

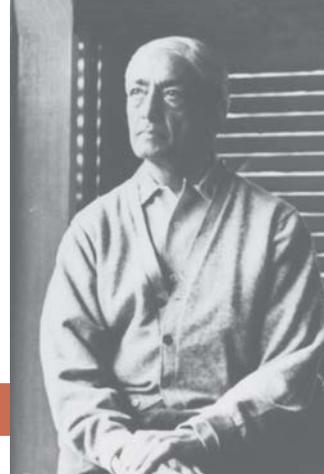
Antarlahari

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CAN THE MIND LIVE WITHOUT ANY SENSE OF SECURITY?

So, we were saying that in this consciousness there is pleasure and pain; and the avoidance of pain and the pursuit of pleasure at different levels, with different demands, brings about not only sorrow but also fear. A mind that is all the time seeking pleasure in different forms - bodily, sensually, sexually, the pleasure of fulfilment, the pleasure of being a success, the pleasure of finding something secure and holding on to it, such a mind, which pursues pleasure, must inevitably invite its opposite, which is pain. The two go together, they cannot be separated. They are only separate when we do not see the totality of pleasure. This process goes on in our life, the pursuit of pleasure under all circumstances - the pleasure to be completely secure: that is what we are seeking in all relationships. This demand to be secure, to be safe in relationship, inevitably brings pain, because there is no such thing as psychological security. We have said that there must be the security of food and shelter, but psychologically there is no security. You know that is an extraordinary thing to understand. It does not mean that life is insecure; but psychologically we are seeking security and therefore inviting in security. We realize there is in security and when it becomes more and more intense we end up in psychotic states, in asylums. But when one realizes that where there is pleasure there is the shadow of pain, and when you see the thing totally - as we said when you see the tree totally without the image - then you will find that psychological fear comes to an end.

But you cannot see it totally when you are making an effort. We are brought up from childhood to make an effort, to struggle, to beat ourselves and others; to struggle, struggle, struggle until we die - in school, in college, in life, at the office, at home, in the family. There is everlasting struggle, and we accept struggle, conflict and confusion as the way of life. A mind that is in conflict is not a religious mind at all. When the priests throughout the world retire behind the monastery walls, thinking they have avoided conflict with the world, their avoidance is not the ending of conflict. They are merely following blindly or so-called intelligently the pattern set, and they dare not step out of that pattern because of in security. Their security lies in following the pattern and therefore they are totally insecure. The mind is everlastingly seeking security and therefore is afraid of in security, and the seeking of security is the breeding of fear.

So, can the mind live without any sense of security? That does not mean to become hopeless, despairing, cynical, bitter and all the rest of it. The mind can be free totally of all sense of security when it sees that security breeds in security and fear. And you can only see it, see the totality of anything, when the observer is the observed. Therefore fear ceases only when the observer is the thing which he observes as fear; and in that state there is no conflict at all. Such a mind, which is not tortured, not in conflict, that observes the totality of existence without any division, only such a mind is a religious mind and it is only such a mind which can see what is truth - not the tortured mind, which is disciplined, forced, struggling, beaten, cynical, bitter, or which does socially good works. Without such a religious mind there can be no peace in the world.

Paris, 1967, Talk 1

When we close the windows and doors of our house and stay inside, we feel very secure, safe. But life is not like that. Life is constantly knocking at our door, trying to push open our windows that we may see more; and if out of fear we lock the doors, bolt all the windows, the knocking only grows louder. The closer we cling to security in any form, the more life comes and pushes us.

Life Ahead, Ch. 6

We turn to evolution while finding an explanation for any behaviour of ours. The need for security is becoming acute in today's world, which is extremely unstable and unsafe. Where is the root of this need? Where does it begin in the history of living beings? Krishnamurti says that the need for security for a living being is a natural instinct, but its transformation into psychological security is the cause of conflicts and problems.

The root of our physical insecurity is in our obsession for psychological security. Providing for food and shelter is a natural need for a living being, man is included in this. And he has the capability to fulfill these basic needs. It is natural and there is no cunningness in it.

