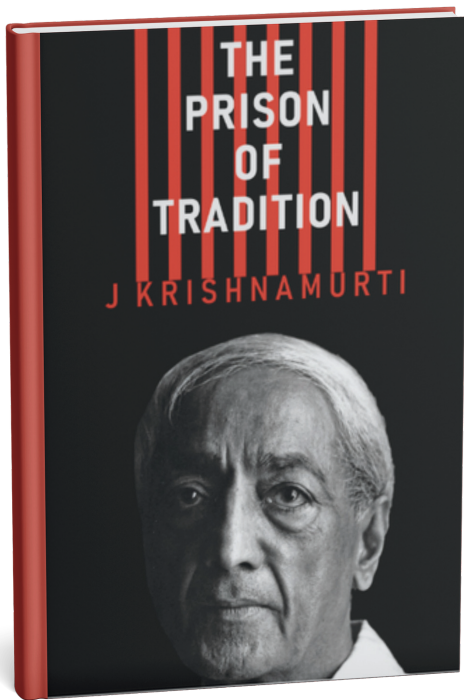


the pathless

— KRISHNAMURTI FOUNDATION INDIA

NO GURU, NO BOOK, IS GOING TO SAVE US



The recently released book poses a challenge to all those who use tradition to establish an identity for themselves in the spiritual or material world.

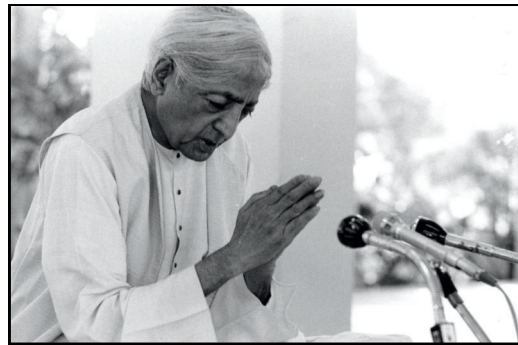
I THINK WE SHOULD BE VERY CLEAR right from the beginning what you and I are doing. First of all, I would like to point out that this is not a propaganda, not a new set of ideas, a new set of beliefs, or setting oneself up as a guru; but together we are going to talk over our many problems. The implications in talking over together are that, as there are so many of you, one cannot possibly communicate with each one, but if we are able to think together, not agreeing or disagreeing, but think clearly, objectively, sanely,

it implies that you are not prejudiced, that you don't start out with a lot of opinions, judgements, opposing arguments. We are not dealing with arguments or opinions. We are trying to find out a way of life in which we understand the total complexity of our lives. So to think together implies, does it not, that you approach your problems without any previous conclusions, previous ideas or beliefs. We are thinking together, and it implies that you must exercise your brains and not go to sleep, not accept.

First of all, we must look at the problems that surround us, both outwardly and inwardly. We must first examine clearly what the outward things are, what is going on in the world, because we have to think globally, not provincially, not with a class mind or a sectarian mind, believing in one thing and contradicting what you believe in by your actions. We are examining, clearly if we can, what is happening in the world, outside us, not only environmentally but also politically, religiously, ecologically. Because if you don't examine the outside accurately, as far as you can, it is very difficult to examine yourself accurately. You must begin with the outer and come inwards. It is like a tide that goes out and comes in: it is the same movement.

The world outside us is not different from us, but at least we can clearly observe what is happening around us. We have at least a criterion from which we can work inwardly.

We are going to examine first what is happening around us, in every possible way, if we can, with the facts we have. And we have not many facts because we are dealing with politicians, with so-called rulers, right throughout the world, and they are governing us. Each country, each group of people, is concerned about its own little area. This is obvious. Not only are they concerned with their own little area of a vast field, which is the world; that



little area is also broken up, getting fragmented more and more. So there is fragmentation going on in the world; nationally, religiously, politically, economically breaking up. It is so obvious in this country and in the rest of the world.

There is fragmentation, not only politically but also within oneself. We are broken up human beings; we are not whole. Each nation is fighting the other nation—the Hindu, the Muslim and so on. One has relied on politics, one has hoped that politics will save man but it has not saved man. On the contrary it has brought about much more suffering through wars, through division. One has hoped that through science man would break through; that also has failed. We have relied on politics for the saving of man; we have relied on religions for the saving of man; we have relied on science, which is the accumulation of knowledge in action, but none of these has helped man.

They may have given man a little corner somewhere or other, but it has been a constant struggle. Which is obvious.

