

Krishnamurti Foundation India Bulletin

Volume No 7, Issue 1, Nov. 2009 - Feb. 2010

Rs25/-

FROM THE EDITOR

All three issues of the 2009 Bulletin are dedicated to examining Krishnamurti's writings on nature. The first issue contained extracts of his writings on flowers; the second was on trees; the current issue focuses on seeds. The three issues emphasize Krishnamurti's perceptual acuity as well as his use of nature metaphors in expounding complex thought. Partly descriptive, partly figurative, Krishnamurti's nature writing is passionate; each tree or flower is seen as if anew, as if it 'contained all life'.

The seed metaphor appears frequently, and with considerable variation, in Krishnamurti's writing and in his talks; it also captures subtle aspects of his teaching, which include his role as teacher, his auditors' responsibilities as learners and the nature of what is being communicated. He is, he says, like a farmer, 'concerned with the sowing of the seed' (*Frognersteteren, Norway, September 12, 1933*) but, unlike farmers who cultivate their private field, he broadcasts the seed as widely as possible: 'The man who is throwing out the grain – he cannot help it; he just does it. He does it maybe out of affection, compassion, love and all the rest of that business. And, so, he is not concerned where the seed drops' (*Saanen, July 25, 1979*). Nor has the sower created the seed he sows; the 'marvelous seed of religiosity' is in some sense eternal – it's been 'sown in man from time immemorial' (*Madras, January 6, 1980*). Unfortunately 'man has carefully hidden' (*Madras, December 23, 1979*) this enchanted seed, 'never looked at' (*Madras, January 6, 1980*) it for a million years.

Krishnamurti recommends that the soil needs to be worked on 'fully, as far as the plough can go' (*Ojai, on June 3, 1945*), for the seed will flourish only if the soil is cultivated. It is up to each individual to nurture the soil: 'If the soil is rich, it will

produce a shoot' (*New Delhi, March 4, 1959*). Like a good farmer Krishnamurti recommends that we study 'what kind of soil you must have' (*Rishi Valley, February 21, 1956*). And he repeatedly asserts that, 'A soil that is very rich ... very fertile, empty ... empty in that it does not contain anything else except the nourishment for the seed' (*Bombay, March 12, 1961*) will yield an abundant harvest.

Krishnamurti views the seed metaphor from an altogether different perspective to define human beings' relationship to the Earth. We are, according to him, part of nature but have lost any sense of our origins; we have by implication become artificial beings:

'Nature is part of our life. We grew out of the seed, the earth, and we are part of all that, but we are rapidly losing the sense that we are'. (*Letters to the Schools, Volume II, November 1, 1983*)

The search for a return to nature, and by extension to the authentic self, is not, however, identical with the potential that the original seed carries within itself. The seed of the great Banyan holds its future form, and though the human individual 'grew out of a seed' it is possible for humanity to reach beyond this limiting potential: 'The seed of rice will never, under any circumstances, become wheat but, fortunately, the human mind is not specialized; it can always break away from what-has-been ...'

But whether or not it will grow 'into a tree' which is 'the abode of many joyous birds' and which gives 'soft shadows to the weary traveler', (*Poems and Parables*, pp 71-72), or whether or not it will be 'kept alive, flowering forever, timelessly, in *this* world' (*Ojai, 9th March, 1977*), flowering 'and cover[ing] the beautiful earth' (*Madras, December 23, 1979*) depends on each individual. 'Don't blame the teacher', the Teaching, he

said, in *Rishi Valley*, on *November 13, 1973*, for, 'you see, it depends on you'.

The editorial comments above are abstracted from a longer essay written by Dr Geetha Varadan on the seed metaphor in Krishnamurti's thought. We are also indebted to Dr Varadan for compiling Krishnamurti's writings on nature that comprise the 2009 set of Bulletins.

R.H.

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I AM CONCERNED WITH THE SOWING OF THE SEED

Q: Since you do not seek followers, why then do you ask people to leave their religions and follow your advice? Are you prepared to take the consequences of such advice? Or do you mean that people need guidance? If not, why do you preach at all?

K: Sorry, I have never created such a thing as a 'follower'. I have said to no one, 'Leave your church and follow me.' That would just be but asking you to come to another church, into another prison. I say that by following another you become but a slave, unintelligent; you become a machine, an imitative automaton. In following another you can never find out what life is, what eternity is. I say that all following of another is destructive, cruel, leading to exploitation. I am concerned with the sowing of the seed. I am not asking you to follow. I say that the very following of another is the destruction of life, that eternal becoming.

— *Frognersteteren, Norway, September 12, 1933*

THE QUESTION IS THE SEED

Can we listen to the question first without any reaction, without saying, 'Yes, I understand'? Just capture the question. It is like planting a seed in the ground, in healthy, well-enriched soil. If the seed has vitality, energy, an intrinsic value of its own, then you do not have to do anything. Of course, you water it occasionally – look after it – and it will grow. So the question is the seed. I wonder if you understand? And let the question move. Let the question develop, enlarge and, then, you can see whether there is anything in the question at all, or whether it is just a weed. Some weeds are nice looking and worthwhile, but some weeds are utterly useless, destructive. So we are going to find out the worth of the question. The question may be put

superficially or with great intent. And the question is not put to somebody else; the question is being put to each one of us.

— Ojai, May 16, 1985

THERE MUST NOT BE THE ARTIFICIAL ENGENDERING OF THE SEED

Now most of us are unconscious of conflict, the innumerable conflicts that are taking place in the world: political, social, religious, economic, scientific, the environmental conflict, and that inward conflict which is much more vital, much more difficult to comprehend, which no psychologist or physicist can ever explain – he may give you definitions, but you as an individual will have to comprehend, be vitally conscious of the conflict. And so there are few who are conscious – conscious of its intensity, its agony its suffering, its subtle, evasive uncertainties, and at the same time that conflict is creating its own certainties, its own background of memories on which it relies as security, as comfort. This consciousness – this vital consciousness of conflict – is as the tilling of the soil.

Before you can sow, the soil must be furrowed – must be tilled. So likewise, this consciousness, this awareness of conflict is the process of tilling the soil, but there is no sowing, no planting. There is only the process of tilling the soil, which is conflict. Please see the point carefully, intelligently. Now when we ... till [which] is the process of conflict, there is at the same time the desire to bring forth out of that conflict a fruit. I say the contrary. There must be the consciousness of conflict, the deep agony, the suffering of conflict, which is only the process of tilling the soil. That is the first requirement – condition – (if such words can be used with regard to a mental state which must be ever moving, volatile). Then after tilling, there must be the leaving alone of the mind, that is, there must not be the artificial engendering of the seed. There must be the condition of suffering, of conflict, that deep condition without the want of

any remedy, substitution or escape: that is, there must be the tilling of the soil, the upheaval, the revolution of the mind, and yet, at the same time – not afterwards – at the same time, there must be that quietness, that silent observation, without any demand for a fruition of that suffering. That is a very difficult process to understand or to realize, because our mind when it is in the process of suffering, in the process of upheaval, revolution, change seeks immediately an answer, a solution, a remedy, and so it artificially creates its own seed, its own response, its own answer, and therefore it destroys the fulfillment of suffering. Please really comprehend this, and you will see what a tremendous vista of comprehension awakens your mind.

— *Ommen Camp, August 1936 (Fifth Lecture)*

THE SOIL DEEP IN THE VALLEY OF THE BRAIN IS MUCH RICHER THAN THE SOIL OF THE EARTH

So can we – all of us or some of us, for God's sake – live on this earth without a single conflict? You cannot answer this question, but let the seed of that question operate. If the seed is alive, and not just a theory, then it has its own tremendous vitality. If one may suggest, let the seed – which is that the good is totally unrelated to the bad – grow. Do not keep thinking about it, saying, 'Well I must understand', and 'What the Devil is he is talking about?' You have planted a seed in the earth – that of a peach tree, of an oak, or of whatever. You don't pull it up every day to see if it is growing. You leave it in the earth and let it grow. So, too, that question – if it has vitality, energy – then that very question begins to grow, act. You do not have to do anything; the thing itself moves. Can we do that together? I dig the earth, and you help to plant a seed. It is work done together. It is not that 'you' plant and that 'I' cultivate, but that we work together.

So the question has tremendous significance in itself – not the answer, not the result. The question – Is it possible to live in this world with all its complications, without a single shadow of conflict? – has tremendous significance. You have planted it – the question – in your brain. Let it remain there, and see what happens.

Now, we are asking: Have you planted that seed? That means have you – has each one of us – listened to the question, not just with the hearing of the ear, but to the actual fact of it? The fact is that we have lived on this earth for so long, and we are still living in conflict – not just with the brutal conflict of war but with conflict between and in ourselves. And is the seed – to live without any conflict – planted deep in the deep valley of the brain? There is soil there, much richer soil than the soil of the earth. And from there it can grow. From there the answer, the decision, the execution of it comes.

— *Brockwood Park, August 24, 1985*

LET THE QUESTION ITSELF ANSWER

Listen to the question and do not react. Do not ask, ‘how?’ The word ‘how’ must completely disappear from your minds, brains, for then you are asking for help, then you are dependent on someone, then you lose all your vitality, independence and sense of stability. So, will you put the question to yourself and not expect an answer? Put the question, let the question itself answer. You have planted a seed in the earth and, if the seed is alive, then it will go through concrete. Haven’t you seen a blade of grass in the pavement? What extraordinary vitality that blade of grass has, to break through heavy cement. In the same way, if you ask, if you put this question to yourself and hold it, then you will see the cause of it. The cause is very simple. I can

explain, that is not the point for the moment. What is important – because you are serious and want to find out how to live properly – is to put the question and let the question itself answer, flower, like the seed in the earth. Then you will see that the seed flowers and withers. Do you understand this? But if you all the time pull to see if it is growing, then ... You have planted some seed in the earth, as we have planted in our heart and mind the sense of what fear is, but if you keep on pulling at it and asking it, then you are losing energy. But you leave the question alone and live with it, then you will see that there is a cause for fear – not the word, not the explanation, but the actual truth of it. The causation of fear is thought and time. Isn't it?