As man developed newer and newer capabilities, he gave undue importance to the need for security. It is said that eighty percent of the world's income is spent on security. Wars, terrorism, countries, religions, casts are expressions of the obsession for psychological security. The dividing lines between physical security and psychological security are getting blurred, the boundaries between need and greed are also getting blurred and unstable.

Krishnamurti draws our attention to another important issue. Our relationships and the dependence on them are based on our need for security. What we call love is also connected to our need for security. It is very difficult to understand this and absorb it. But if we examine, without any judgement, the feelings behind each of our actions and thoughts, then we will realize that there is a subtle movement of the need for security in them. Then we will be able to see the real structure of the so-called love, relationships, and the sacrifices that are made for the sake of these relationships. We will realize that the sacrifice is also actually, selfishness. When this starts becoming clear, when we see this subtle movement of our mind, then, even for a moment, if we feel that all the images and masks are falling off, is it a feeling of momentary liberation, or is it an feeling of absolute honesty?

CAN THERE BE ABSOLUTE SECURITY FOR MAN IN THIS LIFE?

Question: Can there be absolute security for man in this life?

This is a very serious question; we all want security, both physical and principally, psychologicals. If we were psychologically secure, certain, then we might not be so concerned with physical security. The search for psychological security is preventing physical security.

The questioner asks: Is there absolute security for us human beings? We must have security - like a child clinging to its mother; if the mother and the father do not pay enough attention to the baby, do not give it affection and care, then the brain and nerves of the baby are affected. The child must have physical security. Now, why do we demand psychological security? There is the psyche, demanding security; but is there psychological security at all? We want security in our relationships - my wife, my children, the family unit. In that attachment we think there is a certain security, but when we find that there is no security there we soon break away and try to find it elsewhere.

We try to find security in a group, in the tribe - that glorified tribe that is the nation. And yet that nation is against another nation. Thinking that security, psychologically, is in a person, in a country, in a belief, in your own experience, is the same as demanding physical security. In demanding psychological security we have divided ourselves: the Hindu, the Muslim, the Jew, the Arab, the believer in Jesus, the believer in something else - in all of them there is the demand for security. Psychological security has been sought in these illusions; the various illusions of being secure in Catholicism, in

Buddhism, in Hinduism, in Judaism, Islam and so on which have created nothing but illusory securities because they are all fighting each other. The moment you see this you do not belong to anything. When you see the truth that the mind, or thought, has sought security in illusions, that very perception brings intelligence.

One seeks security in one's belief in Hinduism and in being a Hindu, with all the nonsensical superstitions and gods and rituals that are involved. But that opposes another group of people who have different superstitions, different gods, different rituals. These two opposing elements may tolerate each other but they are essentially antagonistic. There is conflict between the two and one has sought security in the one or the other. And then one realizes that they are both based on illusions. To see that, is intelligence; it is like seeing a danger. A man who is blind to danger is an idiot, there is something wrong with him. But one does not see the danger of these illusions in which one seeks security. The man in whom intelligence is in operation sees the danger. In that intelligence there is absolute security. Thought has created all the various forms of illusion - nationalities, class, different gods, different beliefs, different dogmas, different rituals and the extraordinary religious superstitions that pervade the world - and in them it has sought security. And one does not see the danger of this security, of this illusion. When one sees the danger - not as an idea but as an actual fact - that seeing is intelligence, the supreme form of absolute security. So there is absolute security: it is to see the truth in the false.

Brockwood Park 1979, 1st Question & Answer Meeting

IN NONE OF THESE THERE IS ABSOLUTE SECURITY

In a world that is very, very chaotic, disturbing, dangerous and preparing for war, one naturally wants some kind of security, outside of us or inside. There isn't much security in the outward world. You may be very rich, you may be very powerful politically, or you might find security in some dogma, in some belief, but in none of these there is absolute security. Man wants security. We must all have security - security in the sense of food, clothes and shelter. Also we want security inwardly, something that will give us assurance, stability, a sense of strength. But there is no security in any belief, in any dogma, in any ideal. Not finding security in any of these, man turns to the past and hopes thereby to find some hope, some kind of words, to hold on to.

