

# Krishnamurti Foundation India Bulletin

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Volume 10, Issue 2, July - December 2013

Rs25/-

## FROM THE EDITOR

At the end of a public talk, Krishnamurti said, 'This has been a meditation' (*Madras, January 14, 1979*). The statement revealed his intention of engaging with his audiences in a direct observation of his or her own thought processes, often represented as 'The stream of consciousness'.

The phrase – the stream of consciousness – was used by Buddhist philosophers and by writers such as William James, Virginia Woolf and James Joyce in the 19<sup>th</sup> and 20<sup>th</sup> centuries. The writers' task was to represent the consciousness of the characters they imagined and to distinguish the particularities of the stream that flowed through each character.

Krishnamurti used the term but his intention was entirely different. For one thing, his intention was not to distinguish character through representing unique thought processes, but rather to characterize the stream as representing what was common to humanity. In the following, from *Krishnamurti to Himself*, he uses it to signify what is the common inheritance of humankind.

... you and the other are the manifestation of that vast stream of human action and reaction, the stream of consciousness, of behaviour and so on; you are of that stream. That stream has conditioned the human mind, the human brain, and as long as we remain conditioned by greed, envy, fear, pleasure, joy and all the rest of it, we are part of this stream.

The observation of consciousness as a stream poses the challenge of how to step out of the stream.

The talk to his audience in *Bombay*, on *February 21, 1965* proposes that the simple act of listening enables a person to step out of all the historical and individual experiences that drag individuals, like a stick thrown into the water, down the waters of the stream. The talk is about listening to Krishnamurti – without the struggle of pushing away intruding thoughts, of looking at both the so-called ugly and the beautiful, and of what gives pain and pleasure – in silence. Silence stills the chattering stream.

Krishnamurti invites his audiences to work through their chattering minds and to enter into the vast silence in which he speaks.

R.H.

## ONLY THE RELIGIOUS MIND KNOWS THE BEAUTY OF LOVE AND TRUTH

I would like to talk about something that may be considered rather complex, but it is really quite simple. We like to make things rather complex; we like to complicate things. We think it's rather intellectual to be complicated, to treat everything in an intellectual or a traditional way and, thereby, give the problem or the issue a complex turn. But to understand anything rather deeply, one must approach the issue simply – that is, not merely verbally or emotionally approach it but, rather, approach it with a mind that is very young. Most of us have old minds because we have had so many experiences. We are bruised; we have had so many shocks, so many problems, and we lose the elasticity, the quickness of action. A young mind, surely, is a mind that acts on the seeing, on the observing. That is, a young mind is a mind to which seeing is acting.

I wonder how you listen to 'sound'. Sound plays an important part in our lives: the sound of a bird, the thunder, the incessant, restless waves of the sea, the hum of a great town, the whisper among the leaves, the laughter, the cry, and a word. All the various forms of sound play an extraordinary part in our lives – not only music. The everyday sound – how does one listen to that sound? How do you listen to the sound of that crow, to that distant music? Do you listen to it with your own noise, or do you listen to it without noise?

Most of us listen with our own peculiar noises of chatter, of opinion, of judgment, of evaluation, of

naming, and we never listen to the sound. We listen to our own chattering, and are not actually listening. To listen, *actually* to listen, the mind must be extraordinarily quiet and silent. If you are listening to the speaker, and if you are carrying on your own conversation with yourself, throwing out opinions, ideas, conclusions, judgements, evaluations, you are actually not listening to the speaker at all. To listen not only to the speaker but also to the birds, to the noise of everyday life, there must be a certain quietness, a certain silence.

Most of us are not silent. We are not only carrying on a conversation with ourselves, but we are always talking, talking – endlessly. To listen, we must have a certain sense of space, and there is no space if we are chattering to ourselves. To listen demands a certain quietness, and to listen with quietness demands a certain discipline. Discipline, for most of us, is the suppression of our own particular noise, our own judgements, our own evaluation. We stop chattering – at least for a moment we try to suppress it and, thereby, make an effort to listen to the speaker or to the bird. Discipline for most of us is a form of suppression, a form of conformity to a pattern; but to listen to sound, every form of control, suppression, must naturally disappear. If you would listen, you would find it extraordinarily difficult to stop your own noise, your own chattering, and to listen quietly.

I am using the word ‘discipline’ in its right sense, its right meaning, which is: ‘to learn’. Discipline doesn’t imply, in the original sense of that word, conformity,

suppression, imitation, but rather a process of learning. And learning demands not mere accumulation of knowledge – which any machine can do. No machine can learn. Even an electronic computer or electronic brain cannot *learn*; it can accumulate knowledge, information, and give it back to you. So: The act of learning is the act of discipline. This is very important to understand because we are going to go into something this evening that demands the act of learning each minute – not a conformity, not a suppression, but rather a learning. And there can be no learning if you are merely comparing what you hear with what you already know or have read – however widely. If you are comparing, however intelligently, you cease to learn. Learning can only take place when the mind is fairly silent and, out of that silence, listens; otherwise, there is no learning. This is what you do everyday if you want to learn a new language, a new technique, a new something of which you do not know – your mind is comparatively quiet; if it is not quiet, it is not learning. When you already know the language or the technique, you merely add further information. The adding of further information is merely acquiring more knowledge, but it's not learning. To learn is to discipline.

