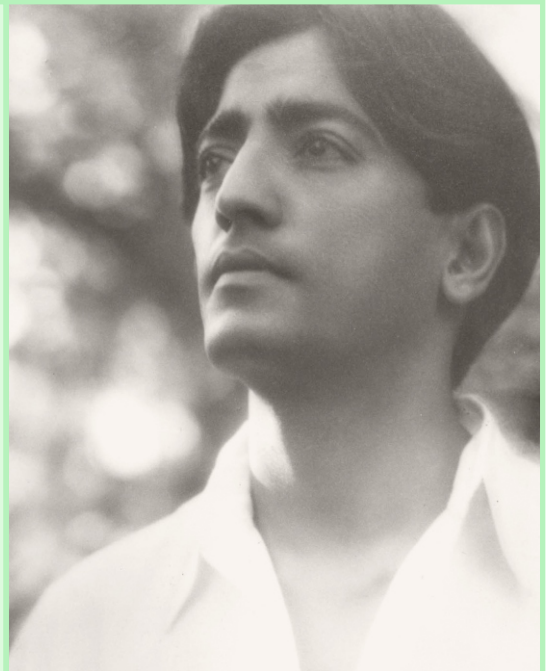


the pathless

— KRISHNAMURTI FOUNDATION INDIA

“Beware of the man who tries to describe that living reality, for it cannot be described; it must be experienced, lived.”

Talk at Stresa, Italy, on 2 July 1933



In 1929, Krishnamurti dissolved the Order of the Star of which he was the Head, and set out to travel in many parts of the world wherever he was invited, and address various kinds of listeners. In the 1930s, his itinerary took him to distant lands, or even relatively little-known places, such as Alpino and Stresa in Italy, Frognerstøen in Norway, Rio de Janeiro and San Paulo in Brazil, Montevideo in Uruguay, and so on; these were in addition to his usual talks in Ommen in Holland and Adyar in Madras. From year to year he used new terms and new approaches to his subject, with different nuances. This newsletter presents excerpts from some of these talks, giving the reader a flavour of the decade

You are seeking consolation, not truth

If you really probe into your own mind and heart, you will discover that you come here to get something new; a new idea, a new sensation, a new explanation of life, in order that you may mould your own life according to that. Therefore you are really searching for a satisfactory explanation. You have not come with an attitude of freshness, so that by your own perception, your own intensity, you may discover the joy of natural and spontaneous action. Most of you are merely seeking a descriptive explanation of truth, thinking that if you can find out what truth is, you can then mould your lives according to that eternal light. If that be the motive of your search, then it is not a search for truth. It is

rather for consolation, for comfort; it is but an attempt to escape the innumerable conflicts and struggles that you must face every day.

Out of suffering is born the urge to seek truth; in suffering lies the cause of the insistent inquiry, the search for truth. Yet when you suffer—as everyone does suffer—you seek an immediate remedy and comfort. When you feel momentary physical pain, you obtain a palliative at the nearest drug store to lessen your suffering. So also, when you experience momentary mental or emotional anguish, you seek consolation, and you imagine that trying to find relief from pain is the search for truth. In that way

you are continually seeking a compensation for your pains, a compensation for the effort you are thus forced to make. You evade the main cause of suffering and thereby live an illusory life.

So those people who are always proclaiming that they are searching for truth are in reality missing it. They have found their lives to be insufficient, incomplete, lacking in love, and think that by trying to seek truth they will find satisfaction and comfort. If you frankly say to yourself that you are seeking only consolation and compensation for the difficulties of life, you will be able to grapple with the problem intelligently. But as long as you pretend to yourself that you are seeking something more than mere compensation, you cannot see the matter clearly. The first thing to find out, then, is whether you are really seeking, fundamentally seeking truth.

A man who is seeking truth is not a disciple of truth. Suppose that you say to me, 'I have had no love in my life; it has been a poor life, a life of continuous pain; therefore, in order to gain comfort, I seek truth.' Then I must point out that your search for comfort is an utter delusion. There is no such thing in life as comfort and security. The first thing to understand is that you must be absolutely frank.

