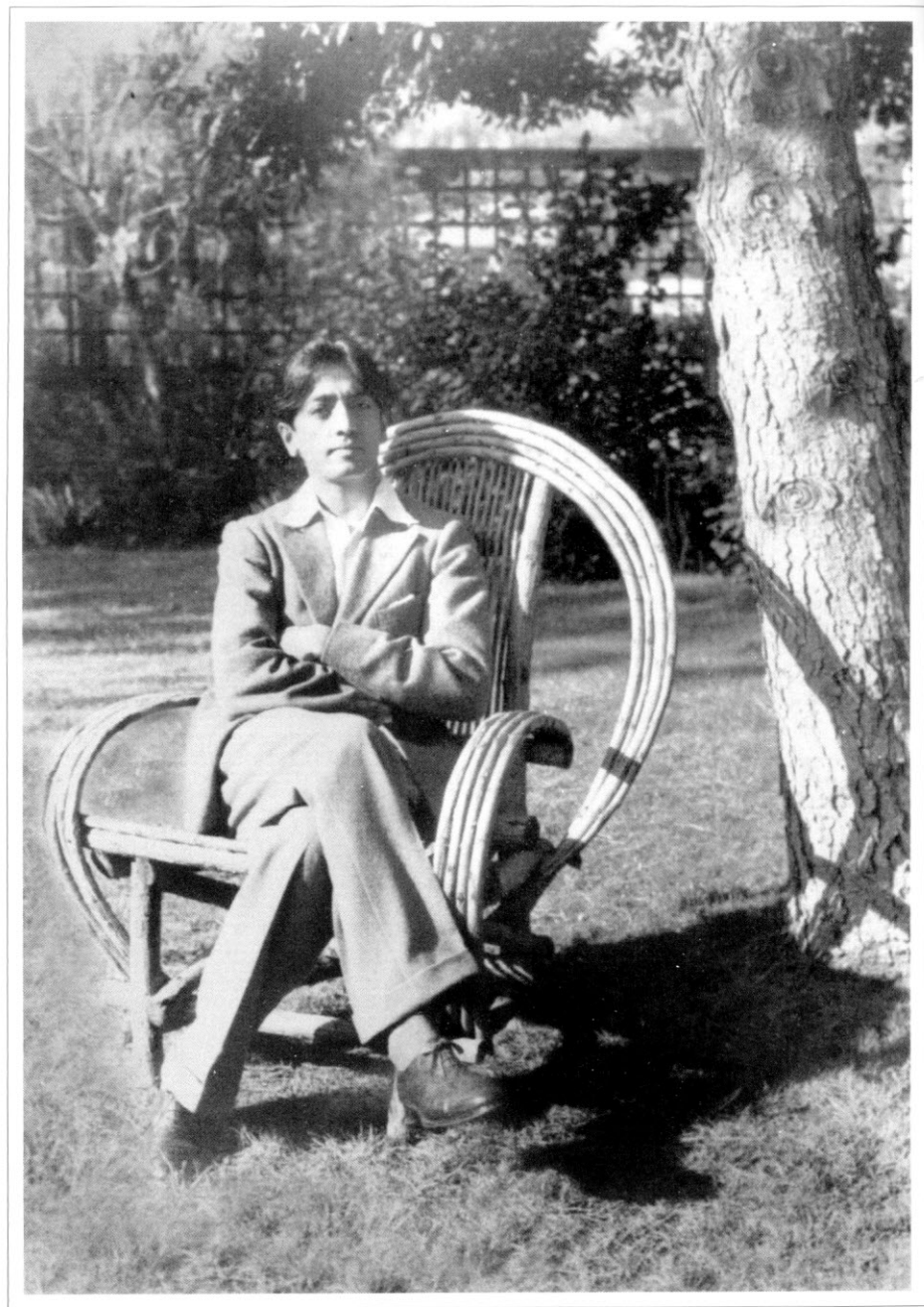


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FROM THE EDITOR

This issue of the *Bulletin* deals with Krishnamurti's discourses on the self. A talk he delivered in 1978, at Madras, and one given in Bombay thirty years earlier, in 1948, help illuminate central themes in Krishnamurti's teachings. Part of the aim in presenting these two items widely separated in time but dealing with the same subject is to reflect on ways in which themes in Krishnamurti's thought remained constant while his formal discourse changed.