— *Bombay, February 3, 1985*

LET THE TRUTH FLOWER

Q: I think that there is no way out. Anything I do is wrong.
(*Laughter*)

K: Look, sir, there is this fact: I am confused. There is an awareness of that confusion and to remain with it, to not twist it, to not try to go beyond it, is to be silent with that confusion.

Don't you find that when you are silent with that confusion, and not trying to do something about it, the confusion then – if I may use that word without being misunderstood – flowers? You know, when you plant a seed and it is growing, one day it will put out a flower; and as you watch it grow, it becomes full of light and beauty and colour and scent. There is this seed of truth, which is, that man as he is, is a very confused entity, and he is responsible for this confusion; he has made this confusion. That is a fact; that is the truth. Let the truth flower – the truth of the fact that human beings are confused. It will flower, it will show everything if you are quiet. But if you keep on digging, if

you keep on saying 'I must find out', 'There must be a cause', or 'I'll ask somebody to tell me what to do about it', it is like putting a seed in the earth and digging it up every day to see if it is growing. So, when you plant a seed, leave it alone. In the same way, if you see the truth of this, that you, that man, is confused, remain with it in silence, ... it [will] tell you. Be a part of it; be open; be sensitive; be silent. It will flower, and out of that comes clarity.

— *Talks and Dialogues: Saanen, 1968*, London: Stanmore Press, 1970, p 172

WHEN YOU ASK THE RIGHT QUESTION YOU GET THE RIGHT ANSWER

Before you begin to ask questions, before we begin to go into details, live with what has been said for a few minutes, a few seconds. Don't jump immediately and say, 'I want to ask a question'. What we have talked about is quite a serious affair, and it requires tremendous inquiry, consideration. It is really a meditation ... If I may suggest, most respectfully, don't immediately say, 'I want to ask you something'. Remain with it. Let it simmer inside you. Also, when you leave the tent, don't immediately start chattering about whatever you do chatter about.

It is like planting a seed in the earth. We plant it very carefully. We dig a hole, nourish the soil and plant it. We must give it water, rain and sunshine, but if we are all the time pulling it out to see if it is growing, we kill it. That is what we are always doing. We hear something – which may be true or false, that is not the point – and, then, we react to it immediately, brush it aside or accept it, deny it or do something about it. We don't take care to see that the thing is given an opportunity to flower.

This does not mean that we are preventing you from asking questions. To ask a question is very important, but what is still more important is to ask the right question, and to ask the right

question we need tremendous penetration into that question. We should ask questions about everything: about nationality, kings, queens, about the ways of government, about religions, about everything of human concern. It is necessary to have a great deal of scepticism. It is necessary never to say 'Yes' but always to say 'No' and to inquire. Most of us are 'Yes-sayers', because we have been so trained from childhood. The father, the mother, the priest, the government, everything around us is so conditioned, is so much influencing us that we just accept everything. Therefore we never ask, and if we do ask, we ask the most silly questions.

To ask a very serious question, and a right question, is very important, because when you ask the right question you get a right answer.

— Saanen, July 21, 1966.

THE MIND OF KRISHNAMURTI

K: The question is: How does K, when a question is put to him, receive it and proceed to answer it? Right?

I think he would say that first he listens; he listens without any conclusions, without any barriers. And, you see, because there is no hindrance, the mind is – could I use the word 'empty'? The mind is empty in the sense that there are no preconceived answers and no – because answers have been given before – recording and remembrance of those answers. I am using the word 'empty' in that sense. There is a state of emptiness and out of that K answers. Yes, I think it would be right to say that.

Pupul Jayakar (PJ): Now, in this state, what is the function of attention? You see, sir, the function of attention is to search, but if attention does not search, what happens to the question? You may receive it in emptiness, but what actually happens to the question? Because you do respond.

K: Yes. The question is put, and there is a hearing of it – a hearing of it not only with the ear but also without the usual process of hearing. It is like a seed that is put into the earth – the earth acts upon the seed, and the seed acts upon the earth and, gradually, out of that comes a plant or a flower.

You see ... there is the normal, physical, state wherein a question is heard with the ear; but there is also a state in which the question is heard not with the ear, and out of that state there is the answer.

— *Fire in the Mind: Pupul Jayakar Dialogues with J. Krishnamurti*, New Delhi: Penguin Books India (P) Ltd, 1995, p. 44

**THE EFFECT CAN BE CHANGED IN PSYCHOLOGICAL ACTION,
AND WHAT THE SEED IS, THE BUSH, THE TREE WILL BE**

K: There is past action, present action and future action. Cause is never a static thing. The effect becomes the cause. So there is a constant movement undergoing change all the time.

PJ: *Karma* in itself has validity.

K: I plant the seed, it will grow. I plant the seed in the woman, and the child grows.

PJ: So psychological time has existed as *karma*; it has reality.

K: No. Is it the real? When you look, it ceases. Let us look at this question of cause and effect. I plant a seed in the earth, and it grows. If I plant an acorn, it cannot grow to be anything but an oak. What the seed is, the bush will be, or the tree will be. I cannot change that.

Sunanda Patwardan (SP): Can the effect be changed in psychological action?

K: Yes, of course it can be changed. You have, for whatever reason, hit me physically or with words. Now what is my response to that? If I hit you back, the movement continues. But what happens if I do not react when you hit me? Because there is observing, watching, I am out of that situation.

PJ: I understand at that level. I set a process in motion. I observe. The process has ended. That act affects another. It is going to affect others.

K: It will affect others – your family, and the world around you.

PJ: The reactions arising out of my action are, in a sense, independent of my action.

K: The wave goes on.

PJ: The wave is *karma*: a certain energy is released which will work its consequences out unless it meets other minds which quench it.

K: The wave can only end when both of us see it at the same level, at the same time, with the same intensity. This means love. Otherwise you cannot end it.

— *Tradition and Revolution*, Madras: Krishnamurti Foundation India, pp. 48-49

THOUGHT IS ACTION

The mind need not be held by its conditioning. The effect of a cause is not bound to follow the cause; it may be wiped away. There's no everlasting hell. Cause and effect are not static, fixed; what was the effect becomes the cause of still another effect. Today is shaped by yesterday, and tomorrow by today. That is true, is it not? So cause and effect are not separate, they are a unitary process. A wrong means cannot be used to a right

end, because the means is the end; the one contains the other. The seed contains the total tree. If one really feels the truth of this, then thought is action, there is no thinking first followed by action, with the inevitable problem of how to build a bridge between them. The total awareness of cause and effect as an indivisible unit puts an end to the maker of effort, the 'I' who's everlastingly becoming something through some means.

— *Commentaries on Living, Series III*, Madras: Krishnamurti Foundation India, 1994, p. 72

THE HUMAN MIND CAN BREAK AWAY FROM WHAT-HAS-BEEN

Only a specialized thing is set forever in a mould. The seed of rice will never, under any circumstances, become wheat, and the rose can never become the palm. But fortunately the human mind is not specialized, and it can always break away from what-has-been; it needn't be a slave to tradition.

'But *karma* is not so easily disposed of; that which has been built up through many lives cannot quickly be broken.'

Why not? What has been put together through centuries or only yesterday, can be undone immediately.

— *Commentaries on Living, Series III*, Madras: Krishnamurti Foundation India, 1994, p. 343

LISTEN IN THE COMPLETELY NEGATIVE STATE, THEN THE SEED WHICH HAS LIFE WILL GROW

If I may make a suggestion, just listen. I am not trying to hypnotize you. That would be too obvious, and too simple. Just listen, because if you are capable of listening and seeing the truth of what is being said, then thought will not act. If you are

in that state of listening, the fact, the truth will act. If a seed is planted in the earth and has vitality, it will grow. In the same way, the act of listening is the soil. The act of listening is only possible when there is attention, and attention does not exist if there is interpretation, evaluation, condemnation, or judgement of that to which you are listening. If you listen completely, attentively, without any observer who is the thinker, then that very act of listening will put away what is false, and you will listen only to what is true.

The act of listening is the field. In that field every kind of seed is sown, but only the seed that has vitality, energy, strength, will come up, will flourish. That is what we are doing now. We are actually listening, neither accepting nor disagreeing nor judging. We are actually listening so completely that the very act of listening destroys what is false and lets the seed of truth take root. If we listen to the whole structure of pleasure on which our thought, our lives, our beings are based, and do anything about it – which is what we are all wanting to do, and which we think is the most positive act – that brings about greater confusion, greater conflict and, therefore, more sorrow, more pain; but if we listen in the completely negative state, which is the most positive state, then the seed which has life will grow without our doing anything about it.

— *London, May 7, 1966*

HUMILITY CLEANSSES THE MIND OF THE PAST

Sirs, first we must realize that our minds are shallow, empty; we may fill them with a lot of words, with the knowledge of books, but they are still empty. And can a petty, shallow mind break up its pettiness, its shallowness? Can it make itself vast and deep? Now, when you ask this question, with what intention do you ask it? Is it in order to arrive at a result, to find a method? Or do you ask it merely as the gardener plants a seed, waters it, and lets it grow? I do not know if I am making this issue clear.

To me, the explanation of why the mind is petty is of no importance; what is important is for the mind to find out why it is putting this question.

Realizing that it is empty, what does the mind do? It proceeds to acquire more knowledge, it makes effort to fill, to enrich itself. Because it feels shallow, the mind wants to be deep, and then the problem arises of how to be deep; so it practises a method which promises what it wants, and thereby it gets caught in the method. To me, this is a totally wrong process, it is most destructive, because it leads to further shallowness, emptiness. The mind that is caught in a method, is still petty, because it is only concerned with its own enrichment, it has not understood itself. Whereas, if the mind realizes that it is shallow, and asks of itself why it is shallow without seeking an explanation, an answer, then quite a different process takes place. As I said, it is like a gardener planting a seed and watering it. If the water and the soil are good, and if the seed has vitality, it puts out a shoot. Similarly, if the mind asks itself why it is shallow, and does not seek an answer or try to find ways and means of enriching itself, then that very question brings about its own explosion. Then you will find that there comes a totally different state in which the mind is no longer struggling to achieve, to accumulate; and such a mind knows no deterioration. At present our minds are all deteriorating, and what matters, surely, is to put an end to that deterioration. This cannot be done by merely searching out the cause of deterioration and explaining it. But if one is aware of this inner deterioration, and, without seeking an answer, one asks oneself why it exists, then that very questioning is an act of listening. To listen there must be humility, and humility cleanses the mind of the past; the mind is fresh, innocent, and is therefore capable of perceiving the totality, the whole. It is only such a mind that can bring about order and create a new society with values entirely different from those that exist now.

