


KRISHNAMURTI
FOUNDATION
TRUST



Bulletin 103 • 2022



*One begins to understand,
if one goes into it very deeply,
that death is not something
at the end of one's life,
but is a movement of life.
Death is closely related to life.
Where there is an ending,
a complete ending without causation,
there is a beginning without end.*

J. KRISHNAMURTI

PARIS 1967

We Are All Standing On the Same Ground

From the Book **CAN CONFLICT END?**

QUESTION: You have said to us, ‘You are the world and you are totally responsible for the whole of mankind.’ How can this idea be justified on a rational, objective, sane basis?

KRISHNAMURTI: One is not sure it can be justified on a rational, sane, objective basis. We will examine it first before we say it can.

As we have said, the earth on which we live is our earth, it is not the British earth or the French, German, Russian, Indian or Chinese earth, it is our earth on which we are all living. That is a fact. But thought has divided it racially, geographically, culturally and economically. This division is causing havoc in the world. That cannot be denied; it is rational, objective, sane. It is our earth on which we are all living, though politically and economically we have divided it for security and for various patriotic, illusory reasons, which eventually bring about war.

We have also said that human consciousness is similar. Please go into this with me, you may disagree, you may say it is all nonsense, but please listen and see whether this is rational, objective and sane. All human consciousness is similar. We all, on whatever part of the earth we live, go through a great deal of suffering, pain, anxiety, uncertainty and fear. And occasionally, perhaps often, we have pleasure. This is the common ground on which all human beings stand. That is an irrefutable fact. We may try to dodge it, saying, ‘No, I am an individual,’ and so on, but when you look at it objectively, impersonally, not as British, French and so on, you will find that the consciousness of all human beings is similar, psychologically speaking. Physically, you may be tall, fair, have long hair, and I may be black or white or pink, or whatever, but inwardly, psychologically, we all have a terrible time, we all have a great sense of desperate loneliness. You may have children, a husband or wife, and all the rest of it, but when you are alone, you have the feeling of having no relationship with anything, of being totally isolated. I am sure most of us have had that feeling.

This is the common ground on which all humanity stands. And we are responsible for whatever happens in the field of this consciousness. That is, if I am violent, I am adding violence to this consciousness common to all of us. If I am not violent, not adding to it, I am bringing about a totally new factor in that consciousness. So I am profoundly responsible either for contributing to that violence, that confusion, that terrible division, or I recognise deeply in my heart, my blood, in the depth of my being that I am as the rest of the world, I am humankind, I am the world, the world is not separate from me. Then I become totally responsible, which is rational, objective, sane. The other response is insanity, to call oneself a Hindu, a Buddhist, a Christian—they are just labels.

So when one has that feeling, that reality, sees the truth of it, that every human being living on this earth is responsible not only for themselves but responsible for everything that is happening, how will one translate this into daily life? If you have that feeling as an intellectual conclusion, as an ideal, then it has no reality, but if you see you are standing on ground common to all of us, and you feel totally responsible, then what is your action towards society, towards the world you are living in? The world as it is now is full of violence. Only very few people escape from it because they are carefully guarded, protected and all the rest of it.

So, suppose I realise that I am totally responsible. What then do I do? Competition between nations, the most powerful and the less powerful, is destroying the world—with the less powerful trying to become more powerful. So shall I, realising that I am the rest of humanity and am totally responsible, be competitive? Please answer these questions. When I feel responsible, I naturally cease to be competitive. Also, the religious world, as well as the economic and social world, is based on the hierarchical principle. Will I also adopt this concept of hierarchy? Obviously not, because that again means there is one who says, ‘I know,’ with the other saying, ‘I do not know.’ The one who says ‘I know’ takes a superior position, economically, socially, religiously, and has status. If that is what you want, go after it, but you will contribute to the confusion in the world.

So there are actual, objective, sane actions when you perceive, when you realise in your heart of hearts, in the depth of your being, that you are the rest of mankind and that we are all standing on the same ground.

Introduction

BULLETIN 103

KRISHNAMURTI IN MADRAS, 1980s

SINCE 1968, Krishnamurti Foundation Trust has published its Bulletin, sent free of charge to its subscribers in the UK and worldwide. Its original aim was to provide information about Krishnamurti's talks, help raise funds and fulfil the charity's purpose to make Krishnamurti's teachings available to the public. Over the last few editions, our aim for the Bulletin has been to modernise it and to feature more new and unpublished Krishnamurti pieces, along with information about The Krishnamurti Centre and the Foundation's activities.

As we are all aware, media formats are changing fast. Given the ease at which we can share information digitally, it has become increasingly clear that the part the Bulletin plays in the role of the Foundation can be better fulfilled using other means. For this reason, along with the cost and environmental considerations of producing printed material, we have decided to discontinue it. This issue, Number 103, is the final edition *Krishnamurti Foundation Trust Bulletin*.

