

KRISHNAMURTI
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TRUST

BULLETIN

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J. Krishnamurti at Brockwood Park, 1977
Photograph by Mary Zimbalist

*You, in your own life of understanding, will come
upon this strange energy which is incorruptible.
This energy is the highest form of intelligence.*

Krishnamurti in Santa Monica, 26 March 1972

THERE IS NO MEANS TO REALITY

I think this morning we ought to talk about and share together naturally the question of how to have not only abundant physical energy but also a quality of energy that is not purely physical. Not energy brought about through friction, struggle, but a quality of energy that is totally different. Because we need a great deal of energy, not only to change ourselves in the light of our own understanding of ourselves; we also need a great deal of energy to change the social order, to bring about a different society, a different culture.

Thought has brought about energy in its conflict with others and in conflict with itself. Aggressive, separative thought has brought a great deal of friction, and this friction has given us considerable energy. There is much physical energy, but we also need a different kind of energy that is not the result of conflict, struggle, competition, and the endless sorrow, which has its own energy.

We see that we need a new quality of energy; not personal energy or a collective energy; not of any particular group, country, or any religious belief and dogma; but an energy of a totally different dimension that is outside of all human conflict.

I don't quite know how deeply I can go into this with you. I am chiefly concerned with religion. All religions, whatever their organization, beliefs, dogmas, have tried to capture an energy that is not brought about by thought. I am not talking about what the priests have invented throughout the world, but of a religion that has nothing whatsoever to do with any dogma, belief, ritual, and that is not the product of cunning thought, contriving to shape man's behaviour. We are talking of religion which is of the highest.

We are talking of a totally different kind of religion in which there are no saviours, masters, authority, in which the priest doesn't intervene, a religion in which there is direct perception. That very perception brings about its own order, its own vitality, its own energy. As far as I can understand, some religious teachers have tried to convey the quality of this energy which brings about order in existence. This energy is not

the result of the friction with which we are quite familiar, in which the more aggressive and competitive you are, the more energy you have. We are talking of an energy that comes through the total understanding of consciousness, and going beyond it.

Your consciousness—that is you—is its content. The content is the quality of that consciousness. Whether that content is superficial, petty, narrow, bigoted, or clever, erudite, capable of great sacrifice, great wisdom, it is still the content of consciousness. If you observe it closely, isn't your consciousness made up of your racial inheritance, the communal collective beliefs, culture, morality? It is also made up of various beliefs, dogmas, fears, pleasures, and so on. That consciousness is you. And because of its content, it must always be limited, it must always have borders within the confines of which the content functions and lives.

Are we meeting each other? Please, this is very serious. I want to go into this very, very deeply if I can, because perhaps a few of us can capture this. By "capture", I do not mean you can hold it, just as you cannot hold the heavens in your fist or the sea in your hands. But, if you give your attention somewhat to it, you can come upon it. And it seems to me this is most essential if we are to create quite a different kind of culture, a different kind of society, morality.

Our consciousness is always limited, whether it is conscious or unconscious. The division between consciousness and its deeper layers is quite artificial. The psychologists, the analysts and the latest theorists want to shape man at the very root of the unconscious, because we cannot be changed superficially. We are too well established in habitual ways of life—anger, jealousy, aggression, competition, calling oneself a Catholic, a Protestant or what you will. Apparently superficial things have not changed man. He is still brutal, vicious, eager to kill on the least provocation in a society in which mothers are quite willing to destroy their children through war. Superficially, apparently, human beings are almost impossible to change, so some think that if there is a radical change unconsciously, perhaps it will affect the outer behaviour. So there is great endeavour going on: organised religions have done it in the name of God, in the name of fear, through reward and punishment, hell and heaven. That has failed. Education has failed.

So there are those who are trying to affect the unconscious, to condition it much more so that the conscious mind conforms or acts according to the dictates of the unconscious. That is all within the field of consciousness. In examining all this—and I have been doing this for the last fifty or sixty years of my life—I find in myself and in others that real transformation of the mind and the heart does not lie within the field of consciousness, it lies outside it.

