upanishads*, the *Gita*, the *Bible*, the philosophers, the various teachers and their knowledge. Your minds are crowded with these and, when you listen, you are trying to compare what they have said and what is being said. Therefore, you are not listening; you are merely comparing, measuring — which is the

function of thought. Thought is the response of memory, the accumulated knowledge of your own or of others. And when you listen — it doesn't matter to what — when you specially listen to those things that are intimate, serious, profound, the instinctive reaction is to compare what is being said with what you already know, because what you already know is much safer, is more secure, and what is being said may be uncertain, insecure. Therefore, the mind is comparing, measuring, judging; therefore, the act of listening ends.

So, can you listen during these talks with a mind that is not burdened with other people's knowledge and experiences, or your own conclusions and opinions, and listen very quietly, freely, easily, without any effort? — Otherwise, you are not listening, are you? If you want to tell me something serious and my mind is chattering away, interested in something else, it won't listen to you. If it is to listen to you, it must pay attention. Attention means to listen with a mind that is highly sensitive, alert, watching, listening, not concluding, comparing; then we can communicate with each other. As we said yesterday, 'communication' means 'thinking over together', 'sharing together', 'exploring together', 'creating together', and that can only be done if you are serious enough to listen to find out — not just what the speaker is saying but also to every thing about life.

You know, there is so much sorrow in the world: so many people have shed tears; so many people are suffering, not only physically but also inwardly. There

is immense sorrow, misery, confusion, outwardly and, also, inwardly. We suffer an awful lot. Not only do we get hurt mentally, emotionally — the more so if you are sensitive — but this world outside is sorrow, is confusion. What is our relationship to this world? And we can only answer that question seriously and intelligently if we know, for ourselves, what this enormous suffering that human beings go through is. I'm sure most of us have shed tears very often — at trivial things and at things that matter and, apparently, we have never been able to resolve them. We keep on suffering, and we accept sorrow as the way of life — as we have accepted conflict, confusion as the way of life.

And one has to, if one is at all serious, find out, explore together — which we are doing now — why human beings suffer not only physically but also inwardly, explore this weight of sorrow in the world and in us. You know, the sorrow of people who have been bombed, whose children are maimed, who have to go day after day hungry, uneducated, with no opportunity and, therefore, escape to some stupid kind of religious ecstasy or hysteria. There is all that sorrow, and the sorrow of division between man and man: the national divisions, the economic divisions, the religious divisions which prevent the feeding, clothing, and sheltering of all humanity. This is so obvious; and we human beings are spending so much money on war, war material. Each nation is spending an immense amount of their revenue on the means of war. To see that is sorrow. See how ignorant, how stupid we are! That is sorrow. And, also, there is the sorrow that exists when

you lose someone whom you love or whom you think you love: the sorrow of loneliness, emptiness, insufficiency. We all know this and we put up with it, not knowing how to get out of it all, not knowing what to do.

And if we may, this evening, we will go into this, we will explore together if the mind and the heart can ever be free from this confusion, sorrow and conflict — not tomorrow, not in later years to come, but as we are exploring, sitting together quietly, listening to each other non-verbally as well as verbally to find out for ourselves a way of living in our daily life in which sorrow, conflict and confusion come to an end. After all, that's what we all want — don't we? We want to live quite differently: a harmonious life, not a fragmentary life. That is, the intellect has been cultivated so much at the expense of all other instincts and activities that there is disharmony. And to bring about natural harmony without effort is obviously the responsibility of each one of us.

Now, together we are going to explore, and I mean that: together, because we have built this confusion, this world of sorrow, misery and chaos together. And together — that means you and I together — can resolve this unhappy condition. And to do that, you must begin with yourself — not with the world, because the world is not interested; the world wants more food, more clothes, more shelter, more power, more corruption, and all the rest of it. That's what the world wants. And a serious man — and I hope you are

serious — is concerned in the dissolution of this enormous misery.

As we said yesterday, and we are saying now, thought divides. It has divided people into nations, into castes. There is racial division, economic, political, and so on. Where there is division, there must be conflict. That is a simple fact. If you and I are divided inwardly, if you believe in one thing and I believe another, if you are conditioned in one way and another is conditioned in another way, this conditioning, this belief, this experience divides people. Where there is division, there must be conflict and, therefore, suffering. That's a fact; it's not my invention, not my opinion or my conclusion. But when you observe yourselves and your relationship with the world and your relationship with your neighbour, with the person with whom you are intimate, you'll find that where there is division, there must be this enormous conflict and suffering.