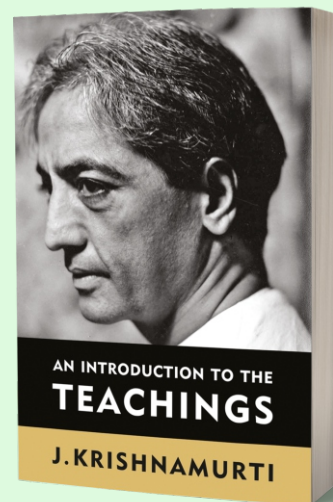
But you yourself are not certain what you really want: you want comfort, consolation, compensation, and yet, at the same time, you want something that is infinitely greater than compensation and comfort. You are so confused in your own mind that one moment you look to an authority who offers you compensation and comfort, and the next moment you turn to another who denies you comfort. So your life becomes a refined hypocritical existence, a life of confusion. Try to find out what you really think; do not pretend to think what you believe you ought to think; then, if you are conscious, fully alive in what you are doing, you will know for yourself, without self-analysis, what you really desire. If you are fully responsible in your acts, you will then know

without self-analysis what you are really seeking. This process of finding out does not necessitate great will power, great strength, but only the interest to discover what you think, to discover whether you are really honest or living in illusion.

In talking to groups of listeners all over the world, I find that more and more people seem not to understand what I am saying, because they come with fixed ideas; they listen with their biased attitude, without trying to find out what I have to say, but only expecting to find what they secretly desire. It is vain to say, 'Here is a new ideal after which I must mould myself.' Rather find out what you really feel and think.

How can you find out what you really feel and think? From my point of view, you can do that only by being aware of your whole life. Then you will discover to what extent you are a slave to your ideals, and by discovering that, you will see that you have created ideals merely for your consolation.

Talk in Alpino, Italy, 1 July 1933,
Collected Works Vol 1, pp. 1-2



(Published previously as
Krishnamurti for Beginners)

Available on Amazon
and www.jkrishnamurti.in

A living reality that cannot be described

Most of us feel occasionally that there is a true life, an eternal something, but the moments in which we feel that are so rare that this eternal something recedes more and more into the background and seems to us less and less a reality. Now to me there is reality; there is an eternal living reality—call it God, immortality, eternity, or what you will. There is something living, creative, which cannot be described, because reality eludes all description. No description of truth can be lasting, for it can only be an illusion of words. You cannot know of love through the description of another; to know love, you yourself must have experienced it. You cannot know the taste of salt until you have tasted salt for yourself. Yet we spend our time looking for a description of truth instead of trying to find out the manner of its realization. I say that I cannot describe, I cannot put into words, that living

reality which is beyond all idea of progress, all idea of growth. Beware of the man who tries to describe that living reality, for it cannot be described; it must be experienced, lived.

This realization of truth, of the eternal, is not in the movement of time, which is but a habit of the mind. When you say that you will realize it in course of time, that is, in some future, then you are only postponing that comprehension which must ever be in the present. But if the mind understands the completeness of life, and is free from the division of time into the past, present, and future, then there comes the realization of that living eternal reality.

*Talk at Stresa, Italy, on 2 July 1933,
Collected Works Vol 1, page 4.*

Can we start anew... on a clean slate?

This is supposed to be the beginning of a new year. I wonder what we mean by a new year? Is it a fresh year, a year that is totally fresh, something that has never happened before? When we talk of something new—though we know there is nothing new under the sun—when we talk of a new and happy year, is it really a new year for us? Or is it the same old pattern repeated over and over and over again—the same old rituals, the same old tradition, the same old habits, a continuity of what we have been doing, still are doing, and will do this year also? So is there anything new? Is there anything that is really fresh, something that you have never seen before? I think this is a rather important question if you will follow it. To turn all the days of our life into something which we have never seen before—that means a brain that has freed itself from its conditioning, from its characteristics,



from its idiosyncrasies, opinions, judgements, and convictions. Can we put all that aside and really start a new year? It would be marvellous if we could do that. Because our lives are rather shallow, superficial, and there is very little meaning; we are born, whether we like it or not, we are educated, and that may be a hindrance. To change the whole direction of our lives—is that possible? Or, are we condemned forever to lead rather narrow, shoddy, meaningless lives? We fill our brains and our lives with something which thought has put together. Probably in all the churches of the world, in the temples, and all the rest of it they will continue in the same old way—the same old rituals, *puja*, *sandhya-vandanam*, and so on. Can we drop all that and start anew, with our hearts and minds, on a clean slate and see what comes out of that?

Question and Answer Meeting, Madras, 1 January 1985, *In the Problem is the Solution*, page 130

How do you decide?

