

BULLETIN

Krishnamurti
Foundation

India, 1976 Number 2

EDITORIAL NOTES

Krishnaji will hold the sixteenth series of meetings in Saanen, Bernese Oberland, Switzerland, this year. The speaking schedule will be as follows :

Talks : July 11, 13, 15, 18, 20, 22, 25.

Discussions : Daily from July 28 to August 1, inclusive.

He will give four talks and hold two discussions at Brockwood Park, England, as follows :

Talks : August 28 and 29.

September 4 and 5.

Discussions : August 31, September 2.

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We are glad to announce that "Vasanta Vihar", Greenways Road, Madras, will once more be available for Krishnaji's stay and work. The property was acquired many years ago for Krishnaji and a building was constructed consisting of rooms for him to stay, office accommodation and a hall for smaller meetings. The public talks of Krishnaji were held under the beautiful trees which adorn the grounds.

In recent years, "Vasanta Vihar" was not available for his work, and legal action became necessary. By decree of court given in March, 1976, the place is now vested in a new trust named "Krishnamurti Trust, Madras". Plans are being made to make "Vasanta Vihar" the centre for publication work in India, as well as for other work of the Krishnamurti Foundation, India. A considerable amount of work will have to be done on the garden and buildings to create a suitable centre. Donations for the purpose are welcome.

A TALK AT BROCKWOOD

(Second public talk by J. Krishnamurti at Brockwood-Park on September 7, 1975)

It is a lovely morning. This is not a gathering or an entertainment. We are rather serious and we must be serious in facing what we have to do in life with all the problems, miseries, confusion, violence and suffering. It is only those who are really earnest live, but the others fritter their life away and waste their existence. If we may, we will continue with what we were talking about yesterday. We were going to consider this morning the whole complex problem of fear. The human mind has lived so long for centuries upon centuries, putting up with fear, escaping from it, trying to rationalise it, trying to forget it or completely identifying with something that is not fear. We have tried all these methods, conscious as well as unconscious, and one asks if it is at all possible psychologically to be free, totally, completely of fear and we are going to discuss this, talk it over together and find out for ourselves if this is at all possible. Before we go into that, we must consider energy, the quality of energy, the types of energy and the question of desire. In order to understand completely and if it is possible to be totally free of fear, we must consider energy, whether we have sufficient energy to delve deeply into this question. We know the energy and action of thought. It has created the most extraordinary things in the world—technologically and also psychologically. But we don't seem to have deep energy, drive, interest, to penetrate profoundly into this question of fear. So we have to first of all understand and go into this question of thought bringing about its own energy and therefore fragmentary energy, the energy through friction, through conflict. That is all we know: the energy of thought, the energy that comes in contradiction, in opposing, in duality, in the energy of friction all that is in the world of reality, reality being the things with which we live daily, both psychologically as well as intellectually.

I hope we are communicating with each other. Communication implies not only verbal understanding but actually sharing what is being said ; otherwise there is no communication but a communion which is non-verbal, but to come to that non-verbal communion, one must understand the question whether it is possible to communicate with each other at a non-verbal level which means that we both share the meaning of the words, have the same interest, the same intensity at the same level, so that we can proceed step by step. That requires energy and that energy can come into being only when we understand the energy of thought and its structure in which we are caught. That is all we know actually. If you investigate into yourself, you will see that what we know or experience is the friction of thought in its achievement, in its desire, in its purpose, in its striving, in its struggle, in competition ; all that is involved in the energy of thought. Now we are asking if there is any other kind of energy which is non-mechanistic, non-traditional, non-contradictory ? To find out if there is another kind of energy, not imagined, not fantastic, not superstitious, traditional, but to find out we have to go into the question of desire.

