

KFA Bulletin

#95

2021

What Are You Looking For?

K KRISHNAMURTI
FOUNDATION
OF AMERICA

This annual Bulletin is offered to a small group of supporters and typically includes previously unpublished material by Krishnamurti. In our archives we have a great deal of unpublished content, including audio recordings, which require some work to transcribe and verify. There are some compelling materials in the vault that will one day be put into book form.

Dear Friends,

Our Bulletins typically contain previously unpublished K material. This year we are offering you a preview of an upcoming new book.

For all of us concerned with the challenges humanity currently faces, such as climate change, war, and social unrest, K offers an insight that can radically redirect the way we look at all of this. He points out that there is a problem with merely focusing on trying to change the structure of society at large, and he suggests that true change is brought about by a revolution in the individual, in you and I. He goes on to say that a change in the individual will bring about a different society, and not the other way around.

K proposes that we are misusing nature because we have lost our sensitivity to nature. He asks the question: Why are we insensitive? Why is it that nature plays such a little part in our lives?

K suggests that we are insensitive because we are self-enclosed, isolated, and dominated by preoccupations about ourselves. He even goes so far as to say that relationships between people are mostly a process of isolation. He states that a relationship is “merely looking over the walls of isolation.”

He closes the chapter by saying that “you and I” will create a new culture, a new civilization. You and I are the “salt of the earth,” and it depends on you and me..... That is why we must have a revolution, in you and me, in our thinking.

Making this message available worldwide is the mission of the KFA. We hope you enjoy Bulletin #95.

Sincerely,

A handwritten signature in blue ink that reads "Jaap". The signature is fluid and cursive, with a large loop at the end.

Jaap Sluiter
Executive Director
Krishnamurti Foundation of America



OUR RELATIONSHIP TO NATURE AND THE ENVIRONMENT

If we are insensitive to nature, we must be insensitive to so many things in life. Do you notice nature, the beauty of the sky, the light of the evening stars on the sea, the palm trees, the roar of the restless sea, the song of birds in the morning, the song of a flute? Are you aware of things about us—the beauty of a smile, the fear? If we are not, is it because we are so occupied with our own travails, sorrows and problems that we have no time to see the flight of a bird? Because we do not notice nature, which is the trees, the stars, the earth, the tender leaf, we are not aware of its beauty and intensity, and so we misuse it. When we are not aware of things, we are rough with them.

It is a very odd fact that few religious paintings have nature as their theme. I don't know if you have noticed this. It is only the Chinese, I believe, that have a sense of nature in their religious pictures; here, we disregard nature. Walking down a street or in a garden, you casually break a flower. Haven't you noticed yourself doing that without thought, just pulling or treading on a flower without looking?

To us, nature means very little, and I think it is significant why it has become of so little importance in our lives. A tree, solitary against the sky, means very little to most of us. We might paint it, describe it or talk about it, but inwardly it means very little. If we don't know how to treat nature, we will not know how to treat human beings. This is essential to understand—as important to understand as the economic problems.

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So why is it that nature plays such a little part in our lives? A cloud and the sunset, natural phenomena and beauty—why do these things have such little importance? Surely it is an indication of something. Should we not investigate it? Why does nature mean so little to the farmer who has to cultivate, sweat, give blood to produce? To them, it means very little, and the city dweller is indifferent to nature. Why is it that nature and its extraordinary vitality and beauty play so little a part in our lives? In understanding it, we will discover something related to our problems of food, clothing and shelter.

To appreciate something, there must be sensitivity, a quickening perception of things, but apparently we are not sensitive to nature. Do you ever see the sea, though you live near it? Apparently, we have not noticed it; I see the sea, but my mind is preoccupied with the stock market or I am too busily occupied with talk. Why is it we are insensitive? If we are insensitive with regard to nature, we must be insensitive with regard to so many things in life. We are extraordinarily insensitive in our relationship with human beings. Where there is gratification in relationship, the search for security, there cannot be sensitivity. And it is only a sensitive person who is considerate. An insensitive person can never know love.

