bulletin

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THE QUALITY OF MIND THAT KNOWS NO SEPARATION

An edited Talk which Krishnamurti gave in Bombay in 1968.

It seems to me that the first thing to understand—in this chaotic and rather mad world—is how to listen to the conclusions, descriptions and analyses that people offer with regard to the problems that we all have. We have so many problems; not only in this deteriorating country, but also throughout the world, human beings are faced with extraordinarily complex problems. The experts, the intellectuals, the gurus, the theologians, the priests, offer explanations, each according to their particular conditioning, their particular belief, and so on. And the more one is confused, the more one is in sorrow, the more one seeks, then the more one wants comfort, security or clarity. There are those who offer security and clarity and I think it is wise to learn how to listen to what is offered by them (how to listen, not only to them, but also to the speaker) because we are so gullible, we want to accept, we want to be deceived, we want to be hypnotized by words, we want an easy way out of our confusion and sorrow. We are eager—most unfortunately—to accept, specially from those who, according to a formula, explain how to meet the crisis that exists throughout the world; their formulas vary according to their conditioning, according to the culture in which they have been brought up.

Human beings throughout the world have been conditioned according to formulas and concepts for thousands of years and when life—which is a movement—demands your total attention you cannot give it, for you are functioning, and thinking according to a formula, whether given by Shankara, or Marx, or Lenin, or the latest guru that you have. So one has to ask—why is it that human beings throughout the world live by formulas? I do not know if you have ever questioned why you always live at the conceptual level, why you always formulate an ideology and attempt to live and think at that level; *whereas actuality is something entirely different.* Actuality is the daily living which has nothing whatsoever to do with concepts; that is the first thing to realize. One has to scrap completely all the formulas, all the methods; one has to re-think the whole thing anew; one can no longer be a Hindu, a Christian, a Buddhist, a Muslim. As a human being—living in this country, in this dreadful town with all its miseries, squalor, dirt—one can no longer think in terms of formulas if one is to live a life that is complete, total, every minute.

Living is relationship. You cannot be related to another according to a formula—you understand? It is very simple. You have to live, you have to go to your office or factory and labour, strive; but if you try to live according to an image or formula established by your ancient teachers, you are not related at all—you are merely living according to an idea. It is the same in a Communist State in which they have established an ideology, by tyranny, by conditioning the people—as the Christians have done, as the Hindus have done—they have conditioned the people by words, by propaganda, by incessant repetition.

Your mind functions at an ideological level, at a conceptual, abstract level, whereas living is the daily contact, the daily sorrow, misery, loneliness, despair; that is what we have to understand, not the abstraction, not the brilliant articles written by clever writers. When our daily life is so heavily clothed with ideologies it becomes shoddy, confusing, meaningless.

What one has to do, is to be aware of one's conditioning—just to know that one is conditioned, that one has been conditioned for centuries. If you do not realize this then you will continue to create great confusion, great misery, for others and for yourself.

We do not know what love is; we do not love, we have become brutal, callous, indifferent, ruthless. Without love you can solve nothing. Have you ever asked yourselves why it is that you have no love at all? You know what I mean by love?—just to be kind without any motive; just to be generous; to feel for others; to feel the ugliness of a filthy street, to feel the poverty; to see this explosion of population going on throughout the world, to feel it, to find out why, to cry, not over your own miserable little family, or a little death of someone whom you like, but to cry for the complete chaos of this world.

All feeling has been lost because we have become so very clever. Cleverness is worldliness—do realize it. When we are clever we are really worldly; we have become clever through education; we have become clever because over-population forces us to struggle hard to live—competing, driving out others by our cleverness; by passing exams and getting a job. We have become clever through the desire for mere survival—watch yourself. We never discuss realities—how to end war, how to be kind, how to be generous—yet we are always willing to discuss abstract things.

I mean by love, a quality of mind that knows no separation—you understand?—for when there is separation there is conflict, there is envy, there is jealousy, antagonism, the desire for power, position; the results of our clever worldliness. When there is separation between you and another there is no relationship—though you may be married, have children, have sex—and when you feel separate from another you have no love, and without love you will not be able to solve the problems of this world or any problem with which you are faced. Do please realize this fundamental issue—you have no love—and why?—why isn't it bubbling in you when you see the beauty of a sunset or a tree, when you see sorrow, misery, confusion, the agonizing existence of man?—why have you no love? That is the fundamental question; not whether God exists or not, not what is going to happen to you when you die; but why haven't you, as human beings, this quality of mind that goes beyond all separation, that goes beyond all nationalities, all religions and their beliefs, their dogmas and all the inventions man has brought about to protect himself—why? Do ask yourself, please. This is really a very important question—don't brush it off.