And this division exists because of thought. Thought is time, because thought is the product, is the response of memory, knowledge, experience — always the past. When you are experiencing, there is no time, there is no past. In the act of experience time ceases. Are you are following all this? For God's sake, do follow. Because, you see, when we leave this tent after exploring together, you must be a different human being: a human being that is harmonious, a human being that has no suffering and no conflict at all. Thought divides, and thought has no insight. Thought can draw a conclusion from an insight. While you have an insight,

in that moment of insight, time doesn't exist at all. You see, unfortunately, I can't give you examples. I don't think in terms of examples, that's why it's difficult, when we go into deeper things, to talk with (without) examples. Look, sir: You have an insight when you see, observe, how nationalities have divided people. You have an insight, don't you? You say, 'By Jove, how true that is!' From that you draw a conclusion that there must be no nationalities at all. And, after drawing a conclusion, you devote your life to that conclusion, to see that this is brought about. Right? So your action is always derived from a conclusion. Whereas we are pointing out an act of perception, of insight: a continuous insight and continuous action. Therefore, to have an insight, to observe, the mind must be free of opinions, conclusions, judgements — which are the past. Are we meeting each other? Are we communicating with each other, at least a little?

So, what is the relationship of thought to action? Living is action; relationship is action. Without action, you cannot live. Whether you talk, whether you eat, whether you do anything — that is action. What relationship, we are asking, has thought to action? Thought has created ideas, ideals, conclusions, and from those conclusions you act. Are you following this? I know you are not; I must go into it.

All of you have ideals, haven't you? No? Haven't you? Yes. Now: you have ideals, I haven't got any and, therefore, our communication ceases. So, we are going to explore why you have ideals and if you act according

to those ideals, is that action at all, or is it incomplete action and, therefore, no action? You have ideals, many of them. These ideals are projected by thought, aren't they? You are violent and you say, 'I must not be violent': the ideal of not being violent. So there is the fact of being violent and the ideal of not being violent. So there is a time interval — right? — a time interval between the fact and what-should-be. The what-should-be is the ideal, and you think you are acting according to an ideal when, actually, what you are doing is being violent. Right?

What is the function of an ideal? Has it any value at all? Or is it a postponement, or an avoidance of facing the fact and altering the fact instantly? Do you understand this? You have an ideal of non-violence, and you are violent. You think gradually, day after day, by practising non-violence, you will achieve a state of mind in which violence has ceased to be. Right? What actually takes place? — You are being violent every day and hoping to change violence according to the pattern that you have set. Therefore, such action is inaction. I wonder if you get it. I can't help you, if you don't get it. Look, sir, if you are hungry, you want to be fed now. You have no ideals about food. You may *like* certain kinds of food, but you want to be fed now. Why don't you do the same with regard to violence? Why do you have ideals about violence? Why don't you end it? Whereas if you have an ideal, you are postponing the act of understanding and putting an end to violence; it is the act of a lazy mind, not an idealistic mind. Can you do it now? That is insight — isn't it? — : to see the significance of an

ideal. To have an insight into that frees you instantly from violence. But, whereas, if you conclude that you must not be violent, then the conclusion becomes the ideal and, therefore, there's incomplete action. You've got it now?

I wonder why you haven't thought out all these things for yourself, why you depend on somebody else to tell you all this. You see what great sorrow there is in this: that you should be told by somebody else about a simple fact, like ideals? Isn't that a great sorrow? You depend on somebody else and that dependence breeds fear, and fear breeds sorrow. Do you understand all this? You see, our education, our books, our teachers have helped you to depend on somebody else. The guru will tell you what to do; the *Upanishads* say this and that, and the *Gita*; this and that, so you are never capable of looking at things for yourself, understanding them and going beyond them.

Insight: the actual word means theory. As we said, the word 'theory' means observation, having insight into something. So, what relationship has thought to action? Has it any relationship at all, except in the field of technology? Do you understand my question? Have you understood my question? I see that thought creating an ideal or an idea about action prevents action — which I've just explained. So, what relationship has thought to action? Is there any relationship in harmonious, total action? Or, will thought always prevent harmonious, total action?

So, is there an action in which thought doesn't enter at all? Are you are following all this? Look please; *avanti*; come together. Let's move; don't let's stop in one place. I see that thought brings about incomplete action, and that incomplete action breeds conflict, sorrow, pain, confusion. That's obvious. Thought in technology is absolutely necessary, but in relationship with each other (and, therefore, in action) — in that relationship — thought has no place, because thought divides. So we are going to find out, together, if there is an action in which thought doesn't enter at all and, therefore, an action that is complete, not fragmentary, not contradictory, but that is whole, healthy, sane. We are going to find out, because you are used to action based on idea, and therefore division in action, contradiction in action. Now, what we are asking is: Is there an action in which this contradiction, this conflict, this division doesn't exist at all, an action which is total, harmonious, non-fragmentary? Have you understood now?