Similarly, a mind is made insensitive by belief, ideals and the pursuit of the fictitious. And how can a mind that is dull, weary, worn out, exhausted, understand anything? So, if we are dull to nature, to the ripening corn, to the movement of a tree, to the way a person walks, if you are insensitive to all these things, how can we solve the problem of life?

Since we have lost sensitivity to nature, we are misusing nature. Someone who really loves the earth would have no war. War is exhausting; it depletes the richness of the earth. We are using soil as a means of profit. We do not love it or feel the earth,

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therefore directly there is insensitivity to nature. If you don't care for things, you will destroy them. The lack of love and sensitivity to the things of the earth must inevitably produce depletion and exhaustion, which is what is happening in the world, and inevitably there will be another war.

So that is one of our problems, our utter hardness with regard to nature. We have lost all sense of frugality—we want to renew our cars every year because it is the latest model. Modern production is based on this idea: make it as quickly and as weak as possible, destroy it and make new things. We keep on producing, therefore exhausting the things of the earth, and that is the way to make money. In America, they have invented a bulb that will last indefinitely, but they will not put it on the market because that won't make you buy more bulbs. The same thing with regard to cars. Engines that can be made to endure for a long time have been invented, but they will not put them on the market because they want quick turnover. That means more use of the earth and its minerals. When there is no love of the earth, you are destroying it and therefore destroying oneself.

What is human nature? Is it the product of environment, or is there such thing as human nature apart from environment? Some schools of thought maintain that there cannot be any distinction between human nature and environment; by altering the environment, human nature can be moulded to anything one wishes. After all, greed is merely the result of a false environment. There may be a few who are unhealthily neurotic, even though they have the right environment, who produce greed, but I am not answering to that particular twisted mind. If society were organized truly, and if every individual tried to understand the environment, the surrounding conditions in which they live, intelligence will do

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away with greed. Then greed is not a vice to be fought against; it is not a sin.

There cannot be a perfect environment and therefore perfect human nature, but where there is intelligence it can master environment, and therefore we can be free of reactions to that environment. The environment or society urges you to be self-protective because our whole economic and spiritual system is based upon that. But if you begin to understand the environment which produces greed, then in seeing the significance of environment, you break down greed altogether and you do not replace it with its opposite. As you are the product of the environment, when you change you affect the world.

Relationship between people, as we know it now, is a process of isolation. Though we say we are related to each other, we are merely looking over the walls of isolation—and that we call relationship. There can be relationship, true relationship only when these walls of isolation are broken. Because human beings in their relationship to nature are so rough, crude, brutal, they are destroying not only the things of the earth but themselves. In our greed, in our self-expansive process, in our drive for power, position and authority, we are devastating the earth.

We seem to think individual revolution is of little significance. We are concerned with the alteration or modification of the social structure, of the masses. We talk about how to affect the masses, how to bring about this experience or that knowledge, a reform in the social structure. We are more concerned with society than with the revolution of the individual. This is the same cry throughout the world, that somehow the masses must be transformed—somehow this inchoate thing must be informed, instructed, transformed or changed.

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So it is important to discuss these two points and see the truth of them, whether the mass, as we call it, actually exists or is only theoretical, and how the individual revolution, the transformation of the individual, the “you” and the “me”, does fundamentally affect the social structure, the civilization, the culture about us. This is a fundamental question which most of us are unwilling to look at because we are so concerned with the education of the masses.

Now, is the individual different from the world? Isn't the individual, you and I, the total process of the world movement, world life? You and I are the result of the past—past thoughts, past actions. Not of any thought in particular, but the thought of human-kind. You are the result of the country, the culture, the civilization, the environmental and social influences, the religions, the climate. So is the individual “you” a separate, antagonistic process, an exclusive process away from the world, away from human culture, society?

When we talk about individual craving, individual will, individual attainment, what do we mean by the individual? Are you an individual because you have a little property, a name, a family, live in a separate house, and have peculiar idiosyncrasies and a different facial expression? Though we are dissimilar, is there not an extraordinarily great similarity between us all? After all, doesn't each one of us think more or less alike? Where is the individual, and where is the mass? Where is the demarcation between the two? I am not saying that there is not the individual, but I want to know from you, who insist on dividing the individual and the mass, where the line is between the two. We are all the result of the past; our thought is founded on the past, along with all the religious, organizational beliefs, and the orthodox traditions. Of all that, you are the result. Without that, you would not be an individual.