Why is it that you, as a human being—so capable, so clever, so cunning, so competitive, having achieved so much technologically, capable of going to the moon or living for weeks under the sea, inventing the extraordinary electronic brain—why is it that you have not the one thing that matters? Without love you become bitter, you are afraid, all relationship is conflict. I do not know if you have ever seriously faced this issue, as to why your hearts are empty.

This is not an emotional, sentimental, gathering. *Love is not sentimental, or emotional, it has nothing whatsoever to do with devotion, or loyalty.* One has to find out why one has no love; and in the finding perhaps one will come upon it. One cannot cultivate love, one cannot achieve love through practising a method; there is no school to which you can go and learn. And without love—do what you will, go to all the temples in the world, read all the so-called sacred books—without love your life will be in confusion, your life will be in sorrow.

What your daily life is, your society is. You understand, Sirs? Society is not different from you, from what you are, what you have been; that *is* the community in which you live. Social disorder exists because you are disorderly in your own life. Yet order cannot come about through intellectual organization, through a plan—we have tried all these things for thousands of years, so many human beings have endeavoured to create a new society, a new community, a new way of living, and they have all failed, and they will always fail, because they build on a formula, on a concept, on an ideology.

So we are going to find out whether we can give our hearts to solve this problem of existence—the daily torture of living, the daily misery, the daily confusion, the passing joy, the passing pleasure which is called life. You cannot solve it without understanding it, which is to love it. You cannot love if you do not know what is involved in separation and what relationship means; we are going to examine that, not intellectually, not verbally, but actually. To do this is to look, to observe what your actual relationship is—the daily relationship with your wife, with your family, with your boss, with your neighbor—and to see whether it is at all possible to go beyond this separative narrow existence.

First of all, do not be caught by words—you understand? The word is

not the actual thing, the word "tree" is not the actual tree—that's simple. The word will not help you to touch the tree; you have to come into contact with it, to put your hand upon it. We are slaves to words, slaves to ideas, images and symbols. To come into touch with something directly the word must not interfere. So one has to learn the art of *seeing* and *listening,* and to find out how to look; how to look at the world in which you live; how to look at a tree, at a cloud, at the beauty of the sunset. To see something very clearly you must be sensitive—you understand?—and if your hands are hard, brutal, cruel, you cannot touch the tree. If your eyes are blind with your worries, with your gods, with your wife, with your sex, with your fears, you cannot see the cloud, the beauty of the sunset.

One has to learn how to look, how to see, and this art cannot be learned from another, you have to do it yourself. When the speaker is explaining, do not be carried away by the explanation, but actually do it. Don't say, "I will try and do it"—that's one of the most evasive statements you can ever make. Either you do it, or you don't do it—there is no trying, or doing your best.

When you look at a leaf, how do you look at it? You obviously look at it with your eyes, but also you look at it with your mind—the mind which has its own memory of that leaf, the botanical name of that leaf. So you look with your eyes, but you also look through associated memories —right? There is a dual process going on. You see with your eyes and also you see through your memory, through the image that you have about that leaf or about your wife or husband, or about the cloud.

When you look at your husband or wife, you look at him or her with the image that you have—the image that you have built through many years, of the images of sex, of pleasure, or irritation, of nagging, of angry words, of comfort and so on; you have built images about each other—that is actual fact. Now, it is these two images that are related, and for this reason you have no direct relationship at all, there is a separation—there must be a separation—hence conflict, and hence the total absence of love. As long as you are not aware of the mechanism, structure and nature of the image, then you will never be free of it and you will always be in conflict.

The world needs co-operation—this country needs it desperately. This country, which is dividing itself so catastrophically through linguistic division, through petty national division, and so on, must have cooperation to live at all. How can you cooperate with another if you have no love? How can you use that word "cooperation" when you are ambitious, separative, competitive, dividing yourself by words, by beliefs, by dogmas? Yet when you know how to cooperate truly, then you will also know how not to cooperate—you must know both. When you know the meaning and the depth and the significance of cooperation then you will know the moment for the right action of non cooperation. But first one must know how to cooperate, and there can be no cooperation if there is separation. Separation will always exist—although you live in a family, though you sleep with your wife or husband—if you have an image. See first, that because of your image of ambition, of greed, envy and success—though you may live in the same house, beget children—that both of you are separate, you are not cooperating. Cooperation can only come when there is love; love is not sentimental, it has nothing to do with emotionalism; love is not pleasure, love is not desire. To come upon this extraordinary thing, the beauty of it, one must learn how to look, to look at the tree, to look at your wife and children.