CONTINUES →

Introduction

BULLETIN 103

Most people now expect to be informed digitally; we are well placed to do this. The news and reporting aspects of the Bulletin, together with interesting features and articles, will be continued in our bi-monthly Foundation Newsletter, which can be subscribed to here:

kfoundation.org/newsletter

Our social media accounts on Facebook, Instagram, Twitter, YouTube and TikTok are updated frequently, providing quotes, videos, news and Krishnamurti texts. Please search for 'Krishnamurti Foundation Trust' on any of these platforms to subscribe. In addition, the Foundation website has recently been updated. Our new site represents probably the largest body of curated Krishnamurti material online, helping the user navigate the growing number of Krishnamurti videos, audios, quotes, book extracts and full talks available. Please visit:

kfoundation.org

If you prefer not to be informed digitally, please write to us at the address on the back cover, and we will be in touch. We appreciate that many prefer to read paper material rather than viewing it on a screen, so we aim to increase the number of Krishnamurti booklets published, with rare or unpublished talks and dialogues. The *Annual Report* and *Annual Appeal* will continue to provide updates on the Foundation's work, together with the Brockwood schools and retreat centre.

This final edition of the Bulletin includes an extract from the upcoming book *Can Conflict End?*, an overview of the Foundation's work, including more on the new website, information about endowments, and a full-length Krishnamurti piece. This talk begins with a broad overview of key aspects of Krishnamurti's teachings before inquiring into beauty, meditation and, appropriately, ending.



KRISHNAMURTI AT BROCKWOOD PARK SCHOOL, 1980s

Activities Report

THE MILESTONE IN digital dissemination for 2022 was the new Foundation website (kfoundation.org), which has grown into a vast, fully-fledged repository for Krishnamurti's work. The new platform is designed to allow users to learn about the teachings at whatever depth they wish. It offers a seamless experience through carefully curated material, tastefully presented in an unobtrusive, innovative, easy-to-understand style. The site represents the culmination of many years of attentive experimentation. We hope the importance placed on the integrity of the teachings – and their unquestionable urgency for humanity – shines through down to the last detail.



Index of Topics

This index includes a wide selection of the main themes of Krishnamurti's work. The list is presented alphabetically, making it easy to jump to in-depth material of interest, from podcast episodes and articles, to videos and book recommendations. This material will be supplemented over time as more content is released.

ACCUMULATION

ACHIEVEMENT

ACTION

ACTUALITY

AGGRESSION

AMBITION

INTELLIGENCE

JEALOUSY AND ENVY

KNOWLEDGE

KRISHNAMURTI

KRISHNAMURTI SCHOOLS

LIGHT

LEFT: THE NEW INDEX OF 100+ TOPICS • RIGHT: THE TEACHINGS SECTION OF THE WEBSITE

Krishnamurti
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Introduction



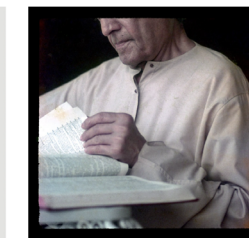
Krishnamurti Quotes



Krishnamurti in Topics



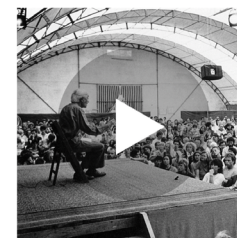
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Krishnamurti
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Krishnamurti

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Brockwood

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Aerial View of Brockwood Park, Hampshire UK

Brockwood Park

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Brockwood Park is located in a peaceful yet accessible part of Hampshire, UK. Set amongst ancient woods and the rolling hills of the South Downs, Brockwood is the ideal setting for inquiry into the whole of life. The elements of Brockwood Park complement each other and form a unique whole. [The Krishnamurti Centre](#) is a quiet retreat centre designed for adults to explore the work of Krishnamurti and its relevance to their lives. [Brockwood Park School](#) provides a unique education for teenage boarding students from all over the world. [Inwoods Small School](#) is an independent day school for primary-aged children. [The Foundation](#) ensures [Krishnamurti's teachings](#) are preserved and available worldwide.

Activities Report

CONTINUED

Numbers and statistics often cannot tell us about the quality of engagement of our audiences, but they offer a glimpse of the magnitude of our work, how it is being received, and its impact. The new website has over 500 pages; it offers over 30 articles, 150 quotes, including longer passages, hundreds of transcripts and text excerpts, and an index with over 100 topics. This index links to relevant texts, book extracts, articles, and audio & video recordings.

Audiences on our social media platforms have continued to increase steadily in 2022, thanks to well over 1,000 content releases, including visual quotes, video extracts, daily quotes, audio recordings and much more. These can be found on YouTube, Instagram, TikTok, Facebook and Twitter by searching for Krishnamurti Foundation Trust.

The official YouTube channel has over half a million subscribers; in the last year, the two channels managed by Krishnamurti Foundation Trust have generated 25 million views, 4 million hours of watch time, and gained 170,000 subscribers. Our channels are entirely advert-free to avoid 'contamination' and encourage undivided attention. Over 3,000 subtitles are available in more than 30 languages. In the same period, Instagram, Facebook and TikTok shared over 200,000 new followers. With over 150 episodes available, *Urgency of Change – The Krishnamurti Podcast*, now in its fourth season, has surpassed one million downloads.

At KFT, we keep a keen eye on how digital trends develop in their fast trajectories and how they impact our everyday lives. We keep working to ensure the teachings remain pure, authentic and widely available.