The problem then arises: how is it possible to empty the whole content of consciousness so that there is a different mind, a different intelligence, a sense of compassion, love, which can function within the given culture?

You see, to put it differently, I can change myself through will, through determination, through every form of compulsion. Whether that compulsion is reward or punishment, I can learn to behave, not be aggressive, not be competitive, not be greedy, envious, and all the things that have brought about this unfortunate, insane society. That is fairly easy. I can set about doing it consciously, determine consciously to pursue a certain path, and the conscious then accepts it, follows it. But that remains very superficial because it is still within the field of the known, still within the field of time, within the field of superficial activity; and therefore my life remains ordinary, mediocre, rather petty, doing good here and there, and so on. The mind says that is not good enough, that is still a bourgeois life, whether it is lived in America or in China or in Russia. So the mind tries to find out if there is a way of living in which conflict totally ceases, and action then is of total intelligence and not within the field of consciousness with its content.

Then my question to myself is: how am I, how is the mind—which is so conditioned, which functions irrationally and at rare occasions rationally—to transform itself? How is that mind to transform itself without conflict and have an energy that is totally different from the energy that is brought about through conflict? How is the mind to have an energy that never deteriorates, an energy that renews itself all the time, without any motive? Having put that question to myself, I now want to find out how to empty, purgate, wash out, this petty little mind, with all its ambitions and crudities and cunningness and shoddiness. How is this possible?

Are you putting this question to yourself? In putting that question to oneself, who is going to answer it? Any teacher, any guru, any book? If they do, they are not the teachers. You know, most teachers, gurus, unfortunately have had some kind of experience, and they blow it up to the heavens. They think that one experience resolves all our problems. It doesn't.

So there is nobody to answer this question about a total revolution in oneself. It is not a revolution of blood and bombs and destruction and killing people. Killing people in order to have peace, killing people in order to bring about a new society is all too immature, too childish, too brutal, too meaningless. But the mind and the heart must have a radical revolution. And that revolution cannot be brought about by will, because will means friction. It cannot be brought about by a new series of ideologies, because that is still within the field of the known. So, as nobody can answer this, what is the mind to do? What are *you* to do?

In asking this question, I see that the whole movement within the field of consciousness is the movement of thought, which is the response of memory, which is knowledge, the known. Whether thought is conscious or hidden, it is the whole movement of thought that limits consciousness, because thought is the response of the known. There is no question about that. If you did not know your name, where you live, what your job is, you would be in a state of amnesia. But thought is the response of the known: knowledge, experience, memory.

Thought has created the most marvellous things in the world, and thought has also brought about devastating havoc in the world: wars; the utter lack of relationship with one another; thought has destroyed in the name of Christianity probably more people than anybody else in the world. Thought is consciousness, and any action by thought, however subtle, however lovely, however free it may consider itself to be, is still within the pattern of the old.

So the next question is: can thought function in one field, logically, sanely and rationally, and in the other field be completely silent? That is, can thought stop? Can thought, as time, as movement within the field of the known, stop, and come into action only when the known has to function? That is, when knowledge has to operate, can it operate

without the 'me', who is aggressive, competitive, fearful, wanting power, position, pleasure, so that when knowledge is demanded in action, it acts completely, without the division which is brought about by thought as the 'me'? My question is: can thought stop so that there is a different quality of energy altogether? Because thought has brought about a great deal of energy and a great deal of mischief. I see thought cannot bring about a radical revolution within the mind and within the heart, so can thought come to an end but operate when it is necessary?

Now we are going to find out, we are going to go into this question carefully, with real, earnest inquiry. Because, you see, when thought comes to an end, something new takes place. This is what people who talk about meditation have tried. There are groups all trying to bring about a cessation of thought so that a new quality of energy can come into being. I have watched all this, the speaker has watched all this for many years, gone into it. For the speaker, all these are rather immature, childish and ultimately meaningless. I will show you why, because you have to understand this, because you are surrounded by all these things.