Why have human beings come to this extraordinary crisis, this crisis of total disorganization, this disorder, this confusion within themselves which is expressed outwardly in society?—why has man—who has lived for so many thousands and thousands of years—come to such misery and conflict, why?—this chaos has become so frightening, what is the reason of it? You will say "it is the over-population"—twelve and a half million people are born every year in India, which is already over-populated. You will say "it is the morality that goes with technological knowledge"—you will say "it is the lack of communication"—these are the slick, easy answers. In such an easy answer you won't find the depth or the truth of the matter. Why is it that you, in this country, who have lived for so long, with your teachers, with your Shankaras, Gitas, gurus, with the immature saints, why is it that you find yourselves now *actually* in this state, in disorder, in this confusion—why? If you put aside the easy explanations of over-population, lack of morality which goes with technological knowledge and this lack of direct communication—what then is the fundamental reason, the fundamental cause of this misery? Why is it that a country like this, that has had the tradition of goodness,

kindliness, of not killing, not being brutal—tradition, not that you lived it—why, when you have had all these teachers, why is it and whence is it that something has totally gone wrong?

To go into it, you must examine very closely; to examine you must not be prejudiced; to find out you must be free and unafraid. We are going to find out, that is, find out the cause; but the finding out of the cause is not going to help you to be free of the cause—please do understand this. You may know that you feel ill because you have cancer, but knowing that you have cancer does not free you from that disease, you may have to have a surgical operation. Similarly, you may find the cause of your sorrow but this does not free you from the effect of it; what frees you from the effect of it is the immediate understanding of the cause—the surgical operation on it. You have to look, you have to examine the cause, and for this there must be freedom; you might be frightened, because freedom implies total negation of the past, total negation of your gods, your beliefs, your rituals—total denial of all that. Most people are frightened to be free, yet it is only the free mind—the eager mind, the mind that is awake—that can really find out how this calamity, this immense sorrow has come upon the human being.

So to take the journey the first thing to ensure is that you travel lightly, without all your burdens, without all your prejudices and worries. And that is to bring about a total revolution in ourselves; a total mutation of the mind must take place; and it cannot take place if you are not free to find out, afraid of what may happen.

If you are lucky enough, and find out how to listen, how to see, then you will find for yourself that there is a benediction in the very act of seeing, in the very act of listening—not the benediction from a god, there is no benediction from gods, there is no benediction from prayers, none from the temples—a benediction that only comes when you know how to love.

THE INNER LIGHT

Krishnamurti's reply to a questionner in India.

Questioner: What is the significance of the "inner light" when we use that expression?

Krishnamurti: How do you explain the inner light? Will you be satisfied by an explanation? If you are satisfied by an explanation, read a book about it. But if you want to find out if there is such a thing as an inner light, you have to enquire, not be caught in your traditions. To enquire, the mind must be extraordinarily free. And if you want to find out what it means to have the inner light that is never put out by anything, by any circumstances, by any happening, by sorrow, by fear—to find such a light you have to take a great journey, not in time, but outside of time, a journey into yourself as an observer, merely watching. To watch the movement of your thought and your activity in daily life, when you are greedy, pursuing power, position, to watch it and see the truth of it, the danger of it, poison of it, to perceive it— and to drop it completely.

The perception, the seeing without any distortion, is light. That is the inner light; not some mysterious business. A mind that is clear needs no light; a mind that is in darkness needs a light. And most minds are so greatly confused in anxiety and despair and travail, they are seeking light. Their light is comfort. They want to be comfortable, because they are lonely and they pursue the guru who becomes the light, or follow some imaginative light.

But to really come upon this strange, inward, awakened state, there must be clarity of the mind, which means to understand, to be free of conflict, not to escape from it into some dungeon of a hermit or into a world of imagination; but to observe how the mind is caught in fear, in pleasure, in the values which society and oneself have set up; to observe them, not deny them, not suppress them, not control them, but to observe them. Then you will see that the mind becomes extraordinarily clear and simple and very direct. Such a mind is a light to itself. It is no longer seeking light.