By Jove, I've to work for two people! It's hard to point out something which you ought to think about, learn for yourself. We are learning together, aren't we? We are learning together. You cease to learn when you are accumulating knowledge — do you understand? Here, now, we are learning together. And, after having listened and learnt, you have accumulated, and you go out and say, 'I must think over it; I must find out more about it'. That is, you have gathered — please, listen to this — you have gathered information; your mind, your

brain has received certain memories, and from those memories you are going to act, think further. Don't do that. But we are saying: Learn. Learning is a movement, an endless movement.

Now, to find out an action that is complete, non-contradictory, an action which doesn't breed further conflict — to find that out — you have to find out the two active principles in life, which are: pleasure and fear. These are the two principles that drive us. Right? Look into yourself, please. What you want is continuous, persistent pleasure and the avoidance, at all times, of fear. Right? Be simple about it, and don't be complicated. We'll make it complicated later on. As we go, you'll see how complicated it is. But keep it very simple. So we have to learn what this thing that we pursue (and which is called pleasure) is. What is the thing that we are trying, always, to avoid, cover up, control?

So we have to inquire into this question of pleasure, because that is one of the factors of our life — a major factor. What is pleasure? Find out, sir; think over, together, now. We are sharing this question together; put your heart and mind to find out, not say, 'Well ...' and resist it or avoid it. Is pleasure joy? Is pleasure ecstasy? Is pleasure enjoyment? A man who pursues power, to him the achievement of power is a great pleasure. The man who is trying to achieve enlightenment — there is no such thing as 'achieving enlightenment', but to a man who is pursuing the achievement of enlightenment that is great pleasure.

The man who conquers himself, who has tremendous control over himself, it gives him immense pleasure though he may suffer, though he may go through agonies; the outcome is pleasure in 'having conquered'. Are you following all this? The action of will — when you say, 'I will not', or 'I will' — is based on pleasure — which is resistance, building a wall around yourself not to be hurt. Resisting: resisting your pride, your vanity, all that is an indication of pleasure. Are you following all this, watching it in yourself?

So: What is pleasure? Why does the mind pursue pleasure? Is there, in pleasure, security? Is there, in pleasure, a timeless quality of joy? Is there, in pleasure, love? And, yet, the mind, your desire, your will is constantly directed towards pleasure. That is, when you see something very beautiful, you enjoy it — don't you? When you see a tree, when you see the sunset on a sheet of water, when you see the movement of a leaf in the wind, when you see a cloud full of light and glory, don't you enjoy it and say, 'How extraordinarily beautiful that is!?' That enjoyment is turned into pleasure by thought. Haven't you noticed it? Come on, sir. Do you understand? That is, you saw that cloud with its extraordinary shape, full of light and glory, and you enjoyed that; there is a tremendous delight in seeing that. A second later thought puts it into words and says, 'How beautiful that was'. Thought says, 'I must have that experience again tomorrow' — whether it is of a cloud or sex or any other thing. The pursuit of pleasure is the pursuit of thought of an incident, an experience that is over. Do you understand

this? Do you understand this simple fact, sir? So can you enjoy, look at that cloud with all its beauty and shape and light, and finish it, not allow thought come in? — Because the moment of perception is timeless, whereas the pursuit of pleasure is in the field of time. The pursuit of pleasure is the bondage of time. So a mind that pursues, incessantly, pleasure lives in time and, therefore, is incapable of enjoying. Enjoyment implies instant perception and action. I enjoy the beauty of a sunset; it's marvellous to see the colours, the light on the wall, but the mind says, 'I must repeat that enjoyment again'. Sexually, it's the same pattern repeated; and when that pleasure is denied, you get angry, you become violent. You become petty, violent, stupid, vulgar. And our actions are based on that — consciously or unconsciously, deeply. And where there is the pursuit of pleasure, there must always be the avoidance of fear.