We have also seen that no organization of any kind, whether of the left, the right, or the centre, the communist or the socialist, is going to save man. Even small communities are not going to save man, because it is a world problem, a global problem, and it must be dealt with globally, with a global mind, not with a little sectarian, parochial, narrow little mind. So organizations have failed. Institutions have failed. The gurus multiplying like so many—what shall we say—mushrooms all over the world

are not going to save man. On the contrary; they make their own little whirlpools, little noises—you know what they are doing, so I don't have to tell you all that. So you ask what is going to save man when you observe what is happening in the world—preparation for war, with four hundred thousand million dollars being spent on armaments every year by all the governments. That is totally insane.

When you see all this, what is man to do? What are you to do? Where shall we start with the reformation of man? We have tried every way to resolve these problems. We have had principles, extraordinary ideals, great theories, volumes of sacred books—so-called sacred books. No book is sacred, including the Gita, Upanishads, the Bible, or the Koran. We have tried everything to resolve our problems: the Mao people in China, Lenin and his group in Russia, the capitalists, the socialists, the liberals; every way we have tried. So looking at

all this, with all the divisions and fragmentations, with their confusion, with every human being against another human being, one guru against another guru, your saying 'My guru is better than yours, he is more peaceful than yours, he knows and you don't know', I hope you realize how serious all this is.

This is not a gathering of an evening which you casually attend and forget. We are gathered for a serious purpose. And that quality depends on you, on whether you are being challenged, whether you accept the challenge, or you just pass it by. When you observe all these outward signs of violence, terrorism, brutality, enormous cruelty, and torture, and the politicians fighting for power, when you see all this and you are challenged you ask: what is a human being to do? What are you to do? Where do you begin? Because human beings like you and me are now facing a great crisis. And we must respond accurately to that crisis, which is a challenge.

Realizing all this, who is going to save man? Who is going to save you, save you from your confusion, from your conflict, from your suffering, from your constant contradictions, from your envy, from your petty nationalism, from the gurus whom you have accepted with their authority? When you observe this, surely there is only one answer. Since organizations have no value any more, since leaders cannot help us, since no book is going to give freedom to each one of us, one can begin only with oneself. So from the outward we are moving inward. It is the same movement—the world is not different

from us. We have made this miserable world. We have made it. Not gods, not any external agency, but we human beings have created this society in which we live, with all its corruption, with all its malignant superstitions, with all its absurd gods. We have made this.

So we must begin with ourselves. Nobody on earth or in heaven is going to save us, no book, no guru, no system, no method, no leader, no hero, no principle. We have to begin with ourselves and see if we can transform ourselves, if we can change radically from the very roots of our being, so that we have a free mind, not a mind that is broken up, corrupt, fearful, anxious,

"So to go very far you must begin very near. The 'very near' is you."

greedy, in sorrow. Is that possible? So to go very far you must begin very near. The 'very near' is you. That is why we are asking what is the quality of your thought, what is the quality of your mind that is willing to change, seeing what is happening, demanding that it must change the society in which it lives, have a different kind of education, have a different kind of global governments, and so on. Are we as human beings willing to, or desiring to, or deeply serious to find out, to investigate the whole human structure, psychological and religious, to see if it is possible for every human being who is good enough to listen to all this, to investigate into himself?

I am asking: What is the state of your mind, your consciousness that is serious enough to investigate? Are you serious? Or do you want to spend a pleasant evening under the trees—not that it is not beautiful after the rains, with the clear sky. But do you know for yourself the state of your own

existence, your daily existence, the way you think, what you feel, whether you are greedy, envious, the whole human structure? Are you aware of it? Do you know what you think and why you think? Do you know your feelings, your prejudices, your anxieties, your fears, which is our life, our daily life? Do you know your relationship with another, intimate or otherwise, what that relationship is, whether it is superficial or deeply real? Or is it merely sexual, sensory, or in your relationship there is affection, care, tenderness, love?

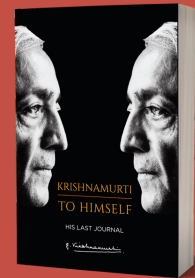
So we are asking whether you are aware of your own daily life with all its complexities. It is only from there that one can start, not with some belief, with some ideal, with some conclusions, with belief in Brahman or God or Jesus or something or the other. Those are all illusions. So one is asking if your mind is caught in an illusion. If it is, you cannot possibly bring about a radical change in yourself, because you are the world. You are not different from the rest of humanity, because you suffer, and the people living ten thousand miles away suffer. They are afraid as you are afraid. They seek security and find very little of it; in the world and psychologically, there is very little security. They want happiness, they are unhappy. They are gullible like you. So you are essentially similar to another human being. It is not an intellectual concept, to argue about: it is a fact. You may be brown, or black, or white, or pink, but apart from racial division every human being throughout the world goes through what you go through psychologically, and physically. Isn't that so? You are afraid of death, and so are the others.