Desire, as most of us have, is the want of something. That is one fragment of desire. Then the longing for something, whether it is sexual longing or psychological longing or the so-called spiritual longing. And the third part of that desire, the other fragment is how does this desire arise. Thus, desire is the want of something, the lack of something, the missing something. Then the longing for it ; either imaginatively or actually wanting, like hunger and there is this whole problem of how desire arises in one. In comprehending and coming face-to face with fear, we may understand desire. Desire may be the root of fear. The religious monks throughout the world have denied desire ; they have resisted desire, they have identified that desire with their Gods, with their saviours, with their Jesus and so on, but it is still desire. And without the full penetration into that desire, having an insight, the mind cannot possibly be free of fear. So first, how does desire arise ?

Please, I hope you are following all this. We need a different kind of energy, not the mechanistic energy of thought. That has

not solved any of our problems ; on the contrary, it has made it much more complex, more vast, impossible to solve them. So we must find a different kind of energy, whether that energy is related to thought or is independent of thought and in enquiring into that, we must go into the question of desire, not somebody else's desire, but your own desire. Now, how does desire arise ? One can see that this movement of desire takes place through perception, seeing which is visual, then sensation, contact and desire. One sees something beautiful, the contact of it, visual and physical, sensory then sensation, then from that the feeling of lack of that and from that desire. That is fairly clear. Now why is there this feeling of lacking something or wanting something ? I hope you are giving sufficient attention to what is being said because it is your life. You are not merely listening to words, to ideas or formulae, but actually sharing in the investigating process so that we are together walking in the same direction, with the same speed, with the same intensity at the same level ; otherwise we shall not meet each other. That is part of love also. Love is that communication with each other at the same level, at the same time, with the same intensity. So why is there the sense of lacking or wanting in oneself ?

I do not know if you have ever gone into this question at all, why human beings are always after something, apart from technological knowledge. Apart from learning languages and so on, why is there this sense of wanting, lacking, pursuing something all the time which is the movement of desire, which is also the movement of thought in time, as time, and measure ; all that is involved in it. We are asking why is there this sense of want, why is there not the sense of complete self-sufficiency, why is there this longing for something in order to fulfil or cover up something, Is it because for most of us, there is this sense of emptiness, loneliness, sense of void ? Physiologically we need food, clothes and shelter ; that one must have, but that is denied when there is political, religious, economic division, nationalistic division. When there is division between people, between nationalities, and therefore between beliefs, dogmas and from that arises economic division. Then security for everybody becomes almost impossible. And the tyrannical world, the dictatorship is trying to provide food for everybody but it cannot

achieve that for everybody. We know all that. Then there is this question why psychologically there is the sense of want, the sense of lacking and what is it that we lack. Is there a sense of want, of lack psychologically, inwardly which means you will try to fill that inward emptiness with experience which is accumulated knowledge? So we are trying to fill that emptiness, that void, that sense of immense loneliness with something which thought has created. Therefore, desire arises from this urge to fill that emptiness. After all, when you are seeking enlightenment, as you call it, or self-realisation as the Hindus call it, it is a form of desire: it is the sense of ignorance which will be wiped away or put aside or dissipated by acquiring tremendous knowledge which is enlightenment. It is never the process of investigating 'what is' but rather of acquiring; it is not actually looking at 'what is', but inviting something which might hopefully be sufficient for a greater experience, for a greater knowledge. So you are always avoiding 'what is'. And 'what is' is created by thought, by loneliness, emptiness, sorrow, pain, suffering, anxiety, fear; that is actually 'what is'. And thought is incapable of facing it and tries to move away from that. In the understanding of desire is involved perception, visual perception, seeing, contact, sensation and the want of that which you have not, and the desire and longing for it. That involves the whole process of time. So desire is the movement of thought in time as measure. Knowledge—knowledge being the accumulation of experience, both scientific and psychological—is the past. Is this what we want; to gather all the knowledge you can possibly have, to act skilfully in the technological world?