You live by choice; you have to choose. But why do you choose? Why is there a necessity that urges you, impels you, forces you to choose? I say that this necessity for choice exists as long as one is conscious of emptiness or loneliness within oneself; that incompleteness forces you to choose, to make an effort.

Now, the question is not how to fill that emptiness, but rather, what is the cause of that emptiness. To me, emptiness is action born of choice, in search of gain. Emptiness results when action is born of choice. And when there is emptiness, the question arises, 'How can I fill that void? How can I get rid of that loneliness, that feeling of incompleteness?' To me, it is not a question of filling the void, for you can never fill it. Yet that is what most people are trying to do. Through sensation, excitement, or pleasure, through tenderness or forgetfulness, they are trying to fill that void, to lessen that feeling of emptiness. But they will never fill that emptiness, because they are trying to fill it with action born of choice.

To me, it is not a question of filling the void, for you can never fill it.

Emptiness exists as long as action is based on choice, on like and dislike, attraction and repulsion. You choose because you don't like this and you like that; you are not satisfied with this but you want to satisfy yourself with that. Or you are afraid of something and run away from it. For most people action is based on attraction and repulsion, and therefore on fear. Now, what happens when you discard this and choose that? You are basing your action merely on attraction or repulsion, and thereby you are creating an opposite. Hence there is this continual choice which implies effort. As long as you make a choice, as long as choice exists, there must be duality. You may think that you have chosen the essential; but because your choice is born out of attraction and repulsion, want and fear, it merely creates another unessential.

That is what your life is. One day you want this—you choose it because you like it and want it because it gives you joy and satisfaction. The next day you are surfeited with it; it means nothing more to you, and you discard it in order to choose something else. So your choice is based on continuous sensation; you choose through the consciousness of duality, and this choice merely perpetuates the opposites. . .

If you are aware that your choice born of opposites but creates another opposite, then you perceive what is true. But most of you have not the intensity of desire nor the awareness, because you want the opposite, because you want sensation. Therefore you never attain discernment; you never attain that rich, full awareness that liberates the mind from opposites. In that freedom from opposites, action is no longer an achievement, but a fulfilment; it is born of discernment which is infinite. Then action springs from your own fullness, and in such action there is no choice and hence no effort.

To know such fullness, such reality, you must be in a state of intense awareness, which you can attain only when you are faced by a crisis. Most of you are faced by some kind of crisis, with regard to money, or people, or love, or death; and when you are caught up in such a crisis you have to choose, to decide. How do you decide? Your decision springs from fear, want, sensation. So you are merely postponing; you are choosing what is convenient, what is pleasant, and therefore you are merely creating another shadow through which you have to pass. Only when you feel the absurdity of your present existence, feel it not just intellectually, but with your whole heart and mind—when you really feel the absurdity of this continual choice—then out of that awareness is born discernment. Then you do not choose: you act. It is easy to give

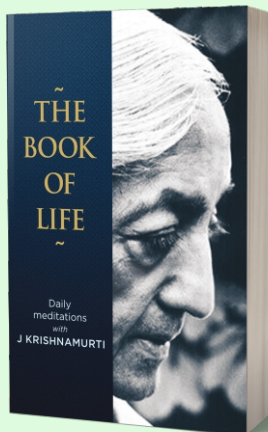
examples, but I shall give none, for they are often confusing.

So to me, awareness does not result from the struggle to be aware; it comes of its own accord when you are conscious with your whole being, when you realize the futility of choice. At present you choose between two things, two courses of action; you make a choice between this and that; one you understand, the other you do not. With the result of such choice, you hope to fill your life. You act according to your wants, your desires. Naturally, when that desire is fulfilled, action has come to an end. Then, since you are still lonely, you look for another action, another fulfilment. Each one of you is faced with a duality in action, a choice between doing this or that; but when you are aware of the

futility of choice, when you are aware with your whole being, without effort, then you will truly discern.

You can test this only when you are really in a crisis; you cannot test it intellectually, when sitting at your ease and imagining a mental conflict. You can learn its truth only when you are face to face with an insistent demand for choice, when you have to make a decision, when your whole being demands action. If in that moment you realize with your whole being, if in that moment you are aware of the futility of choice, then out of that comes the flower of intuition, the flower of discernment.