I do not know if you have not noticed that the more you cling to some kind of conclusion, reasonable conclusion, logical conclusion or the conclusions of certain authorities, there is less energy. Where there is conclusion, there must be lack of energy because, when you come to a conclusion - which means, after discussing, arguing, come to a point which you think is right - then you shut the door to further enquiry, and that is what is happening in the world. We all want conclusions, whether there is god, whether there is going to be any peace, and so on. Lacking security inwardly and outwardly, lacking something on which we can totally rely, on which we can depend, which will give us comfort, a sense of well-being, we cling to some traditional conclusions and thereby lose that creative energy of enquiry. Enquiry means to penetrate, to investigate, to explore, to open the door, to find out further. But most of us have not that energy, and so we fall back upon something which we call tradition or some book or other.

Mind Without Measure, Calcutta 1982, Talk 2

ONLY IN INTELLIGENCE THERE IS COMPLETE SECURITY

And, is attachment the cause of sorrow? I am attached to my wife, to my son, to my memories, to my beliefs, to my experience. I am attached to that. I believe and I am attached to that belief, and when that belief is questioned, doubted, shaken, there is uncertainty, pain. Is that one of the causes of sorrow? Is it possible to be free of all beliefs, not one particular belief or one particular ideal, but to be totally free of all ideals, all beliefs? Please don't ask, 'If one is free of belief and ideals, what do you replace it by?' That is a wrong question. See the truth that any belief, any ideal, divides people. I believe that god exists or does not exist. I believe in certain ideology - communist, socialist, capitalist, whatever it is, for which I am willing to fight, kill people. We believe because it gives us some sense of security. You may believe in god, as most of you do, because it gives you a sense of protection, guidance, security. The mind has invented, the brain has invented, various forms of security - nationalism, religious figures, and the so-called sacred books. They have all given a certain quality of security. Actually, there is no security at all. It is an illusion. To realize that belief, ideals and so on are very, very destructive, that they separate man from man, and to see the truth of it, is to become intelligent. Only in intelligence there is complete security, not in your beliefs, in your myths and ideals. To discover this intelligence - and that intelligence is not yours or the speaker's, it is intelligence - is to see the false as false and end the false. To see 'what is' actually, not imagine and run away from it but to see actually what we are, and in that exploration there is the awakening of intelligence.

Mind Without Measure, New Delhi, 1982, Talk 3



The demand to be safe in relationship inevitably breeds sorrow and fear. This seeking for security is inviting insecurity. Have you ever found security in any of your relationships? Have you? Most of us want the security of loving and being loved, but is there love when each one of us is seeking his own security, his own particular path? We are not loved because we don't know how to love.

Freedom from the Known, Ch. 10

KFI, MUMBAI CENTRE'S PARTICIPATION IN STUDENTS' CULTURAL FESTIVAL AT SIR J. J. SCHOOL OF ARTS



It has become an annual feature for the Mumbai Centre to be invited for participation in the student's Art exhibition and cultural fest. This year the festival was held from 22nd to 26th February. The centre had put up a stall where books in English, as well as translations in Marathi, Gujarati and Hindi were kept for display and sale, along with DVDs and MP3s of Krishnamurti's talks and discussions.

Students and teachers from the institute as well as other colleges visited the stall. There was a good response from young college students and visitors to the art exhibit. There was a considerable sale of Marathi books and issues of Antarahari and Antarmel - newsletters in Marathi and Gujarati - could be distributed to many interested people. For the first time, thematic panels consisting of excerpts from Krishnamurti's writings and talks, complemented by photographs relevant to the themes, were displayed. Students and other visitors carefully went through the contents of these panels.

EDUCATIONAL WORKSHOP FOR TEACHERS HELD AT ANAND VIHAR, BADLAPUR

J. Krishnamurti Self-Education Society has been running a study centre based on Krishnamurti's teachings at Jambhilghar, Badlapur for a number of years. Workshops have been held at many educational institutes in Mumbai to explore a new approach to education. Such a workshop was held for the first time in Badlapur on 19th March, 11. The theme of the workshop was *Is the Existing Approach to Education Right?* Dr. Vasanti Padte conducted this workshop. This one-day workshop which was based on discussions was divided into two sessions.