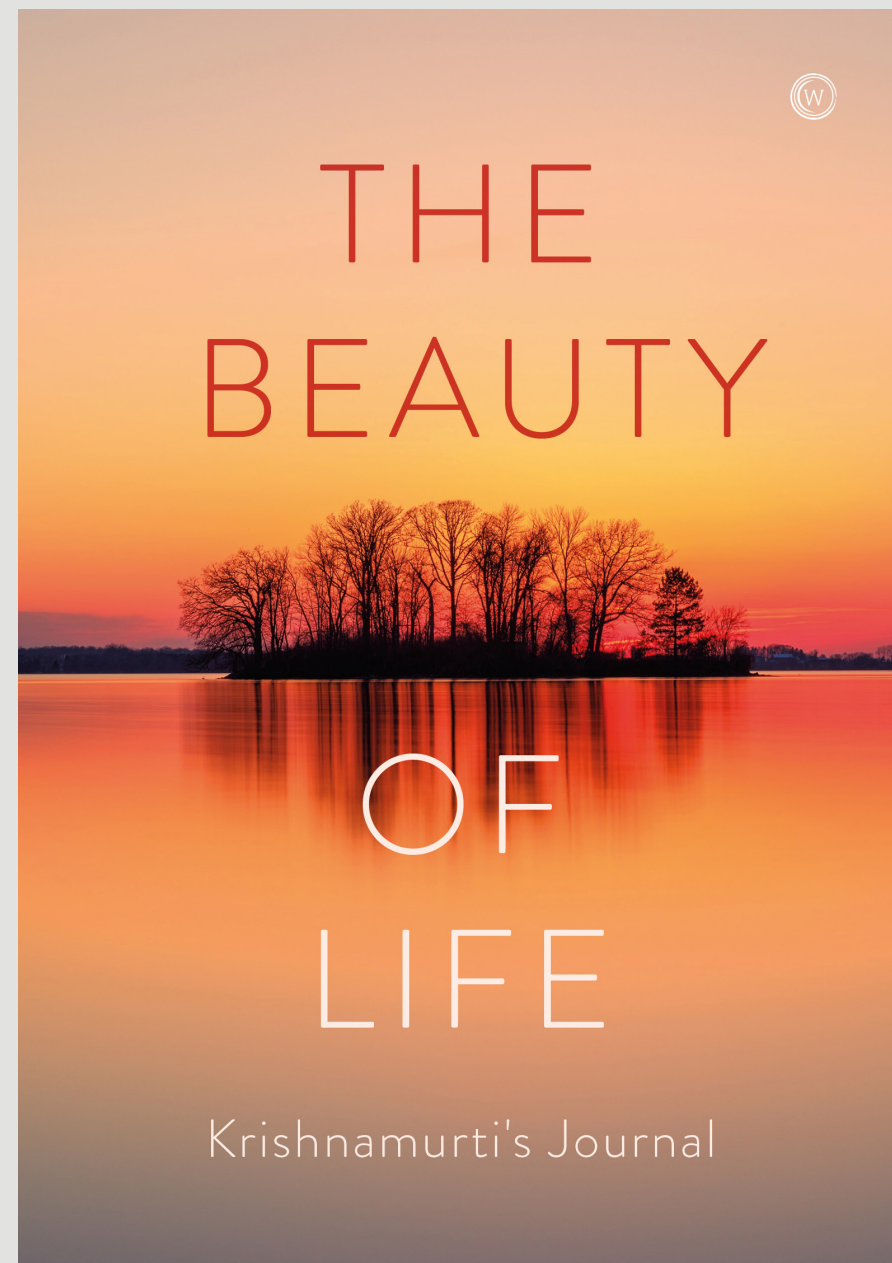
Activities Report

CONTINUED

We continue to be active in the area of publications, with three new or extended books in English due in 2023. An expanded version of the classic book *Krishnamurti's Journal*, renamed *The Beauty of Life*, will be available in the new year, along with a theme book on Meditation. Also by Rider, a new collection of talks and questions and answers relevant to the current state of the world will be published, titled *Can Conflict End?* Publishers worldwide continue to translate the new and classic books.

We are working diligently on the conservation aspect of the Foundation's mandate, ensuring the teachings, along with materials related to Krishnamurti's life, are preserved into the future. Having digitised the vast collection of audio and video tapes, along with producing an accurate transcript for each recording, our focus now is on cataloguing the thousands of photographs, letters and articles held in the archives, along with scanning rarer books.

COVER OF THE UPCOMING BOOK 'THE BEAUTY OF LIFE: KRISHNAMURTI'S JOURNAL'





An Endowment Fund Begins in 2023

It must last a thousand years, unpolluted, like a river that has the capacity to cleanse itself, which means no authority whatsoever. The teachings in themselves have the authority of the Truth.

KRISHNAMURTI SPEAKING OF THE RETREAT CENTRES | CHENNAI 1984

IN HIS FINAL YEARS, Krishnamurti repeatedly stated the importance of creating the financial security to ensure Brockwood Park would endure. One such statement, from 1983, appears in Mary Zimbalist's diaries: "The estimate for the cost of the proposed study centre came, and it was prohibitively high. Krishnaji felt it was too expensive: "We need to build up endowment funds, not spend on buildings." Fortunately, he changed his mind and the exceptional Krishnamurti Centre was built. But now, 40 years after Krishnaji's injunction, an endowment fund is being created and his wishes will be met.