You believe in reincarnation because that gives comfort, and others have their own theories about after-life. It is exactly like this with every human being in the world. So you are essentially the world. But the realization of it is not an intellectual affair. It is not an idea, however good or bad. You must feel it with all your blood and brain and guts that you are the world and that therefore to bring about a change in the world you have to change radically.

Can we start from there? Which means, is one aware of, know one's thoughts, one's feelings, one's beliefs, one's ideals, one's corruption, one's fears, one's pleasures, all that? Do you know all that? If you do, or if you don't, you have to investigate why you live as you are living, why you accept to live this way.

*The Prison of Tradition, Pg No: 57-62,
Public Talk, Madras; December 31, 1978*

Meditation begins
with the ending
of comparison



"Meditation is not words, a mantram, or self-hypnosis, the drug of illusions. It must happen without your volition. It must take place in the quiet stillness of the night, when you are suddenly awake and see that the brain is quiet and there is a peculiar quality of meditation going on. It must take place as silently as a snake among the tall grass, green in the fresh morning light. It must take place in the deep recesses of the brain. Meditation is not an achievement. There is no method, system or practice. Meditation begins with the ending of comparison, the ending of the becoming or not becoming. As the bee whispers among the leaves, so the whispering of meditation is action." --- *Krishnamurti to Himself, Pg No: 118*

REPORT ON THE KFI ANNUAL GATHERING, 2025

The annual KFI gathering was held at the Rishi Valley Education Centre from November 22-25, 2025. The theme of the gathering was ‘The Place of Doubt in a Life of Freedom.’

There was a talk on the theme on each of the four days. Dr Radhika Herzberger, trustee of the Krishnamurti Foundation India, spoke on the opening day. On subsequent days, Prof. Avijit Pathak, Dr Shailesh Shirali and poet Arundhathi Subramanian explored the theme from different angles.

Audio recordings of the four talks given by the speakers can be accessed at www.rishivalley.org

The following videos of public talks by J. Krishnamurti were screened on the first three days of the gathering:

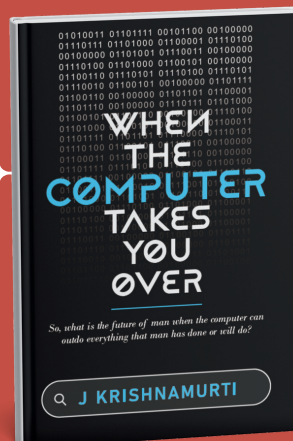
- Freedom Is The First And The Last Step (Brockwood Park, September 5, 1976)
- Is There Anything Sacred In Life? (Ojai, May 16, 1982)
- When You Are A Light To Yourself, You Are A Light To The World (Saanen, July 25, 1976)

In addition, small group discussions were held on the first two afternoons. Participants visited the Rural Education Centre and the Rural Health Centre on the afternoon of the third day. They were also taken to the birthplace of J. Krishnamurti, in Madanapalle, after lunch on the last day (the 25th of November). Select study material on the theme was printed and distributed to the participants.

Mr Vishwanath Alluri (the Secretary of the KFI) spoke on the work of the KFI. Dr. Meenakshi Thapan, Director of the Rishi Valley Education Centre, concluded the gathering by reflecting on the depth and richness each speaker brought to the theme, as well as the thoughtful discussions that followed. She thanked the speakers, participants, and all those who had worked to make the event a success.

New Book Release

WHEN THE COMPUTER TAKES YOU OVER
contains eight hitherto unpublished dialogues held between 1972 and 1983.