— *Bombay, March 18, 1956*

TO LISTEN IS TO SOW THE SEED, AND THE SIGNIFICANCE OF THE WORDS TAKES ROOT

Now to see the truth of all this, a young mind is essential, a mind that is not merely functioning in the field of time. The young mind dies to everything. Can you see the truth of that immediately, feel the truth of it instantly? You may not see the whole extraordinary significance of it, the immense subtlety, the beauty of that dying, the richness of it, but even to listen to it sows the seed, and the significance of these words takes root – not only at the superficial, conscious level, but right through all the unconscious.

So, if you are able to listen in that way, you will see that it is enough, in itself. You don't have to do a thing because the very act of listening fully is like a seed in the earth, in the womb – it has life and that goes on. So, can one see now that understanding is not a matter of time, that perception is not the result of a conclusion, an explanation? You can have a million subtle explanations of why you suffer, but the explanation of sorrow is not the ending of sorrow. But if you can see that sorrow can end, not in time, but in dying to it – without any thought of reward, without any explanation – as you can die also to pleasure, then you will see that time has very little meaning to an earnest man. Then life is a thing to be lived in immediate fullness. I do not know if it has ever happened to you – to see a firefly and, in that, the whole universe of light, of truth, of beauty. This is not merely a romantic, poetic idea, but to feel that way means that the dross of memory has been washed away – which does not mean that you forget where you live, become loony. But the identification, the attachment, the crippling effect of experience upon which the mind lives, sustains itself, grows decrepit and deteriorates – all that is washed away. It must often have happened to you, sirs, that you have been hurt by an insult, by something someone has done: your husband, your wife, or whoever it is. And can one not die to the

wound, without reason, without calculation, without any need to forgive?

In understanding there is no need for forgiveness. Can one not die to it totally, so that the thing is gone? If you are listening to me and not just being mesmerized, surely you must have seen already that the mind – which is put together by time – can die to itself.

Probably you have never experimented with this, but if you will do so, then you will see that all perception, all understanding is out of time, and that is liberation – the liberation from time. It is like love. Love is not of time. You do not say, 'I loved yesterday', or 'I will love tomorrow'. Love is timeless, and when you so love, there is no future or past. That which is full, complete, is not bound by time or separated by space. So if you have really heard this, just a little, it is enough. The seed, if it is true, will have its own momentum. All that the mind has to do is to keep clear of the debris. But even to listen requires a certain attention. Attention is not of the mind; attention is love. After all, you give your whole heart and listen fully to somebody whom you love. Love is not of the mind, and its quality is timeless.

— Madras, November 2, 1958

LET THE SEED FALL IN THE WOMB OF THE MIND

I hope that all this is not too abstract and too difficult; but even if it is, please listen. Although you may not fully understand what is being said, the very act of listening is like planting a seed in the dark soil. If the seed is vital, and if the soil is rich, it will produce a shoot; you don't have to do a thing about it. Similarly, if you can just listen and let the seed fall in the womb of the mind, it will germinate, it will flourish and bring about an action which is unconsciously true.

— New Delhi, March 4, 1959

THERE IS NO ANSWER TO LIFE

If you have listened rightly, you will find that the seed of transformation has taken root. But if you are merely verbally resisting, then you will have only resistance and not truth. Unfortunately most of us are left with the ashes of resistance and not with reality. We are not educated from childhood to listen, to find out, to understand; we are never confronted with the problem, we are always given answers – what should be, the example, the hero, the saint – for you to copy, to imitate. So we are never shown the implications of the problem – such showing is real education. As we have not been educated in the subtleties of problems, in the understanding of problems, we become confused when we are thrown against a problem, and we want to find an answer. There is no answer to life. Life is a living thing from moment to moment, and a man who is seeking an answer to life is creating a little pool of mediocrity. So the question is not to find the answer, but to understand the problem; the problem holds the truth, and not the answer.

— *Bombay, February 14, 1954*

A MIND MUST HAVE SPACE IN WHICH A NEW SEED CAN BE BORN

As most of us are unhappy, struggling, trying to find some light or happiness, we are ... concerned to listen in order to find a pattern of action and, so, we are caught in this vain search for a pattern for action, and we lose the art of listening – listening not only to what is being said here, but to everything about us: to the roar of the sea, to the song of birds, to children's voices, to the books that we read. We do not listen because our minds are too occupied, and our occupations are petty. Even the mind that is occupied or concerned with the search for God, is petty because it is occupied. It is only the mind that is free, quiet and unoccupied, that has bliss, that has infinite space; to such a mind comes that which is eternal. A mind that is occupied with

worries, with the salvation of mankind, with social reforms, with knowledge can never listen, because there is no space, no emptiness, in which a new thing, a new seed, can come into being. I think it is very important to have such a space in your mind, unoccupied, quiet – without striving – because it is only in those dark moments that the light is seen dimly. You cannot see this light when the mind is constantly occupied, pursuing, asking, begging.

There are those minds which listen, [but] which are immature – the students'. They also listen – do they not? – in order to learn, in order to gather information according to which they are going to live; they want examples, similes; they want to be shown the way – what to do, how to listen. Surely, all such minds – that of the student, that of the average person, and also that of the so-called intellectual person – are occupied; they have no space, no emptiness in which something real or something false can be discovered. Surely, a mind must have space in which a new seed can be born – the seed that comes not through striving, not through a process, not through the deliberate evolution of the imitator, not through any practice in order to arrive. The mind must have that small space in the mind – however else the mind is occupied – and that little space must be undisturbed, uncontaminated. In that space the eternal fountain of bliss can come into being. But, to create that space is not an act of volition; you cannot say, 'How am I going to create it?' The moment you put the 'how', then your mind is occupied.

If you see the importance, the sheer beauty and the necessity of quietness, then that space is there. That space is the dying to everything that one has known: to all the memories, to all the experiences, to all the accumulations of knowledge, information. We do die – the body is undergoing a change obviously; there is an ending to the noble, the ignoble. But the mind refuses to die to the things of yesterday. We carry over from day to day, and this carrying over is memory by which we

give continuity to that. We hope that in this continuity of learning, acquiring, modifying, changing here and there, there will be a revolution, a radical transformation. That which can continue is never a religious transformation. It is only when thought comes to an end and has no continuity that there is a dying to the mind, and in that a radical transformation can take place.

— *Bombay, February 21, 1954*

A MIND WHICH IS VERY SENSITIVE IS FERTILE

I think it is very important that this new mind should come into being. It does not come by wishing, by any form of desire, or sacrifice. What it demands is a mind that is very fertile – not with ideas, not with knowledge but fertile like a soil that is very rich, a soil in which a seed can grow without being nurtured, carefully watched over ... [You see,] if you plant a seed in sand, it cannot grow; it withers away; it dies. But a mind which is very sensitive is fertile; it is empty – empty, not in the sense of nothingness, but empty in that it does not contain anything else except the nourishment for the seed. And you cannot have a sensitive mind if you have not gone into yourself far – deeply inquiring, searching, looking, watching. If the mind has not cleansed itself of all the words, of all conclusions, how can ... [it] be sensitive? A mind which is burdened with experience, with knowledge, words – how can such a mind be sensitive? It is not a matter of ‘how’ to get rid of knowledge – that is merely direction – but one has to see the necessity for the mind to be sensitive. To be sensitive implies being sensitive to everything, and not being sensitive in one particular direction only. To be sensitive implies being sensitive to beauty, to ugliness, to the speech of another, to the way you talk, to the way another talks; it is to be sensitive to all the responses: conscious and unconscious. And a mind is not sensitive when it has a bloated body, eating too much, when it is a slave to the habit of smoking, the habits of sex, the habit of drinking, or the habits which the mind

has cultivated as thought ... Do see the importance of having a sensitive mind – and not of how to acquire a sensitive mind? If one sees the necessity, the importance, the urgency of having a sensitive mind, then everything else comes, adjusts itself to that. A disciplined mind, a mind that is conformed, is never a sensitive mind. Obviously, a mind that follows another is not a sensitive mind. Only that mind is sensitive which is exquisitely pliant, that is not tethered to anything.

— *Bombay, March 12, 1961*

IT IS ONLY WE HUMAN BEINGS WHO HAVE THE CONCEPT OF TIME

Is there time in the very act of doing? Is there time in the very action of life? You plant a seed in the ground and it grows, flowers, bears fruit and dies, and while that seed is growing, moving, living, there is no concept of time. It is only we human beings who have the concept of time. And when we are doing something completely, holistically, without any sense of fragmented outlook or behaviour, then in that act of doing there is no time. Haven't you noticed all this? As you are sitting here and listening to the speaker, if you are listening very attentively – which I hope you are doing – this attention has no time. Time comes into being only when you say, 'What is he talking about? I don't quite understand'. If you make a tremendous effort to understand, then time comes into being. But when there is actual listening, actual seeing – seeing very clearly – then there is no time at all.

— *Brockwood Park, September 2, 1984*

THE SEED OF SELF-INTEREST HAS BEEN WITH US FOR A MILLION YEARS

Self-interest hides in many ways; it hides under every stone and every act. It hides in prayer, in worship, in having a good profession, in having great knowledge, in being an expert, in being a specialist, in having a special reputation – like the speaker. When there is a guru who says, ‘I know all about it. I will tell you all about it’ – is there not also self-interest there? This seed of self-interest has been with us for a million years. Our brain is conditioned to self-interest. Can one be aware of that? – just aware of it, not saying, ‘I am not self-interested; it is wrong, it is right; how can one live without self-interest?’ and so on. You know all the arguments, all the pros and cons. Just be aware how far one can go in one’s investigation into oneself. Just find out for ourselves how far each one of us can in daily activity, in our daily behaviour live without a sense of self-interest?