Due to be launched in the spring of next year, the fund will begin a new chapter in the long-term care and security of Brockwood and the important work that goes on here. Recent international crises including the pandemic, Brexit, the energy crisis and economic downturn, have all impacted Brockwood, but it has met these challenges head-on and managed them well. Now we are determined to shore up Brockwood in the face of growing global volatility, conflict and risk, and more than ever it is necessary to bring some long term financial security to this small but vital endeavour.

CONTINUES →

An Endowment Fund Begins in 2023

CONTINUED

Thanks to careful and competent management, your kind support, unexpected legacies, and a miracle of sorts (outlined below) KFT Trustees have decided the charity is now in a good position to launch the endowment fund in the spring of 2023. The fund will ensure that any donation directed to it can generate income every year for the Foundation's work. Donors will have the ability to stipulate the areas where the income from their donation should be used. As with charities the world over, this means that a financial corpus can be built which will help protect the core work and intentions. Thus the endowment will help insulate this important endeavour from the vagaries of economic cycles and uncertainty.

Finally, to the miracle: the idea of creating an endowment fund was gaining traction, when out of the blue, a

person unknown to us made contact. He said that he so appreciated the work of KFT at Brockwood Park that he would provide a matching fund over three years, for the purpose of creating an endowment. He declared a willingness to donate around US \$165,000 each year, providing it was matched by donations. This offer confirmed that the time was right to begin building this critical fund. New and spontaneous offers of support take us all by surprise, but when they come at moments such as this, they put us in mind of Krishnamurti's aside to trustees and staff in the early years of Brockwood, 'Do the right thing and the money will come.'

We will be in touch in the spring about this new endowment fund, and invite you to help us meet the matching fund to secure and carry into the future the legacy of Krishnamurti at Brockwood Park.



The Krishnamurti Centre

Programme of Events 2023

Introduction to Krishnamurti's Life and Teachings · February, Sunday 12th

Is Violence Inevitable? · February, Wednesday 22nd to Sunday 26th

What Is the Future of Humanity? · March, Wednesday 8th to Tuesday 14th

Can Sorrow End? · March, Friday 24th to Sunday 26th

Young Adults Retreat · April, Tuesday 11th to Sunday 16th

Dutch Retreat · April, Wednesday 19th to Sunday 23rd

Nordic Retreat · May, Thursday 4th to Monday 8th

What Is Our Relationship With Nature? · May, Friday 12th to Sunday 14th

Greek Retreat · May, Sunday 21st to Sunday 28th

Friends of Brockwood Spring Gathering · June, Friday 2nd to Sunday 4th

Fundación Krishnamurti Latinoam. Retreat · June, Saturday 17th to Thursday 22nd

Silent Retreat · June, Friday 23rd to Sunday 25th

Introduction to Krishnamurti's Life and Teachings · July, Sunday 2nd

What Does It Mean To Be Truly Healthy? · July, Friday 7th to Sunday 9th

What Does It Mean To Be Nothing? · July, Wednesday 19th to Sunday 23rd

Krishnamurti Gathering at Brockwood · August, Thursday 10th to Wednesday 16th

What Is Learning? · August, Friday 25th to Monday 28th

French Retreat · September, Saturday 9th to Saturday 16th

Is It Possible To Be Free From Problems? · September, Friday 22nd to Sunday 24th

What Are the Right Means of Livelihood? · October, Friday 6th to Sunday 8th

Spanish Retreat · October, Wednesday 11th to Wednesday 18th

Friends of Brockwood Autumn Gathering · October, Friday 27th to Sunday 29th

Can We Change Society? · November, Wednesday 8th to Sunday 12th

Silent Retreat · November, Friday 24th to Sunday 26th

What Makes a Mind Dull? · December, Friday 1st to Sunday 3rd

The Essence of Beauty · December, Wednesday 13th to Sunday 17th

Please visit krishnamurticentre.org.uk for more information



The Krishnamurti Schools

UK

BROCKWOOD PARK SCHOOL

Bramdean, Hampshire SO24 0LQ
admin@brockwood.org.uk
brockwood.org.uk
(International boarding school, ages 14 to 19,
Inwoods day school, ages 4 to 12)

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. / rajghatbesantschool.org
(Ages 7 to 18 & 19 to 21)

THE SCHOOL – KFI

S.No. 82/3A2 & 82/5A2B, Solai Street
Thazhambur, Chennai 600 130
office@theschoolkfi.org
(Day school, ages 4 to 18)

THE VALLEY SCHOOL

'Haridvanam', Thatguni
Bangalore 560 062/office@thevalleyschool.info
(Day and boarding, ages 6 to 18)

SAHYADRI SCHOOL

Tiwai Hill, Rajgurunagar District
Pune 410513, Maharashtra
sahyadrischool@gmail.com
(Boarding school, age 9 onwards)

PATHASHAALA

Elumichampattu, Tamil Nadu 603405
pcf1-kfi.org/pathashaala
office@pcf1-kfi.org

USA

THE OAK GROVE SCHOOL

220 West Lomita Avenue
Ojai, CA 93023
info@oakgroveschool.com
(Day school, ages 3 ½ to 19,
Boarding school, ages 10 to 19)

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Worldwide & Committees

For a list of international committees
and worldwide centres, please visit
jkrishnamurti.org/worldwide

The Beauty of Death As Part of Life

WE TALKED ABOUT the chaos in the world. There is great uncertainty for all of us and life is becoming more and more dangerous and unpredictable. The future, from what one observes politically, economically and socially is rather grim. One is not pessimistic or optimistic, but these are facts. They are preparing for war.