I don't care if you are here or not here, if you listen or don't listen, but as it is your life, as it is so urgently important that we be deadly serious that the world is disintegrating, you have to understand this question of desire, energy and the enquiry into a different kind of non-mechanistic energy. And to come to that, you must understand fear. You get it now? That is, does desire, the want of something create fear. What is fear? We are going to enquire together into this question of fear. What is fear? How does it arise? Is there a fear at one level and not at another level? Is there fear at the conscious level or at the unconscious level or is there fear totally? Now, how does

fear arise, why does it exist in human beings? Human beings have put up with it for generations upon generations; they have lived with it and fear distorts action; distorts clear perceptive thinking. Objective, efficient, sane, healthy thinking is necessary. Fear is dark in our lives. If there is the slightest fear, there is contraction of all your senses and most of us live, whatever relationship we have, in that peculiar form of fear. Our question is whether the mind, our whole being, can ever be completely free of fear. Education, society, governments, religions have encouraged this fear. All religions are based on this fear, and fear also is cultivated through the worship of authority—the authority of the book, the authority of the priest, the authority of those who know, the authority of the politician and so on. We are carefully nurtured in fear. And we are asking whether it is at all possible to be totally free? We have to find out what is fear. Is it the want of something which is desire, longing? Is it the uncertainty of tomorrow or the pain or the suffering of yesterday? Is it this division between you and me in which there is no relationship at all? Is it that centre which thought has created as the 'me', the 'me' being the form, the name, the attributes and losing 'me'; is that one of the causes of fear or is it the remembrance of something past, pleasant, happy and the fear of losing it or the fear of suffering—physiologically, neurologically and psychologically? So is there a centre from which fear springs like a tree? Though the tree has got hundred branches, it has a solid trunk, it has roots and it is no good merely pruning the branches. So we have to go to the very root of fear. What is that root of fear? Because, if one can be totally free of fear, then heaven is with you.

What is the root of fear? Is it time? Please, we are investigating, questioning, we are not theorising, we are not coming to any conclusion because there is nothing to conclude. The moment you see the root of it actually with your eyes, with your feelings, with your heart, with your mind, actually see it, then you can deal with it. So what is the root of it? We are asking is it time? Time being not only chronological time by the watch as yesterday, today and tomorrow, but also psychologically yesterday, remembrance of yesterday, the pleasures of yesterday and the pains, the grave anxiety of yesterday which is time. We

are asking whether the root of fear is time—time to fulfil, time to become, time to achieve, time to realise God, whatever you like to call it. And what is time, not by the watch, that is very simple, but psychologically, what is time? Is there such a thing as psychological time at all or have we invented psychological time? Is there psychologically tomorrow? And if you say there is no time as psychologically tomorrow, it will be a great shock to you because you say “tomorrow I will be happy, tomorrow I will achieve something, tomorrow I will become the executive of some business, tomorrow I will become the enlightened one, tomorrow I will achieve something which the Guru promises”. To you tomorrow is tremendously important. And is there a tomorrow psychologically? You have accepted it. That is your whole traditional education that there is a tomorrow. And when you look psychologically, investigate it into yourself, is there a tomorrow or has thought, being fragmentary in itself, projected the tomorrow? This is very important to understand. One suffers physically, there is a great deal of pain and the remembrance of that pain is an experience which the brain contains and therefore there is remembrance of that pain. And thought says, “I hope I will never have that pain again”, that is tomorrow. There has been great pleasure yesterday—sexual or whatever kind of pleasure that one has. Thought says, “tomorrow I must have that pleasure again”. You have had a great experience and it has become a memory and you realise it is a memory; but yet you pursue it tomorrow. So, thought is movement in time. So, is the root of fear time—time as ‘me’, ‘me’ as more important than you, the ‘me’ that is going to achieve something, to become something to get rid of something. So, thought as time which is to become is the root of fear.