We are not exaggerating; we are simply stating what-is. We are not trying to cover it up, and not trying to get beyond it or anything. There it is – that is the seed in which we are born, and that seed goes on flowering, growing until we die. Now, the control of all that is another form of self-interest. *Bien?* How cleverly self-interest operates. It also hides behind austerity.

— Saanen, July 17, 1985

IN SELF-INTEREST THERE IS THE SEED OF NEGLIGENCE

Most people are diligent in their own self-interest, whether that self-interest is identified with the family, with a particular group, sect, or nation. In this self-interest there is the seed of negligence although there is constant preoccupation with oneself. This preoccupation is limited and so it is negligence. This preoccupation is energy held within a narrow boundary.

Diligence is the freedom from self-occupation and brings an abundance of energy. When one understands the nature of negligence the other comes into being without any struggle. When this is fully understood – not just the verbal definitions of negligence and diligence – then the highest excellence in our thought, action, behaviour will manifest itself. But unfortunately we never demand of ourselves the highest quality of thought, action and behaviour. We hardly ever challenge ourselves and if we ever do, we have various excuses for not responding fully. This indicates – does it not? – an indolence of mind, the feeble activity of thought? The body can be lazy but never the mind with its quickness of thought and subtlety. Laziness of the body can easily be understood. This laziness may be because one is overworked or over-indulged, or has played games too hard. So the body requires rest which may be considered laziness though it is not. The watchful mind, being alert, sensitive, knows when the organism needs rest and care.

In our schools it is important to understand that the quality of energy which is diligence requires the right kind of food, the right kind of exercise, and enough sleep. Habit, routine, is the enemy of diligence – the habit of thought, of action, of conduct. Thought itself creates its own pattern and lives within it. When that pattern is challenged either it is disregarded or thought creates another pattern of security. This is the movement of thought – from one pattern to another, from one conclusion, one belief, to another. This is the very negligence of thought. The mind that is diligent has no habit; it has no pattern of response. It is endless movement, never coalescing into habit, never caught in conclusions. Movement has great depth and volume when it has no boundary brought about by the negligence of thought.

— *Letters to the Schools: Volume 1*, Madras: Krishnamurti Foundation India, 1992, pp. 28-29

AMBITION ALWAYS HAS WITHIN IT THE SEEDS OF FRUSTRATION, FEAR AND SORROW

If we can think simply and directly about it, the situation will be clarified. Most of us are concerned, both outwardly and inwardly, with our own advancement. But to perceive the facts about oneself as they are, and not as one would like them to be, is quite arduous; it demands an unbiased perception, without the recognizing memory of right and wrong.

‘You are surely not totally condemning ambition, are you?’

To examine what-is, is neither to condemn nor to justify. Self-fulfilment in any form is obviously the perpetuation of this centre that is striving to be or become something. You may want to become famous through your writing, and I may want to achieve what I call God or reality, which has its own conscious or unconscious benefits. Your pursuit is called worldly, and mine is called religious or spiritual; but apart from the labels is there so very much difference between them? The aim of desire may vary but the underlying motive is the same. Ambition to fulfil, or to become something, has always within it the seed of frustration, fear and sorrow. This self-centred activity is the very nature of egotism, is it not?

— *Commentaries on Living, Series III*, Madras: Krishnamurti Foundation India, 1994, pp. 238-239

THE SELF IS THE INSTRUMENT OF CRAVING

... as long as the seed of craving remains in any form there will be torment, poverty, death. If we develop virtue without understanding craving we are not bringing about that creative stillness of the mind-heart in which alone there is the real. Without understanding the subtleties of craving, merely to adjust ourselves to our environment, to bring peace in our relationship with

the family, with the neighbour, with the world, will be in vain; for the self, the instrument of craving, is still the chief actor. How is it possible to free thought-feeling from craving? By becoming aware; by studying and understanding the self and its actions there is freedom from craving. To understand, all denial or acceptance, judgment or comparison must be set aside. In becoming aware we shall discover what honesty, what love, what fear, and what a simple life are.

— *Ojai, June 11, 1944*

The craving to become causes fear. To be, to achieve, and, so, to depend engenders fear. The state of non-fear is not negation, it is not the opposite of fear, nor is it courage. In understanding the cause of fear there is its cessation, not the becoming courageous, for in all becoming there is the seed of fear. Dependence on things, on people or on ideas breeds fear. Dependence arises from ignorance, from the lack of self-knowledge, from inward poverty. Fear causes uncertainty of mind-heart, preventing communication and understanding. Through self-awareness we begin to discover and, so, comprehend the cause of fear, not only the superficial but the deep, causal and accumulative fears. Fear is both inborn and acquired. It is related to the past, and to free thought-feeling from it, the past must be comprehended through the present. The past is ever awaiting to give birth to the present, which becomes the identifying memory of the 'me' and the 'mine', the 'I'. The self is the root of all fear.

To inhibit or suppress fear is not to transcend it; its cause must be self-discovered and so understood and dissolved. In becoming aware of craving and its dependence, in observing with kindly detachment its ways and actions, fear yields to understanding. There are, surely, three states of awareness of every problem: first to become aware of it; then to be deeply aware of its cause and effect and of its dual process; and to transcend it the thinker and his thought must be

experienced as one. Most of us are unconscious, let us say, of fear. And if we are conscious of it, we become apprehensive, we run away from it, suppress or cover it up. If we do none of these things then, through constant awareness, the cause and its processes begin to unfold themselves. If we are not impatient, if we are not greedy for a result, then this flame of awareness, which brings understanding, dissolves the cause and its ever-developing processes. There is only one cause, but its ways and expressions are many.

— Ojai, June 25, 1944

THE MARVELLOUS SEED OF RELIGIOSITY

Our mind is the result of a thousand experiences, and man has been searching for this Eternity – not immortality; immortality is merely the continuity of one's own ignorance. There is this deep-rooted, deep-laden seed which man has not cultivated, nourished, looked after, cared for – [that seed] which is the beginning of that which he has sought. And we have cultivated every other faculty. If you observe in yourself, we have cultivated through time the idea of the individual, of the 'you' and the 'me', the 'we' and the 'they'. This has been handed down from generation after generation. Now is the 'me' and the 'you', and so on really so? Is that a reality or a fiction – something that thought has carefully cultivated? Please, please do not resist. I know you all believe in individuality: your 'fulfillment', your 'immortality', your birth after this one and after that one, and so on. You are rooted in the concept of the individual. Now, we are asking if that – the individual – is so. Of course we have also cultivated various other things. Now, to question everything that we hold – both consciously as well as unconsciously – to question objectively, sanely, rationally, to see things as they are and to not want to change them, to not move away from that or escape from that, to not want to go beyond it calls for scrupulous attention. And from there comes

intelligence. The meaning of that word 'intelligence' is to be able to understand, to be able to discern, to be able to see without direction, without pressure, what is actually going on. And it is in the pure perception of what is going on, that there is insight into what is going on. That insight is the movement of intelligence – not cleverness, not erudition, not experience; it is the immediate perception of what is true. And the perception of what is true can only take place if there is no direction, no motivation – pure, unadulterated, unpremeditated observation
....

You have listened for an hour. Where are you now? I know you are sitting there. But where are you? Has your mind understood the nature of itself: conditioned by a million years, by experience, by knowledge? Has your mind understood that seed which man has carefully hidden – the seed of religiosity? All the beads – that is not religion. This tremendous demand on man from the timeless ages to find that which is eternal, nameless – that is inborn. Everybody is asking, asking, asking and, therefore, they get caught in the gurus and all that nonsense. Therefore, they join churches, this and that. But they never develop this seed, this marvellous seed of religiosity. And that seed can only flower and cover the beautiful earth when there is intelligence.

— *Madras, December 23, 1979*

THE SEED OF REAL RELIGIOSITY HAS NEVER FLOWERED

We mean by that word 'mind' all the active senses with their neurological reactions, all the emotions, all the desires, the various technological, professional knowledge and the cultivation of memory, which is the capacity to think clearly or confusedly. And this mind from the past millennia has been seeking that germ which man has planted from the beginning of time, which has never flowered, that germ, that seed of real religiosity.

Because without religion there can be no new civilization, no new culture. There may be new systems, new philosophies, new social structures, but they will be the same pattern repeated over and over and over again.

— Madras, December 29, 1979

WE HAVE NEVER LOOKED AT THAT SEED

Man throughout the ages has searched for something beyond time. He has searched, looked, inquired for something that is incorruptible, something that is beyond all experience, beyond all knowledge. He has searched for something that is outside of all human endeavour, because human endeavour is the movement of thought in different directions. And thought born of knowledge is very limited. So he – man – said that there must be somewhere something that is not perishable, that is incorruptible, that is timeless, eternal. That seed has been sown in man from time immemorial. Do you understand, sir? And we have got that seed moving all through mankind, but we have never opened, or looked at that seed. We have said what that seed should be. Do you understand what I am saying? We have said what that seed must do, what its activities are; we clothe it with all kinds of ignoble or noble clothes, but we never said, ‘I wonder if this thing which man has started from time immemorial, I wonder if it can ever flower, grow’. Do you understand my question, sirs? That is meditation. That is, to be correct in life, daily life. It is to have – in daily life – behaviour which is correct, accurate, right. It is to have a daily life, where there is no conflict; a life, where there is affection, care – not just for your children, care for your woman or your man, but care for the world around you – care for your woman, for your man, so that there is no domination of each other, no exploitation of each other. If that isn’t laid down as a foundation, you can’t move. Do you understand, sirs? What you are doing is to neglect all that and try to find some God somewhere. If you don’t begin there, what you will end up with is an illusion.