Man, it seems, has not learned from past history that killing another is of no value. It doesn't solve any problems but apparently it is the national inheritance and accepted orthodoxy. There have been a great many demonstrations about nuclear war, about this or that, but nobody, from the highest to the lowest, seems to demonstrate against war itself. Not just a particular kind of war, atomic or conventional, but giving energy, drive and intensity to end *all* war. Of course, politicians would never agree to that, nor the gurus, nor the highest Christian authorities. If they did they would no longer be the highest authorities.

We talked about the general outward and inward disorder we live in.

We talked about the hatred spreading throughout the world, and there seeming to be no end to it.

We talked about human beings being psychologically hurt from childhood and the consequences of that hurt, the wounds received while being educated and in the family. Education and the whole process of living seem to spread this kind of

inward hurt, which breeds isolation, fear and a kind of shared neuroticism.

Perhaps the most important thing we talked about was relationship and how essential it is to find out for oneself a life in which conflict doesn't exist. The individual searches for his own fulfilment, pursues his own ambitions, and therefore his relationship is never complete. It is always divided, like two parallel lines never meeting. In what we call relationship there is perpetual conflict. The cause of that conflict – the lack of deep fundamental relationship – is the sense of isolation. The very word *individual* indicates isolation, but also has a different meaning: indivisible, one who is not broken up, not living life at different levels – business life, religious life, social life, family life and so on. Such a divided human being cannot possibly have deep, abiding, lasting relationship in which there is love.

We talked about the nature of fear, whether human beings living in this ugly world can be totally, completely free of all fear. Fear is a terrible thing, it darkens, shrivels and makes one's mind so brittle. We inquired whether it is possible to be free of all fear, both psychologically and outwardly, because where there is fear there cannot be generosity or a sense of great affection.

We talked about love, compassion and intelligence. We said that which is love cannot be approached positively, but that which is not love – jealousy, antagonism, ambition, competition – can be set aside, as all deny the very nature and beauty of love. We also talked about compassion. There can be no compassion if one is anchored in a belief, faith or dogma, nor if one belongs to a group or sect. Such a person may have pity, sympathy or generosity, but not compassion. Where there is compassion there is intelligence.

We inquired into the nature of a human being who is intelligent. Intelligence is not based on knowledge, nor is it the

outcome of knowledge. We have a great deal of knowledge of most things in life, but that knowledge has not transformed us, has not made us intelligent. The very antagonisms, the national, racial and religious divisions indicate how unintelligent we are. Somebody should write a history of stupidity. I believe they did, but such books are easily forgotten, put aside.

And we talked about the nature of suffering, why human beings, who apparently have such extraordinary skill and capacity technologically, have not used that capacity, energy and quality of intensity to wipe away all human suffering, both physically and psychologically. Perhaps we will succeed in wiping away physical pain, disease and so on, but man has lived for millennia after millennia and still he suffers. We went into that very carefully.

So now we ought to talk about death. Please don't see it as rather morbid or unnecessary on a lovely morning like this, because it is part of our life, as all the other features of our life are, like hate, jealousy, violence and the occasional flare of the beauty of love.

We are talking over together, you are sharing, partaking, cooperating, not just listening, agreeing or disagreeing and walking off, doing your tai chi or yoga, or some guru's practice he thinks will enlighten you. We are concerned with our daily life, not exotic, fanciful religious concepts; the actual daily life of conflict and confusion we live in, the uncertainty and the search for security. These are part of our life, and so too is death, though we may not acknowledge that fact. We may try to avoid it, slur over it or only be concerned with it at the last minute, as most people are. So we should together inquire into the nature of the extraordinary fact of death. Just as we see life as an extraordinary fact, so too should we see death.

Before we consider death and meditation, it is important to consider what beauty is. Does beauty lie in the eye of the

observer? Is beauty a state of mind that has studied paintings, poems and statuary of the world, the architecture of the most extraordinary buildings – the pyramids, the Parthenon, the cathedrals, temples and mosques – and come to certain conclusions? When one observes the marvellous sequoias – some of them have lived five to six thousand years – what is beauty? Where is beauty? In poems, literature or paintings, or when you see a beautiful person, well-formed with fine features? What do you consider to be beauty? So let's inquire into the nature of beauty, which is important because love goes with beauty.