All relationship is a form of discipline – all relationship. And all relationship is a movement; no relationship is static, and every relationship demands a new learning. Even though you have been married for forty years and have established a comfortable, steady, respectable relationship with your wife or husband, the

moment you have established it as a pattern, you have ceased to learn. Relationship is a movement; it's not a static thing. And each relationship demands that you learn about it constantly, because relationship is constantly changing, moving, vital; otherwise, you are not related at all. You may think that you are related, but actually you are related to your own image of the other person, or to the experiences which you both have had: to the pain, to the hurt or the pleasure. The image, the symbol, the idea – with *that* you approach a person and, therefore, you make relationship a dead thing, a static thing, without any life, without vitality, without passion.

It is only a mind that is learning that is very passionate. We are using the word 'passion' not in the sense of pleasure – heightened pleasure – but rather as that state of mind that is always learning and, therefore, always eager, alive, moving, vital, vigorous, young, and therefore passionate. Very few of us are passionate. We have sensual pleasures, lusts, enjoyment; but the sense of passion most of us have not. Without passion, in the large sense or meaning of that word, how can you learn, how can you discover new things, how can you inquire, run with the movement of inquiry?

And a mind that is very passionate is always in danger. Perhaps most of us, unconsciously, are aware of this passionate mind which is learning and, therefore, acting. We are afraid of it unconsciously and, probably, that's one of the reasons why we are never passionate. We are respectable; we conform, we accept, we obey.

There is 'responsibility', 'duty', and all the rest of those words which we use to smother the act of learning!

This act of learning, we said, is discipline. This discipline has no conformity of any kind and, therefore, no suppression. Because when you are learning about your feelings, about your anger, about your sexual appetites, and other things, there is no occasion to suppress or occasion to indulge – you are learning. And this is one of the most difficult things to do because all our tradition, all the past, all the memory, the habits, have set the mind in a particular groove, and we follow, easily, the groove, and we don't want to be disturbed away from that groove. Therefore, for most of us discipline is merely conformity, suppression, imitation, ultimately leading to a very 'respectable' life – if it is at all life! A man caught within the framework of respectability, of suppression, of imitation, conformity – he doesn't live at all! All he has learned, all he has acquired is an adjustment to a pattern, and not the act of learning which can only come about when there is an intense aliveness, passion. The discipline which he has followed has destroyed him. We are talking of a discipline which is the act of learning. The act of learning is every minute. It's not that you have learned and you apply what you have learned to the next incident – then you cease to learn. And this kind of discipline, of which we are talking, is necessary because, as we said, all relationship is a movement in discipline which is in learning. And this discipline, which is the act of learning every minute, is essential to inquire into something which demands a great deal of insight, understanding.

For most of us pleasure is of the greatest importance, and all our values, our longings, our search is for more pleasure. Pleasure is not love. To understand pleasure – not to deny it but to learn about it – demands that you come upon pleasure with a fresh mind. Pleasure is enjoyment, a delight; and it is sensual enjoyment, also. When you see a cloud full of light of an evening, it is a great delight. If you at all look up at the sky – if you are not caught up in your daily worries and amusements and aches – there is a delight in looking at that cloud, or at the light on the water. There is the enjoyment of seeing a face that is full of smiles and innocence. There is, also, the sensual pleasure, the sensual enjoyment of having a good meal, hearing good music. There is both intellectual as well as physical pleasure: the sensations of taste, of sex, of ideas, and so on. There is intellectual pleasure, emotional pleasure, and physical pleasure – all that is pleasure. But love is something entirely different. (We are going to discuss this evening; I am going to talk about it.)

First of all, to understand pleasure we must come to it to learn – not to suppress it, or to indulge it. To learn about it is a discipline which demands that you neither indulge nor deny it. The learning comes when you understand that if there is any form of suppression, denial, control, you cease to learn; there is no learning. Therefore, to understand the whole problem of pleasure, you must come to it with a fresh mind. For us, pleasure is extraordinarily important. We do things out of pleasure. We run away from anything that is painful,

and we reduce things to the values, to the criteria of pleasure. Pleasure plays an extraordinarily important part in our lives – even as an ideal. A man who gives up this so-called worldly life to find another kind of life – it is still the basis of pleasure; or a man who says, ‘I must help the poor’, and indulges in social reform – it is still an act of pleasure. He may cover it up by saying, ‘service’, ‘goodness’, and all the rest of it, but it is still a movement of a mind that is seeking pleasure or escaping from anything that causes a disturbance which it calls ‘pain’. If you observe yourself, this is what you are doing in daily life, at every moment. You like somebody because he flatters you. You don’t like somebody because he says something which is true and which you don’t like, and you create an antagonism and, therefore, you live with a constant battle.