In the first session attempts were made to draw participants' attention to how technical knowledge, information technology are considered very important in education and how wisdom and value education are neglected. If a child's emotional and moral nurturing are neglected and the focus is only on imparting knowledge, then the knowledge can be misused and one can see the ill-effects of this in the society today. These issues were discussed. Value education need not be dealt with separately, but instead given through the regular subjects. This was also discussed briefly.

The question of whether excellence is possible without examinations, competitions, comparison, marks etc. was discussed in the second session. The limits of excellence vary depending on a child's capability. The love of learning can be awakened in a child if there is no competition. The pressures of competition lead a child to live with anxiety, suffering and envy. This results in disappointments and at times, leads to crime. All this was discussed. And also, the issues of whether one can assess a child's progress without examinations and whether we can find out methods for this were discussed.

The teachers' participation was good. They were interested in carrying on discussions on these matters. Even in such a short span of time, some teachers could realize that there could be an alternative to the current education system; an alternative in which there is spontaneous happiness instead of pressure. This observation was heartening enough.

INTRODUCTORY VIDEO SCREENINGS AND DIALOGUES HELD AT BHOPAL AND INDORE

Theme: **"Can we together create A good Society?"**
-Sannen 1979, 2nd Public Talk

Video screenings of Krishnamurti's talks, followed by dialogues, were arranged at Bhopal and Indore under the guidance of Shri Jayant Sathaye of Krishnamurti Foundation India.

The privately arranged video screening was held in Bhopal at the Chinmaya Mission Centre on 20th March, 11 and was attended by more than 20 people. The different background of the participants coming together for a subsequent dialogue did not affect the quality or the focus of the dialogue.

A selection of books and DVDs, MP3s were on display and sale. The event could be held primarily due to the initiative and efforts taken by Prof. Mukesh Shrivatsava. A video presentation was made to a small group subsequently at Gautam Nagar, where the Hindi version of the documentary film *The Challenge of Change* was shown. It was encouraging to see good response to this event held in the Hindi speaking belt.

The Programme in Indore was held at Shakuntal Premises on 13th March'11. Around 50 people participated in the video screening followed by a dialogue among about 30 participants. There was a quick sale of the selected books, CDs and DVDs which were on display. The credit for making this programme a success goes to its organizer, Mr. Sameer Golwelkar who made excellent arrangements for the event.

People interested in Krishnamurti's teachings would like to start a study centre in this city of Indore which is an important commercial and educational centre in MP. This event was a concrete step in that direction.

EDUCATIONAL WORKSHOP AT THE INSTITUTE OF ISMAILI STUDIES

The Mumbai centre of KFI participated in an educational initiative by the Institute of Ismaili Studies. This workshop for the educators who in turn, educate the teachers was held on 5th March'11. Prof. Dr. Abhijit Padte conducted the workshop.

The purpose of this workshop was to explore a different approach to education, especially in the light of Krishnamurti's teachings. The first session dealt with how the present education gives stress on 'Training'. Various technical disciplines focus on how to impart techniques. E.g. doctors, engineers learn different techniques and acquire skills. There is a difference between a trainer and a teacher. Technical knowledge is limited, it is measurable. So the trainer operates in a given pattern. But a teacher for whom 'learning' is implicit in teaching, is responsible for the total life of the student. This learning encompasses the whole life. Unfortunately today's education cannot go beyond technology and knowledge. All this was discussed in depth.

During the second session efforts were made to draw attention to the fact that education has been limited by the past, pre-judgments and attitudes and so it cannot keep pace with life, which is always in movement. It is necessary to be able to discard the past, in order to move with the changing times. Thought is a big impediment in this. All this was pointed out during the session.

EVENT AT SHIVAJI PARK NAGARIK SANGHA, DADAR



The Mumbai Centre of Krishnamurti Foundation India had arranged an exhibition and sale of books by J. Krishnamurti. Books in English, Marathi, Hindi and Gujarati as well as audio CDs, MP3s and DVDs of his public talks and dialogues were available. Krishnamurti's talks were also screened. The event was advertised in the newspapers and informative posters were put in Shivaji Park vicinity.