When do you perceive beauty? You see a marvellous mountain with deep valleys and shadows against the blue sky, with all the light of heaven upon it. You are struck by the grandeur, the greatness of that enormous solid rock, and for a second you are absent; you have forgotten your problems, your petty quarrels and all the rest of it, and are facing this tremendous beauty. Does beauty exist only when the self is not? The self, the 'me', the person, the name, the form, all the words of fear and violence, the problems and deep loneliness with its despair, that is the self, the 'me', striving to become something. When that self is wholly absent, that state of mind, of being, perceives beauty. As when you see a great monument or great mountains, for a second, the self is driven away, and then perhaps one sees that which is beautiful. It happens to all of us; it is nothing extraordinary. When you see a lovely sunset with indescribable light that is golden, orange, green, for a second everything is forgotten. There is the startling clarity of beauty and light. At that moment, the self is not.

Now, can one live that way, not being absorbed by something enormous, something majestic, like a child with a toy? The child is absorbed in the toy and has forgotten all his eager mischief. For the moment, the toy has taken over. So he depends on that toy to make him forget. And we grown-up people also depend on toys. The toy of a symbol, the toy of a word, the toy of a mantra.

The word *mantra* in Sanskrit means meditate or think over not becoming and absolve all self-centred activity. That is the root meaning of that word but look what we have made of it!

So is it possible to live a life without causation? Please inquire together into this. Our life, our whole existence has a cause. I do something: because. I love you: because. I worship because I am afraid that my life is empty and perhaps some outside agency will help. There is always a cause in our life. Where there is a cause, there is an ending. If I love you because you offer me sex, pleasure and companionship, that kind of relationship soon ends because it has a cause. Those people who have a cause will always find an end. To live a life without any causation is to live a life that is measureless. Such a life has no ending. This may be immortality. Immortality is not mine or yours. A life that has no beginning of a cause has no end. If one sees the beauty of that, life has a totally different meaning.

Please, as we said, we are talking over together. It is not that the speaker is stimulating you – then he becomes a drug, then you depend, then all the mischief begins. But we are together inquiring into this, probing very, very carefully, sceptically with a great deal of doubt about everything we examine. Doubt and scepticism are great factors in life.

And so we should together go into this question of death. What is it that dies? What is it that lives? Both go together. When you use the words *death* and *dying*, it means that you have also lived – the two cannot be separated. That is a basic truth: death and living cannot be separated. It is the same for a hurt, for a wound, for a fear – they are all interrelated, just as you cannot possibly separate relationship as though it exists by itself. There is no one problem alone. If one problem is properly understood psychologically, in that problem all problems are included. But if you separate a problem and say this is the one problem you must solve, you are reducing life to a shoddy little affair. To

examine one problem completely and to understand the nature of that completeness, one must understand how one approaches a problem.

So we must be very clear that life and death go together. Death is not something in the distance. When one is young, full of life, enjoyment and a great deal of energy, one never thinks about the other end. As one grows older, perhaps watches someone die, one begins to question. One sheds tears and has the anxieties of life. Death is there for all of us.

So what is it to die? And so what is it to live? One cannot ask what it is to die without asking what it is to live. If we don't understand living, naturally we will be frightened of the other. But if we understand the nature of living, we will also deeply comprehend the nature of dying. Not what happens after death but what happens before it. It is far more important to find out what happens before dying than what happens after. Volumes have been written about what happens after. We eagerly search or wait for or rationalise what happens after, but we don't look at what happens before. So we are going to look together at what happens before.

What happens to us before, in this thing called living? The becoming, the struggles, the pains, the anxieties, the loneliness, the deep endless sorrow, working from morning to night until we are sixty and then retiring to die – this is what we call living. We are questioning whether this is living at all. Please, you must question this, not I. Each one of us must question. Question, not find an answer. It is a challenge and we must know how to meet a challenge.

What is our life, our living? The acquisition of money, the search for power and sexual fulfilment, the striving and conflict, the fears and anxieties, the loneliness and deepening sorrow – is that our life? It is our life, everlastingly becoming

something. That is why some of you belong to a group, hoping to become something, to become illumined. Or to become rich. The becoming has a cause, and if you don't become in a certain direction, you go to the other. We keep this strain of becoming all the time. This is our daily life, in the business world, in politics, in the religious world – think of it, how absurd, in the religious world – the priest becoming the bishop, the bishop the cardinal, and the cardinal eventually becoming the top dog! Please don't laugh; see the fact, the extraordinary cruelty of it all. This is what we call living, and then of course we are frightened of death.

We are going to find out whether in this living it is possible to be completely free of all the burdens of man. That is what we have been discussing for the last sixty years or so, whether it is possible to be free totally from all fear, from all the wounds that man has given to man, the agonies, the loneliness, the utter separation of existence; whether we are individuals at all because our consciousness, with all the things that thought has put there, like fear, faith and so on, is the common lot of all mankind.

Our consciousness, though we think of it as ours, as individual consciousness, it is not when you examine it very closely. It is the common lot, common ground of all human beings. So one questions whether there is individuality at all. Though peripherally, in the outward existence, you may be better educated, have more money, be better fed, have better clothes or more power, inwardly we are all the same. You belong to one sect, group or commune and garb yourself differently, but inwardly, inside the skin, psychologically, you are humanity, and so you are basically not an individual. That is one of our illusions. We think, and we say thinking is my thinking. Thinking is never personal or individual; it is thinking. Thinking is common to all mankind, from the great philosophers, mathematicians and scientists, to the poor, ignorant man not knowing how to read or write. So thinking is common to all of us. It is neither of East nor West. And that is our life.