So it is very important to understand this thing called ‘pleasure’. I mean by ‘understand’: to learn about it. There is a great deal to learn because all our sensory reactions, all the values that we have created, all the demands, the so-called self-sacrifice, the denials, the acceptances are based on this extraordinary thing: a refined or a crude form of pleasure. We commit ourselves to various activities – as communists, as socialists, or what you will – on this basis. We think that by identifying ourselves with a particular activity, with a particular idea, with a particular pattern of life, it will produce greater pleasure, a greater benefit. That value, that benefit is based on the identification of ourselves with a particular form of activity as pleasure.

Please observe all this. You are not merely listening to the words, but actually listening to find out the truth and the falseness of what is being said – because, after all, it's your life; it's your everyday life. Most of us waste this extraordinary thing called life. We have lived forty or sixty years, have gone to the office, had social activity – escaping in various forms – and at the end of it, we have nothing but an empty, dull, stupid life; a wasted life! And that is why it's very important, if you would begin anew, to understand this issue of pleasure. Because the suppressing or the denying of pleasure doesn't solve the problem of pleasure. The so-called religious people suppress every form of pleasure – at least they attempt it and, therefore, they become dull, starved human beings. And a mind that is arid, dull, insensitive, cannot possibly find out what is the Real.

So it is very important to understand the activities of pleasure. To look at a beautiful tree is a lovely thing; it is a great delight – [you say] 'What's wrong with that?' But you call it 'Immoral' to look at a woman or a man with pleasure because to you pleasure is always involved in, or related to that one thing: the woman or the man. Or you escape from the pains of relationship, and you seek, elsewhere, a pleasure: in an idea, in an escape, in a certain activity.

Now, pleasure has created this pattern of social life. We take pleasure in ambition, in competition, in comparing, in acquiring knowledge. Please observe this. Whether it's in knowledge, or power, or position, prestige, status – we take pleasure. And that pursuit of

pleasure as ambition, competition, greed, envy, status, domination, power, is 'respectable'. It is made respectable by a society which has only one concept: that you shall lead a moral life, which is a respectable life. You can be ambitious, you can be greedy, you can be violent, you can be competitive, you can be a ruthless human being, but society accepts it because at the end of your ambition, you are either a so-called 'successful' man with plenty of money or a 'failure' and, therefore, a frustrated human being. So social morality is immorality.

Please listen to all this, neither agreeing nor disagreeing; see the fact. And to see the fact is to understand the fact. Don't evolve ideas about it, don't have opinions about it; you are learning about it. And to learn you must come with a mind that is inquiring, therefore passionate, eager and, therefore, young. So 'morality', which is custom, which is habit, is considered respectable within the pattern of society as long as you are conforming to that pattern. And people revolt against that pattern – this is happening all the time. Revolt is a reaction – a reaction to the pattern. This reaction takes many forms. The Beatniks, the Beatles, the Teddy-boys, and so on, and on, and on – reaction; but they are still within the pattern.

To be really moral is quite a different thing, and that's why one has to understand the nature of virtue and the nature of pleasure. Our social customs, habits, tradition, relationship are based on pleasure. I am not using that word pleasure in a small sense, in a limited

sense; I am using it in its widest sense. Our society is based on pleasure, and all our relationship is based on that. You are my friend as long as I comply with what you like, as long as I help you to get better business, and so on, and so on; but the moment I criticize you, I am not your friend. It is so obvious and so silly.

Without the understanding of pleasure you will never be able to understand love. Love is not pleasure. Love is something entirely different. And to understand pleasure, as I said, you have to learn about it. Now, for most of us, for every human being, sex is a problem. Why? Listen to it very carefully. Sex is a problem, and because you are not able to solve it, you run away from it. The *sannyasi* runs away from it by taking a vow of celibacy, by denying it. Please see what happens to such a mind. By denying something which is a part of your whole structure – the glands, and so on, and so on, and so on – by suppressing it, you have made yourself arid, and there is a constant battle going on within yourself. By suppressing it you want [something] greater.

As we were saying, we have only two ways of meeting any problem apparently: either by suppressing it or running away from it – which is the same. Suppressing or running away from it is really the same thing. And we have a whole network of escapes: very intricate – intellectual, emotional – and ordinary, everyday activity. (There are various forms of escapes into which we will not go for the moment.) So: we have this problem. The *sannyasi* escapes from it in one way, but he has not resolved it; he has suppressed it by taking a

vow, and the whole problem is boiling in him. He may put on the outward robe of simplicity, but this becomes an extraordinary issue for him; [so] too for the man who lives an ordinary life. So: How do you solve that problem? You must solve it. Because it is an act of pleasure, you must understand it. How do you solve it? If you don't solve it, then you merely become caught in a habit. It becomes a routine, and your mind becomes dull, stupid, heavy, and that is the only thing you have.