On 7th April the film *What is Meditation?* - Krishnamurti in conversation at San Diego in 1972 with Chogyam Trungpa Rinpoche, a Tibetan Buddhist meditation master, was screened with Marathi subtitles. On 8th April the Marathi version - Parivartanachey Aavhaan - of the biographical documentary The Challenge of Change was screened. The screenings were well attended, especially by people in the neighbourhood.

Thematic panels consisting of excerpts from Krishnamurti's writings and talks, complemented by photographs relevant to the themes, were displayed. Some of the panels, displayed at the entrance of the hall in the park, resulted in attracting many people. Since summer vacation had just started, some mothers who had accompanied their children to the park, would read the contents of these panels with curiosity and would come inside and go through the books on education. It was strongly felt that such small introductory events do help in the efforts to make the local people aware of Krishnamurti's teachings.

Krishnamurti Study Centre, Rajghat-Varanasi (KFI) - Study Retreats :

13-17 August, 2011 Learning & Creativity (Hindi & English Study Retreats) - Students & Teachers
 30 Oct.- 3 Nov., 2011 Hindi Gathering 17-21 December, 2011 Love, Beauty & Death
 The Krishnamurti Centre, Krishnamurti Foundation India, Rajghat Fort, Varanasi - 221001.
 Tel: (0542) - 2441289, 2440453 • Email: kcentrevns@gmail.com • Website : www.j-krishnamurti.org

Krishnamurti Study Centre, Bangalore (KFI) - Study Retreats:

09-12 June, 2011 Do I know myself? 07-10 July, 2011 Harmony in relationship
 11-14 August, 2011 To listen, to look, to learn! 08-11 September, 2011 What is right action?
 Contact : The Study, Vally School Campus, 17 k.m. Kanakpura Road, Thatguni Post, Bangalore-560062.
 Tel: 080 - 28435243 • Email: kfistudy@gmail.com • Website: www.kfistudy.org

Krishnamurti Foundation India, Vasanta Vihar, Chennai - Study Retreats:

Vasantvihar, 124, Greenveg Road, Chennai - 600 028 • Email: thestudykfi@yahoo.com

Krishnamurti Study Centre, Sahyadri(KFI) - Study Retreats :

Contact: Krishnamurti Study Centre Sahyadri, Post - Tiwai Hills, Taluka - Khed(Rajgurunagar), Dist- Pune, Pin - 410 513, Maharashtra.
 Tel: (02135) 288772, 288348, 203475 • Email - kscskfi@gmail.com • Website: http://www.kscskfi.com

Anand Vihar, Krishnamurti Study Centre, Badlapur:

Anand Vihar, J. Krishnamurti Self-Education Society, Jambhilghar, Near Rahatoli Village, Badpaur(West), Taluka -Thane, Pin- 421 503, Maharashtra.
 Tel: 08007439702, (022) 25014094, 24223199 • Email: zilog@vsnl.com

YOUR BRAIN DEMANDS SECURITY

Krishnamurti: Let me put it differently. What is the essential need of a brain? (Pause)

Must it not feel safe, secure, to function?

One sees the brain needs security. Then some event happens and the brain sees the fact that to have presumed that there was security, comfort is not true.

D: The brain cannot see it.

F: We take the brain as an accumulation of impressions and storehouse of memories and so on, but the storehouse of memories is outside the brain and the brain is only a lens.

P: Why do we not observe our own minds at this moment, instead of talking of the brain in the abstract?

Krishnamurti: Listen - your brain demands security; it needs a great sense of protection, both physical and psychological. That is all I am saying. That is its function. That is the essential point.

D: What is the basic query?

P: The basic query is that when there is this horizontal movement of the mind as time, as memory, as brain cells operating, what is it that makes the "other" possible and what takes place when the "other" is?

