

KRISHNAMURTI
FOUNDATION INDIA
BULLETIN

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FROM THE EDITOR

In this issue of the *Bulletin* we publish the second talk in a series given at Madras, in January 1979; the first talk in the cycle was published in the last issue. We noted there that meditation for Krishnamurti is not a technique for calming the mind but a movement of learning that transforms the psyche.

As he sat across from his large Madras audience, he demanded a seriousness of purpose but, also, promised to walk hand in hand with his listeners through the intricately fabricated labyrinth of their lives. With Freud, Krishnamurti saw human life as shaped by a delusive will; unlike Freud, he held that human beings could free themselves from delusion, through their own resources, without external help. He insisted that he was not a guru. He was instead a teacher who meant each talk to be a meditation at the end of which lay freedom and the prospect of a new world order. Transformation of human consciousness, as he saw it, was a necessary condition for regeneration of life and of the social order.

In each of his talks Krishnamurti seeks to invoke the complete spiritual life. In this sense each is a whole in itself. Nonetheless, Krishnamurti establishes links here with the previous talk, through his concern with the role of learning in our daily acts of living. He puts it in a way that brings both action and impulse or reaction within the purview of the investigation:

Without learning about yourself you have no basis for correct action, for right response, for objective comprehension. So, we are going to find out, together, if there is a different way of living which is learning and acting.

And, unusually for him, he sets forth the field of investigation:

Now the speaker is saying that there is an action which is not of the past. The very perception is action.

Holding a microscope to mental processes, he invites the audience to investigate the proposition in this issue of the *Bulletin*.

R. H.

THERE ARE TWO QUALITIES OF THE MIND ATTENTION AND INATTENTION

I hope you will not think me rude or impolite if I ask you, with due courtesy, why you are here. What is the reason? What made you come to listen to this speaker? Is it out of curiosity, is it out of old habit, is it out of some illusory desire? Or, have you come, if I may ask, with a serious intent, to hear whether what the speaker has to say has value, any meaning in one's daily life? And if you discover for yourself what the speaker is saying is false – *if it is false* – then you will naturally put it aside; **but if it is true, sane, logical, reasonable, then you will obviously either accept intellectually, which is verbally, and do nothing about it, or, if you do not merely accept intellectually what is being said but accept it with all your heart and mind and with your total being, you will naturally do something about it; then you will naturally change your life radically.** Because that is what we are talking about: the total transformation of man, which is you.

And that is important because old cultures throughout the world are dying, are decaying, are beginning to degenerate. A new culture can only come into being when there are really, profoundly serious religious people, non-sectarian, who do not belong to any society, to any group, to any guru, to any particular religion – because religions, as they are, have no meaning whatsoever.

So one asks, if I may, with courtesy, why are you here? I think you should know why you are here – whether you are adding one more illusion to the already illusory life that you lead, whether you are making what the speaker is saying into an illusion, into make-belief, into a theory. Being theoretical has very little value. So, if one may ask, why have you taken the trouble to come and listen to the speaker? **Can you find out for yourself why you are here? And if you do find out – that is, if you are honest with yourself and not slightly demented, slightly neurotic – that you are hoping for some miracle to happen that will bring about a psychological revolution in society, so that you will be comfortable, you will have a nice house and everything financially, physically secure – if you have come with that purpose – you will, then, be deluded; you will be deceived. Whereas, if you have come with a serious intent, that serious intent must also go hand in hand with a quality of scepticism, a quality that questions, that demands an answer – not from the speaker, but from the very challenge that you put to yourself. That challenge demands an answer from yourself. I think it is important for us when the world is going to pieces, when there is such anarchy, when everything around us is crumbling, it behoves us as serious people to find out what it is that we want, what it is that we are seeking.**

Most of us seek physical security: money, a job; and there are others who don't care so much for physical security but they want psychological security, inward

security. And, in their search for security they fall into many traps: the do-gooders, the social workers, the narrow parochial sects, false meditations, and so on and on and on. There are a great many traps around us. So we must ask ourselves, if I may suggest, what it is that we are trying to seek, what it is that we want, what it is that our hearts and minds demand.