— Madras, January 6, 1980

THE RELIGIOUS LIFE IS NOT ON THE OTHER SIDE OF THE RIVER

But before we do that, let us, as we said, find out what living is. The actuality of living is the daily grind, the routine, with its struggle and conflict; it is the ache of loneliness, the misery and the squalor of poverty and riches, the ambition, the search for fulfilment, the success and the sorrow – these cover the whole field of our life. This is what we call living – gaining and losing a battle, and the endless pursuit of pleasure.

In contrast to this, or in opposition to this, there is what is called religious living or a spiritual life. But the opposite contains the very seed of its own opposite and so, though it may appear different, actually it is not. You may change the outer garment but the inner essence of what was and of what must be is the same. This duality is the product of thought and, so, it breeds more conflict; and the corridor of this conflict is endless. All this we know – we have been told it by others or we have felt it for ourselves and all this we call living.

The religious life is not on the other side of the river, it is on this side – the side of the whole travail of man. It is this that we have to understand, and the action of understanding is the religious act – not putting on ashes, wearing a loin cloth or a mitre, sitting in the seat of the mighty or being carried on an elephant.

— *The Only Revolution*, London: Victor Gollancz Ltd, 1977, pp.56-57

THE OPPOSITE, HOWEVER EXALTED, HOLDS THE SEED OF ITS OWN OPPOSITE

‘I seek because, without God, life has very little meaning. I seek Him out of sorrow and pain. I seek Him because I want peace. I seek Him because He is the permanent, the changeless; because there is death, and He is deathless. He is order, beauty

and goodness, and for this reason I seek Him.'

That is, being in agony over the impermanent we hopefully pursue what we call the permanent. The motive of our search is to find comfort in the ideal of the permanent, and this ideal is born of impermanency, it has grown out of the pain of constant change. The ideal is unreal, whereas the pain is real; but we do not seem to understand the fact of pain, and so we cling to the ideal, to the hope of painlessness. Thus there is born in us the dual state of fact and ideal, with its endless conflict between what is and what-should-be. The motive of our search is to escape from impermanency, from sorrow, into what the mind thinks is the state of permanency, of everlasting bliss. But that very thought is impermanent, for it is born of sorrow. The opposite, however exalted, holds the seed of its own opposite. Our search, then, is merely the urge to escape from what-is.

— *Commentaries on Living, Series III*, Madras: Krishnamurti Foundation India, 1994, p. 13

THE SEED OF A NEW CULTURE

Now, if you as an individual break away from society, is that action motivated by ambition? If it is, then you have not broken away at all, you are still within the prison, because the very basis of society is ambition, acquisitiveness, greed. But if you understand all that and bring about a revolution in your own heart and mind, then you are no longer ambitious, you are no longer motivated by envy, greed, acquisitiveness, and therefore you will be entirely outside of a society which is based on those things. Then you are a creative individual, and in your action there will be the seed of a different culture.

— *This Matter of Culture*, London: Victor Gollancz Ltd, 1974, pp. 138-139

REMAIN WHOLLY ALONE AND SIMPLE

Have you fundamentally changed because of this present catastrophe? Do you not still call yourself an American, an Englishman, an Indian, a German, and so on? Are you not still greedy for position and power, for possessions and riches? Worship becomes hypocrisy when you are cultivating the causes of war; your prayers lead you to illusion if you allow yourself to indulge in hate and in worldliness. If you do not eradicate in yourself the causes of enmity, of ambition, of greed, then your gods are false gods who will lead you to misery. Only goodwill and compassion can bring order and peace to the world, and not political blueprints and conferences. You must pay the price for peace. You must pay it voluntarily and happily, and the price is the freedom from lust and ill will, worldliness and ignorance, prejudice and hate. If there were such a fundamental change in you, you could help to bring about a peaceful and sane world. To have peace you must be compassionate and thoughtful.

You may not be able to avert the Third World War, but you can free your heart and mind from violence and from those causes that bring about enmity and prevent love. Then in this dark world there will be some who are pure of heart and mind, and from them, perhaps, the seed of a true culture might come into being. Make pure your heart and mind, for by your life and action only can there be peace and order. Do not be lost and confused in organizations, but remain wholly alone and simple. Do not seek merely to prevent catastrophe but, rather, let each one deeply eradicate those causes that breed antagonism and strife.

— Ojai, June 3, 1945

THE PRESENT IS THE ONLY DOOR TO REALITY

The present is of the highest importance; the present, however tragic and painful, is the only door to Reality. The future is the continuance of the past through the present; through understanding the present, the future is transformed. The present is the only time for understanding, for it extends into yesterday and into tomorrow. The present is the whole of time. In the seed of the present are the past and the future; the past is the present and the future is the present. The present is the Eternal, the Timeless. But we regard the present, the now, as a passage to the past or to the future. In the process of becoming, the present is a means to an end and, thereby, loses its immense significance. The becoming creates continuity, everlastingness, but it is not the Timeless, the Eternal. Craving to become weaves the pattern of time. Have you not experienced in moments of great ecstasy the cessation of time – where there is no past, no future, but an intense awareness, a timeless present? Having experienced such, greed begins its activities and re-creates time, recalling, reviving, looking to the future for further experience, rearranging the pattern of time to capture the Timeless. Thus greed, the becoming, holds thought-feeling in the bondage of time.

— Ojai, June 17, 1945

TO SOW THE SEED OF FREEDOM IS TO AWAKEN INTELLIGENCE

While you are young it is very important that you be free to find out, and be helped to find out, what you really want to do in life. If you don't find out while you are young, you will never find out, you will never be free and happy individuals. The seed must be sown now, so that you begin now to take the initiative.

On the road you have often passed villagers carrying heavy loads, have you not? What is your feeling about them? Those

poor women with torn and dirty clothes, with insufficient food, working day after day for a pittance – do you have any feeling for them? Or are you so frightened, so concerned about yourself, about your examinations, about your looks, about your saris, that you never pay any attention to them? Do you feel you are much better than they, that you belong to a higher class and, therefore, need have no regard for them? When you see them go by, what do you feel? Don't you want to help them? No? That indicates how you are thinking. Are you so dulled by centuries of tradition, by what your fathers and mothers say, so conscious of belonging to a certain class, that you do not even look at the villagers? Are you actually so blinded that you do not know what is happening around you?

It is fear – fear of what your parents will say, of what the teachers will say, fear of tradition, fear of life – that gradually destroys sensitivity, is it not? Do you know what sensitivity is? To be sensitive is to feel, to receive impressions, to have sympathy for those who are suffering, to have affection, to be aware of the things that are happening around you. When the temple bell is ringing, are you aware of it? Do you listen to the sound? Do you ever see the sunlight on the water? Are you aware of the poor people, the villagers who have been controlled, trodden down for centuries by exploiters? When you see a servant carrying a heavy carpet, do you give him a helping hand?

All this implies sensitivity. But, you see, sensitivity is destroyed when one is disciplined, when one is fearful or concerned with oneself. To be concerned about one's looks, about one's saris, to think about oneself all the time – which most of us do in some form or other – is to be insensitive, for then the mind and heart are enclosed and one loses all appreciation of beauty.

To be really free implies great sensitivity. There is no freedom if you are enclosed by self-interest or by various walls of discipline. As long as your life is a process of imitation there can

be no sensitivity, no freedom. It is very important, while you are here, to sow the seed of freedom, which is to awaken intelligence; for with that intelligence you can tackle all the problems of life.

— *Life Ahead*, Madras: Krishnamurti Foundation India, 1992, pp. 43-44

LEARNING IS THE SOIL IN WHICH THE SEED OF GOODNESS CAN GROW

At the end of every leaf, the large leaves and the tiny leaves, there was a drop of water sparkling in the sun like an extraordinary jewel. And there was a slight breeze but that breeze didn't in any way disturb or destroy that drop on those leaves that were washed clean by the late rain. It was a very quiet morning, full of delight, peaceful, and with a sense of benediction in the air. And as we watched the sparkling light on every clean leaf, the earth became extraordinarily beautiful, in spite of all the telegraph wires and their ugly posts. In spite of all the noise of the world, the earth was rich, abiding, enduring. And though there were earthquakes here and there, most destructive, the earth was still beautiful. One never appreciates the earth unless one really lives with it, works with it, puts one's hands in the dust, lifting big rocks and stones – one never knows the extraordinary sense of being with the earth, the flowers, the gigantic trees and the strong grass and the hedges along the road.

Everything was alive that morning. As we watched, there was a sense of great joy and the heavens were blue, the sun was slowly coming out of the hills and there was light. As we watched the mocking bird on the wire, it was doing its antics, jumping high, doing a somersault, then coming down on the same spot on the wire. As we watched the bird enjoying itself, jumping in the air and then coming down circling, with its shrill cries, its enjoyment of life, only that bird existed, the watcher didn't exist. The watcher was no longer there, only the bird,

grey and white, with a longish tail. That watching was without any movement of thought, watching the flurry of the bird that was enjoying itself.

We never watch for long. When we watch with great patience, watch without any sense of the watcher, watch those birds, those droplets on the quivering leaves, the bees and the flowers and the long trail of ants, then time ceases, time has a stop. One doesn't take time to watch or have the patience to watch. One learns a great deal through watching — watching people, the way they walk, their talk, their gestures. You can see through their vanity or their negligence of their own bodies. They are indifferent, they are callous.

There was an eagle flying high in the air, circling without the beat of the wings, carried away by the air current beyond the hills and was lost. Watching, learning: learning is time but watching has no time. Or when you listen, listen without any interpretation, without any reaction, listen without any bias. Listen to that thunder in the skies, the thunder rolling among the hills. One never listens completely, there is always interruption. Watching and listening are a great art – watching and listening without any reaction, without any sense of the listener or the see-er. By watching and listening we learn infinitely more than from any book. Books are necessary, but watching and listening sharpen your senses. For, after all, the brain is the centre of all the reactions, thoughts and remembrances. But if your senses are not highly awakened you cannot really watch and listen and learn, not only how to act but about learning, which is the very soil in which the seed of goodness can grow.