Krishnamurti ceased over the years to present his thought in an expository mode. His attempt was not to propound a coherent theory of the nature of the self, its relation to society, its responsibility to the world, the sources of its moral imperatives, or whether history, culture and modernity influence self-identity. Even though these loosely connected issues are reflected in his thinking, they form an incidental aspect of the discourse he developed. His chief aim, as he famously declared in 1928, was 'to set man absolutely free'. The invitation to freedom was not addressed to some distant Utopian future but to the moment, as he sat across his audience, urging them to look and to listen. In the 1978 talk, he exhorted his audience to be serious: 'You are not just sitting there listening to the speaker, but actually working with him.' Three aspects of seriously 'working with him' mentioned in the 1978 talk are: attending to one's reactions, to his words or to other's; observing these reactions without naming them; and submitting to what exists. In the 1978 talk he mentions these in the following way.

I can only find out about myself by observing my reactions in my relationship . . . Relationship becomes tremendously important . . . because it is going to reveal to me what I am.

And, also, if you can, not name that reaction.

It is only the serious man that lives — serious in the sense he knows he is frightened, he knows he is greedy, he is aware of his own peculiar pleasure; and without argument, without suppression, he ends it with ease, with grace, with beauty.

Krishnamurti's challenge was audacious; especially when you consider that the problem he set his audience was to find out independently, without the aid of books or acquaintance with philosophy, whether the self was a permanent entity or a construct of human memory. It was an issue that had engaged the followers of Vedanta and the followers of the Buddha in long and passionate philosophical debate. Is the self, Krishnamurti asked, 'put together by thought'? And, 'If it is not put together by thought, then the "me", the ego, the self is something sacred, inviolable, unalterable, something that is beyond time.' The challenge grew out of his faith that human beings have the capacity to travel to the very heart of that freedom which unites intelligence, compassion and beauty, if they discover their innermost self.

The 1948 talk, with its larger share of explanatory content, helps us unravel the complex meaning he gave to the word 'thing' when he declared, in 1978:

The innermost depth of the self is absolutely not a thing.
And love is nothing, not a thing.

Things, as Krishnamurti explains, are objects constructed by the human hand or the human mind, such as, diamond necklaces, houses, gods, ideologies like communism, images of oneself, and one's so-called enemies, that are invested with value and emotional content. As unexamined premises they drive the self towards all kinds of destructive dead ends.

The evaluations of the mind are soon established, fixed in a framework of references . . . So, there is constant strife between the search for permanency and the things that soon wear out and pass away. The things produced by the hand are misused by the mind. Food, clothing, and shelter are given wrong values by the mind. It is the false psychological valuations of things made by the mind that breed conflict and misery.

And Krishnamurti assured his audience in 1948 that understanding the self:

... is not a process of self-isolation. Man cannot be without relationship. The understanding of this relationship to things, to people, and to ideas will alone bring happiness.

At the present moment in human history when dogmatic assertion of identity is tearing the world apart, Krishnamurti's is a voice of sanity.

— R.H.

THE INNERMOST NATURE OF THE SELF

I think we ought to go into the question of sorrow and death. We ought to go into it fairly thoroughly but, before we go into it, we should consider, seriously: What is the whole nature of thought? — because we live by thought. All our activities are based on thought. Our relationship with each other is based on thought. We may call it 'love' and all the rest of it but, essentially, it is based on thought. Our religions, the whole psychoanalytical process of the Freudians, the Jungians and all the rest of it, all the rituals, the *pujas*, and the gods that man has created throughout millennia after millennia are based, fundamentally, on thought. I think we ought to go much more into detail about that — if you will.