We have said time is necessary to learn a language. Time is necessary to learn any technique and we apply the same process to psychological existence. I need several weeks to learn a language and I say in order to learn about myself, what I am, what I have to achieve, I need time. And we are questioning the whole of that process—whether there is time at all psychologically, actually, or is it an invention of thought and therefore there is fear? That is one problem. And also we have divided consciousness into the conscious and the hidden, again division

produced by thought. And we say I may be able to get rid of conscious fears, but it is almost impossible to be free of the unconscious fears having their deep roots in the unconscious. We say that it is much more difficult to be free of unconscious fears which is the racial fears, the family fears, the tribal fears, the fears that are deeply, instinctively rooted. We have divided consciousness into two levels and then we ask how can I, how can a human being delve deeply into the unconscious?

So, to uncover the unconscious with all the inherited fears, the racial, family, the name all that is hidden there and we say we must analyse it. In analysis is implied the analyser and the analysed. Who is the analyser? Is he different from the analysed? Or the analyser is the analysed and therefore it is utterly futile to analyse? The analyser is a fragment of thought which has created that thing to be analysed. In analysis is implied a division and that division implies time because you keep on analysing till you die. So when analysis is totally false, then you are only concerned with observation. That is, we have to understand the whole question of what is observation. If the analyser is the analysed, then there is only observation, not analysis. We started out by enquiring if there is a different kind of energy. We know energy of thought which is mechanistic, a process of friction because thought in its very nature is fragmentary and we have enquired whether there is a different kind of energy altogether and we are investigating that. And in enquiring into that, we see the whole movement of desire. Desire is a state of wanting something, longing for something and that desire is a movement of thought as time and measure—"I have had this, I must have more". And we said in the understanding of fear, the root of fear may be time as movement. And if you go into it, you will see that it is the root of it. That is the actual fact. Then is it possible for the mind to be totally free of fear? That is, the brain which has accumulated knowledge, can only function effectively when there is complete security. And that security may be in some neurotic activity, in some belief, in the belief that you are the great nation. All belief is neurotic obviously, because it is not actual. So the brain can only function effectively, sanely, rationally when it feels completely secure and fear does not give it security. And

to be free of that fear, we say analysis is necessary and we see that analysis does not solve fear. So when you have an insight into the process of analysis, you stop analysing. And then there is only the question of observation, seeing.

If you don't analyse, what are you to do? You can only look. And it is very important to find out how to look, what does it mean to look, what does it mean to look at this question of desire as movement in time and measure. How do you see it? Do you see it as an idea, as a formula, because you have heard the speaker talking about it; therefore, abstract what you hear into an idea and pursue the idea? When you observe, it is very important to find out how you observe. Can you observe your fear without the movement of escaping, suppressing, rationalising or giving it a name? That is, can you look at fear, your fear, of not having job tomorrow, of not being loved, dozen forms of fear, can you look at it without naming, without the observer who is different from that which is observed, because the observer is the observed? The observer is fear, not that he is observing fear. So, can you observe without the observer, the observer being the past? Then is there fear? We have the energy to look at something as an observer. I look at you, I say you are a Christian, Hindu, Buddhist, whatever you are, I look at you saying I don't like you or I like you. If you believe in the same thing as I believe, you are my friend, if you don't believe as I do, I think you are my enemy. So can you look at another without all these movements of thought, of remembrances, of hope but just look at yourself? Look at that fear which is the root of time? Then is there fear at all? You will find it out only if you test it, if you work at it.

Then there is the other form of desire which not only creates fear but also pleasure. Desire is a form of pleasure. Pleasure is different from joy, from enjoyment. Pleasure you can cultivate, pursue, which the whole of modern world is doing, and therefore in the very pursuit of pleasure, there must be fear also, because they are two sides of the same coin. Whereas joy you cannot invite. If it happens then thought takes charge of it, remembers it and pursues that joy which you have had years ago or yesterday, which becomes pleasure. And when there is

enjoyment, seeing a beautiful sunset, a lovely tree or the shadows of a lake, then that enjoyment is registered in the brain as memory and the pursuit of that memory as pleasure. There is fear, there is pleasure, joy and enjoyment. And is it possible to observe the sunset, the beauty of it, and observe it without registering it in the brain which then becomes memory and the pursuit of that tomorrow? That is, to see something beautiful and end it, not carry it.