When there is no freedom from the travail and agony of life – with the occasional sense of beauty – what is death? Why are you frightened of it? Why are we all so scared?

The ancient Hindus invented a theory that you will live afterwards, carry on with the misery of this life in the next life. Or if you behave properly, it will be better – more money, a better house, better clothes, more power, or be a great saint. But what is it that incarnates next life? Go into it, don't accept the tradition. What is it that reincarnates? Your thoughts? Your loneliness? Your striving? Your utter confusion and sorrow? Is sorrow, anxiety, loneliness and agony to be dispelled through time, which is evolution? We like to think so – given time, we think violence will end. But when you have time, you sow the seeds of further violence. So there are those who believe in this theory and some of them say it is actual. One has to be very careful of all these beliefs because it isn't belief that is going to solve our problems. If you believe in reincarnation, it means you must live a righteous life now, a good life, an intelligent life, a life of love and compassion. But you don't – it is just a theory to comfort you.

So what is it that dies? Please answer this question yourselves. Not what the books say, not what your tradition says, because that may be just another form of illusion. It doesn't matter who says it, whether the Buddha, Shankara or anyone else. They may be deceived, and human beings are deceived very, very easily because the root of it is that we all want comfort.

So what is it that dies? Your attachments, your bank account – even though you'd like to have it until the very last minute – your belief, your loneliness, your relationships, intimate and otherwise – all that dies. Just see what happens. That is what dying is. You may have collected art treasures, wealth, good houses. You may have cultivated a garden, your character, your own mind and heart. At the end of it all, death is there. That is, all these qualities are you. You may call it the soul; the

Hindus give it a different name. But it is that centre of the self – the name, the form, the qualities, the hurts. That is me. And through disease, old age or accident, all that is cut off. And that is death. So we have separated living and dying, hoping death is somewhere far around the corner.

Now, the next question is: can death take place while living? Please understand what we mean. I am attached to my family, to my wife or husband, to my house, to the beautiful furniture I bought – I am attached to all that. Death is the ending of that. Now, can I, living in this life with all my vitality, end the attachment? This is death. I am attached to my wife or husband, or to my children – more to my bank account – and death will wipe all that away. While living, with my clear mind, with my clarity, with my vitality, can that attachment end? So I am living with death all the time. Do you understand the beauty of it? That is, ending that which I have accumulated. Therefore the living and the dying go together. Do you understand what it means? Would it be possible to do this?

Have you ever tried, if one may ask most respectfully, to end something without any cause? Ordinary things – smoking, drinking, chattering, or end following somebody, your leader, your guru, your priest, your psychological specialist – have you voluntarily, without any cause, ended something? You may dislike somebody, you may hate somebody. End it. That is death.

So one begins to understand, if one goes into it very deeply, that death is not something at the end of one's life, but is a movement of life. Death is closely related to life. So where there is an ending, a complete ending without causation, then there is a beginning without end. That is immortality. That is a state of timelessness. If I am frightened of death, which is, frightened of losing, to end that fear. Lose it now. In that, there is great beauty.

One has to go into this very, very deeply. That is, what happens to all of us, whose consciousness is common to all mankind?

What happens to the one who is out of that consciousness? What relationship has that person to the rest of humanity? Death, with all its meaning, is very complex. It needs very careful observation, and you cannot observe when there is fear. It requires great hesitancy and affection to see what life and death are.

Life is serious, and it is up to you if you want to be serious. The world demands a group of beings who are tremendously serious – and in that seriousness there is humour too. Such a group can affect the whole world, just as one human being can affect the whole world.

Now we ought to ask what meditation is, and in relation to that, we ought to talk over together what religion is.

Go to the smallest Indian village, where people are poor, hungry, probably only having one insufficient meal a day – they too have a feeling of religiosity, worshipping perhaps a tree or stone. And in a more complicated society, it is the same movement but much more polished. There you have marvellous cathedrals, churches, stained glass windows, solemnity, chanting, candles and strange garments. That creates a great atmosphere. If you have been to some of the old cathedrals where cardinals are performing, it is really an extraordinarily beautiful thing. It may all be nonsense, the words and the things that go on may all be ridiculous, but there is an atmosphere of beauty, with those vast pillars reaching up to the heavens. It is the same quality as in the village where they put flowers in front of a stone, only polished by two thousand years of repetition. Both are so-called religious. Don't call the other a heathen or ignorant; they are doing exactly what you are, worshipping something outside, an agency, a god, with all the paraphernalia of religious orthodoxy.

So what is religion? This needs to be understood before we go into the question of meditation. In the Judaic or Islamic

world, there is brutality – you know what is happening – and in India, there are all the vast superstitions, with three hundred thousand gods or more. All that is going on in the name of religion. You can invent as many gods as you like, and that is more fun than having one God! But all gods are invented, as are all the rituals. But the longing, the feeling that there must be something beyond all this, beyond all human suffering, beyond all human sorrow, the work, the labour, all the materialistic world with its marvellous technology, there must be something beyond all this, otherwise life has very little meaning. So man invents. My life is empty, shallow, meaningless, and I must have something more. So I invent gods. And gods are invented. God hasn't created us – if he has, he must be a rather crummy one, because he has made our life such an appalling misery, with hatred and all the rest of it. So we have made God the opposite of what we are – as kind, benevolent, all-knowing, protecting, a great comforter, and so on.