*Talk at Alpino, Italy, on 4 July 1933,
Collected Works, Vol 1, pp.8-10.*



365 Quotes 48 Themes Daily Illumination

Available on Amazon
and www.jkrishnamurti.in

Because you are seeking comfort and security...

Question: You have never lived the life of a poor man; you have always had the invisible security of your rich friends. You speak of the absolute giving up of every kind of security in life, but millions of people live without such security. You say that one cannot realize that which one has not experienced; consequently, you cannot know what poverty and physical insecurity really are.

Krishnamurti: This is a question frequently asked me; I have often answered it before, but I shall answer it again.

First of all, when I speak of security I mean the security that the mind establishes for its own comfort. Physical security, some degree of physical comfort, man must have in order to exist. So do not confuse the two. Now each one of you is seeking not only a physical but also a mental security, and in that search you are establishing authority. When you understand the falsity of the security which you seek, then that security ceases to have any value; then you realize that although there must be a minimum of physical security, even that security can have but little value. Then you no longer concentrate your whole mind

and heart on the constant acquisition of physical security.

I shall put it differently, and I hope it will be clear; but whatever one says can be easily misunderstood. One has to pass through the illusion of words in order to discover the thought that another wishes to convey. I hope you will try to do that during this talk.

I say that your pursuit of virtue, which is merely the opposite of that which you call vice, is but a search for security. Because you have a set of standards in your mind, you pursue virtue for the satisfaction that you get from it; for to you virtue is merely a means of acquisitive security. You do not try to acquire virtue for its own intrinsic value, but for what it gives you in return. Your actions, therefore, are concerned merely with the pursuit of virtue; in themselves they are valueless. Your mind is constantly seeking virtue in order to obtain through it something else, and thus your action is always a stepping stone to some further acquisition.

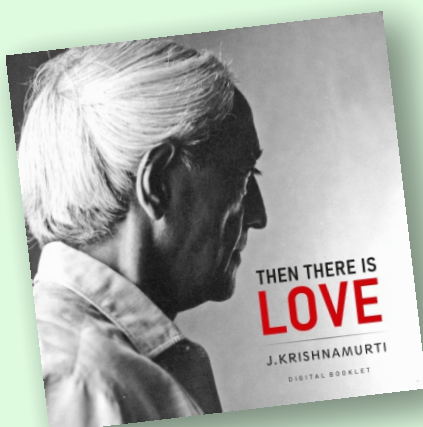
Perhaps most of you here are seeking a spiritual rather than a physical security. You seek spiritual security either because you already possess physical security—a large bank account, a secure position, a high place in society—or because you cannot attain physical security and therefore turn to spiritual security as a substitute. But to me there is no such thing as security, a shelter in which your mind and emotion can take comfort. When you realize this, when your mind is free from the idea of comfort, then you will not cling to security as you do now.

You ask me how I can understand poverty when I have not experienced it. The answer is simple. Since I am seeking neither physical nor mental security, it matters nothing to me whether I am given food by my friends, or work for it. It is of very little importance to me whether I travel or do not travel. If I am asked, I come; if I am not asked, it makes little difference to me. Because I am rich in myself (and I do not say this with conceit), because I do not seek security, I have few physical needs. But if I were seeking physical comfort, I would emphasize the physical needs, I would emphasize poverty.

Let us look at this differently. Most of our quarrels throughout the world concern possession and non-possession; they are concerned with the acquisition of this and the protection of that. Now why do we lay such emphasis on possession? We do it because possession gives us power, pleasure, satisfaction; it gives us a certain assurance of individuality and affords us scope for our action, our ambition. We lay emphasis on possession because of what we derive from it.

But if we become rich in ourselves, then life will flow through us harmoniously; then possession or poverty will no longer be of great importance to us. Because we lay emphasis on possession, we lose the richness of life; whereas, if we were complete in ourselves, we should find out the intrinsic value of all things and live in the harmony of mind and heart.

Talk at Stresa, 8 July 1933.



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Our active Mumbai Centre

Marathi and Gujarati translations of the three books in the series *Krishnamurti for the Young* were published. They will be available online (on kfimumbai.org website and amazon.in and [flipkart](http://flipkart.com) portals) The titles in Marathi are: *Kalajee Ghene Mhanaje Kay?*; *Bheetee Tumche Kay Karu Shakte?*; *Muktee Mhanaje Kay?* The Gujarati titles are: *Sambhal Levi Etle Shun?*; *Bhay Tamne Shun Kare Chhe?*; *Swatantrata Etle Shun?*

Discovering Life Afresh - An ongoing online series for students: In August 2022, Fr. Lancy Prabhu spoke on 'Psychological Hurts: Looking afresh at one big barrier to relationships', in the online series for students.