If you go into this sufficiently—into it yourself, not according to anybody—you will find that thought must stop sometime, so that you can see things differently, you can see differently. That is absolutely so. If you are chattering all the time, as you are—comparing, judging, forming opinions—obviously there is no space for something new to take place. Only when the mind is still, quiet, completely motionless, then perhaps there is something new taking place. Not new in terms of the old, not in terms of the known, but something totally different.

...

There are systems, methods of meditation all wanting to still the mind, to make the mind completely quiet. If you have tried one method, all other methods are the same. The method is daily practice. . . . You sit straight and you practise. The more you practise, the more mechanical you become. The practice will produce what you desire. What you desire is the highest form of pleasure, whether it is enlightenment, whether it is God, whether it is your super-sexual demands. Whatever it is, it is still a mechanical pursuit and therefore still within the field of the known. You hope through the known to jump off, but you have never understood

what the known is. How can you jump off something if you have not laid the foundation rightly? If your life is not righteous, orderly, sane, where is the foundation? For those people who want to meditate, it is much better not to meditate. It is only an escape. But if you give your attention to bring about order in your life, not according to some psychologist but in the light of your own understanding of yourself, in the light of your own inquiry, out of that order comes the real action from which you can move, in which you can go very far.

So, any form of discipline, any form of contrivance to force you to behave so that you have a mind that is quiet, since it is contrived by thought it is limited. There are meditations to train you to be attentive. You pay attention to your toe and gradually work up. It is all so infantile. It doesn't matter whether the ancient monks in Zen monasteries practise it or you practise it in a quiet or noisy room or a room filled with smog, because attention means attention to what you are doing in daily life: attention to the way you talk, the way you walk, the way you think, to be attentive to that. And you cannot be attentive if you are controlling.

So you begin to see that control has no place in meditation. But you ask how you are to control thought. Controlling thought is not the ending of thought. Who is the controller? It is another part of the mind, another segment of thought which says, 'I must control in order to behave, in order to achieve, in order to be enlightened.' When you control, in that there is contradiction, there is conflict, there is suppression, and all the neurotic habits that those who are controlling have—and that those who do not control also have. Thought cannot be stopped by control. Thought cannot be brought to an end by will. Will is another part of desire. It is desire that says, 'I want to control in order to achieve heaven, God, truth.' You cannot achieve it, you cannot invite it. Your house must be in order. That is your only concern.

Thought can only come to an end naturally, easily, without conflict. And it comes to an end when you see the urgency of it, when you see the importance of it, when you see for yourself what thought has done, the mischief, the divisions, how technological advancement is used by thought to destroy people, to corrupt people. When you yourself see the fact of the effect of thought, that very perception is the ending of

thought. That means that awareness is not something to be practised. To be aware is to be aware of the birds, the sea, the movement of the water; to be aware of things outwardly, the terrible confusion which the politicians are creating in the world; to see what the priests have done, what religions have done; to be aware of your environment, how you are destroying it, polluting the air; and to be aware of yourself in relation to another and in relation to nature. Just to be aware, not trying to correct it, to shape it. Then out of that awareness comes attention, total attention. In that attention, thought comes to an end.

I will show it to you. Are you listening to what is being said? Don't say yes. I don't think so. Are you completely, totally, with your mind, with your body, with your nerves, with your heart, listening to what is being said? When you are listening so intently, is there any movement of thought? At the moment, in the act of listening, seeing, thought is quiet. A second later it comes into being. Then your question is: how am I to maintain or continue that second of quietness? That is a wrong question to put, because you can never sustain that moment of attention. If you want to sustain it, that is another form of greed. But if you understand, if you listen now, completely, there is no consciousness with its content as the 'me' which is trying to listen. There is only the act of listening, without any interpretation, Just to listen. That is ending of thought.