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Is there an individuality exclusive from the world process, from the community process, from the society, from the world's organizational thoughts, feelings and beliefs? Then your transformation, not verbal but actual revolutionary transformation, will affect the world because you are the product of the world, the environment and society. But if you think you are an exclusive process unrelated to the world, to other people, then such a thought, which is the exclusive thought, will inevitably think, 'If I change, as I have no relationship to the other, I cannot possibly affect the world.' But if you are the product of the environment also, the effect, the result of a deeper process, which is not unrelated to the whole world process, then when you change, obviously you do affect the world.

We are affecting each other all the time, the world, the "you" and the "me" are influencing each other, modifying each other. So, you are not different from me. We have got the same passion, craving, pursuit and emotions. The same. All this exists because of our fear of not being individuals. But we are not individuals. I wish we were—then we would be able to think clearly for ourselves and not be persuaded by politicians, priests, executives, and all the rest, to do what they tell us. If you were an individual, you would not seek a guru. We would throw away all the scum of gurus and wouldn't belong to any organization. But we are not individuals, despite our different faces and physiognomy. Inwardly, we are extraordinarily alike.

Are you and I not the result of each other's influence and relationship? Therefore, you and I exist only together. There is no such thing as isolation. And since you and I influence each other, you and I are not separate. Therefore I cannot exist without you, economically, socially or psychologically. I can be in isolation in an asylum without you, and that is what most of us are trying to do: create a character in isolation, which is a

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kind of asylum. Since you and I are related, since I cannot exist without you and you cannot exist without me, the “you” and the “me” is the whole world. Whether you live in Russia, North America, South America or Japan, you and I are the whole world.

Since we are the product, you and I, of each other’s influence and the influence of another, are we individuals? How can we be individuals when we are influencing each other all the time, when I am the product of the past, and you are the product of the past, and the two pasts related in the present, modifying? How can we be individuals? There can only be individuality with aloneness, when you are not influenced by me and I am not influenced by you, psychologically and therefore externally. Until then, we are not individuals. That is why we have to become alone to find truth.

It is a clever invention on the part of the exploiter, on the part of the priest, the politician, the dictator, the ruler, the general, to treat individuals as the mass. It is so much more convenient. We do the same. But there is only you and me in relationship, which creates the society—the “you” and “me” all over the world. We, you and me, are constantly influencing each other. We are modifying each other. The past in conjunction with the present is producing you and me. We cannot dissociate ourselves from the past. We are the past, you and I.

Now, if you and I want to find what is true, must we not dissociate from all influence? I must have food, clothes and shelter; that has certain influences, and its organization has certain effects on me. That is an obvious fact, but when they become psychological, then I am enthralled; I am caught. In freedom only can we discover what is truth.

The past in relation to the present is the “me”. There is no “me” without the past, and the “me” is the result of the past in

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conjunction with the present, and you likewise. So if I want to understand truth, reality, God, what you will, mustn't I be free from that past? This means my being alone from the net of influence, whether it is good or bad, free from nationalism and belief, which are all the effects outwardly of what you call the mass. Mustn't you be free, or mustn't the mind be untrammelled by those things you call belief, nationalism and all the rest of it, which are the effects of our relationship to each other and inward fear, and comes into being when you seek security?

Don't you discover anything only when your mind is unoccupied, when it is unburdened? So, if you and I want to discover reality, mustn't you and I be free from the influences which, psychologically, we are constantly creating? Therefore, mustn't you be free from nationalism and class?