And, so, you have to solve the problem; first of all, not condemn it, but learn about it. Please, learn about it – and that is why we talked about learning. When intellectually, emotionally, you are throttled, you have, merely, a repetitive mind. Intellectually – what other people have said or done – you copy, you imitate; you quote, endlessly, the *Gita*, or the *Upanishads*, or some sacred book. Intellectually, you are starved, empty, dull. In your office, you are intellectually imitating, copying. Day after day, day after day you are doing the same thing whether in your office, or in your factory. Whatever you do in your home – there is constant repetition, repetition. So, the intellect has been smothered. The intellect must be alive, vital, clear, reasonable, healthy, free, otherwise there is no outlet there, there is no creative action there. And emotionally, which is aesthetically, that is, emotions with sensitivity – to see beauty, to enjoy the loveliness of an evening, to look at a tree and be intimately in communion with nature – that, too, you deny. So what have you left? You have only one thing, the one pleasure and, naturally, when you have only one thing in life

which is your own, then it becomes an immense problem. A mind that would understand that problem must deal with it immediately, because any problem – any problem – that goes on day after day, day after day, dulls the spirit, dulls the mind, dulls thought.

Haven't you noticed a mind that has a problem which it is not capable of resolving? What happens to such a mind? Either it is going to escape into some other problems, or it suppresses it and, therefore, it becomes neurotic – so-called 'sanely neurotic', but it is neurotic! So each problem, whatever it is – emotional, intellectual, physical – must be resolved immediately and not carried over for the next day, because the next day you have other problems you have to meet. And, therefore, you have to learn. But you cannot learn if you have not resolved the problems of today, and you merely carry them over to tomorrow. So each problem – however intricate, however difficult, however demanding – must be resolved on the [same] day, at the [same] instant. Please see the importance of this, because a mind that gives root to a problem – because it has not been able to tackle it, because it has not the capacity, it has not the intensity, it has not capacity, the drive to learn – such a mind (as you see in this world) becomes insensitive, fearful, ugly, concerned with itself, self-centered, brutal, insensitive.

So this problem of so-called sex must be solved. And to solve it intelligently – not run away from it, or suppress it, or take a vow of some idiocy, or indulge in it – one has to understand this whole problem of pleasure.

And, also, one has to understand the other issue, which is: most human beings are secondhand people. You can quote the *Gita* upside down, but you are a secondhand human being; you have nothing original. There is nothing in you which is spontaneous, real – either intellectually or aesthetically or morally. And there is only one thing left: hunger, appetite, for food and sex. There is compulsive eating and compulsive sex. You have observed people eating, gorging themselves – and it's the same thing, sexually.

So, to understand this very complex problem – in which is involved beauty, affection, love – you have to understand pleasure, and to break through the conditioning of a mind that is repetitive, that merely repeats what others have said for centuries or for ten years. It is a marvelous escape to quote Marx or Stalin or Lenin, and it is a marvelous escape to quote the *Gita* – as though you have understood any of it at all! You have to live it, and to live it you cannot have problems.

So, to understand this problem of sex, you must free the mind, the intellect, *free it* so that it can look, understand, and move. And, also, emotionally, that is, aesthetically, you have to look at the trees, the mountains, the rivers, and at the squalor of a filthy street. Be aware of your children, how they are brought up, how they are dressed, how you treat them, how you talk to them. You have to see the beauty of a line, of a building, of a mountain, and the curve of a river; you have to see the beauty of a face. *That* is the releasing of that energy – not through suppression, not through

identification with some idea. [It's the] releasing of energy in all directions so that your mind is active aesthetically, intellectually with reason, with clarity, seeing things as they are. The beauty of a tree, of a bird on the wing, the light on the water – there are so many things in life – and when you are not aware of all that, naturally, you have only this problem. And Society says that you must be 'moral', and that morality is: the family.

And the family becomes deadly when it is confined. That is, the family is the individual, and the individual which is the family is opposed to the many, to the collective, to society; then there begins the whole destructive process. So virtue has nothing whatsoever to do with respectability. Virtue is something like a flower that is flowering; it is not a state that you have achieved. You know, you can't achieve goodness; you can't achieve humility. It is only the vain man that struggles to become humble. Either you are or you are not good. The 'being' is not the 'becoming'. You cannot become good, you cannot become humble; and so, too, with virtue. And you must have virtue, and not this extraordinary thing which is the moral structure of a society which is based on imitation, on fear, on ugly, personal demands and ambitions, greed, envy. That is not virtue, or moral. Virtue is the spontaneous action of love – spontaneous. Virtue is not a calculated, cultivated thing. It must be spontaneous; otherwise, it is not virtue. How can it be virtue if it is a calculated thing, if it is practiced, if it is a mechanical thing? You have to understand, also, virtue and love.