We are never attentive. We talk about it; we go to a school to learn about it, or go to Japan or India or God knows where else, to learn to be attentive. Which means we are never learning. Your 'going to learn' is different from *learning*. The act of learning is always in the present.

So meditation is the most extraordinary thing if you know what it is. But you don't know what it is, so don't listen to anybody, including the speaker. Don't join any groups. I am not advising you, it is just if you are interested. Don't follow any system, any person who says, 'I know'. Anyone who says, 'I know,' does not know.

You, in your own life of understanding, will come upon this strange energy which is incorruptible. This energy is the highest form of intelligence. That intelligence is not come by or through any form of effort, however subtle, however stupid, however cunning. It comes naturally when you see the energy that has been wasted in mischief.

You know, we use music, literature, poetry, and a sunset as a means to go off, as a means to something else. There is no means to reality. You are not silent because you want something new. Then you are contriving, then you are cunning, then you become a merchant. Whereas if you really understand this, in a life in which you have brought about order out of disorder through understanding yourself without effort, then when you have that foundation really well laid, you will come upon this strange energy. And that transforms the whole mentation, the whole business of life.

Santa Monica, 26 March 1972

FOUNDATION REPORT

International Trustees Meetings (28 September to 4 October 2010)

Trustees of the four Krishnamurti Foundations (joined by observers from Krishnamurti Link International) met for one week in Spain for the International Trustees Meetings. These meetings provided an opportunity to discuss in depth the current issues concerning the work of the different Foundations, Schools, publications, archives and the jkrishnamurti website. After some very fruitful discussions, important decisions were taken, including:

- To implement the creation of an online shop for digital downloads of video and audio files at www.jkrishnamurti.org. The prices at this online shop will be at the lower end. In order to make the teachings of Krishnamurti more widely available, free material will constantly be included and the website will soon include programmes in different languages.
- Teachers and people interested in education from the different Foundations and Schools will explore the possibility of creating an online (with residential components) teacher training course based on Krishnamurti's insights into education.
- Krishnamurti Foundation Trust will take over the coordination of the Complete Teachings project in collaboration with the other Foundations. This huge project, initiated in 2001, will see to the editing and publication of all of Krishnamurti's teachings.

NEW RELEASES

New Book in English

Where Can peace be Found? will be published by Shambhala in January 2011.

Translated Books

Chinese: *The Transformation of Man; Relationships: to Oneself, to Others, to the World; The Mirror of Relationship; The Whole movement of Life is Learning; The Krishnamurti Reader.*

French: *Krishnamurti's Notebook* (new edition); *Krishnamurti: A Biography* (Pupul Jayakar); *Love, Sex and Chastity.*

Japanese: *Krishnamurti: 100 Years; Krishnamurti's Notebook* (new edition); *The Future is Now.*

Digital Media

We are now concentrating our efforts to make available the newly digitized video and audio recordings. See below for the list of our latest DVD releases, including increasing numbers of titles available in other languages.

The audio recordings which were translated from English are now starting to be available free on www.jkrishnamurti.org, beginning with Spanish and Portuguese. We will also make available the newly produced audio recordings in English on MP3 discs and digital downloads at the new online shop linked to the jkrishnamurti website.

The following new items are available at www.kfoundation.org (click on On-line Shop), along with over 100 DVDs previously available:

DVDs in English

- Conversations with Eugene Schallert, San Diego, 1972 (2)
- Conversations with Dr. Allan W. Anderson in San Diego, 1972 (2)
- Conversations with Dr. Allan W. Anderson in San Diego, 1974 (18)
- Conversations with Pupul Jayakar, 1981, 1982 and 1983 (5)
- Dialogues with Five Teachers at Brockwood Park, 1979 (3)
- Dialogues with Four Students at Brockwood Park, 1985 (3)
- Dialogues with Teachers at Rishi Valley, 1985 (2)
- Public Meetings in Madras, India, 1980-1981 (6)