— *Krishnamurti to Himself: His Last Journal*, Madras: Krishnamurti Foundation India, 1994, pp.71-72

EVERYTHING MUST HAVE FREEDOM

... you [cannot] have order, if you are not free to watch, if you are not free to listen, if you are not free to be considerate. This problem of freedom and order is one of the most difficult and urgent problems in life. It is a very complex problem. It needs to be thought over much more than mathematics, geography or history. If you are not really free, you can never blossom, you can never be good, there can be no beauty. If the bird is not free, it cannot fly. If the seed is not free to blossom, to push out of the earth, it cannot live. Everything must have freedom, including man. Human beings are frightened of freedom. They do not want freedom. Birds, rivers, trees, all demand freedom and man must demand it too, not in half measures, but completely. Freedom liberty, the independence to express what one thinks, to do what one wants to do, is one of the most important things in life. To be really free from anger, jealousy, brutality, cruelty – to be really free within oneself – is one of the most difficult and dangerous things.

— *Krishnamurti on Education*, Madras: Krishnamurti Foundation India, 1995, pp. 39-40

UN-CONDITIONING IS NOT A MATTER OF TIME

Unless there is a fundamental change in what is actually in our daily life, we are not serious at all. And the situation demands serious minds, serious people, not lopsided, fragmented human beings. So, are we aware of our conditioning? After all, our conditioning is the whole psyche, it is the background of the way we live, the thoughts, the activities, the feelings. (Love is not from our conditioning, but it becomes conditioned when we translate it in terms of pleasure – which we will go into, perhaps, another time.) So what am I to do? I know I am conditioned as a Hindu and so on; also I know that un-conditioning myself is not a matter of time, not something I will achieve gradually. In the meantime, when I say 'gradually', I am sowing

the seed of misery for others and for myself, for to have an ideology of non-violence and be violent all the time is obviously stupid. One may use the propaganda of non-violence as a political instrument but why does one have the ideal of non-violence? It is because of tradition; one has accepted it as part of one's life, as one accepts eating meat or going to war, saluting the flag; one accepts – and that acceptance has become habit. Can one be aware of that habit, aware ... that one is conditioned, that one has cultivated innumerable habits? Can one just look at them? Look at them freely, so that in that freedom the habits flower – see all the implications. If you condemn a habit you have choked it. If you say, 'I must not have that habit' you are caught in it, you have controlled it and it will not tell you a thing.

Can one be aware without time? Can I be aware of this conditioning, this habit, this accepted norm, the tradition, without saying to myself, 'I'll get rid of it slowly, peel off layer after layer'? Is it possible to look so completely, without any fragmentation? – To look so entirely, wholly, so that there is no division between the observer and the observed, because in this division between the observer and the observed, in that space, in that interval, lies the whole problem.

— *Talks with American Students*, Boston, Massachusetts:Shambhala, 1988, pp.140-141

WHEN YOU USE TIME TO BE RID OF VIOLENCE YOU ARE SOWING THE SEEDS OF VIOLENCE ALL THE TIME

... to understand oneself is the beginning of wisdom. Wisdom does not lie in books, nor in experience, nor in following another, nor in repeating a lot of platitudes. Wisdom comes to a mind that is understanding itself, understanding how thought is born. Have you ever questioned or asked: What is the beginning of thought, how does thought come into being? That is a very important thing to understand. Because, if you can understand the

beginning of thought then, perhaps, you can find out a mind that is not burdened with thought as a repetition of what-has-been. As we said, thought is always old, thought is never new. Unless you discover for yourself – not repeat what somebody says, it doesn't matter who it is – unless you find out for yourself the beginning of thought, like a seed which puts out a green leaf, you cannot possibly go beyond the limitations of yesterday.

And to find out the beginning of thought there must be the understanding of yourself, not through analysis. Analysis takes time, like taking off the peels of an onion bit by bit. We think we can understand through analysis, through introspection, through the pursuit of a particular idea that has arisen and examining the cause of it – all that takes time. Now when you use time as a means of understanding, then time breeds disorder. Therefore, time is sorrow. Do you understand? If you take time to be rid, in yourself, of violence, you have established that you must be free of violence as a goal, as an ideology, and that to reach that goal, you must have time, that you must cover the space between violence and that state in which there is no violence. When you have time to rid yourself of violence, you are sowing the seeds of violence all the time – which is an obvious fact. If you say to yourself, 'I will not be ambitious when I reach the top of the heap', you are in the meantime sowing the seeds of ruthlessness of an ambitious man. So, the understanding of oneself is not dependent on time; it must be instantaneous.

— *Bombay, February 26, 1967*

GOODNESS IS IN THE ATTENTION OF TODAY

Death is inevitable; all organisms must come to an end. But we are afraid to let the past go. We are the past, we are time, sorrow and despair, with an occasional perception of beauty, a flowering of goodness or deep tenderness as a passing, not an abiding thing. And being afraid of death, we say, 'Shall I live again?' – which is to continue the battle, the conflict, the misery,

owning things, the accumulated experience. The whole of the East believes in reincarnation. That which you are you would like to see reincarnated; but you are all this, this mess, this confusion, this disorder. Also, reincarnation implies that we shall be born to another life; therefore what you do now, today, matters, not how you are going to live when you are born into your next life – if there is such a thing. If you are going to be born again, what matters is how you live today, because today is going to sow the seed of beauty or the seed of sorrow. But those who believe so fervently in reincarnation do not know how to behave; if they were concerned with behaviour, then they would not be concerned with tomorrow, for goodness is in the attention of today.

— *The Flight of the Eagle*, Madras: Krishnamurti Foundation India, 1993, p 82

THE MUTATION MUST TAKE PLACE IN THE VERY SEED OF THOUGHT

... the mutation must take place in the very seed of thought itself, not in the outward expressions of that seed, and this can happen only if we understand the whole process of thought — which is the word, the idea. Take a word like 'God'. The word 'God' is not God; and one will come upon that immensity, that immeasurable something, whatever it may be, only when the word is not, when the symbol is not, when there is no belief, no idea – when there is complete freedom from security.

So we are talking of a mutation at the very source, in the very seed of thought. As we found when we went into it the other day, what we call thought is reaction; it is the response of memory, the response of one's background, of one's religious and social conditioning; it reflects the influence of one's environment, and so on, and so on. Until there is the decay of that seed, there is no mutation and, therefore, no compassion.

Compassion is not sentiment; it is not this woolly sympathy or empathy. Compassion is not something which you can cultivate through thought, through discipline, control, suppression, nor by being kind, polite, gentle, and all the rest of it. Compassion comes into being only when thought has come to an end at its very root.

— Saanen, July 14, 1963

**THE SEED OF DECAY IS ALWAYS THERE
IN ANY SYSTEM, IN ANY PRACTICE**

So all the things that thought has put together, which is called religion, is a material process, there is nothing whatsoever sacred about it. So there must be freedom from the organized, structured believing world of religion to find out, or come upon that state which is timeless. That means also: What is meditation? – Not how to meditate. The gurus from various sects and religions and priests, have laid down certain systems of meditation, practices. One wonders if you have noticed that every system – every kind of system – political, religious, economic – has inherently the seed of decay in it. This seed of decay is re-organized – politically, religiously, adjusting itself – but the seed is always there in any system, in any practice.

— San Francisco, May 6, 1984

MEDITATION IS TO NEVER LET A SEED TAKE ROOT

The early morning sun was on the water, shimmering, almost blinding the eyes; a fisherman's boat was crossing that brilliant path and there was a slight fog among the trees, on the opposite bank. The river is never still, there is always a movement, a dance of countless steps and this morning it was very alive, making the trees, the bushes heavy and dull, except the birds which were calling, singing, and the parrots as they screeched by. These parrots lived in the tamarind tree beside the house

and they would be coming and going all day, restless in their flight. Their light green bodies shone in the sun and their red curving beaks were brighter as they flashed by. Their flight was fast and sharp and you could see them among the green leaves if you looked carefully, and once there they became clumsy and not so noisy as on their flight. It was early but all the birds had been out long before the sun was on the water. Even at that hour the river was awake with the light of the heavens and meditation was a sharpening of the immensity of the mind; the mind is never asleep, never completely unaware; patches of it were, here and there sharpened by conflict and pain, made dull by habit and passing satisfaction, and every pleasure left a mark of longing. But all these darkened passages left no space for the totality of the mind. These became enormously important and always breeding more immediate significance and the immensity is put aside for the little, the immediate. The immediate is the time of thought and thought can never resolve any issue except the mechanical. But meditation is not the way of the machine; it can never be put together to get somewhere; it is not the boat to cross to the other side. There is no shore, no arriving and, like love, it has no motive. It is endless movement whose action is in time but not of time. All action of the immediate, of time, is the ground of sorrow; nothing can grow on it except conflict and pain. But meditation is the awareness of this ground and choicelessly never letting a seed take root, however pleasant and however painful. Meditation is the passing away of experience. And then only is there clarity whose freedom is in seeing. Meditation is a strange delight not to be bought on the market; no guru or disciple can ever be of it; all following and leading have to cease as easily and naturally as a leaf drops to the ground.

— *Krishnamurti's Notebook*, Madras: Krishnamurti Foundation India, 1994, pp. 239-240

IN THOUGHT THERE WILL ALWAYS BE THE SEED OF DESTRUCTION

Thought can never penetrate very deeply into any problem of human relationship. Thought is superficial and old and is the outcome of the past. The past cannot enter into something that is totally new. It can explain the new, organize it, communicate it, but the 'word' is not the new. Thought is the word, the symbol, the image. Without this symbol is there thought? We have used thought to reconstruct, to change the social structure. Thought, being old, reforms that structure into a new pattern, based upon the old. And basically, thought is divisive, fragmentary, and whatever it does will be separative and contradictory.

However much it may explain philosophically or religiously the new and necessary social structure, in it there will always be the seed of destruction, of war and of violence. Thought is not the way to the new. Only meditation opens the door to that which is everlastingly new. Meditation is not a trick of thought. It is the seeing of the futility of thought and the ways of the intellect. Intellect and thought are necessary in the operation of anything mechanical, but the intellect is a fragmentary perception of the whole and meditation is the seeing of the whole. Intellect can operate only in the field of the known and that is why life becomes a monotonous routine from which we try to escape through revolts and revolutions – merely to fall back once again into another field of the known. This change is no change at all as it is the product of thought which is always old. Meditation is the flight from the known. There is only one freedom: it is, from the known. And beauty and love lie in this freedom.