Now, love is something that cannot be cultivated. You can't say, 'I will learn; I will practice love'. Most idealists, most people who are escaping from themselves through various forms of intellectual or emotional activities, have no love. You may be marvelous social reformers, excellent politicians (if there is such thing as an excellent politician!), but most of us have no love at all. Love is something entirely different from pleasure, but you cannot come upon love without understanding pleasure with the depth of passion – not denying it, not running away from it, but understanding it. There is a great delight in the beauty of pleasure.

Love is not to be cultivated. Love cannot be divided into 'divine' and 'physical' love; there is only love, [and it's] not that you love many or the one. To ask: Do you love *all*? – that, again, is an absurd question. You know, a flower that has perfume is not concerned with who comes to smell it, or who turns its back upon it. So is love. Love is not a memory. Love is not a thing of the mind or the intellect. It comes into being naturally as compassion when this whole problem of existence – as fear, greed, envy, despair, hope – has been understood and resolved. An ambitious man cannot love. A man who is attached to his family, or who is jealous, has no love. Has jealousy anything to do with love? When you say, 'I love my wife', you really don't mean it because the next moment you are jealous of her.

Love implies great freedom – not to do what you like. Love comes only when the mind is very quiet, disinterested, not self-centered. These are not ideals. If

you have no love, do what you will – go after all the gods on earth, do all the social activities, try to reform the poor, [enter] politics, write books, write poems – you are a dead human being. Without love your problems will increase, multiply endlessly. With love, do what you will, there is no sin, there is no conflict, for love is the essence of virtue. And a mind that is not in this state of love is not a religious mind at all. And it is only the religious mind that is freed from problems, and that knows the beauty of love and truth.

*Bombay*  
*February 21, 1965*

### THE ETERNALLY, TIMELESSLY SACRED

The brain, which is so very old, which is extraordinarily capable, which has infinite capacities, has evolved through time, acquiring a great deal of experience, knowledge. Can that brain that is so heavily conditioned and constantly wearing itself out rejuvenate itself? Can your brain unburden itself of continuity, end continuity, to begin totally anew? Can the brain become totally innocent? I am using the word *innocent* in the sense of not capable of being hurt; that is, a brain that is not only not able to hurt others, but also not capable of being hurt.

Your brain, which is the brain of all human beings, evolved through immemorial time, conditioned by cultures, by religions, by economic and social pressures. That brain has had a timeless continuity till

now, and in that duration it has found a sense of being safe. That is why you accept tradition, because in tradition there is safety, in imitation there is safety, in conformity there is safety. And there is also safety in an illusion. Obviously all your gods are illusions put up by thought. A belief or a faith is an illusion. There is no need for belief or faith, but having a belief – in God, in Jesus, in Krishna, or whatever you like – gives a sense of being protected, being in the womb of God; but it is an illusion.

We are asking if the brain can discover an ending of the continuity of time. That continuity, based on the continuity of knowledge, is considered advancement, progress, evolution, and we are challenging that. When the brain seeks continuity it becomes mechanical. All thought is mechanical because all thought is based on memory, which is the response of knowledge. So there is no new thought.

The 'I', the 'me', is a continuity. The 'I' has been handed down for millennia, generation after generation; it is a continuity, and that which is continuous is mechanical, there is nothing new in it. It is marvelous if you see this.

Please listen quietly; don't agree, just listen. As long as the brain is registering hurts, pain, that gives it continuity. That gives the idea that 'I' am continuing. As long as the brain registers, like a computer, it is mechanical. When you are insulted or praised, it is registering, as it has done for millennia after millennia.

That is our conditioning, that is our whole progressive movement. Now we are asking if it is possible to register only what is relevant and nothing else? Why should you register when you are hurt? Why should you register when somebody insults or flatters you? When you register—when *the brain* registers – that registration prevents the observation of the other who has insulted. That is, you observe the person who has insulted you or praised you, with the mind, the brain that has registered, so you never actually *see* the other person. The registration is a continuity and in that continuity there is safety. The brain says, ‘I have been hurt once and therefore I’ll register it, keep it, and so avoid being hurt in the future.’ This may be relevant physically, but is it relevant psychologically? One has been hurt because hurt is the movement in time of the building up of the image you have about yourself, and when that image is pricked, you are hurt. As long as you have that image you are always going to be hurt. So is it possible not to have the image and therefore have no registration? We are laying the foundation to discover what meditation is.

Is it possible not to register psychologically, but to register only what is necessary and relevant? When you have established order – when *there is* order – in your life, there is freedom. It is only the disordered mind that *seeks* freedom. When there is total order, then that very order *is* freedom.