Krishnamurti: I will tell you. The brain cells need security, protection, safety to survive. They have survived for millions of years. Now what takes place? In order to survive, the brain cells say I must have nationalities, which brings disaster. So in its search for security, the mind is always experimenting and gets stuck - the guru, nationalism, socialism - it gets stuck and has to be rooted out. Because the basic thing is that it wants safety and survival and therefore it has invented a time sequence of survival - horizontal or circular. When the basic necessity is granted, what happens? Is the perception in terms of security not entirely different?

D: It is the demand for security that resists the question you are asking.

Krishnamurti: No, I have got my security. So far for seventy years it has not been damaged because it says survival, not at the price of illusion. It says do not invent beliefs or ideas for in them there is no security at all. Wipe them out because they are illusory. Therefore it is completely secure; not in anything, but in itself it is secure. Before it sought security through something - through family, through god, egotism, competition, through seeking. Security through something is the greatest in security. It discards that. Therefore it can perceive. Because it has no illusions, motives, formulas, it can perceive. Because it does not seek any security, it is completely secure. The mind is

then free of illusions; illusion not in the sense of Sankara (Sanskara), but just the illusion that I will find security in family, in God, in knowledge which is the past.

Now what is there to perceive? "It" is perceiving.

F: We are as we are made; we know we are at the mercy of the psychosomatic body and there we are very insecure. And there has to be a different approach to this. It is something very vulnerable because our bodies are so fragile.

Krishnamurti: So I will protect the body. There is no egotism involved in it.

F: Vulnerability is connected with ego.

Krishnamurti: I will protect the body without the ego. I will wash it, look after it. We think we protect the body through the "I". Once we grant deeply the necessity for complete survival, for protection, for safety for the brain, we will solve all the other problems. Let us put it in this way: Is perception related to the brain cells which demand security, survival at any price?

P: My mind does not function in this way. Therefore I find it very difficult to listen. I am trying to work at a microscopic examination of the mind to see whether it is possible to arrive at a point when actually the brain cells cease functioning. Questions of security or of non-security have no relevance. At this moment if I raise these questions I am lost. Here I am before you and I want to understand this movement of time which is horizontal, to see whether there can be a state of the brain cells ceasing to function. Any queries, questions, answers, away from this will only lead to confusion.

Krishnamurti: Are you saying, having finished with what we have said, my brain cells are in perpetual movement in one form or another?

P: I say I am listening to you. There is no movement in my mind.

Krishnamurti: Why? Because you are listening with attention, attention in which there is no centre to attend, a state in which you are just attending?

P: Now I ask in that state, where is the weight of the past? I am asking that question to understand the problem of time, and not anything else.

Krishnamurti: When you say I am attending, giving complete attention, is there time in that?

P: Because there is no response, how do I measure?

Krishnamurti: When there is attention, there is no time, because there is no movement at all. Movement means measurement, comparison; from here to there and so on. In attention there is no ripple, there is no centre, there is no measurement. The next question is, what has happened

to the old brain? Keep it there. It is your question. What has happened? (Pause.) I have got it. What has happened? Attention is not disassociated from the brain.

Attention is the whole body. The psychosomatic organism is attentive, which is also the brain cells. Therefore, the brain cells are exceedingly quiet, alive, not responding with the old. Otherwise you could not be attentive.

There is the answer. And in that attention the brain can function. That attention is silence, is emptiness; call it what you like. Out of that silence, innocence, emptiness, the brain can operate; but not the thinker in terms of seeking security in something.

P: Does it mean the whole brain has undergone a transformation?

Krishnamurti: No. What has taken place is mutation. The observer is not.

P: But the brain cells are the same.

Krishnamurti: Watch it. Do not put it that way; then you are lost. Watch it in yourself. Attention means complete attention - body, psyche, the cells; everything is there with life, alive. In that state, there is no centre, there is no time, there is no observer as the "me". There is no time in terms of the past but yet the past exists because I speak the language. I have to go to the room. Right?

Then what happens to the brain cells? They are registering but there is no "me". Therefore the "me" which is part of the brain cells is wiped out.