If I may go back to it a little, we will continue with what we were going into yesterday. We were saying that action – the doing – is part of our daily, everyday troublesome life. And we were pointing out that action born of knowledge must always be limited, because knowledge is the past. And when you act with the burden of the past, then such actions are incomplete, limited, fragmentary.

Is there a different kind of action – an action which is not fragmentary, which has no regrets, which has no sense of incompleteness? We were saying that there is such action, that is, to have total insight into the problem. We explained, if you do not mind hearing it again, that all our daily activity is either based on a principle or an ideal or a memory. See it in yourself; I am only describing, and the description is not the described. Right, sir? The word is not the thing. So I may describe, but what is described is not what is actually taking place. So, don't let us be deceived by the description, but the description may help you to observe what is actually taking place – knowing that the word is not the thing. Right?

Most of us are seeking psychological security; that, apparently, is the human endeavour, the human struggle. In our relationship with each other, however intimate or not intimate, there is this desire, this urge, this compulsion to find a deep, abiding, psychological security which can never be disturbed, which is totally complete in itself. This is what most of us want. I don't know if you have examined yourself. If you have, psychologically, inwardly, that is what we want – isn't that so?

And, we have never questioned if there is such security. In our urge to find security, in our search for psychological security, thought has brought about all the gods in whom we have invested. Right? The gods, the rituals, all the circus that goes on in the name of religion – we try to find security there. And is there security in all the things that thought has put together? Right? Please, this is a challenge to you. You have to respond. You all cannot respond [aloud]; that would be impossible, but you can respond to yourself. This challenge is put before you, and you have to answer it and not evade it. If you evade it, then the consequence of that evasion, of that avoidance, is further illusion, further misery. Obviously. Can you face this challenge and find out for yourself whether there is psychological security? Or is all psychological security an illusion? In the course of sensory perception, when that perception is coloured by a belief, by a hope, by an unconscious desire, then that which is brought about is illusion. Have you followed all this? I doubt it.

We said that our minds are filled with a great many illusions. Some of us have physical security, and the vast majority of mankind has very little physical security – that is another story. We won't go into why man has brought about this extraordinary division between poverty and riches which every kind of physical revolution has not solved. Perhaps there is a way of solving it, which we might discuss later on, but for the moment we are not going into that.

We are saying that an action born out of knowledge (knowledge being that which you have accumulated both biologically as well as psychologically), when an action is born out of what has already been experienced – the known – that action must inevitably lead to further illusion. And we were saying that there is an action – as we pointed out yesterday, and if you have seriously thought about it – which is not the outcome of thought.

All right? May I go on? I don't know how much you understand, but I really would like to communicate – not merely verbally, intellectually, but really out of one's heart, one's whole being – to another that there is a different way of living, in which there is no conflict, no pain, no sorrow, no fear, but a quality of intelligence that is totally, completely secure. But to find that way of living one must attend, one must give attention to it.

Are you all comfortable? – because if you are not comfortable, you won't be able to attend. Right? We

are going to talk about this quality of attention. Most of us know what concentration is. Every schoolboy is taught to concentrate on a book or something or other, so that he applies his mind to a particular thing, resisting all other invasion, all movement of thought – resisting all movement of thought and concentrating. You know this – don't you? This is obvious. And the more that you can totally concentrate, without any interference of other activities of thought, one thinks one has achieved something. We are saying that attention has nothing whatsoever to do with concentration. All right? Examine it, sir; critically examine what is being said. Don't accept. Don't swallow it hook, line and the rest of it. Find out if what the speaker is saying is correct or not – 'correct' meaning accurate, precise, not vague, romantic, nonsensical. Concentration emphasizes, gives importance to, a particular activity of thought, whereas attention is not the product of thought. Just play with it. Don't accept it; just look at it.

Most of us know what inattention is. When you are listening to the speaker, you listen for a minute or two, or perhaps less than that, and your thoughts wander away to something else, and you try to pull it back and listen. Aren't you doing that? Good lord! So your mind is chattering, and occasionally the chattering stops and you attend, you listen. But most of the time there is constant activity. And in that constancy, there is a particular demand made by circumstances or by yourself, to apply, to concentrate

on a particular activity, and resist all other activity of thought. Are you are following all this?