— *Conversations*, Madras: Krishnamurti Foundation India, 1995, pp. 23-25

**ONCE THE SEED IS SOWN,
YOU CAN'T REMOVE THAT SEED**

If you want to listen, listen completely: listen with your heart, with your mind, with your nerves. Listen with everything that you have got. If you don't want to listen, go out, forget it – but you can't forget it because the seed is sown. And that is what happens with most people. The seed is sown and they can't remove that seed. That seed then becomes an idea, a conclusion which has no reality. Therefore you live in a world of non-reality. Live in a world of non-reality if you want to live that way. Forget the rest. But if you want to break it, break it; get away from it by seeing, actually, what-is.

— Brockwood Park, September 2, 1973

YOU WILL UNDERSTAND IF YOU LISTEN

I hope all this is not too much. I am not being patronizing, clever, or superior – nothing of the kind. But most of you have probably not thought about these matters at all. And to logically, to sanely follow what is being said – without getting confused or worried – you have just to listen. Perhaps much of it you won't understand, but you will understand if the seed falls into soil which is prepared through right listening.

— London, June 14, 1962

**IT IS ONLY A SLOWLY-MATURING MIND
THAT UNDERSTANDS LIFE**

So right education is to – at least I think – not merely pass some few examinations and to get a job, but also to mature slowly. Do you know what it means 'to mature'? A fruit on a tree matures very slowly. It takes the whole of summer. Many sunny days, and many dark nights and, gradually, the fruit that is not ripe

ripens slowly. It takes many days, many weeks, many months, till the fruit is ripe, rich, and it falls to the earth – or you can pick it. In the same way, one has to mature slowly. But modern civilization does not allow you to mature slowly. It is only when you know how to mature slowly, delicately, that you understand life. The longer the time you take to mature, the greater the intelligence, the greater the sensibility. It is only a slowly-maturing mind that understands life.

— *Rishi Valley, January 25, 1965*

A DORMANT SEED: ONE OF THE CAUSES OF CONFLICT IN LIFE

You have listened to what I have said about this, that is, about not being swallowed up by society. You have listened to it. Either you are going to do something about it or not. It is up to you. But, since you have listened to it, the seed of what has been said has entered. Do you understand what I am saying? The seed has been planted just like you plant a seed in the earth. When you plant a seed, you first dig a hole. Then you put in the right kind of soil, then manure. Then you put in the seed, cover it, water it; then you leave it. If the seed has vitality, strength, vigour, then it pushes; it comes out. In the same way you have listened to the question: Are you going to be swallowed up by society and become just like the rest of the world? You have heard that. Therefore, it is a seed that has been planted. Either you water it, look after it, and make it flower, or it just remains there and one day, when it is too late, you say, 'By Jove, there is that seed which I have never thought about'. And you begin to have conflict because the seed is there. However dormant that seed is, unless you answer it, unless you find out about it, that is one of the causes of conflict in life.

— *Rishi Valley, January 25, 1966*

**FROM THE PURE OF HEART AND MIND
PERHAPS THE SEED OF A TRUE CULTURE MIGHT COME**

QUESTIONER: These monstrous wars cry for a durable peace. Everyone is speaking already of a Third World War. Do you see a possibility of averting the new catastrophe?

J KRISHNAMURTI: How can we expect to avert it when the elements and values that cause war continue? Has the war that is just over produced a deep, fundamental change in man? Imperialism and oppression are still rampant, perhaps cleverly veiled; separate sovereign states continue; nations are maneuvering themselves into new positions of power; the powerful still oppress the weak; the ruling elite still exploit the ruled; social and class conflicts have not ceased; and prejudice and hatred are burning everywhere. As long as professional priests, with their organized prejudices, justify intolerance and the liquidation of another being for the good of your country and the protection of your interests and ideologies, there will be war. As long as sensory values predominate over eternal value there will be war.

What you are the world is. If you are nationalistic, patriotic, aggressive, ambitious, greedy, then you are the cause of conflict and war. If you belong to any particular ideology, to a specialized prejudice – even if you call it religion – then you will be the cause of strife and misery. If you are enmeshed in sensory values, then there will be ignorance and confusion. For what you are the world is; your problem is the world's problem.

Have you fundamentally changed because of this present catastrophe? Do you not still call yourself 'an American', 'an Englishman', 'an Indian', 'a German', and so on? Are you not still greedy for position and power, for possessions and riches? Worship becomes hypocrisy when you are cultivating the causes of war; your prayers lead you to illusion if you allow yourself to indulge in hate and in worldliness. If you do not

eradicate in yourself the causes of enmity, of ambition, of greed, then your gods are false gods who will lead you to misery. Only goodwill and compassion can bring order and peace to the world and not political blueprints and conferences. You must pay the price for peace. You must pay it voluntarily and happily, and the price is the freedom from lust and ill will, worldliness and ignorance, prejudice and hate. If there were such a fundamental change in you, you could help to bring about a peaceful and sane world. To have peace you must be compassionate and thoughtful.

You may not be able to avert the Third World War but you can free your heart and mind from violence and from those causes that bring about enmity and prevent love. Then in this dark world there will be some who are pure of heart and mind, and from them perhaps the seed of a true culture might come into being. Make pure your heart and mind, for by your life and action only can there be peace and order. Do not be lost and confused in organizations but remain wholly alone and simple. Do not seek merely to prevent catastrophe but rather let each one deeply eradicate those causes that breed antagonism and strife.

— June 3, 1945

WHEN YOU LISTEN A MIRACLE TAKES PLACE

We are talking together as two friends, sitting in a park, or in a wood, quiet, birds are singing, plenty of dappled light coming through the leaves on the floor, and there is a sense of appreciation of beauty, and when you so listen the miracle takes place — when you listen. It is like sowing a seed and the if the seed is vital, strong, healthy, and the ground is properly prepared, it inevitably grows. So if one may point out, one has to learn the art of listening. And if you listen very, very carefully you capture it so quickly, the meaning of what the other is saying. Perhaps many of you have listened to the speaker for a number

of years, unfortunately, and you get used to it. You get used to his language, his gesture, how he looks and so on, and you gradually slip off. And you say, 'Why haven't I, after years of listening to this man, changed?' It is because you have actually not listened with your depth, with your heart, with your mind, with your whole energy. So don't blame the speaker but rather learn, if one may suggest most respectfully, the way of listening. There is great beauty in listening, to a bird, to a wind among the leaves, and to a word that is spoken with depth, with meaning, with passion.

— New Delhi, 31st October, 1982

THROUGH RIGHT EDUCATION YOU CAN CHANGE THE WHOLE PATTERN OF SOCIETY

JK: We have various problems: financial, sexual, this or that. We carry them – problems – day after day, day after day, day after day. *That* is occupation. And to escape from that you go, often, to the temple or to the mosque, or to whatever it is. Now if the problem arises – as they inevitably arise – end it immediately.

Participant (P): Sir, may I say something? The structure of society in reality will not forget it. So, unless you carry over ...

JK: Yes, sir; that is why society is so corrupt.

P: But, sir, can you live that way?

K: (*Quickly*) Oh yes!

P: Sir, you have to live in society ...

K: I am *not* going to ... My son is *not* going to be that. Sir, *one person is good enough!* (*With emphasis*) Yes, sir. But you want a mass. If you can bring about two or three or half a dozen children who will *not* be absorbed by society!

P: I say that this is a microscopic few. Such people are very, very few. They have always been there through the centuries and generations ...

K: I am not sure, sir. Be careful. Look at it, sir, please. It is the root. The seeds are sown by the few in the unconscious mind of the people. Right? You agree?

P: Yes, sir.

K: It is sown there. *You* have understood something of society, and gone beyond it. You talk to me; I am caught in it. But you have sown a seed in me that is operating.

P: Yes.

JK: No, that is very important. Don't just agree. It's very important that I receive the seed; I listen to it. So, what happens?

P: Sir, slowly it starts ...

JK: (*With emphasis*) No. What happens, sir? Watch it. (*In a tone of despair, almost*) You people are too quick! What happens, sir, to any seed that you put in the ground? It needs rain, sunshine, darkness – right? – so that it matures. But we don't allow the seed to mature; we don't allow the seed to operate because we are so ... you know! And, therefore, you say, 'The vast majority will never be touched'. I say, on the contrary, they are all ...

'There will *always* be a few'. You are saying, 'The vast majority of people will *never* enter this stream, only the very few'.

P: No, sir, I am saying that at *least* a few have taken to this stream.

GN: You said that there are always a few who are outside of society.

P: Yes, yes.

JK: I say: If you have the right kind of education, we'll change society; that's all.

P: But we have seen through the centuries that it is not so easy. And there is another point – if you don't mind –

JK: (*Makes a gesture indicating 'Please continue'*)

P: It seems to me, sir, as a serious student of yours, that you are too pessimistic, and you condemn humanity as 'a big mess' and all that. Don't you see any good element at all in it?

GN: No, just now we are saying that with the right education it is possible to change. So, why do you go to 'pessimism' now?

P: Because the impression created by Krishnaji is that the whole world is in a great mess!

JK: It is, sir. Wait, wait a minute. Isn't it?

P: Don't you see any streak of goodness at all in it, sir?

JK: That is not the point, sir. There *may* be, but the fact is we are a terrible mess. (Now we are going off.)

Sir, we are saying, simply, that through the right kind of education you can change the *whole* pattern of society.

P: But that is nothing new, sir. People have been saying this all through ...

JK: (*Quick and with emphasis*) No, but we *do*. It is our job to

do it. Those parents and those teachers here – it is their job to do it.