I wonder if one realizes that thought in itself is fragmentary, very limited. It may expand that limitation, thinking that it is going to cover the whole universe, but it is still fragmented, limited. It is limited because it is born of time — time being memory, experience, knowledge stored in the brain, and that memory responding. So it is always limited, fragmentary. It can imagine, it can think, it can say to itself, 'I can perceive the totality of man, of love, or of the immeasurable, the timeless'. It can think that, it can conceive of it, but being itself limited and fragmentary, whatever it creates, puts together, must be limited and fragmentary. And that's why, when all our relationship is based on thought, our relationship is never whole, complete. So we are going to find out whether there is a perception, an insight,

an innermost way of living which is not fragmentary, which is not limited. I hope we understand each other. As we said the other day, we are exploring together; we are investigating into this problem: Is it possible to live a life, a daily life which is not broken up, fragmented, but a life that is complete, whole? I'm sure most of us must have asked that question. Because when there is an action of the whole, then it's never repetitive. It's only a fragmentary activity that's always breaking up, limited, boring, repetitive. We are going to go into that – if you don't mind.

Thought has divided the world into nationalities, geographic divisions, class divisions, and ideological differences: communist, socialist, ultra-left and ultra-right, and so on, and so on, and so on. Thought has done this. And also we live a fragmentary life; our life is broken up: a business man, a religious man, a monk, a lawyer – specialized entities. And that, too, is the result of thought, which is in itself limited and fragmentary.

We are going to find out if it is possible not to live a life which is fragmentary, which has no regrets, no grief, no anxiety, sorrow. So we have to investigate, together, into the question: What is the self, the 'me', the ego, the entity that identifies itself as being separate from another? If you will, we are going to go into that to find out whether one can lead a daily life which is not based on 'you' and 'me'; 'me first and you second'. Our whole culture is that — social, moral, ethical, religious, and so on. Right? Can we go on with it?

What is the self, the 'me', the ego? How does it arise? What is the inmost nature of the self, the very depth of it? Is that very structure, the nature of the self, fragmentary? Or is there in the very structure, in the very essence of it, a quality which is not fragmentary? Are you following all this? I ask because — please, sirs — I ask because I am not sure we're meeting each other. Please, sir, I am not sure we are communicating with each other; I rather doubt that we are. It is a very serious thing that we are investigating. Man has always lived with sorrow, and is acquainted with grief. Is it possible to end that sorrow — not in some distant future but in our daily, actual life, now?

And, also, is it possible to find out — not intellectually or verbally, or emotionally and romantically — the nature and the beauty of love? What is the depth of it, the meaning of it, the fullness of it? And, also, what is death? So it is very important, it seems to me, that we examine together, share together, investigate together, this question, which is: What is the nature of the self, the identity of a particular individual [as] opposed to the community, opposed to the many? And, what is the inmost nature of the self — without speculating, without asserting, without accepting the traditional verbiage? I am using the word 'verbiage'; it is just words. So we are together; please bear in mind, we are *together* exploring. You are not just sitting there listening to the speaker, but actually working with him. That means you will have to give your attention, you have to listen to each other — though all of you can't speak and I am the only person, unfortunately, who speaks at the

moment. In a [nut]shell: We have to be very alert, watchful, heeding that which is being said, and our response to what is being said — how we receive or accept or listen to what is being said. All this is the responsibility of those of you who are willing to listen seriously.

May we go on? If the self, the 'me', is put together by thought, then whatever it does, at the highest so-called conscious, or super-conscious level, is still fragmentary. Right? If it is not put together by thought, then the 'me', the ego, the self is something sacred, inviolable, unalterable, something that is beyond time. So we are questioning these two factors: [Either] the nature and the structure of the 'me', the ego, the self is put there by thought and, therefore, fragmentary, [and] whatever it does — however it might imagine, long for, hypnotize itself that it is the Whole, that it can perceive the Whole, it can come upon Truth — is a total illusion and deception, [or] the self, the 'me', the ego, the 'you' is something that is not of time, not born of thought, [and, so,] is capable of perceiving totally the nature of Truth, that which is beyond words, that which is not measurable by words. So these two are factors we must examine. Right?

So we are trying to find out the inmost nature of the self, because all our activity is based on the self, 'me first and you second'. In all our relationships, in all our bureaucratic activities, social activities, in our relationship with each other, the self, self-centred activity is constantly in operation — even when we are

meditating, even when we are supposed to be religious, and all the rest of it. Right?