So, that is why it is essential to discuss this point very clearly and simply. Because the implications are tremendous. It means throwing over all the traditions, which are mere imitation, and re-examining the whole problem anew. Surely, you can examine the whole problem anew only when the intention to discover the truth is real. But if you are merely satisfied in your occupation, which makes you superior, makes you different, gives you the hereditary title of a Brahmin or an Englishman or a Russian, or an ideologist, then you have no problem. Then you will keep to your titles, your nationalities, your beliefs. But if you want to find truth, surely there must be freedom. Not freedom from relationship—I cannot be free from you; I depend on you for food, clothes, shelter, my physical existence—but freedom to investigate, to find. I cannot be free if psychologically I am bound to you. I am bound to you as long as I am seeking something from you psychologically. And because I am seeking something from you, I create a society that is disintegrating all the time.

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Being influenced, being related to you, creates society. That society, which is the environment, again influences my children and me, and we are caught in the environmental influences. So I create a society with you, and then I am caught in it. But to investigate it, to find the truth of it, I must dissociate first. And this dissociation, I call, for the moment, aloneness. Therefore, one who is seeking truth must be free of the influence of society, not of relationship. How can I be free from you? I depend on you for food, clothes and shelter. But, if I am seeking truth, I won't use food, clothes and shelter as a means of self-expansion.

You and I have to create a new society. You and I, not the labels, are going to create a new culture, a new civilization. Systems have never created new cultures; only you and I can. The world is collapsing, the structure is disintegrating, and so you and I have to create a new culture. You and I are the salt of the earth, and it depends on you and me. That is why we must have a revolution, in you and me, in our thinking. It is a fact that the world is collapsing; it is not rhetorical.

There is no individual, and therefore you and I must become the individual—not the individual who is self-enclosed—to create this revolution in each of us, not tomorrow or the day after, nor in the days to come, but now. This thing must happen now, not tomorrow. And to happen now, you must be free from the influences that make you, that influence you into a pattern of action. You are merely patterns of action, not the actor who thinks clearly and sees and acts. You have to be both the master and the pupil. You have to become the architect as well as the player—you and I. We have done away with all leaders, all organizations. We have to restart the whole thing anew. Therefore, you and I have to become the whole thing, and we can only become the master and the pupil, builder and the

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architect when there is truth. But truth cannot come into being without freedom, and freedom means clarity.

When you love somebody, there is no individual, no you and me—there is only a state of being. That state of being is active; that state of being is action. And that alone is going to create a new world—not ideas, not plans, not systems. A state of being can only come when there is freedom, freedom from all that is false. And to see the false, there must be the true. You cannot see the false without truth—you can only see what is false when you see what is true.

Question: Why is it that in the balance of nature, there is always death and suffering?

Krishnamurti: Why is it we have killed fifty million whales? Fifty million. And still we are killing whales. We are killing every kind of species. The tigers are coming to an end; the cheetahs, the leopards and the elephants, for their tusks, for their flesh—you know all that. Are we not a much more dangerous animal than the rest of the animals? And you want to know why in nature there is death and suffering.

You see a tiger killing a cow or deer. That is the natural way of life. The moment we interfere, it becomes real cruelty. You have seen baby seals being knocked on the head, and when there is a great protest against it, they say they have to live that way.

So, where shall we start to understand the world about us and the world within us? The world within us is so enormously complex, but we want first to understand the world of nature, which becomes our mania. Perhaps if we could start with ourselves—not to hurt, not to be violent, not to be nationalistic, but to feel for the whole of humanity, then perhaps we shall have a proper relationship between ourselves and nature. Now

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we are destroying the earth, the air, the things of the sea. We are the greatest danger to the world.

Question: The whole world of nature is a competition to survive. Is it not innate in humans to struggle for the same reason? And are we not struggling against our basic nature in seeking to change?

Krishnamurti: Don't change. It is very simple. If you want to remain as you are, carry on; nobody is going to prevent you. Religions have tried to civilise humanity, but they haven't succeeded. On the contrary, some religions have killed more people than anybody on earth. We have had two appalling wars, and we have killed millions. And if we carry on this way, not wanting to change, then all right.

Nature struggles to achieve light, like in a forest, for example. And it is a struggle— in nature, the bigger and stronger animals kill the smaller and weaker. The tiger kills the deer; this goes on, part of nature. And the questioner says, if it is an intrinsic part of nature, why should we change at all?