So, there is this problem of fear, pleasure and also there is another principle in man: that is, the principle of fear, the principle of pleasure and suffering. Is there an end to suffering? We want suffering to end physically. Therefore you take drugs and do all kinds of yoga and all that. But we have never been able to solve this question of suffering, human suffering, not only of a particular human being, but the whole of humanity suffering. Millions and millions of people in the world suffer through wars, through starvation, through brutality, through violence, through bombs and can that suffering in you as a human being end? Because if it comes to an end in you, as your consciousness is the consciousness of the world, because your consciousness is the consciousness of every other human being, you affect the consciousness of the world. You may have a different peripheral behaviour but basically, deeply, your consciousness is the consciousness of every other human being in the world. They suffer, they have pleasure, they have fear, they are ambitious, all that is your consciousness; so you are the world and the world is you. Do you understand how extraordinarily important it is that we human beings change fundamentally because that will affect the consciousness of every human being? Hitler, Stalin, have all affected the consciousness of the world; the priests have affected the world. So if you as a human being radically transform yourself, be free of fear, you will naturally affect the consciousness of the world. Similarly if there is freedom from suffering because when there is freedom from suffering, there is compassion. The ending of sorrow is the beginning of compassion. So, compassion which is love, can only come when you understand fully the depth of suffering and the ending of suffering. And can that suffering end not in somebody else, but in YOU? The Christians have made parody of suffering—sorry to

use the word, but it is actually so ; the Hindus have made it into an intellectual affair ; that is what you have done in the past life you are paying for it in the present life and for the future there will be happiness for you if you behave properly now, but they never behave properly now and they carry on with the belief which is utterly meaningless. So to understand what it means to live with compassion, you must understand what suffering is. This suffering, apart from the physical pain, physical disease, physical accident which generally affects the mind, distorts the mind. If you have had physical pain for some time, it twists your mind. You have to be aware ; and for a physical pain not to touch the mind requires tremendous inward awareness. And then there is the suffering apart from the physical, there is the suffering of every kind : suffering in loneliness, suffering when there is no love and you are not loved, the longing for you to be loved and never finding it satisfactory because we make love into something to be satisfied. We want to love to be gratified. And the suffering because there is death, suffering because there is never a moment of complete wholeness, a complete sense of totality, but always living in fragmentation which is contradiction, strife, confusion, misery and to escape from that you go to temples, drugs, and through various forms of entertainment, religious and non-religious, group therapy and individual therapy, and all the tricks you play upon yourselves and upon others. So there is this immense suffering brought by man against man. We bring suffering to all the animals ; we kill them, eat them. We have destroyed species after species because our love is fragmented. We love God, and kill human beings. So there is this problem of suffering—can that end ? Can suffering totally end, so that there is complete and whole compassion because suffering means to have compassion which means passion for all, passion for all things, and that can only come when there is total freedom from suffering.

You know, it is a very complex problem : Pleasure, fear and suffering ; they are all inter-related and we have to go into it and see whether the mind which includes the brain can ever be free completely of all psychological suffering, inward suffering. If we don't understand that and are not free, we will bring suffering to others as we have done, though you believe in God, in