So, what is the self? Unfortunately most of you probably have read philosophy, sacred books — I won't call them 'sacred' because they are just books. Or somebody has told you (your guru or your religious leader, probably) that the self is something extraordinary; it is to live everlastingly from the beginning to the end.

We are asking a very simple question, which is really tremendously complex. How you approach that question matters a great deal. If you approach it with fear, approach it with a conclusion or accepting the authority of others, your approach then is already limited, circumscribed. To investigate one must be free, otherwise you can't investigate. If you are prejudiced, if you have some ideals, some conclusions, some wish, then that very wish, conclusion is going to dictate your investigation. So can you, if I may ask, be free to go into this matter very carefully, logically, sanely, and freely find out the nature of the self, and the inmost essence of the self?

If the self is merely the operation of thought, put together from the very beginning of time, then death has a certain meaning. If it is not, then death is a beginning. We'll go into it. The individual, the identity of a human being who feels, or thinks he is separate — is he actually separate, though his form, name, may be different? His idiosyncrasies, his character, his peculiar genius, if I may use the word without being misunderstood —

'genius', not in the great sense of the word, [but] peculiar eccentricities, tendencies, qualities — are they the result of culture, the culture in which you're born? The development of character is a resistance to the culture — which may be the idiosyncratic outlook on life. This is very, very important for us, if I may point out over again, to go into.

So, first: What are you? Your activity is based on the self, self-centred activity from morning until night. So what is that centre from which you are acting? The centre from which you are meditating — if you meditate — and I hope you don't; the centre from which all your fears, all your anxieties, sorrows, griefs, pain, affections, arise; the centre from which you are seeking happiness, enlightenment, God, or Truth, or whatever you like; the centre from which you say, 'I take a vow to be a monk'; the centre from which, if you are in business, you are trying to become more and more and more powerful, get more money — *that* is the centre which we are examining: the self. What is that self and how has it come into being? That is, to know yourself — you understand? — as you actually are [and] not what you think you are, what you hope to be. The self and the knowing of that self — is it possible to know it completely, the essence of it? And is it possible to go beyond all the fragmented activity of the self? Right?

So is the self, that centre, put together by thought? Please think and investigate, reason, as though you are for the first time thinking about it. Then it is fresh, then you can investigate. But if you say, 'Well, I already know what

the self is, I already have come to certain conclusions about it', you will prevent yourself from examining it. Right? That's fairly simple.

So what is the self? You — what are you? Not *who* you are but, actually, what are you? There is a difference between who you are and what you are. I don't know if you see semantically the meaning of the two. When you say *who* you are, you are investigating somebody — leading further and further away from the centre; but if you say *what* you actually are, *what-is*, then you are dealing with actuality. The actuality is that which is actually happening. Right? You will see it in a minute. So, what are you? You are a name, a form, the result of a society, a culture which has emphasized — throughout the ages — that you are separate, something indefinitely identifiable. Right? You have your character, your peculiar tendency — either aggressive or yielding. Is that not put together by the culture which has been brought about by thought? It is very difficult for people to accept a very simple, logical examination, because they would like to think that the self is something most extraordinary. We are pointing out that the self is nothing but words and memories. So the self is the past. And to know oneself means to observe yourself, actually what you are, in your relationship with each other. Then the reactions of the self come out — right? — in our relationship, intimate or not intimate. Then you begin to see what you are: your reactions, your prejudices, your conclusions, your ideals, your this and that. Is not all that a result? Are you following? That which is a result

has a cause. So is the cause a series of memories, remembrances and, so, a centre that has been created by thought to which thought clings? Am I off by myself?