Why do we say it's intrinsic? Why do we say that it is all right in nature and therefore it is all right with us too, so why bother to change? We say it is part of us, part of nature, part of our existence— intrinsically this is what we are. And if that is so, that it is instinct, that it is innate in us—which one questions very deeply—then I cannot change anything. But why do we accept that it is innate in us? Is it my indolence that says, 'For God's sake, leave it all alone'? Is it my sense of exhaustion?

Or, as human beings, we are supposed to be a little more intelligent, a little more reasonable, a little saner, and we are supposed to use our sanity, our intelligence, our experience to live differently. To live differently—perhaps that difference may be total. But we are now being encouraged to remain mediocre,

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through education and all the rest of it. So is it mediocrity that is fighting us, that we hold onto and say, 'We are slowly moving, it's all right'? We are slowly moving towards the precipice!

Begin to question the whole process of our existence, using common sense, logic, reason, awareness, intuition. One questions intuition because it may be one's wish-fulfilment, calling it instinct or intuition. One has to use logic in all this, not just say, 'But it is innate.'

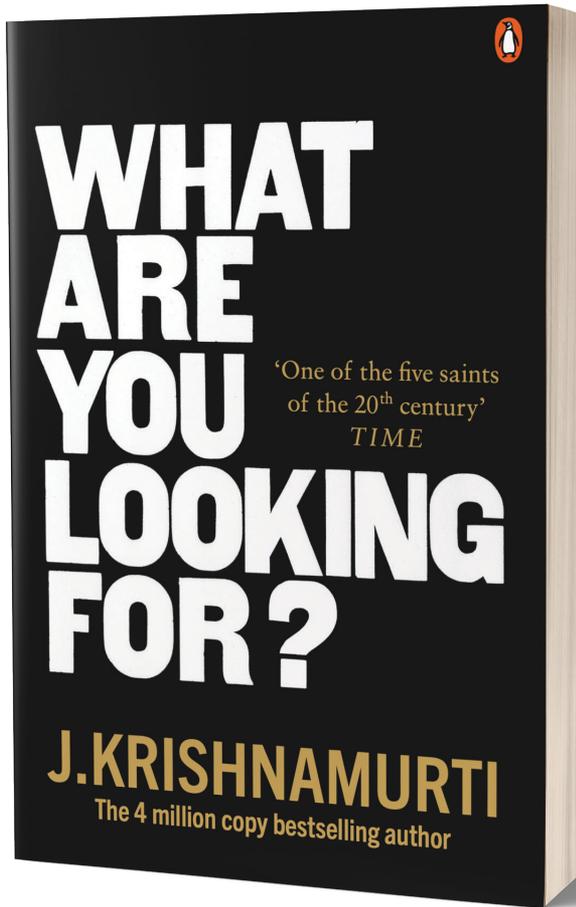
J. Krishnamurti

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The Krishnamurti Foundation of America and the Krishnamurti Foundation Trust Ltd are currently developing a revised and expanded edition of the book previously known as *Social Responsibility*. This selection of unpublished material will be printed in this new edition as Chapter 6: On Our Relationship to Nature and the Environment.

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Now available at the KFA Bookstore:
store.kfa.org/looking



Dear Reader,

The Krishnamurti Foundation of America is a non-profit charitable trust whose mission is to preserve and disseminate the work of J. Krishnamurti. His mission, in his own words, was to “set men absolutely, unconditionally free.” For sixty-five years he offered, in his talks and writings, an exploration into the nature of the self and the nature of truth that was bound by no cultural, theological, or racial limitations. It remains the mission of the organization to make these teachings accessible.

Krishnamurti’s message is more important today than at any other time in history. Psychological time, manifested as separative belief, desire, and fear, is as prevalent in today’s world as it was throughout the whole of human history. And it may be that one feels isolated and ineffectual in one’s little corner of the world, ‘working on ourselves,’ while chaos and violence explodes around us and around the globe. Listening and pure observation, as taught by Krishnamurti, are not a retreat, but an advance into freedom. They are not the end, but the beginning of action.

“Self-knowledge is the beginning of wisdom.
Without self-knowledge, there can be no wisdom.”

— *J. Krishnamurti*

Thank you for your donation, it enables this work to go on.

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