To go into this very deeply, you need to understand the nature of your consciousness. Your consciousness is its

content: without its content it is not. The content makes up our consciousness. The content is our tradition, our anxiety, our name, our position. That is the content and that is our consciousness. Can this whole consciousness, including the brain and the mind, with all its content, realize its content, realize its duration, and take one part of that consciousness, such as attachment, and end it voluntarily? That means you are breaking continuity. We are asking if it is possible to register only what is necessary, relevant, and nothing else. Understand the beauty of that question, the implications of that question, the depth of that question. I say it is possible. I'll explain, but the explanation is not the fact. Don't be caught up in the explanation, but through the explanation come to the fact. Then the explanation is no longer important.

The movement of time, the movement of thought, the movement of knowledge from the past, modifying itself in the present and proceeding, is continuity. That is the whole movement of registration of the brain, otherwise we could not have knowledge. Knowledge is continuity and the brain has found safety in this continuity and therefore it must register. That movement has taken over the psychological field. But knowledge is always limited. There is no omnipotent knowledge, but the brain, having found security in the movement of knowledge, clings to it, and translates every incident and accident according to the past. Therefore, the past has tremendous importance for the brain, because the brain itself is the past.

But your own intellect, logically, sees very clearly that what has continuity has nothing new. There is no new perfume; there is no new heaven; there is no new earth. And so the intellect says, 'Is there an ending of continuity without bringing danger to the brain, because without continuity it gets lost?' It says, 'If I end continuity, what then?' The brain demands to be secure, so what then? The brain has said that it can only function in security, whether it is false or true security, and the continuity of the registration process has given it security. And you say to the brain, 'Register only what is necessary, relevant, and don't register anything else.' So the brain is suddenly at a loss. Because it is functioning out of need for security it says, 'Give me security and I will go after it.'

There is security, but not that kind of security. It is to put knowledge, thought, in its right place. The very orderliness of life is possible only when the brain has understood that it is living in disorder, which it calls security. When it realizes that security implies putting everything in order, which is registering everything relevant and nothing irrelevant, then the brain says, 'I have understood this, I have got it, I have an insight into this whole movement of continuity.' It has an insight. That insight is the outcome of complete order, which is when the brain has put everything in its right place. Then there is total insight into the whole movement of consciousness. And therefore the brain will register only what is necessary and nothing else. In that is implied that the activity of the brain undergoes a

change, the very structure of the brain undergoes a change, because seeing something new for the first time brings a new function to operate. When the brain sees something new, there is a new function, a new organism being born. It is wholly necessary for a mind, for a brain, to become very young, fresh, innocent, alive, youthful, and that is when there is no psychological registration at all.

Is love within this consciousness? Has love a continuity? We said consciousness is continuity, tradition. Is love part of this field or is it entirely outside the field? I am asking, I am challenging. I don't say it is or it is not. If it is within the field of our consciousness, isn't it still part of thought? The content of our consciousness is put together by thought. Beliefs, gods, superstitions, traditions, fear, are all part of thought. And is love part of thought, part of this consciousness? That means, is love desire, is love pleasure, sex? Is love part of the thought process? Is love a remembrance?

Love cannot possibly exist or come into being like the fresh morning dew if the intellect is supreme. And our civilization has worshipped the intellect because it has created theories about God, because it has created principles, ideals. So is love part of this stream, this consciousness? Can love exist when there is jealousy? Can love exist when there is attachment to a wife, to a husband, to children? Can love exist when there is the memory of sexual attraction, a remembrance, a

picture? Has love a continuity? Please go into it and find out, because that thing does not exist in your heart and that is why the world is in such a mess.

To come upon this love, the whole stream of consciousness must come to an end: your jealousy, your antagonism, your ambition, your desire for position, your desire to become better, nobler, or your seeking power – whether it is the power to levitate or the power of business, position, politics, religion, or power over your wife, over your husband, over your children. Where there is any sense of egotism, the other is not. And the essence of egotism is the process of registration. The ending of sorrow is the beginning of compassion, but we have used sorrow as a means of advancement, becoming better. On the contrary, in the ending something infinitely new takes place.

There must be space, not physical space only, but space within the mind, which means not being occupied. Our minds are always occupied: ‘How shall I stop chattering?’ ‘I must have space.’ ‘I must be silent.’ A housewife is occupied with her cooking, with her children; a devotee is occupied with his God; a man is occupied with his profession, with sex, with his job, with his ambition, with his position. The mind is wholly occupied, and so there is no space in it.

We establish order in our life that is not the order of discipline, control. We have seen intelligently that order can come only out of the understanding of disorder. We bring about order in our life, order in our

relationship, which is very important, because life is relationship, a movement, an action in relationship. If there is no order in your relationship with your wife, with your husband, with your children, with your neighbor – whether that neighbor is near or very far away – forget about meditation. Without order in your life, if you try to meditate you will fall into the trap of illusions. If you have been serious, and you have order – not temporary order, but absolute order – that order can look to the cosmic order, that order has relationship with the cosmic order. Cosmic order is the setting of the sun, the rising of the moon, the marvelous sky of the evening with all its beauty. Merely examining the cosmos, the universe through a telescope, is not order. If there is order here, in our life, then that order has an extraordinary relationship with the universe.