Christ, in Buddha, and all kinds of beliefs ; you have killed man, generation after generation. Do you understand what we do, what our politicians do in India and here ? So what is suffering and why is it that human beings who think of themselves extraordinarily alive and intelligent, why have they allowed themselves to suffer ? There is the suffering when there is jealousy, jealousy is a form of suffering, a form of hate. Not only jealousy of those who have achieved something in this world but envy is part of our structure and nature and which is to compare ourselves with somebody else and can you live without comparison ? We think without comparison we shall not evolve, we shall not grow, we shall not be something, but have you ever tried to live really, actually, without comparing yourself with anybody ? You have read the lives of saints, etc., and if you are inclined that way, as you get older, as you are approaching the grave you wake up, you want to become like that, not when you are young. So there are different forms of suffering and can you look at it, observe it without trying to escape from it, just remain solidly with that thing ? When your wife runs away from you or looks at another man you are jealous because you want to possess her. In possession you feel satisfied, you feel safe. And also it is good to be possessed, that also gives satisfaction. And that jealousy, that envy, that hatred, can you look at it without any movement of thought and remain with it ? Do you understand what I am saying ? Jealousy is a reaction, a reaction which has been named through memory as jealousy and I have been educated to run away from it, to rationalise or to indulge in it, but without doing any of that, can my mind solidly remain with it without any movement ? Do it and you will see what happens. In the same way, when you suffer psychologically, remain with it completely, without a single movement of thought. Then you will see, out of that suffering comes that strange thing called passion, and if you have no passion of that kind, you cannot be creative. So out of that suffering comes compassion and that energy is totally different from the mechanistic energy of thought.

PUBLIC TALK AT SAANEN BY J. KRISHNAMURTI

(July 17, 1975)

The world in which we live is becoming more and more dangerous for all living things and it seems to me that very few of us are able to meet the challenge completely and totally and during these talks here, we are going to, if we can in detail, look into the many problems. These problems are not separate ; they are inter-related. If one wishes to solve one's own personal problems apart from the problem of existence as a whole, we shall not be able to find the correct answer. So we must consider the whole structure of our society and civilisation in which we live. We are not only concerned with the economic, social problems, political as well as the problems that we have to face every day—the livelihood, the enormous amount of suffering that is going on in the world, the deterioration of human morality, behaviour, the problems of fear, pleasure and the very complex problem of not only individual suffering but also the suffering of humanity. And then there is the problem of death, of love and if there is such thing as truth. All the realities that we have to face are so enormous that we have neither the time, the inclination nor the energy to find out for ourselves if there is or if there is not a truth which, when grasped or understood, that truth will perhaps solve all our problems.

This is not a diversion and entertainment, something that you listen for an hour and forget all about it afterwards, but it is something that we have to consider very seriously, give our minds and heart to understand the extraordinary complex problem of our existence. I do not know how serious you are or how curious you are ; with what intention you come and listen to these talks, whether these talks have any relationship to your life, to your daily existence. Or you are merely seeking something that is pleasurable for an hour, an intellectual entertainment, and then go away without actually understanding what is being said and relate it to your daily life. So in communicating with each other, there is not only verbal communication but also there is non-

verbal communication which demands a great deal of earnestness, to find out for ourselves what is true and what is false. And so, on a lovely morning, we have to spend not only on the understanding of words, but we have to meet each other at a level that is serious, that demands your attention, your care, your affection. We have to look into this question why man, human being, has not changed at all; why he lives in a society so corrupt, so utterly meaningless, why he allows himself to be dominated by the politicians all over the world, in a world that is becoming more and more authoritarian, totalitarian—neo-communists, fascists; or why he allows to perpetuate wars, why he allows himself to live an isolated life in a territory divided against other territory as nationalities? I think most of us realise this. And we wonder what can be done. Either we can escape from all that into some neurotic, imaginative area and cultivate that area through various communes, Utopian ideals and so on or come to it with various conclusions—the capitalist, the communist, the neo-communist, fascist or socialist; or come to it with certain strong beliefs—God or no God, personal salvation, personal enjoyment, being concerned only with ourselves and with nothing else; or we can come to it, come to the world as it is with all the misery, the conflict, the suffering, the inequality, the injustice, the perpetual threat of war, one power against the other and so on, you can come to all that with a totally different kind of energy. This morning, if I may, I would like to talk about that. We need a totally different kind of energy to comprehend; the word comprehend means to take whole totally; comprehend this vast thing that we call living; come to it with a quality of energy that will not only understand it, but act upon it and go beyond it. So this morning, if I can, I would like to go into this question of meeting this enormous complex thing called living, existence, with an energy, that is whole, non-fragmented, not broken up and to find that energy, to come upon that energy, that is the problem. Is this fairly clear?