– Rishi Valley
December 6, 1979

SILENCE HAD PLANTED ITS SEED

The sea was calm and the horizon clear. It would be an hour or two before the sun would come up behind the hills, and the waning moon set the waters dancing; it was so bright that the neighbourhood crows were up and cawing, which wakened the cocks. Presently the crows and the cocks became silent again; it was too early even for them. It was a strange silence. It was not the silence that comes after noise, or the brooding stillness before a storm. It was not a 'before and after' silence. Nothing was moving, nothing stirring among the bushes was the totality of silence, with its penetrating intensity. It was not the hem of silence, but the very being of it, and wiped out all thought, all action. The mind felt this measureless silence and itself became silent – or rather it moved into silence without the resistance of its own activity. Thought was not evaluating, measuring, accepting silence, but it was itself silence. Meditation was effortless. There was no meditator, no thought pursuing an end; therefore silence was meditation. This silence had its own movement, and it was penetrating into the depths, into every corner of the mind. Silence was the mind; the mind had not become silent. Silence had planted its seed in the very heart of the mind, and though the crows and the cocks were again heralding the dawn this silence would never end. The sun was now coming up beyond the hills; long shadows lay across the earth, and the heart would follow them all day.

The woman who lived next door was quite young, and she had three children. Her husband would return from his office in the late afternoon, and after games they would all smile over the wall. One day she came with one of her children, purely out of

curiosity. She hadn't much to say, nor was there much to say. She talked of many things – of clothes, of cars, of education and drinking, of parties and club life. There was a whisper among the hills, but it disappeared before you could get to it. There was something beyond the words, but she hadn't time to listen. The child became restless and fidgety.

'I wonder why you waste your time on such people?' he inquired as he came in. 'I know her, a social butterfly, good at cocktail parties, with a certain amount of taste and money. I am surprised she came to see you at all. A sheer waste of your time, but perhaps she will get something out of it. You must know that type of woman: clothes and jewels, with primary interest in herself. I really came to talk about something else, of course, but seeing her here rather upset me. Sorry to have talked about her.'

A youngish man with good manners and a cultured voice, he was precise, orderly and rather fussy. His father was well-known in the political field. He was married and had two children, and was earning enough to make ends meet. He could make more money easily, he said, but it wasn't worth it; he would put his children through college, and after that they would have to look after themselves. He talked about his life, the vagaries of fortune, the ups and downs of his existence.

'Living in town has become a nightmare to me,' he went on. 'The noise of a big city bothers me beyond all reason. The rumfus of the children in the house is bad enough, but the roar of a city, with its buses, its cars and tram-cars, the hammering that goes on in the construction of new buildings, the neighbours with their blaring radios – this whole hideous cacophony of noise is most destructive and shattering. I can't seem to adjust myself to it. It's twisting my mind, and even physically it tortures me. At night I stuff something in my ears, but even then I know the noise is there. I'm not quite a "case" yet, but I shall become one if I don't do something about it.'

Why do you think noise is having such an effect on you? Are not noise and quietness related to each other? Is there noise without quietness?

'All I know is that noise in general is driving me nearly crazy.' Suppose you hear the persistent barking of a dog at night. What happens? You set in motion the mechanism of resistance, do you not? You are fighting the noise of the dog. Does resistance indicate sensitivity?

'I have many such fights, not only with the noise of dogs, but with the noise of radios, the noise of children in the house, and so on. We live on resistance, don't we?'

Do you really hear the noise, or are you only aware of the disturbance it creates in you, and which you resist?

'I don't quite follow you. Noise disturbs me, and one naturally resists the cause of one's disturbance. Is not this resistance natural? We resist almost everything that is painful or sorrowful.'

And at the same time we set about cultivating the pleasurable, the beautiful; we don't resist that, we want more of it. It's only the unpleasant, the disturbing things that we resist.

'But as I said, isn't this very natural? All of us do it instinctively.'

I am not saying it is abnormal; it is so, an everyday fact. But in resisting the unpleasant, the ugly, the disturbing, and accepting only what is pleasurable, do we not bring about constant conflict? And does not conflict make for dullness, insensitivity? This dual process of acceptance and opposition makes the mind self-centred in its feelings and activities, does it not?

'But what is one to do?'

Let's understand the problem, and perhaps such understanding will bring about its own action in which there is no resistance or conflict. Doesn't conflict, inner and outer, make the mind self-centred and therefore insensitive?

'I think I understand what you mean by self-centredness, but what do you mean by sensitivity?'

You are sensitive to beauty, are you not?

'That's one of the curses of my life. It's almost painful for me to see something lovely, to look at a sunset over the sea, or the smile of a child, or a beautiful work of art. It brings tears to my eyes. On the other hand, I loathe dirt, noise, and untidiness. At times I can hardly bear to go out into the streets. The contrasts tear me apart inwardly, and please believe me, I am not exaggerating.'

But is there sensitivity when the mind takes delight in the beautiful and stands in horror of the ugly? We are not now considering what is beauty and what is ugliness. When there is this contrasting conflict, this heightened appreciation of the one and resistance to the other, is there sensitivity at all? Surely, wherever there is conflict, friction, there is distortion. Is there not distortion when you lean towards beauty and shrink from ugliness? In resisting noise, are you not cultivating insensitivity?

'But how is one to put up with what is hideous? One cannot tolerate a bad smell, can one?'

There is the dirt and squalor of a city street, and the beauty of a garden. Both are facts, actualities. In resting the one, do you not become insensitive to the other?

'I see what you mean; but then what?'

Be sensitive to both the facts. Have you tried listening to noise – listening to it as you would listen to music? But perhaps one

never listens to anything at all. You cannot listen to what you hear if you resist it. To listen there must be attention, and where there is resistance there is no attention.

‘How am I to listen with what you call attention?’

How do you look at a tree, at a beautiful garden, at the sun on the water, or at a leaf fluttering in the wind?

‘I don’t know, I just love to look at such things.’

Are you self-conscious when you look at something in that manner?

‘No.’

But you are when you resist what you see.

‘You are asking me to listen to noise as though I loved it, aren’t you? Well I don’t love it, and I don’t think it’s ever possible to love it. You can’t love an ugly brutal character.’

That is possible and it has been done. I am not suggesting that you should love noise; but is it not possible to free the mind from all resistance, from all conflict? Every form of resistance intensifies conflict, and conflict makes for insensitivity; and when the mind is insensitive, then beauty is an escape from ugliness. If beauty is merely an opposite, it is not beauty. Love is not the opposite of hate. Hate, resistance, conflict do not engender love. Love is not a self-conscious activity. It is something outside the field of the mind. Listening is an act of attention, as observing is. If you do not condemn noise, you will find it ceases to disturb the mind.

‘I am beginning to understand what you mean. I shall try it as I leave this room.’

— *Commentaries On Living, Series III* Chapter 56 ‘Insensitivity And Resistance To Noise’ Resistance To Noise’

Obituary
Dr S. Balasundaram
(1922-2009)

Dr S. Balasundaram, a senior trustee who served as Secretary of KFI from 1968 to 1976, passed away peacefully at his home at Hosoor on the 17th of September 2009.

Sixty years ago, when Krishnamurti arrived to give his first public talks in Bangalore, Dr Balu — as he was popularly known — was a young research scientist at the Indian Institute of Science and member of a cosmopolitan group of scientists, musicians and classical dancers in Bangalore.

Dr Balu met Krishnaji for the first time in the previous year, and in Bangalore their relationship was sealed in the friendship that Krishnaji offered him. Many years later Dr Balu recalled that offer of friendship and the way that Krishnaji said to him frequently 'Balasundaram I am your friend'. In all kinds of situations, Dr Balu found Krishnaji expressing that friendship 'through tremendous affection'.

A self-proclaimed sceptic, Dr Balu was well versed in the religious literature of Tamil, which he quoted with ease, especially when he saw similarities between this ancient strata of thought and Krishnamurti's teachings.

Meeting Krishnamurti was a turning point in Dr Balu's life. As a scientist, he was keen to carry his research forward. He was on his way to the United States when Krishnamurti urged him to stay in India and dedicate himself to the school that Krishnamurti had set up in Andhra Pradesh. For the next twenty-three years, Dr Balasundaram worked for Rishi Valley, first as head of the estate and dairy and then as Principal of the

school. He laid the foundations for financial security in a place that had previously eked out a precarious existence. The school became self-sufficient under his watch, and acquired institutional stability. He was close to the students, taught them chemistry and was by their side on the cricket field. Dr Balu's wife, Smt. Veena Visalakshi, a gifted musician and composer, created exquisite ballets. These were performed under the Great Banyan Tree, during Krishnamurti's annual visits to the school. According to a contemporary observer there was a 'living quality in the atmosphere': the students were bright, the dances were brilliant, and Dr Balu's hospitality was legendary.

In 1968, in addition to being principal at Rishi Valley School, Dr Balasundaram became the first Secretary of the Krishnamurti Foundation, India – which was hitherto known as The Foundation for New Education. He stood by Krishnamurti during this period, helping to steer the difficult court cases that eventually secured Vasant Vihar for Krishnamurti's use.

Krishnamurti was a hard taskmaster who could be severe in his criticism of those who worked for him. Balasundaram often recalled walking with Krishnamurti after a particularly difficult encounter. The younger man had withdrawn into a hurt silence, which Krishnamurti noticed. 'Old boy, are you hurt by what I have been saying these three days?' and Dr Balu replied 'Maybe a little, Sir.' Then Krishnaji 'dug his hand into my chest and said: "Old boy, remember, if you are hurt, something is wrong with you!"' He repeated that sentence three times.' Dr Balu understood, and this exchange became a permanent part of his repertoire of anecdotes about his great teacher. It speaks volumes about Krishnamurti in action, about Balasundaram in response to adversity, and about the intensity of their relationship.

R.H.

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Krishnamurti Foundation India
124, 126 (Old 64-65) Greenways Road, Chennai 600 028, India

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

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Registered with The Registrar of Newspapers for India
Under No:TNENG/2003/12845

Published by G. Rajeev on behalf of the Krishnamurti
Foundation India, 124, 126 (old 64-65) Greenways Road,
Chennai – 600 028. Printed by N. Subramanian at
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T. Nagar, Chennai – 600 017.
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