When a mind is occupied, there is no order, there is no space. When the mind is full of problems, how can it have space? To have space, every problem must be immediately solved as it arises. That is part of meditation – not to carry problems over day after day. Is it possible not to be occupied, which does not mean irresponsibility? On the contrary, when you are not occupied you give your attention to responsibility. It is only the occupied mind that is confused and therefore responsibility becomes ugly, responsibility then has the possibility of guilt. Please don't ask how not to be occupied, for then you will be occupied with a system, a method, with slogans. But if you see, if you have an insight, that an occupied mind is a destructive mind, is not a free mind, that it has no space, it happens.

Then we can look at attention. Are you attending now? What does *to attend* mean? If you are really deeply attending, there is no center from which you are attending. And that attention cannot continue, as you would like it to. The continuity is inattention. When you are attending, which means listening, in that attention there is no center that says, 'I am learning, I am hearing, I am seeing.' There is only the enormous sense of wholeness, which *is* watching, listening, learning. In that attention there is no movement of thought. That attention cannot be sustained. When thought says it must find out how to arrive at or achieve attention, the movement of wanting to capture attention is inattention, is lack of attention. To be aware of the movement away from attention is to be attentive. Have you captured it?

The mind must have great space, limitless space, and that can only take place when there is no chattering, when there is no problem because all problems have been resolved as they arose. You can have great space only when there is no center. The moment you have a center, there must be circumference, there must be diameter, a movement from the center to the periphery. Space implies no center; therefore it is absolutely limitless. Attention implies giving all your energy to listen, to see, and in that there is no center. Then comes a mind that has understood order and is free of fear, that has ended sorrow, has understood the nature of pleasure and given it its right place.

There is silence between two notes; there is silence between two thoughts, between two movements; there

is the silence between two wars; there is silence between husband and wife before they begin to quarrel. We are not talking of that quality of silence, because they are temporary, they go away. We are speaking of a silence that is not produced by thought, that is not cultivable, that comes only when you have understood the whole movement of existence. In that there is silence, there is no question and answer, there is no challenge, there is no search, everything has ended. In that silence, there is a great sense of space and beauty and extraordinary sense of energy. Then there comes that which is eternally, timelessly sacred, which is not the product of civilization, the product of thought.

That is the whole movement of meditation.

*Madras, January 14, 1979 (This Light in Oneself: True Meditation, Chennai: Krishnamurti Foundation India, 2009, pp. 36-44.)*

## OBITUARY

Smt. Ahalya Chari, well-known educationist and Trustee of the Krishnamurti Foundation India, passed away on Saturday, 30 March 2013. She was 92. The end came at Vasanta Vihar, headquarters of the Foundation in Chennai, which had been her home for the last 13 years.

Ahalyaji, as she was known to her large circle of friends and admirers, began her career as a teacher in 1943, at a girls' school founded by Annie Besant in Varanasi, and went on to serve at the Central Institute of Education (CIE), Delhi, the National Council of Educational Research and Training (NCERT) and the Regional Institute of Education (RIE), Mysore, in different capacities, later heading them at different times. She was the first commissioner of the Kendriya Vidyalayas and helped formed the Kendriya Vidyalaya Sangathan as well.

In the 1970s, after about thirty years of engagement with students, teachers, and teacher training at different State-run institutions, Ahalyaji began showing signs of disillusionment, as education in India was becoming more competitive. Meanwhile, she had been deeply drawn to the teachings of Krishnamurti, and in 1976 she joined the Rajghat Besant School in Varanasi and became its principal. In 1982, at Krishnamurti's instance, she moved to The School in Chennai and headed the institution through its crucial stages of development. To these schools especially and also to the other schools founded by Krishnamurti, she brought a rare passion for education. Once she asked Krishnamurti what his educational objectives were. 'He thought for a while and said: *A global mind, concern for man and nature and a profound, religious spirit.*'

In the early 1990s, Ahalyaji edited the compilation *A Timeless Spring: Krishnamurti at Rajghat*, which consists of the public talks as well as the discussions with students, teachers and scholars that Krishnamurti held at the Rajghat Centre. Later, with the help of a few teachers from the Krishnamurti schools, she launched *The Journal of the Krishnamurti Schools* – a periodical which was welcomed by the Krishnamurti schools in UK and US and the other mainstream schools in India. In 1998, she took over as Secretary of Publications and, with her keen eye for design and colour, she brought out a whole new range of reprints as well as several hitherto-unpublished materials. Just over a year ago, she took upon herself the task of redesigning the KFI website and making it an instrument of dissemination of the teachings.