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KRISHNAMURTI SPEAKING SCHEDULES —

UNITED STATES

Santa Monica Civic Auditorium .....March 16, 17, 23, 24 — 11 a.m.
1855 Main Street
Santa Monica, California

Carnegie Hall .....April 20, 21, 27, 28 — 11 a.m.
154 West 57th Street
New York City

Tickets available from the Krishnamurti Foundation, Box 216, Ojai, California 93023, or directly from the Santa Monica Civic Auditorium and Carnegie Hall Box Office. Prices for Santa Monica: $4 and $3 per talk; for New York, $5, $4, and $3 per talk.

SAANEN GATHERING, SAANEN, SWITZERLAND

The fourteenth series of yearly meetings with Krishnamurti will take place in Saanen, Bernese Oberland, Switzerland, as detailed below. All meetings will be at 10:30 a.m. in the Conference Tent.

Talks: July 14, 16, 18, 21, 23, 25, 28.
These seven talks form a complete series and will be given in the English language. During the Gathering translations will be read in French, German, Italian, Spanish and Dutch.

Discussions: Daily from July 31 to August 4, inclusive.
Translations of discussions will not be given. Admission to these talks and discussions is free for everybody. Children can be brought to a "Kindergarten" during the conferences.

For accommodation please write to the Verkehrsbureau at Saanen or Gstaad, or to the surrounding villages of Gsteig, Zweisimmen, Chateau d'Oex, Schönried, Saanenmöser, Lauenen. There are also camping facilities in Saanen, details of which are available from "Camping," Saanen, Bernese Oberland. It is advisable to enclose an international postal reply coupon when writing to Switzerland about accommodation.

Special Accomodation at Saanen, 1974

For the Saanen Gathering this year the Ferienlager, a dormitory camp situated a few metres from the Tent, will provide accommodation which it is thought will be particularly convenient for young people attending the Gathering. There are 12 beds to each room, and the cost of 18-20 Swiss francs per day includes bed, breakfast, lunch and dinner. The meals will be vegetarian with natural biological food. It will be the responsibility of the residents to keep the camp clean and orderly. Applications to stay at the camp should be made to: Madame Maria Luisa Moretti, Valmont 12/45, 1010 Lausanne, Switzerland. It would be appreciated if an International Reply Coupon is enclosed with your letter.

1974 Saanen Tour from West Coast, U.S.A.

A special Tour to the 1974 Saanen Talks in Switzerland has been organized through the American Student Travel Association at the University of California at Los Angeles, 924 Westwood Blvd., Los Angeles, CA 90024. Telephone (213) 479-4445. For details, see enclosed leaflet.

BROCKWOOD PARK, HAMPSHIRE, ENGLAND

Krishnamurti will give four public talks at Brockwood Park on Saturday, August 31; Sunday, September 1; Saturday, September 7 and Sunday, September 8. In addition there will be discussion meetings at Brockwood on Tuesday, September 3 and Thursday, September 5. All these meetings will begin at 11:30 a.m. Further details will be announced later.

ROME, ITALY

Krishnamurti plans to give public talks in Rome on November 1, 3 and 4, 1974. Further information can be obtained from Mr. G. F. Barabino, 8 Via di Montoro, 00186 Rome, Italy.

STATEMENT OF OPERATIONS—1973

Income		
Contributions and receipts from talks	$107,471	
Interest and film rentals	3,122	
Gross profit on book and recording sales	14,503	$125,096
Operating Expenses		
Secretarial, accounting and legal services	$ 26,579	
Rent and utilities	2,258	
Printing and postage, including Bulletin	6,125	
Office supplies and expense	2,145	37,107
		$ 87,989
Contributions and Expenses for Purposes of the Foundation		
Expenses of talks, including travel	$ 10,609	
Costs of films and recordings in process	5,242	
Educational Center, Ojai	130	
Brockwood Park School-Building and Scholarship Funds	35,000	
Donations to Krishnamurti Committees	1,470	52,451
Net increase in Fund Balance		$ 35,538

BALANCE SHEET — December 31, 1973

Assets		
Cash in bank and on hand	$ 87,369	
Securities donated	16,673	
Merchandise inventory at cost	8,908	
Trust Deed receivable	1,499	
Furniture and equipment	3,827	
Costs of 1974 talks already paid	3,646	$121,922
Liabilities		
Accounts payable	$ 6,659	
Loans payable	15,000	
Conditional contribution-The Roth Fund	23,268	
Advanced ticket sales 1974 talks	11,445	$ 56,372
Fund Balance		
January 1, 1973 balance	$ 30,012	
Net increase for year 1973	35,538	
December 31, 1973 Fund Balance		65,550
		$121,922