Monthly online dialogue meetings in Gujarati: These online meetings held on the first Sunday of every month, have been going on. Currently we have taken up the Bombay Talks in 1984 for exploration.

Monthly dialogue meetings at Retreat House, Bandra: These monthly meetings are held at The Retreat House, 6 Kane Marg, Near Mount Mary Church, Bandra (West) on the last Monday of every month at 5.30 pm.

J. Krishnamurti book exhibition: A book sale was held at Savarkar Sadan, Dadar, Mumbai from 18 to 20 November. Books in English and their translations in Marathi, Hindi, and Gujarati were made available. Many new readers visited the exhibition.

Contact our Mumbai Centre:

Krishnamurti Foundation India – Mumbai Centre, Himmat Niwas, 31, Dongersey Rd., Malabar Hill, Mumbai - 400 006.

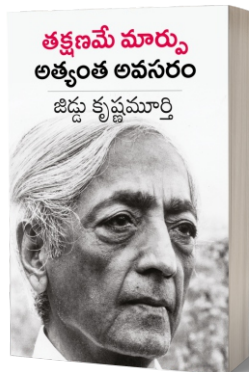
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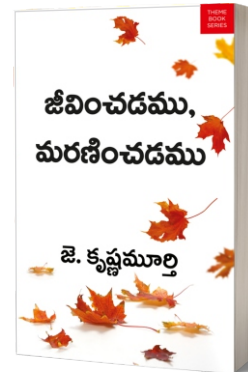


New Telugu Translations

KFI has recently published translations of two books into Telugu:



Thakshaname Maarpu Athyantha Avasaram
(*The Urgency of Change*, a book of dialogues)
240 pages, ₹ 275



Jeevinchadamu, Maraninchadamu
(*On Living and Dying*, a theme book)
200 pages, ₹ 250

These books are available on www.jkrishnamurti.in

Retreats at Vasanta Vihar

Vasanta Vihar, Chennai, Krishnamurti's home in India, continues to attract several newcomers from all over the world. We are seeing an increasing influx of people, many of them young and new to the teachings and Krishnamurti.

The half-day retreats on the second Sunday of every month and the two-day weekend residential retreats starting on the fourth Friday of every month are continuing with vibrant and serious participation.



Register for future retreats at www.jkrishnamurti.in. And also for staying here on the campus for your own study, independent of any organized programmes.

The highlight of this year's programmes was a retreat held for a group of 23 people from Portugal from the 6th to the 9th of October. Many of them did not know English, but that did not deter them from taking part in conversations, which were held with the help of interpreters. Fortunately, we had with us videos of Krishnamurti's talks with sub-titles in Portuguese.

Pathashaala Teachers' Retreat



Pathashaala, the youngest of the Krishnamurti schools run by the Foundation, started its new semester and the new year with a retreat at Vasanta Vihar—as usual. There were about 20 teachers, young and mostly new, from different parts of India; some of them assembled at Vasanta Vihar by the evening of Sunday, 26 December, and others the next morning, and left for the school after lunch to prepare themselves before the students joined them after vacation.

The retreat opened with a video screening of a talk given by Krishnamurti at the Indian Institute of Technology, Bombay, on 7 February 1984, the text of which is found in the book *Why are you being educated?* A whacking attack on the present-day higher education system, the talk is one that anyone can easily follow and relate to, especially as it is devoid of any of the philosophical terms that Krishnamurti normally employs. The screening was followed by a dialogue on relationship—on why our relationships are based on judgements and expectations and mutual convenience built up over years.

A Himalayan Retreat



A 10-day retreat on the theme 'What does it mean to live?' was held at the Krishnamurti Retreat Centre, Ranari (Uttarkashi), on 10 December, 2022. Five participants explored the various dimensions of life in the light of Krishnamurti's teachings. The retreat consisted of group dialogues and video screenings along with silent time for self-reflection. It covered various topics ranging from fear, suffering, and human aspirations to the future of humanity.



Krishnamurti Foundation India,
Vasanta Vihar, 124, Greenways Road,
R.A. Puram, Chennai 600 028
info@kfionline.org | www.jkrishnamurti.in