What is fear? We are exploring together *your* fear, *not my* fear. There is the fear of losing a job — do you understand? — in a country like this which is overpopulated; for one job thousands come. The fear of losing a job, and the sorrow of it — do you understand, sir? You people who have got permanent jobs, you are not concerned with the man who is going to lose his job. You are secure, at least you think you are secure, till somebody comes along and pushes you out because he wants that job. Then you get frightened. So, the mind — please, listen to this — the brain demands that it be completely secure. Otherwise it cannot function efficiently. That's obvious, isn't it? It must feel secure,

otherwise it can't operate, otherwise it can't function. So, the brain demanding security will find it in anything: in neuroticism, in a belief, in a conclusion, in a guru. Are you are following all this? It demands security, as a child demands security. And, so, the brain demanding security will invent some security which will be satisfactory: the security of a belief, whether it is neurotic, real, logical, irrational — it doesn't matter. The belief sustains it, doesn't it, sir? Haven't you noticed all this? A myth invented by thought gives security. The Christian myth, the Hindu myth, and the Islamic myth — they are all based on myth, thought, not reality and, yet, the brain, demanding security, invests in that. And fear is the denial of that security. Right? You are frightened — aren't you? — of many things, not only of losing a job: of getting old, of losing your vitality; you're frightened of tomorrow, frightened of death, frightened of what your neighbour might say. There are dozens and dozens of fears. And we live with them, because we don't know what to do. So we escape from them — do you follow all this, sir? Do watch it. You run after gurus and go to temples and do *pujas* and all those things because, basically, you are frightened. And the man who runs away hasn't solved the problem. That to which he has run becomes much more important than the fact of fear. Are you following this? I run away to something and that something is more important than the thing from which I am running. And is it possible — please listen; go into it with me now — for the mind to be free from fear altogether? The fear of yesterday's physical pain happening again tomorrow, the fear of the unknown or

the fear of losing the known, the fear of not coming to that point when you really understand the whole movement of life. We are going to go into that and find out whether the mind can ever be free from fear. And it is only when the mind is free from fear, that there is light.

Now, will you tackle fears one by one? Do you understand my question? You may have ten fears: the agony of it, the darkness of it, the pain of it, the sorrow of it. You may have ten fears — will you analyze each one and try to get rid of each one? That would take time, wouldn't it? Analyzing each fear, tracing the cause of that fear, and going into it and all the rest of it — it would take years and years; that's what you are doing. So, is there a way — please listen — of ending fear without analysis? You must understand the whole business of analysis. I'll be brief; it's 7 o'clock.

In analysis there is the analyzer and the analyzed. Right? The analyzer is the past and the analyzed is the present. The analyzer examines the present with the memories, the experiences, the knowledge, the conditioning of the past. So the analyzer is the conditioned entity — he's the past — and he tries to understand the present. The word analysis means 'breaking up'. The analyzer is conditioned, and what he analyzes will also be conditioned and, therefore, it never can be resolved. Oh, I haven't the time to go into all this; there is so much to talk about! Now, please have an insight into the whole movement of analysis,

into the whole structure of analysis — have an insight into it — and you will never analyze. Once you see the truth of it, it's finished. That is, when you analyze, there is the analyzer and the analyzed. The analyzer is the past. There is the division between the analyzer and the analyzed. And therefore each analysis must be totally complete, otherwise there is conflict. Right? Are you following all this? And analysis implies time. So, analysis paralyzes action. Paralysis through analysis: if you have an insight into that, you will never go through with analysis at all, because then you see instantly. Are you getting this? So, will you analyze, examine, explore each fear, or is fear one? Is fear a tree with many branches? So if you understand the whole structure of the fear, you don't have to analyze. Are you getting the point? Are you following all this? Are you tired? Don't, please, be tired. Just listen to this; absorb what is being said through your skin, through your eyes, through your ears, through your heart, because a mind that lives in fear is a dead mind. It may theorize, it may construct a beautiful ideological world, but such a mind is a dull, stupid, useless mind. Now: we are going to find out. Trimming the branches, cutting the leaves will not solve the entire fear. So, is there a central factor of fear which, when you have an insight into, when you understand — and I am using the word 'understand' not intellectually, verbally, but totally — then it is over? When you understand the root of fear, then it is over. Then you don't have to analyze, trim the branches; you then are cutting at the very root of it.

Have you understood what we are saying? Don't go to sleep. I see several of you are yawning. You are a rummy crowd, and a sorrowful crowd. I want to weep for you.

(Slight pause.)

What is the root of fear? We are exploring; we are not stating, we are not drawing, coming to, any conclusion; we are exploring. And as you explore, you will see something that will wipe away fear. What is the root of fear? — It is 'to be' and 'being'. Do you understand? To put it very, very, very simply, the root of fear is the uncertainty of security. Right? Look into yourself. When there is complete security, there is no fear — is there? — physically, emotionally, intellectually. You know, when you see things very clearly, the seeing very clearly *is* security. Do you understand? The mind demands security; your whole being demands security, physically as well as psychologically. And when there is insecurity, there must be fear. Right? Now, follow this carefully: Is there physical security at all? Anything might happen. You might lose your job, your wife might run away — I hope not — a dozen things might happen to you. *(Laughter from the crowd.)* You laugh; I hope she will run away then. You are all so petty minded, bourgeois minded. My God! Move. The mind demands security in relationship. In everything it wants to be sure, certain. It never asks: Is there a state of mind in which permanency doesn't exist at all? Are you following? And, yet, it must have security; see this. Security in the sense of being certain, clear, healthy;

the sense of complete security — when that is assured, there is no fear. Can anybody assure you that? Government, politics, your guru — nobody can give you that certainty. Right? So there is always, in the sense of insecurity, fear. And yet the mind, the brain, must have security to function rationally, effectively, sanely.