Keeping in touch with all the schools, interacting with teachers, taking parts in retreats, meeting the guests who came to The Study at Vasanta Vihar, holding dialogues with them around the teachings, looking after the personal welfare of the staff and others around her – all these made her the virtual head of an extended family in Vasanta Vihar. However, her own overriding concern was, as she put it towards the end of her life: ‘Do not do anything that will sully the purity of the teachings or the dignity of the teacher.’

KK

## KFI ANNUAL GATHERING

The annual KFI Gathering will be held this year at the Rishi Valley Education Centre, from the morning of the 21st of November to the afternoon of the 24th of November, 2013. The charges are INR 2000/- per person for Indians and US \$200/- per person for foreigners. The theme will be Attention.

Payment can be made either through

(i) a draft drawn in favour of Rishi Valley School (KFI), payable at Madanapalle *or*

(ii) a M.O. *or*

(iii) an online transfer RTGS/NEFT to Rishi Valley School (KFI) through the State Bank of Mysore, Madanapalle, Savings Bank A/c no 54035214456

IFS Code : SBMY0040002, Swift Code : SBMYINBB227 and an intimation sent, immediately, to [gathering@rishivalley.org](mailto:gathering@rishivalley.org) with name(s) of participant(s), address, and payment details.

Those interested in attending the Gathering should please fill out and post the Registration Form (given at the end of this *Bulletin*) to the address below:

The KFI Gathering Committee,  
Rishi Valley Education Centre, Rishi Valley – 517 352,  
Chittoor District,  
Andhra Pradesh.

Telephones: 08571 280622 & 08571 280582  
e.mail: [gathering@rishivalley.org](mailto:gathering@rishivalley.org)

As accommodation (dormitory-type) is limited, registration will be done on a first-come-first-served basis.

Due to the isolation of the location, it will not be possible for the Rishi Valley Education Centre to make return travel arrangements or reservations for participants. However, return-transport from Rishi Valley to Madanapalle will be provided by the Centre if needed.

It is possible for a few participants to come a day or two at the most before the Gathering (the cost being INR 300/- per day, per participant), but it is NOT possible for participants to stay after the Gathering. If you are coming in advance, please send in your remittance accordingly.

\* \* \* \* \*

## ADDRESSES OF J KRISHNAMURTI SCHOOLS

- |  |                                      |
|--|--------------------------------------|
| RAJGHAT EDUCATIONAL CENTRE<br>Rajghat Fort<br>Varanasi — 221 001<br>Uttar Pradesh<br>E.mail: <a href="mailto:kfivns@satyam.net.in">kfivns@satyam.net.in/</a><br><a href="mailto:kcentrevns@satyam.net.in/">kcentrevns@satyam.net.in/</a><br>Fax: (0542) 2430 218<br>Telephone: (0542) 2430 717     | Boarding School<br>Ages 7 to 19      |
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| RISHI VALLEY SCHOOL<br>Rishi Valley — 517 352<br>Chittoor District<br>Andhra Pradesh<br>E.mail: <a href="mailto:office@rishivalley.org">office@rishivalley.org</a><br>Fax: (08571) 280261<br>Telephone: (08571) 280622/280582/280044   | Boarding School<br>Ages 8 to 17      |
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Education Centre and  
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14 years upwards

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**BULLETIN**  
**KRISHNAMURTI FOUNDATION INDIA**

Please note that the editorial matter in this *Bulletin* does not reflect any official position of Krishnamurti Foundation India. The Editor is responsible for selecting materials to be printed in the *Bulletin* and for any editorial comments on these selections.

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From this year, 2013, the KFI will publish the *Bulletin* only twice a year instead of thrice, as has been the norm in the past years.

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

Published by Dr V. Aravindan 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.

## REGISTRATION FORM

(Please photocopy this form if you need more copies)

**Name(s) :** \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Address:** \_\_\_\_\_

\_\_\_\_\_

**Telephone:**

**E.mail:**

**Age:**

**Sex:**

**Nationality:**

**Occupation:**

.....  
I/We wish to participate in the KFI Gathering at Rishi Valley.  
Please reserve accommodation for \_\_\_\_\_ persons at  
INR 2,000/- per person. I am enclosing a bank draft/sending a  
money order for INR \_\_\_\_\_ drawn in favour of  
Rishi Valley School (KFI) payable at Madanapalle/made an online  
transfer, and have sent you the details to [gathering@rishivalley.org](mailto:gathering@rishivalley.org)

I/We will be arriving on \_\_\_\_\_ from \_\_\_\_\_

(Date)

(Place)

By \_\_\_\_\_ at Madanapalle around \_\_\_\_\_

(Mode of transport)

(Time)

## Details of Participants

S.Nr	Name	Sex	Age

Please indicate with a tick (✓) whether you are attending the Gathering as

- (a) a couple (husband and wife/parent and child)
- (b) a group.

This will help us to allot accommodation.

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

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Chennai – 600 028. Editor: Dr Radhika Herzberger.  
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