Let's begin differently. Don't you want to know about yourself? If you don't know about yourself — actually what you are — you have no basis for any action which will be true, and not fragmentary, not miserable, not regretting, and so on. Don't you want to know what you are? To know yourself. Now, how do you begin to find out about yourself? You can only know yourself either through observation in relationship, or through analysis. Right? Are you following this? Oh, come on! I can know myself — I will talk about myself — by watching my relationship with others: with my wife, if I am married, or with my girl friend, or with friends. In that observation I see myself reacting — as a Hindu, as a Buddhist, as a Christian, as a non-Christian — or imagining that I love people. You know, I find out. Or through analysis — right? — analysing myself. Now, to me, analysis is paralysis. And the Hindus are very good at it and, therefore, they are totally paralysed because they don't act. They analyse, analyse, analyse and therefore, gradually, this analysis leads them to paralysis. (You watch them as they walk down the street.) So either you analyse, or you observe in relationship yourself: what you are, how you think, how you react, what your responses are, what the centre from which you are moving is. Always a fixed point, and from there move; therefore the movement is very limited. So we are going to find out.

In the process of analysis, who is the analyser? Do you understand my question? The analyser thinks he is different from that which he is analysing. But is that so? The therapeutic analysis by professionals — do you understand what I am talking about? — probably, they have never questioned this. Who is the analyser? Is the analyser different from the analysed? Do you understand? Am I different from my anger, from my greed, from my anxiety, from my ugliness, brutality, cruelty, hate? Am I different from that? If that is different from me, then I can analyse it. Right? And each analysis — if I am good at it — each analysis must be complete, otherwise the remembrance of that analysis is going to interfere with the next analysis. Is this all Greek to you? I'll go on; it doesn't matter. I am afraid you are used to listening, not investigating.

So is the analyser different from the analysed, or are both the same: the analyser is the analysed? Need I go into that? When you go through the process of introspection, analysis, and all that, what is happening? When you analyse, you are taking time, aren't you? Time. You investigate in the morning and go off to your job, and come back, and again investigate yourself, or you investigate very, very, very carefully, slowly, minutely — all that implies time. And who is the analyser? Is he something different from that which he is analysing? Is anger different from you? Is jealousy different from you? Is your cruelty, your hate, different from you? Or *you are that* — you understand? You have divided this thing: *you* are different from *that*; therefore you think you can analyse *that*. But when

you observe very closely, you will find that you are anger. At the moment of jealousy, anxiety, you are that. Only a second later you say, 'I have been angry'— which is the movement of thought dividing anger from you. Oh, come on! Right?

So the analyser is the analysed. And if you realize that, you will drop — totally, completely — all analysis. But when you talk to psychotherapists, they won't drop it because they have got Cadillacs, cars, and all the rest of it; their life depends on it. And, probably, it is the same with you because you are so conditioned that you refuse to see this simple fact. If you drop — completely — analysis, then how will you investigate the self? Do you understand my question? Are you following all this? How am I to investigate, look, observe, understand this very, very complex thing called 'me' if I don't analyse? Because I see that it is stupid to analyse — it will lead nowhere — I reject it completely, entirely. Are you in that position? Or you have got one foot there and one...! Do you understand my question?

So I can only find out about myself by observing my reactions in my relationship. Relationship becomes tremendously important — right? — because it is going to reveal to me what I am. Whether I think I am divine, or there is some part of me that is divine — I am going to discover it in relationship. If there is some part of me which is divine, then that part must act. So we have invented a very clever thing, which is, there is something very divine but it is all clouded over, so I have to peel off, like an onion and, then, I'll find myself.

Self-realization — I don't know what that means; they use that a great deal in this country, and I am sure they don't know what it means either. So I realize I can only understand myself in relationship; therefore I observe. Do I observe — please listen — do I observe with the memory of previous observation? Do you understand my question? I have observed myself in my relationship yesterday with my wife, with my friend, with my boss, and I remember that. Then with that remembrance I observe myself the next day. Do you understand? So what is happening? I am not observing myself at all. The memory is operating, remembrance is operating, therefore there is never penetration into the very structure and nature of the self. Are we getting together somehow, in spite of the words, in spite of your intellectual bla?