Do you understand this movement: that thought is bringing about a quality of concentration, and that very thought is moving away in other directions, and there is an urge, a compulsion to hold the thought in a particular direction – right? This is what is generally called concentration. In attention, if you really attend, there is no centre from which you are attending.

Right? You all look so puzzled. Sir, it is important to understand this, because ‘attention’ and ‘inattention’ are the two things we have to face. Right? Are you following? Am I communicating something or not at all?

Have you ever given attention with your mind, with your heart, with your nerves, with your whole being, to something in which there is no otherness, in which there is no sense of deviation or distraction? Sir, there are three things involved: concentration, distraction and attention. Right? Most of us, when we are concentrating, are afraid of distraction. Right? I wish you would talk to each other quietly like this. Now, is there a distraction at all? Perhaps thought itself is a distraction. I’m going to show it to you in a minute. When you say that there is a distraction, it implies that thought has made up its mind to concentrate on a particular object. And when there is any other kind of movement away from that, that movement is called a ‘distraction’. Now, is that a distraction? We are saying: there is no distraction.

Right? Because it is thought – please listen – it is thought that has said, ‘I must concentrate on that’, and that very thought is moving away in another direction – and that is called distraction. But is it a distraction? The thought has pinpointed a certain direction, and that very thought is moving away from that – that is generally called a distraction. Right? Why do you call it a ‘distraction’? It is still the movement of thought. Right? So any movement of thought is another distraction. I wonder if you get this. No, you don’t.

So, what we are trying to point out is that there are two qualities of the mind: inattention and attention. Right? And to be aware of inattention is to be attentive, in which there is no distraction. You get it? I wonder if you understand this. Because we are always struggling between the two – inattention and attention – that takes all our energy. In meditation, for example – this is not the moment to talk about it – this is the battle that is going on: to be totally attentive, and a second later, completely not attentive. Right? Now, we are saying, the inattention is not a distraction. To be aware of that lack of attention, to be aware that you are not attending – that is good enough. So then your mind is never in conflict, because conflict is wastage of energy.

So we are coming back. Now we have explained what attention is – not explained, [but established] the fact of attention: that when there is attention there is no centre from which you are attending, as there is

in concentration – which has what you call distraction. There is attention and there is inattention. When one is aware of not being attentive, that very awareness is attention, in which there is no distraction whatsoever. I wonder if you get it, sir? Even verbally have you got it? Intellectually? – which is nothing at all, but at least it is a whisper.

Now, will you so attend – without concentration, without effort – to what is being said? That is, there is no distraction. You may attend, listen for a minute and wander off, and be aware that you are wandering off. That very awareness of wandering off is attention. Right? Got it, sir?

We were saying yesterday that all life is action, whether you are sitting in a Himalayan cave or in a monastery as a hermit or living an ordinary life. Life, the whole of existence, is action, as the whole of life is relationship. Relationship is action. And our actions, as they are now, politically, religiously, in every way, breed further misery, further confusion, further sorrow – which is what is happening politically, if you observe, which is what is happening [to] religions, with their hierarchical set up: ‘You will *eventually* reach illumination. Do this, this and this, and you will get it.’ The carrot before the donkey! And we are questioning the whole activity of what is called action. Do you understand?

We are questioning it. We are saying that action based on a principle, ideal, a remembrance, a

memory, knowledge – such action – is fragmentary, incomplete; and therefore it will inevitably lead to further misery, further sorrow, further confusion – which is what is happening in our daily life, if you observe. Whereas there is another action – *if* you are attending. Please attend. If you are not attending, if your thought is wandering off, be aware of it. That very awareness of your inattention is to attend to what is being said. Have you understood?

So, we are saying that there is an action that is not based on knowledge. For that – to understand it much more deeply than yesterday – we must go into the whole question of what is thinking, what is thought, why human beings throughout the world have given such extraordinary importance to thought. You give importance to thought – don't you? Everything that you do is based on thought. The job, the technological knowledge, the gods, the churches – everything – is built by thought. Right, sirs? Do you question that? Thought is the outcome of memory, is the response of memory. Right? If you are in a state of amnesia, you could not think. But as you are not – I hope you are not – your thinking is the result of centuries of experience, accumulated knowledge which is stored up in the brain – which is so obvious. If you have looked at yourself, your actions are repetitive, occasionally free, constantly caught in a routine, in a groove, and if you observe your own thinking, you will see that your thought is a material process, which is the outcome of knowledge. Right?

