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Bulletin

KRISHNAMURTI FOUNDATION INDIA

FROM THE EDITOR

Krishnamurti's public talks constitute a unique form of communication with his audience that he described, as noted previously, with the help of several metaphors. His aim, he insisted, is neither to persuade nor to argue, but to take a journey with each individual listener while holding up a clear mirror, in which individuals find their true selves reflected.

Words by themselves clearly do not constitute a reflecting surface; they are overlaid with intentions — to communicate ideas, to persuade or coerce towards a goal, to promise or to trick people into certain types of beliefs. At the outset of the present talk Krishnamurti insists that his words are devoid of any intentionality; and because they are free of any intention, of any desire to shape, it is possible to look beyond the words into the silence from which the words emanate; the silence remains the true reflecting medium: 'To go much beyond the word is to have communion; it is where not only minds meet, but also hearts; it is where the whole of one's being meets another.' (*Madras, Dec.30, 1979*)

The journey that Krishnamurti offers to undertake with the audience cleanses the mind of its word and word-induced feelings — possessed though the mind by chattering, conflicting desires, by the influence of diverse ideas and its millennium-old memories. To be possessed in this way, Krishnamurti suggests, is to be imprisoned, to be sluggish, and insensitive. Freedom from content is a precondition of the journey that would end in clarity, where mind and heart meet under the canopy of a clear sky. The journey's end is a new beginning.

The gap between what-is and what-ought-to-be is the