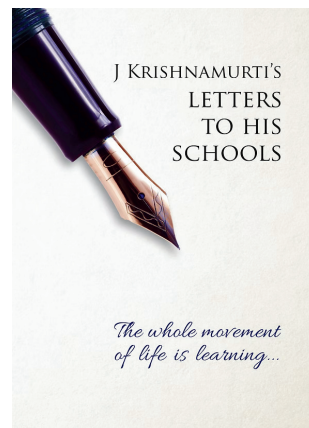


So, what is the future of man when the computer can outdo everything that man has done or will do?

jkrishnamurti.in

These places exist for the enlightenment of humanity

Teachers or educators are human beings. Their function is to help the student to learn not only this or that subject, but to understand the whole activity of learning; not only to gather information about various subjects, but primarily to be complete human beings. These schools are not merely centres of learning, they must be centres of goodness and bring about a religious mind. All over the world, human beings are degenerating to a greater or lesser extent. When pleasure, personal or collective, becomes the dominant interest in life—the pleasure of sex, the pleasure of asserting one’s own will, the pleasure of excitement, the pleasure of self-interest, the pleasure of power and status, the insistent demand to have one’s own pleasure fulfilled—there is degeneration. When human relationships become casual, based on pleasure, there is degeneration. When responsibility has totally lost its meaning, when there is no care for another or for the earth and the things of the sea, this disregard of heaven and earth is another form of degeneration. When there is hypocrisy in high places, when there is dishonesty in commerce, when lies are part of everyday speech, when there is the tyranny of the few, when only things predominate, there is the betrayal of all life. Then killing becomes the only language of life. When love is taken as pleasure, then human beings have cut themselves off from beauty and the sacredness of life. Pleasure is always personal, an isolating process. Though one thinks pleasure is something shared with another through gratification, it is actually an enclosing,



isolating action of the ego, of the “me”. The greater the pleasure, the greater is the strengthening of the “me”. When there is pursuit of pleasure, human beings are exploiting each other. When pleasure becomes dominant in our lives, relationship is exploited for this purpose, and so there is no actual relationship with another. Then relationship becomes merchandise. The urge for fulfilment is based on pleasure, and when that pleasure is denied or has not found means of expression, then there is anger, cynicism, hatred or bitterness. This incessant pursuit of pleasure is actually insanity. All this indicates, doesn’t it, that man, in spite of his vast knowledge and extraordinary capacities, his driving energy and aggressive action, is on the decline? This calculated self-centredness with its fears, pleasures and anxieties is evident throughout the world. What, then, is the total responsibility of these schools?

Surely they must be centres for learning a way of life that is not based on pleasure, on self-centred activities, but on the understanding of correct action, the depth and beauty of relationship, and the sacredness of a religious life. When the world around us is so utterly destructive and without meaning, these schools, these centres, must become places of light and wisdom. It is the responsibility of those who are in charge of these places to bring this about. As this is urgent, excuses have no meaning. Either the centres are like a rock around which the waters of destruction flow, or they go with the current of decay. These places exist for the enlightenment of humanity.

----*Letters to his Schools, Pg:106-108*

Relationship and the process of isolation

Now if we examine our life, our relationship with another, we will see that it is a process of isolation. We are really not concerned with another; though we talk a great deal about it, actually we are not concerned. We are related to someone only as long as that relationship gratifies us, as long as it gives us a refuge, as long as it satisfies us. But the moment there is a disturbance in the relationship that produces discomfort in ourselves, we discard that relationship. In other words, there is relationship only as long as we are gratified. This may sound harsh, but if you really examine your life very closely, you will see it is a fact; and to avoid a fact is to live in ignorance, which can never produce right relationship.

So if we look into our lives and observe relationship, we see it is a process of building resistance against another, a wall over which we look and observe the other; but we always retain the wall and remain behind it, whether it be a psychological wall, a material wall, an economic wall, or a national wall. As long as we live in isolation, behind a wall, there is no relationship with another. We live enclosed because it is much more gratifying; we think it is much more secure.

---On Relationship, Pg No:13.

News from Rajghat Study Centre at Varanasi

A retreat on the theme "Self-Knowing and Right Thinking" was conducted on 11th - 15th September, 2025. There were a total of 14 participants. Select videos of Krishnamurti's public talks in the 1970s were shown.

A Residential Retreat on the theme "Introduction to the Teachings" was conducted on 8th - 12th November, 2025. The speakers were Prof. Krishna, Shri S.N.Dubey and Shri Vijay Chhabra.



Discussion in progress at Rajghat Study Centre

Two District Book Fairs in Purulia and Bankura in West Bengal



Visitors absorbed in reading Krishnamurti Books at Book Fairs

Upcoming Tamil Retreat at Vasanta Vihar



A weekend retreat for the Tamil-speaking public will be held at Vasanta Vihar, Greenways Road, Chennai, from March 27 to 29, 2026. The theme of the retreat will be பயம் ஏன் நம்மை துரத்திக்கொண்டே இருக்கிறது? (Why does fear keep chasing us?) Registration is open on our website jkrishnamurti.in



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