It is a material process. It is not something extraordinarily super spiritual. Right, sirs?

Thought is always active. It is never still, and man has said, 'You must make it still *in order to* ... in order to find some higher spiritual consciousness'—which I doubt. There is no higher spiritual consciousness; there is only consciousness. Man has invented super, super, super-consciousness, but that invention is the product of thought. And people who talk about super-consciousness are worshipped, made into extraordinary gurus, because you also want super-consciousness. But you never examine that thought has produced this whole area of consciousness. Whatever it thinks is still part of that consciousness.

Do you understand this? Are we moving along together or are you tired? If you are, let us take a rest. I can go on talking to myself, because I like ... I am investigating as I go along. If you are tired, please take a rest because we are asking your brain to think anew, to look at things afresh, not in the old traditional way. To look at your life as it is anew, afresh — that is a challenge that the brain may get tired of. It wants rest; it says, 'Give me a moment, let me be quiet so that I can recapture'.

So, we are saying that thought has created our society and all the miseries contained in that society: the class division, the rich man, the poor man, the man of

power, the man of position, the man of greatness, and the poor, downtrodden, and all that. And all the gods on the earth are created by thought; the temples in which the gods are supposed to live are the construction of thought; all the rituals, the dogmas, the beliefs, the *puja* which you perform everyday in the hope of having some kind of peace, and all the so-called meditations – the transcendental and other nonsensical meditations – are based on thought. And thought is always limited. Right? There is no limitless thought. Thought can think that it is limitless, that it can find the immeasurable – that is part of its illusion. Thought is the outcome of knowledge, memory; therefore it is time-binding, and therefore limited. Right? Are you attending to this? Do you *listen* to this?

When I ask a question, your thought comes into activity and it begins to ask, search to find the answer. To find the answer it goes back to memory: 'Where did I read it, who told me?' You follow? The activity goes on. Whereas if you're asked a question that you do not know, and you cannot find it in books, from your guru, from anything, then your brain naturally says, 'I really do not know'. Are you in that position? You follow? Can you ever say to yourself, 'I don't know'? Because the quality of mind that says, 'I don't know', is not seeking to know. The moment it seeks, thought is in operation, and then it will project what it wants, and will say, 'I have found it'. Do you understand all this? Are you getting tired?

So, to enquire is to have a mind that doesn't know. And we are enquiring into an action of which we are not aware at all. We know our actions based on memory – that is simple, clear. And we know the technological activity of knowledge: the accumulation of thousands of people, scientists, working, accumulating. And from that accumulation, they have created extraordinary things. They are doing the most marvellous surgery, the most delicate, extraordinary things. And, also, technologically they are preparing destruction, material for war. Thought has also created illusions: 'I believe in God'; 'I am a nationalist'; 'I belong to this party which is going to save mankind'; 'My guru is the most marvellous entity', and so on and on and on. All that is the movement of thought.

So, whatever thought does in its action must inevitably be limited. Now, have you an *insight* into that? You understand? If you attend very carefully to what is being said, then you will see the whole movement of thought – the hidden thoughts, the open thoughts, the thoughts that are extraordinary secretive – the whole structure and nature of thought. When you have an insight into it, thought gives itself its own place. Have you got what I am saying?

The meaning of the word 'art' is 'to put everything in its right place'. We are talking about the art of living, not of painting and sculpture – that has its own art. We are talking about the art of living, and here 'art'

means to put all things in their place so as to give order. So, the art of living is for thought to find out its own place. Have you understood it? Can you do it? That is, to give knowledge its right place. Psychologically knowledge has no place. Have you understood, madame? No? At least somebody says she does not. I am glad.