So: Is it possible to observe myself each moment as though it was fresh — not having remembered my observation and letting that remembrance operate? Do you see the difference? To not let the remembrance operate, but to observe from moment to moment, afresh each response. See what it does to you. Then that response becomes extraordinarily important because it is fresh. But the moment you name it, it has already become the old. So you have to have an alertness to watch that you do not name it, that it is not an operation of remembrance. Therefore you are observing with a clarity that is penetrating, that has an insight. Right? So which is it you are doing, actually, now? Please, I am asking you. This is very important for you to find out, to learn — not memorize. Learn from listening to find out. Gosh, I have got so much to talk about yet! Which

is it that you are doing? If you are analysing, then you are going to end up being paralysed completely, and will become neurotic — if you are not already. Then if analysis is completely out because you see the futility of it — not because I tell you, but because you yourself have an insight into the whole structure of analysis — you can drop it. To observe yourself in relationship, to observe without the gathered knowledge of previous observation — if you observe with the gathered knowledge, then you are merely repetitive and, therefore, you are not learning, watching yourself in operation. And, also, if you can, not name that reaction.

Now, put it round the other way, a little bit. May I go on? I will go on. Have you observed anything — your wife, your girl friend, or the tree, or the movement of water — with all your senses, with the totality of your senses: your smell, your hearing, your taste, heightened? Have you ever done that? Oh my Lord, what a generation! If you have done it, there is no centre from which you are looking, because then thought is part of that observation, then your senses are part of that observation. Therefore thought is not separate from the senses; therefore there is no division as the 'me', the observer, and the thing, you, the observed. Are we getting somewhere? I won't even ask you hereafter.

So the nature, the inmost nature, of the self, when you have gone through all the layers of the self, the essence is nothing. Right? You are nothing. On that nothingness thought has imposed the super structure of consciousness; consciousness being the content.

Without the content there is no consciousness — the content being you're a Hindu, a Buddhist, your religion, your particular god, your *puja*, your anxiety, your sorrow, your pain, your hate, your love. All that is the content of your consciousness. Obviously. And the idea that you're the super *atman*, or super, super, super consciousness is part of that content. Do you understand what thought has done? We are absolutely nothing; this entire superstructure has been built by thought. And thought is the response of registration. Of course. Instant registration, like a tape. See what thought has done.

What, then, is love? You understand my question? We are going to discuss tomorrow: What is meditation? What is the real meaning of meditation? Is it the emptying of this consciousness, with all its content? That means facing, observing *nothing*. That nothing is not a thing. You know, nothing means *not a thing*. A thing is that which has been put together by thought. I wonder if you see all this. Nature has not been put together by thought. The tree, the stars, the waters, and the lovely evening and the beauty of sunlight — that has not been put there by thought. But thought has made out of the tree a chair, a table, that is, a thing. So, when we say 'nothing', it means not a thing put there by thought. *It is not negation*. I wonder if you see.

So, then, what is love? Is it a thing of thought? Is it a fragmentary affair? Or, when thought is not, then love is. And, what relationship has love to sorrow? And what relationship has sorrow to passion? And what is the meaning of death? Love is not a thing. We said 'a thing'

is something put together by thought. If thought is love, then that love is fragmentary; that love is something thought as desire made acceptable – which is pleasure, sensory pleasure, sexual pleasure, and other forms of pleasure. So, if love is not thought, then what is the relationship of love to compassion? Does compassion come into being with the ending of sorrow? And what does sorrow mean? Please, you have to understand that this is all our life, our daily life that we're talking about. We all go through great sorrow — the death of someone — different forms, multiple forms of sorrow — agony, loneliness, utter despair, without any hope. How do you think [of] all those poor people without any hope?

So, one has to go, explore into this question of sorrow — whether it is possible to end it completely. This has been one of the things mankind throughout the ages has tried to understand, accept; to go beyond; or [to] rationalize it, explain it by using various Sanskrit words; or [to] put all sorrow, as the Christians do, into one person. Right? If you don't do any of that, which are all escapes, you are faced with your sorrow. You know the sorrow of loneliness, the sorrow of frustration; the sorrow of loving somebody and that love not being reciprocated; the sorrow that comes into being when you love somebody and he has gone; the sorrow that each one has, feeling that he is totally inwardly empty, worthless, without self-sufficiency. You know the various forms of sorrow. Is sorrow self-pity? I have lost somebody, and that brings great agony. In that agony there is self-pity, loneliness, lack of companionship, a sense of being left completely without any strength,

vitality, dependence. You are totally lonely. That is, we all know this kind of sorrow. By rationalizing, explaining, seeking escapes — which we do — you are caught in this network of escapes. If you don't escape because you understand the futility of escapes, suppression, going off to temples, and all that nonsense, then you are faced with *the fact*, and not move from that fact — do you understand? Not move: Thought wants to run away from it, but to remain with it, to observe the thing growing, flowering and decaying! And it can only flower, decay when you watch it, when you care for that thing which you call sorrow.