PUBLICATIONS and RECORDINGS **SPRING 1974**

BOOKS—Hardback

THE AWAKENING OF INTELLIGENCE	**$10.00**
THE IMPOSSIBLE QUESTION	**4.95**
THE URGENCY OF CHANGE	**4.95**
THE ONLY REVOLUTION	**4.95**
FREEDOM FROM THE KNOWN	**3.95**
EDUCATION AND THE SIGNIFICANCE OF LIFE	**3.00**

BOOKS—Paperback

BEYOND VIOLENCE	**2.25**
YOU ARE THE WORLD	**2.25**
THE FLIGHT OF THE EAGLE	**1.95**
TALKS WITH AMERICAN STUDENTS	**2.25**
THINK ON THESE THINGS	**1.25**
TALKS and DIALOGUES SAANEN 1967	**1.45**

(The above books are available also through bookstores)

Available through the Foundation Office only:

BOOKS—Paperback

KRISHNAMURTI IN INDIA 1970-71	**2.50**
AUSTRALIAN TALKS 1970	**2.50**

BOOKLETS

CONVERSATIONS	**1.00**
MEDITATIONS 1969	**.50**

REEL TAPES—5" 2 Track, 3¾ IPS

a.) NEW YORK SERIES—1971—4 reels	**25.00**
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c.) MEDITATION—1968 Talk at Claremont	**6.00**
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e.) DIALOGUES—Krishnamurti & Prof. J. Needleman—2 reels	**10.00**
f.) OJAI 1972 Talks—2 reels	**10.00**

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a.) SAANEN 1973 TALKS (Album of 7 cassettes)	**50.00**
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c.) RELATIONSHIP—Ojai Talk 1973	**6.00**
d.) THIS LIGHT IN ONESELF	**6.00**
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f.) THOUGHT BREEDS FEAR	**6.00**
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h.) DIALOGUES—Krishnamurti & Prof. J. Needleman—2 cassettes	**10.00**
i.) A RELIGIOUS LIFE—Talk in Amsterdam 1969	**6.00**

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a.) THOUGHT BREEDS FEAR	**5.00**
b.) MIND IN MEDITATION	**5.00**
c.) THIS LIGHT IN ONESELF	**5.00**

(Canadians please add $1 to record's price)

Send check with order to: Krishnamurti Foundation, Box 216, Ojai, CA. 93023
(California residents please add 5% Sales Tax).

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24 Southend Road, Beckenham, Kent BR3 1SD

INDIA : Krishnamurti Foundation India
Rishi Valley School, Rishi Valley P. O. Chittoor District
Andhra Pradesh, India

PUERTO RICO : Fundacion Krishnamurti Hispanoamericana,
Apartado de Correos 3423, San Juan,
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Krishnamurti Books, c/o P. O. Box 308,
Manly, N.S .W. 2095.

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Rio de Janeiro — Estado Da Guanabara.

DENMARK : Krishnamurti Komiteen,
Skodsborgvej 339, 2850 Naerum.

FINLAND : Miss Karpio and Miss Puolanne,
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FRANCE : Association Culturelle Krishnamurti.
76119 Varengeville/Mer
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ITALY : Mr. Giorgio F. Barabino, 8 Via di Montoro, 00186 Rome.

NETHERLANDS : Stichting Krishnamurti Nederland,
Meetings, secretary, treasurer: Karel van Gelderlaan 16A,
Oosterbeek 6120.
Bookorders, Bulletin: Weikamperweg 93, Hoenderloo 6736.

NEW ZEALAND : Mr. Ray Falla, 9, Ulm Place, Christchurch 6.

NORWAY : Krishnamurti Biblioteket, Uranienborgvn 11c, Oslo.

SOUTH AFRICA : The Misses Shepherd, 24, Kildare Road, Durban.

SWEDEN : Krishnamurti Center,
Reginsvagen 4, 161 41 Stockholm Bromma.

SWITZERLAND : Mr. and Mrs. Edgar Graf (German and Italian speaking),
6986 Novaggio.
Mr. A. Schweizer (French speaking),
Furstensteinerstrasse 62, 4053 Bale.