- Public Meetings in Saanen, Switzerland, 1982 (8)
- Public Meetings in Ojai, California, 1980 (10)
- Public Meetings in Ojai, California, 1984 (6)
- Beyond Myth and Tradition series (12)

Beyond Myth and Tradition is a twelve-part series made by Krishnamurti Foundation of America in 1997. Each programme focuses on a particular aspect of life and presents relevant excerpts from Krishnamurti's talks and discussions filmed at different times around the world. This series offers a very good introduction to Krishnamurti's teachings, whilst also conveying their scope, depth and relevancy in today's world.

DVD Translations

Chinese

- Public Meetings in Ojai, California, 1984 (6)

Danish

- Conversations with Eugene Schallert, San Diego, 1972 (2)

Finnish

- Public Meetings in Ojai, California, 1984 (6)

French

- Conversations with Dr. Allan W. Anderson in San Diego, 1974 (18)
- Dialogues with Five Teachers at Brockwood Park, 1979 (3)
- Public Meetings in Ojai, California, 1984 (6)
- Conversations with Pupul Jayakar, 1983 (2)

German

- Conversations with Dr. Allan W. Anderson in San Diego, 1974 (18)
- Conversations with Eugene Schallert, San Diego, 1972 (2)

Greek

- 1st Conversation with Dr. Allan W. Anderson in San Diego, 1974

Italian

- Public Meetings in Madras, India, 1985-1986 (3)
- Public Meetings in Ojai, California, 1984 (6)
- Conversations with Eugene Schallert, San Diego, 1972 (2)

Portuguese

- Conversations with Eugene Schallert, San Diego, 1972 (2)
- Public Meetings in Ojai, California, 1984 (6)

Spanish

- Conversations with Eugene Schallert, San Diego, 1972 (2)
- Public Meetings in Ojai, California, 1984 (6)

Email version of the KFT Bulletin

Please help us save money and the energy associated with paper manufacture and distribution. If you prefer to receive our Bulletin or Annual Appeal by email rather than on paper, please enter your email address and contact details in our Guestbook at www.kfoundation.org

We hope you enjoy receiving the Bulletin. However, if you would rather not receive any information please email unsubscribe@brockwood.org.uk with UNSUBSCRIBE-BULLETIN as subject. If you would like to permanently delete your contact details from our database, please send an email to contact@kfoundation.org with the subject DELETE.

Legacies

Legacies provide critically-needed funds for continuing holistic education and preserving Krishnamurti's work and making it available. They can also provide a significant tax relief to the donor. You may register your bequest with your lawyer who in turn will contact us.

If you have a question, Clive Gray, KFT Company Secretary, welcomes your enquiry: + 44 (0)1962 793 820 or clive.gray@brockwood.org.uk

Volunteers

If you would like to help us with our subtitles programme for our DVDs (English and/or translations) please email administrator@kfoundation.org

Volunteers are needed to transcribe and verify transcripts of audio recordings. If you would like to help, please email archives@kfoundation.org

THE KRISHNAMURTI CENTRE

Theme Weekends and Study Retreats are for those who would like to inquire together in an atmosphere of openness with like-minded people. These events are for those who are acquainted with the teachings as well as for those who are new to them. Videos or audios of Krishnamurti's talks are followed by dialogues among the participants. These dialogues are usually found to be helpful in deepening one's understanding of day-to-day issues. Both events start on Friday at lunchtime and end after lunch on the last day.

Theme Weekends and Study Retreats for 2011

February, Friday 18th to Sunday 20th
What is the cause of division?

March, Friday 18th to Wednesday 23rd
Is total security real or an illusion?