You know, when you care for something you watch it with great tenderness, with great care, with great attention. A baby — how the mother looks after it! Gets up at midnight, many times during the day, weary, but she cares; she's watching. So in the same way, if you watch this thing called sorrow with care, with a hesitancy, with affection, then you will see there is no escape from it. Therefore that very thing that has been called sorrow turns into some totally different thing, which is passion. Not lust but passion. And without passion life has no meaning.

So the self, the structure of the self, is based on nothing. The innermost depth of the self is absolutely not a thing. And love is nothing, not a thing. Love is only possible — the beauty of it, the greatness of it, the magnitude of it — when thought realizes it has no place in relationship. And therefore love is — and the ending of sorrow. The ending of sorrow is passion.

So the next thing is to find out: What is the relationship of love to death? What is the relationship of our existence to death? We are tremendously concerned with what happens after death, but we are never concerned before death. Right? We are never concerned with our life, how we live our life, but we are always concerned how we end life. Right? Now we are going to reverse the process. That is, how you live your daily life — whether in that daily life there is an ending, an ending to your attachment. You know what your life is, don't you? It is one battle from the moment you are born until you die; a series of endless conflicts; a series of hopeless endeavour leading nowhere but to more money, more pleasure, more things. Things, including your gods, are made by hand or by the mind, which is thought — anxiety, depression and elation, confusion, uncertainty. Always seeking security, and never finding it — this is your daily contact, your daily life. Controlling yourself, controlling your sex or indulging in sex, ambition, greed, power, position — this is your daily, ugly, brutal life. And you colour it by calling it various names and giving a peculiar meaning to it. But in actuality this is your daily life. You know it very well, and you are afraid to let that go. You are bound to let it go when you die; you can't argue with death. Death through accident, disease, old age, senility; you know, you face all that.

So this is your life. And we are saying this is far more important than death. [Death] — not at the end but now. Death means — please listen — ending. I know we would like to go on. We think there is reincarnation. Maybe. Whether there is life hereafter or not — that is

totally, completely irrelevant. What is totally relevant is now, whether you can alter the way you live *now*, even if you do believe in this idea of reincarnation. You see, what is being born next life? Who's being born? — Yourself: your greed, your envy, your brutality, your violence modified. And if you believe in that, then what you do now matters enormously. But you don't really, actually, go as far as that. You play with the idea, but you're greedy, you're envious, you're brutal, you're competitive, and all the rest of it.

Death means the brain without oxygen, without blood, decays, ends. So we are asking: Can you end, in life, now, something which you hold most dear, which is yourself? Right? Can you end your attachment? Go into it. End it, and not argue: why not this, and so on. End it. And see what happens. So if you end all the things like greed, envy, anxiety, loneliness now, death has a totally different meaning. Then there is no death. The body will decay naturally, because you live so wrongly. So you are living with death all the time. You understand? *Death is life*. Ending is a beginning. If you keep, continuously, the same thing going on, there is nothing new. Do you understand? Only when there is an ending, a flowering takes place. You understand? Do it, sirs, please; in your life do it. Test it out. That's what I mean — you must be serious. It is only the serious man that lives — serious in the sense he knows he is frightened, he knows he is greedy, he is aware of his own peculiar pleasure; and without argument, without suppression, he ends it with ease, with grace, with beauty. Then you will see a totally different beginning, because

then there is an actual facing of nothing, which is death, which is the invitation to death while living. The invitation is through the ending of all your attachments, and all the rest of it.