We have exercised a great deal of energy to create this society. We have exercised a great deal of thought to bring about a religious order which has only brought about disorder, a discipline that has become **mechanical**, an energy which has

produced extraordinary technological advancement, an energy created by thought that has fragmented the world. So first we have to look at that energy, the energy that thought has created. If one observes intellectually as well as non-intellectually, one can see that thought has created this society, this culture, this religion, whether it is Christianity, Hinduism or any other form of religion, thought has been responsible for this. I do not think anybody will disagree with that. And thought in its activity, in its movements, has created the energy of reality. One has to differentiate between reality and truth and that is what we are going to do. I hope you understand all this. One has gone into this a great deal, one has gone into this with various scientists, psycho-therapists and analysts, to find out if there is an energy which is not the energy of thought. Because the energy of thought is in itself fragmentary, thought is fragmentary and must inevitably create a structure, social, economic, religious, which is essentially fragmentary. So, that which thought has created, which thought has brought about, which thought has manipulated, structured is the world of reality. Please, one must understand this. Whatever you do is based on thought. Whatever you imagine, whatever you work for, whatever change you try to bring about in yourself or in the outer world, is essentially the energy of the movement of thought. And that movement of thought has created tremendous problems which is obvious in the world of religion, in the world of economics, and in the world of social relationship. And we are trying to solve our problems, not technological problems, our human problems in the area or in the field which thought has created, in the field of reality. Are we meeting each other?

We have got religious problems whether there is God or no God, whether Christianity is superior to other religions, whether there is the only saviour and there is no other, you know the paraphernalia of rituals, dogmatism, superstition, all that is the work of thought. And in the world of economics, it is the same. And in our social relationship with each other the movement of thought being in itself fragmentary, has isolated each one of us into a self-centred human being concerned with his success, with his stability and so on. That is the field of

thought which is the reality. And we are trying to find all our solution in that field through the exercise of thought. This is clear. We say separate religions destroy man and the separation has come about through thought, thought trying to find security in a world in which there is no security, in a world which it has projected as heaven. This is all the movement of thought. And economically each country is trying to solve its own problems unrelated to the rest of the world, against the operation of isolation which has been brought about through the fragmentation of thought. This is obvious. And in our human relationship, if you observe, thought first of all creates, the self-centred movement as the "me" and the importance of the me. This is the movement of thought which has created extraordinary problems and in that area we are trying to solve our problems. Is this somewhat clear? And we say, the speaker says, you will not be able to solve any of your problems in that area, in the area of reality which thought has created. And the speaker says you must find a totally different kind of energy which is not the energy of conflict, of separateness, of division, the energy of the movement of thought. Are we communicating with each other?

Please, this is dreadfully serious. Please listen, because it is a very complex thing that we are going into because all our life is shaped by thought. And thought which is time, which is measure and its movement is always limited. Thought can imagine that there is truth, that there is something beyond itself and project from its limitedness to something extensive, not limited at all, it is still the movement of thought. I can imagine that there is a heaven, that there will be a perfect society, I can imagine or project from my despair, from my loneliness, from my sorrow, from my grief, from my struggle, a heaven, a God, in which there is complete security, complete certainty, no suffering, but it is still the movement of thought. So thought is the response of memory as experience and knowledge. We are always operating in the field of knowledge and knowledge has not changed man. We have had thousands of wars, millions of human beings have suffered, cried and we still carry on. The knowledge of war has not taught us anything except how to kill better, on a vaster scale.

(to be Continued)

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