I think most of us have never looked at the movement of thought. Right? Most of us have never asked: What is thinking? Why has man given such extraordinary importance to thinking? And the very process of thinking born of experience, knowledge and memory stored in the brain, is always limited. Is that clear? Thought is limited. Thought is fragmentary. A fragment means something broken. Like a vase – when you break it, there are pieces of it. So thought is broken, limited. Right? Because it is born out of knowledge, and knowledge is the past, knowledge is not the whole. It can never be the whole. So thought, whatever it does, must be limited. Any action born out of that limitation must have regret, confusion, a feeling of guilt, anxiety, and never-ending conflict. Thought in its action is limited. Right? Is this clear, not verbally, [but clear] inside? Know it as you know your language. As you know your eyes, your face – know it.

So thought can never lead to the immeasurable. Thought is measurable. That which is measurable is limited. Though it can measure a hundred yards it is still limited. So, when thought seeks illumination,

tries to meditate, that meditation, that struggle – all that you go through – is always limited and, therefore, broken up, fragmentary. Right, sir?

Now, we are saying that there is an action that is not born of thought. Are you interested in this? Will you, please, pay attention? – That means you have no centre from which you are listening. If you are listening from a centre, you have already brought in the sense of distraction. Do you understand this? Can you attend?

There is an action that is not of time. (I mustn't use 'time' for the moment for that leads to something else. We will talk about it later ... I just pointed out something else, and I will come back to it.) There is an action which is not the outcome of memory. When memory operates in our relationship with another, however intimate or not intimate, what takes place? There is inevitably division. Right? Haven't you noticed it? You are related to your husband, wife or girl or whatever it is. In that relationship there is the whole movement of thought, which is built up out of constant contact with each other, a sense of pictures, images – which are memories. Right? And those memories, those pictures, those images, divide you and your husband, girl, or boy. So there is always a division. Right? So, we are asking from that: Is love a remembrance? When one says to one's wife or husband or girl, 'I love you', is that a remembrance? When you say, 'I love God', [an] image with tremendous emotional devotion – is that love?

We will go into this question much more deeply another time. What we are pointing out is that where there is the activity of thought, thought itself being limited, it must bring about division: national, political, religious. The whole structure of man's activity is destroying the world. You go up to the moon and plant a flag up there. That is a limited action. When you worship your petty little god round the corner which has been put together by thought, that is a limited action. So, when you have an insight into that – insight being the mind comprehends the whole picture, the whole structure and nature of thought – then thought comes to its own limited place. Have you got it? Have you understood some of this? Come on, sirs.

So, when thought has understood its own limited place, then action is not the outcome of thought. Then action is the outcome of that total insight of the nature of thought. Has somebody got it? Have you understood all this? Probably I should read the *Bhagavad Gita* to you, or read some commentaries on commentaries on commentaries and, then, you will all be happy. This needs your active co-operation to find out. You have to think, you have to work. That is, work to find out how you think, how your whole life is based on thinking. You have to catch a bus, and catching the bus has its right thought, right place; but when thought [gets] involved with the whole psychological structure of man, then thought has limited the psyche of man. Do you understand this?

So, sirs and ladies, another five minutes more...

I do not know how much you are learning – learning, not accumulating knowledge and memory – learning to find out this quality of insight from which action takes place. You see, what we are really saying is that man has extraordinary capacities – and woman, too, please! (Woman's Lib.) Man has extraordinary capacities, and those capacities are limited by thought. And if thought is given its right place, it releases a tremendous energy, not to do more mischief but to live a life in which there is no shadow of conflict, a life that is supremely excellent, a life that has this extraordinary quality of compassion, love. That is why one has to understand the nature of thought.

Thought is not love. And when you worship the intellect – as you all do – when you are studying or reading or being lectured to about the *Gita*, the *Upanisads*, the various commentaries, you are encouraging the intellectual capacity and, therefore, denying love.

(Long pause.)

One mustn't sit too long silently. It can lead to deception.

*Madras
1st January, 1979*

**KRISHNAMURTI FOUNDATION INDIA
GATHERING 2006**

The Krishnamurti Foundation India is happy to announce that its Annual Public Gathering is being organized by the Rajghat Education Centre, Varanasi from the 26th of November to the 29th of November, 2006.

The purpose of the Gathering is to bring interested people together as fellow human beings and to discuss, share and probe the fundamental issues of life in the light of Krishnamurti's teachings.

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