Is all this religion? Man has always searched for something sacred. You may not believe in anything sacred – that is your affair – but there are many millions, including oneself, if one is serious, who ask whether there is something sacred, imperishable, not measurable. And to come upon that, meditation is necessary.

So what is meditation? The word means to ponder over, to think, to recollect, and the Eastern world has now brought this unfortunate word here. To find out what meditation is, the beauty of it, we must approach it negatively. In other words, find out what it is not. Most of us approach meditation positively, thinking it is something we have to do, a practice, but can we approach it with intelligence in order to see what it is not? Shall we do it together now?

First of all, meditation is not a system. If you practise a system – whether Tibetan or that taught by the recent money-makers of meditation – your brain becomes more mechanical than it already is. There is the repetition of mantras for twenty minutes

in the morning and evening. If you knew the meaning of the word *mantra*, you would never repeat one. It is so ridiculous. Any practice is like practising the wrong note on the piano. So meditation is not practising a method, nor is it a becoming. That means meditation is not a process of time. According to the people who have advocated meditation, it is a process of achievement. I am here, building layer by layer, brick by brick, day after day, until I am illumined – whatever that may mean. So they say it is a practice, a becoming in time. See the implications of this. We are talking over together, you are not accepting what the speaker is saying. See what is involved in saying that illumination is a matter of time. Is it?

They say the Buddha went through all kinds of trials, sat under a tree and suddenly got illumined – which I question. Illumination is not a matter of time, gradually becoming something, gradually putting away all the miseries of one's life, step by step like you peel an onion, shedding tears one after the other. See what that means, this constant conscious effort to achieve a result. The result being that which has been promised, something totally different from our daily miserable lives. 'In spite of all the misery, I will work for that' – which is like building a house on sand. And this is called meditation.

Meditation is also called awareness. Be aware of your breathing. Control. Go step by step and control. That is, becoming aware of yourself, your thoughts, your feelings, your reactions. Is that meditation? You can do all that very easily – why call it meditation?

So if all that is not meditation, it means meditation is not a conscious effort. Where there is conscious, deliberate effort, there is the action of will. Will is the summation of desire, like desiring to become prominent in the business world. What is the difference? You call this more holy, the other more mundane but it is the same movement. So meditation is not a conscious process. It is not will in action: I will practise, I am lazy this

morning, I must get up, sit cross-legged, breathe properly, do this or that kind of yoga – which all becomes so childish if you look at it. That is not intolerance on my part – why should one be tolerant about ugliness? They are all making money out of all this; some of them are rich beyond words.

So if all this nonsense is not meditation, what is meditation? It is about a mind, a human being understanding the world outside and the world inside. The understanding of the world outside and inside shows that they are like tides going out and coming in. It is a tide. The tide has gone out, created the world outside us, and then the tide comes in, carrying the same movement within us. We modify it, we cherish it, we do something to it, and then it goes out. This is the movement; they are not separate movements. My movement is not separate from the world. This is the eternal movement that has been going on. Man has created society, and then he becomes slave to society. This is the movement.

Now, please go into this: to have no such movement; to end such a movement without any cause. If there is such a movement, it is the perpetual reaction, the perpetual response to the outer. Then that response creates another reaction in me, and I react and create another outward action. If you consciously bring this movement of the outer and the inner to an end, you are back in the same movement. But when one sees the truth of this, perceives the nature of this movement, the logic of it, the sanity of it, then there is the ending of that.

To put it differently: we depend on experience. Meditative people have all kinds of experiences. However, to recognise an experience, one must already know about it. One reads a book about a strange experience by someone. He may be cuckoo, but he has written a book. One reads it and says, 'I too have got a pain in my head' – or somewhere – 'I am beginning to have that same experience.'

So, to live without a single experience means to be a light to oneself. See that the religious circus going on in the world in the name of God is meaningless. Having perceived the truth of that, having set all that aside completely, that means there is no outside agency, just you. Then meditation is the ending of this action and reaction, the outer and the inner movement. And such an ending, because it has no cause, is endless. It is timeless.

The quiet mind is also part of meditation. Not making the brain quiet through breathing, repetition or various tricks, but for the whole physical and psychological entity to be absolutely quiet; the silence of the brain. There are various types of silence: the silence between two noises, the silence between two thoughts, the silence between two efforts, the silence between two notes, the silence between two wars. That is what we are having now, the quietness between two wars, but that is not silence, that is not peace.

So one has to inquire what it is to have a deep, causeless silence. When the brain is totally free from its conditioning, then only is there the quality and great depth of that silence. In that silence is the flowering of that which is eternal. All this requires great seriousness, not just an hour out of the rest of one's life.

So this whole movement is meditation and the happening of that which is timeless, nameless, measureless. That is part of the root meaning of meditation, to have no measurement and no comparison. That which has happened is finished; you don't build on that which has happened. There must be constant emptiness so there is a movement without any cause.

KRISHNAMURTI AT BROCKWOOD PARK IN 1982, TALK 4

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