Tradition and Revolution, Dialogue 24

THOUGHT IS SEEKING SECURITY IN THE THING IT HAS CREATED ITSELF

So we are asking, knowing that all human beings, practically the whole of humanity, clings, is attached to some form of an idea, to some form of thought which has created a belief, to some form of an experience which is a reaction to 'what is', and he clings to that. So generally throughout the world this is the phenomena. Right? If you are deeply convinced of Communism - or rather Marxism and Leninism - then you are stuck in a groove. Right? You won't investigate anything else, and so on and on and on. So does that give security? Does thought - please follow this - does thought, which has created all these beliefs, dogmas, experiences, divisions, can thought give security? You understand my question? Because you function with thought, all your activity is based on thought, horizontal or vertical - whether you are aspiring to great heights it is still the movement of thought vertically. Or if you are merely satisfied to bring about a social revolution and so on, so on, so on, you are still the horizontal movement of thought. Right? So does thought fundamentally, basically, give security psychologically? You are getting my point? I can go to my guru - I haven't got any, thank god, but I may go to a guru: the action of going to a guru is based on thought, thought hoping that he will give me some kind of security in this uncertain world; he will lead me to some kind of happiness, to some kind of enlightenment. All that is the movement of thought. Right? And I am asking: does thought give security - psychologically? Right? And yet thought has its place, but when thought assumes that it can bring about a psychological security then it is living in illusion. You are getting my... Isn't it? Because look: if you believe in Jesus and all the rest of it, it is the movement of thought, isn't it? And thought can create every kind of romantic illusion. Right? And when the mind psychologically seeks in the

dogma of the church, or non-church, or whatever it is, it is the structure of thought. And thought is essentially - what (laughs) - is the movement of the past, through the present - isn't it - modified. Please go into it, you will see it. Thought is the response of memory. Right? Memory is the result of experience, stored up as knowledge, which is all the past. Right? No? Somebody contradict me, for god's sake!

So thought, which is the response of memory, knowledge, experience, stored up in the brain as knowledge, memory, that response is always moving from the past. Do you... Now is there security in the past? You are following? Please use your reason, logic, all your energy to find out. Is there security in the past, which is tradition - tradition may be one day old, or ten thousand years old, it is still tradition, which is the past - and any activity of thought, which is the essence of the past, can that give security? You have got my point? Bene? Go into it, sir, think it out. Our religions are based on the past - organised religions, their rituals, dogmas, and all the circus that goes on with it, meaningless, is essentially a tradition, which is the past. And the thought is seeking - see what is happening - is seeking security in the thing it has created itself. Right?

.....So when we say 'I understand', either it is verbal, or real. You see the truth of it and therefore you are free of it. So the seeing the truth of it is the essence of intelligence. Right? I wonder if you see that. Intelligence is not reason, logic, the very careful dialectical explanation, that is not intelligence. That is merely the exposition of thought in various forms. And thought is never intelligent. If it was, our world would be different. So the perception of the truth is intelligence. And in that intelligence there is complete

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I, P. V. Dabholkar, hereby declare that the particulars given are true to the best of my knowledge and belief.

Sd
(P. V. Dabholkar)

Some websites about Krishnamurti :

www.jkrishnamurti.org
www.kfionline.org
www.kfa.org
www.kfoundation.org
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security, because that intelligence is not yours or mine, that intelligence is not conditioned because we have finished with all that, because we said thought in its very movement creates conditions. When you understand that movement that very understanding is intelligence. And in that intelligence there is security, from that there is action. Did you get some of this? Are you like that? Have you got that intelligence? Not 'got' it - is there that intelligence taking birth in you, like a child? If not, what is the point of your sitting there and listening to this poor chap!

So we will talk about this question in different ways, in different fields, like fear, pleasure, sorrow, death, meditation, and all that, but the essence of this is this: that thought is the movement of the past, therefore of time, and therefore it is measurable. And that which is measurable can never find what is immeasurable, which is truth. And that can only take place when your mind sees actually the truth that whatever thought has created, in that there is no security and that very observation of that is intelligence. And when there is that intelligence then it is all finished. Then you are out of this world, though you are living in it, trying to do something, in it you are completely an outsider.you have to find out with all your energy, with all your total being to see if there is this intelligence in each one of us. Right?

The Wholeness of Life,
Saanen 1977, Talk 1

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