April, Friday 22nd to Sunday 24th
The awakening of intelligence

May, Friday 20th to Sunday 22nd
Reading the book of mankind

June, Saturday 18th
Introduction to Krishnamurti's Teachings

July, Friday 8th to Wednesday 13th
The first step is the last step

August, Saturday 27th
Introduction to Krishnamurti's Teachings

September, Friday 23rd to Sunday 25th
The central root of fear

October, Saturday 8th
Introduction to Krishnamurti's Teachings

October, Friday 14th to Sunday 16th
What is the meaning of death?

November, Friday 18th to Wednesday 23rd
Truth is a pathless land

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Video showings in 2011 (starting at 14.00 each day) at the Public Library Meeting Room, Rikhardinkatu 3, Helsinki. The Saanen 1981 talks, and Conversations with Pupul Jayakar in 1983 series will be shown:

29th and 30th January
26th and 27th February
26th and 27th March
16th and 17th April

ITALY

Various video showings in Milano.

23rd to 27th of April 2011

International retreat at Casa della Pace (Italy) with Prof. Krishna.

For more information please contact santandrea@casadellapace.org or call +39 0 7593 3058

For a complete list of the activities happening in Italy please go to www.krishnamurti.it

PORTUGAL

Regular DVD showings in Braga

Contact 35 1965 477360 / 35 1969 734650

Regular meetings in Faro, Algarve

Organised by Maria Conceicao Monteiro. Contact + 35 1934 002960

SWITZERLAND

Exploration of the work of J. Krishnamurti

23rd to 30th of July 2011

Parents and children educational week, at Chalet Alpenblick in Gstaad
'Learning together'

30th of July to 13th of August 2011

Main gathering in Muerrren near Interlaken (altitude 1650m - reachable by cable car only)

Week 1: 'The awakening of intelligence'

Week 2: 'In this world of crisis, what is a religious mind?'

This international meeting attracts people from different parts of the world. We feel that the atmosphere of friendliness, seriousness, silence and togetherness is important in order to sustain a quality of listening and observation.

13th to 20th August 2011

Mountain retreat for young people in Bourg-St-Pierre Valais.

A balanced programme of videos, dialogues, walks and of course time for enjoyment.

For information please contact giseleballeys@hotmail.com

Gisele Balleys, 7a. ch. Floraire, 1225 Chêne-Bourg, Geneva, Switzerland.

JKRISHNAMURTI.ORG

We are pleased to announce that this website is now available in Portuguese and Spanish, with translated Krishnamurti material in text, audio and video form. Other translations will follow in the coming months.

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THE KRISHNAMURTI SCHOOLS

UK

Brockwood Park School

Bramdean, Hampshire SO24 0LQ
admin@brockwood.org.uk
www.brockwood.org.uk
(International Boarding School, ages 14 to 19)

INDIA

Rishi Valley Education Centre

Rishi Valley Post, Chittoor District
517 352, A.P
office@rishivalley.org
(Boarding school, ages 9 to 18)

Rajghat Education Centre

Rajghat Fort, Varanasi
221 001, U.P.
kfvns@satyam.net.in
(Ages 7 to 18 & 19 to 21)

The School – KFI

Damodar Gardens, Besant Avenue, Adyar
Chennai 600 020
alcyone@satyam.net.in
(Day school, ages 4 to 18)

The Valley School

'Haridvanam', Thatguni
Bangalore 560 062
thevalleyschool@vsnl.net
(Day and Boarding, ages 6 to 18)

Bal-Anand

Akash-Deep, 28 Dongersi Road, Malabar
Bombay 400 006
(An after-school centre for young children)

Sahyadri School

Amresh Kumar Tiwai Hill, Rajgurunagar
District, Pune 410513, Maharashtra
sahyadrischool@vsnl.net
(Boarding school, age 9 onwards)

USA

The Oak Grove School

220 West Lomita Avenue
Ojai, CA 93023
office@oakgroveschool.com
(Day School, ages 3 1/2 to 19,
Boarding school, ages 10 to 19)

THE KRISHNAMURTI FOUNDATIONS

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