Now: Where does this security lie? Do you follow my question? It does not lie in belief. It does not lie in the acceptance of any authority: your guru, your knowledge, your experience, your own self-confidence. Authority can be taken away. So, security is neither in belief, nor in authority, nor in another, nor in your demand for permanent relationship, nor on depending on anybody. Neither in belief, nor in authority, nor in opinion, nor in experience, nor in your own rationalized conclusions — when you see that it doesn't lie in any of these (please, listen to this), when you see that it doesn't lie in any of these, what is the factor that is seeing it? Do you understand? Who is seeing it? You have negated everything that breeds fear — right? Who is the entity that says, 'It doesn't lie in there; it doesn't lie in the church, in the temple, in the image, in the saviour; it lies nowhere'? What is the entity that says, 'It is not there'? Isn't that intelligence? You know, that word 'intelligence' means, according to the dictionary, a mind that is very alert — listen to this — **and a mind that can read between lines.** Do you see the beauty of it? *Intellegere* is to 'read between the lines'. Are you following this? Now, when you deny: no belief, no dependence, no authority — are you denying

it verbally or actually? Have you put it away? And the act of putting away: is it not the act of intelligence? Right? Therefore, your security is *in* intelligence, not in these things. Come on, sir. So intelligence is the absolute security — not the intelligence of a cunning mind; I am not talking of that intelligence. The intelligence of a mind that can deal with facts and twist them and contrive and, you know, do all kinds of things — that's not intelligence. We are talking of the intelligence of a mind that sees the false as the false and moves; it sees the fact as fact. It is a fact that as long as there is authority in your mind, in your heart, as long as there is a belief, as long as you are following somebody, as long as you are uncertain of today or of yesterday or of tomorrow, there must be fear. That's a fact. And when you have an insight into this fact, the insight is intelligence; and that intelligence is complete security.

Now: Have you got that intelligence? As you are sitting there, listening to this unfortunate speaker — you have listened for an hour and a quarter — have you had this intelligence come into your being? — because you have denied, the mind denies the falseness of belief. You see the truth of authority, you see the brutal quality of a mind that is comparing, judging, following. If you see that, if you have an insight into that, that very insight is your complete security; therefore, there is no fear. The mind, then, is acting with intelligence. It's not 'your' intelligence or 'my' intelligence; it is not the intelligence of somebody else; it is intelligence — immeasurable. You can't say, 'I have got a little

intelligence.' So when you have this, when you see the falseness of analysis, when you see the nature of sorrow, the nature of fear, the nature of pleasure, the seeing is the acting of intelligence. And when there is that intelligence, that is the beginning of a much longer road. But without that intelligence you cannot possibly tread the other road. (*Pause.*)

It is good to sit quietly: it's like talking shelter under a tree after a long walk. We have taken a long journey together, explored, together, this human problem of existence, and it is good to sit quietly under the shade of intelligence and breathe the clean air of delight.

— *New Delhi*
November 12, 1972

ANNUAL GATHERING 2005 AT VASANTA VIHAR

The Annual Gathering of the KFI is usually held on the campus of one of our schools. However, the venue this time is Vasanta Vihar. The last time Vasanta Vihar hosted such a Gathering was in 1997, and here is an opportunity for you to renew your acquaintance with this place, which was J. Krishnamurti's home.

The four-day Gathering will be held from 21 to 24 January 2005, and the programmes will consist of talks, discussions, question-and-answer sessions, video-showings, besides cultural events. Owing to lack of sufficient accommodation in Vasanta Vihar, participants will be put up on the campus of the Theosophical Society.

Further details such as the type of accommodation, Gathering fee and date of registration can be had from our Gathering brochure, for which kindly write to:

Gathering Coordinator,
Krishnamurti Foundation India,
Vasanta Vihar,
124 Greenways Road,
Chennai – 600 028.
E-mail: kfihq@md2.vsnl.net.in.

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Printed by N. Subramanian at M/s Sudarsan Graphics Offset Press, 27, Neelakanta
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