Then out of all this comes a strange factor: the factor of supreme intelligence. And that intelligence is based on compassion, clarity. And because of that intelligence, there is great skill. So, if you are serious, then act, do; [end] not some vague theory or ideals, but end something that you hold most dear. Your ambition — your spiritual ambitions, your physical ambitions, your business ambitions — end it. Then you will see [for] yourself that a new flowering takes place.

Madras

January 7, 1978

SELF-KNOWLEDGE IS THE BEGINNING OF WISDOM

Most of us have many problems and many anxieties, conflicts and strife, for which we are not able to find a lasting solution. We do not see the problem clearly and precisely. We do not read the intricacies and the implications of the problem deeply and simply. The problem is blurred by the many screens that we have created within it and ourselves. Whatever the problem — economic or social, superficial or psychological — we have conclusions and ready-made answers for them. We approach them either with apprehension or with preconceived formulations. These prevent the deep and lasting understanding of the problem, for the answer is

not away from the problem but in the problem itself. Our whole difficulty, then, is to view the problem clearly and simply, because the problem is never the same. It is never still; it is ever undergoing a change. To understand a problem, we must understand the creator of the problem, which is the mind, the self, the 'me'.

We are sufficiently content with things either produced by the machine, by the hand, or by the mind, by thought, by belief. The things made by the hand or by the mind are both sensate. The things made by the hand soon wear out and so do things produced by the mind. The evaluations of the mind are soon established, fixed in a framework of references, but this standardization cannot be permanent. So, there is constant strife between the search for permanency and the things that soon wear out and pass away. The things produced by the hand are misused by the mind. Food, clothing, and shelter are given wrong values by the mind. It is the false psychological valuations of things made by the mind that breed conflict and misery. So, in the misuse lies our misery. So, the mind with its will and its capacity for valuation, which is the intellect, must be understood. As long as will, which is the expression of desire, and the capacity for evaluation, which is the outcome of craving, are not clearly and wholly understood and their subtlety and significance are not perceived, there will be conflict and misery. This understanding of the ways of desire with its will and evaluation, with its choice and justification, with its identification and denial, is self-knowledge. Self-knowledge makes straight that which is crooked. Self-knowledge makes straight that

which is corrupt. So long as there is no self-knowledge but the process of the mind, there must be the wrong valuation which inevitably breeds confusion and antagonism. Self-knowledge is the beginning of wisdom, and without understanding there is no happiness. Thus, the awareness of what-is — however complex a problem may appear — without distorting it, is the dissolution of the problem. To see the problem deeply and swiftly is not possible without self-knowledge. Without meditation there can be no self-knowledge. Meditation is a process of perceiving the truth of every thought, feeling and, so, action. Meditation is not the exclusion of all thoughts and the fixation on a particular object, image, or idea. It is a constant awareness of every thought and feeling as it arises without choice, condemnation, or justification. It is the perception of truth in the problem that frees thought from the problem. With the unfolding of self-knowledge, the sorrow that comes with wrong valuations of things, of people, and of ideas, fades away. This knowledge is not of the higher or lower self, which is still within the field of the mind, which is the false and self-protected division without any reality. This knowledge is the total process of one's own being. So, as long as there is no self-knowledge, the multiplication and reformation of our problems will continue. For this reason only, the individual becomes greatly significant. He alone can transform himself. He alone can bring about revolution in his relationship, the necessary regeneration in the world of his relationship. This transformation can only come about through the knowledge of the self; it cannot come about through

book knowledge, through inference, through another, however great. This knowledge is not in antagonism to the world about us. It is not a process of self-isolation. Man cannot be without relationship. The understanding of this relationship to things, to people, and to ideas will alone bring happiness. Happiness comes not with evaluation, not with choice; it comes when the chooser, the actor, the mind is not occupied with himself. When the mind is silent, truth and bliss come into being. Such a man is blessed. ॥

Bombay
March 28, 1948

KRISHNAMURTI FOUNDATION INDIA GATHERING 2005

The Krishnamurti Foundation India is happy to announce that its Annual Public Gathering will be held at the Sahyadri School & Study Centre Campus, Pune during the 17th to the 21st of November, 2005.

The purpose of the Gathering is to come together to explore the fundamental issues of life in the light of Krishnamurti's teachings.

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