

# BULLETIN

Krishnamurti  
Foundation

India, 1976 Number 4



## EDITORIAL NOTES

We are happy to inform our readers that Krishnaji is arriving in India on the 26th of October and is scheduled to give talks in Benaras, Madras and Bombay. The details of his stay in India are as follows :—

Arrival in Delhi .. 26th October 1976.

Arrival in Varanasi .. 30th October.

There will be a camp in Varanasi from the 3rd to the 7th November with two Public Talks on Wednesday the 3rd November and Sunday the 7th November, 1976. The discussions for the camp will be on Thursday the 4th and Saturday the 6th November. The camp will end on the 7th November.

Further particulars can be had from Mr. R. R. Upasani, Rajghat Fort, Krishnamurti Foundation India, Varanasi.

Arrival in Rishi Valley .. 19th November.

At Rishi Valley, he will give Talks to Students.

Arrival in Madras .. 5th or 6th December.

There will be Six Public Talks on the 11th, 12th, 18th, 19th, 25th and 26th December at Vasanta Vihar.

Departure for Bombay .. 1st January 1977.

Bombay .. Public Talks on 8th, 9th, 15th and 16th January 1977.

Departure for Rome .. 19th January 1977.

The latest publication release of Krishnamurti Foundation India is 'Krishnamurti's Notebook'. B. I. Publications (54, Janpath, New Delhi 1) are the sole distributors for this book. It is priced at Rs. 20 and contains 250 pages. '1974-75 Talks', consisting of 64 pages is also ready for release, and will be priced at Rs. 4. Reprint of 'Meditations 1969' (booklet) is again available for sale and is priced at Re. 1.

A list of tapes with their prices is being printed and will be sent to those who are interested in the tapes. Please address your letters to K. F. I. Publications, Vasanta Vihar.

## EXTRACT FROM KRISHNAMURTI'S NOTE BOOK

It was cool in the wood, with a shouting stream a few feet below ; the pines shot up to the skies, without ever bending to look at the earth. It was splendid there with black squirrels eating tree mushrooms and chasing each other up and down the trees in narrow spirals ; there was a robin that bobbed up and down, or what looked like a robin. It was cool and quiet there, except for the stream with its cold mountain waters. And there it was, love, creation and destruction, not as a symbol, not in thought and feeling but an actual reality. You couldn't see it, feel it, but it was there, shatteringly immense, strong as ten thousand and with the power of the most vulnerable. It was there and all things became still, the brain and the body ; it was a benediction and the mind was of it.

There is no end to depth ; the essence of it is without time and space. It's not to be experienced ; experience is such a tawdry thing, so easily got and so easily gone, thought cannot put it together nor can feeling make its way to it. These are silly and immature things. Maturity is not of time, a matter of age, nor does it come through influence and environment. It's not to be bought, neither the books nor the teachers and saviours, the one or the many, can ever create the right climate for this maturity. Maturity is not an end in itself ; it comes into being without thought cultivating it, darkly, without meditation, unknowingly. There must be maturity, that ripening in life ; not the ripeness that is bred out of disease and turmoil, sorrow and hope. Despair and labour cannot bring this total maturity but it must be there, unsought.....

There is a flower by the wayside, a clear, bright thing open to the skies ; the sun, the rains, the darkness of the night, the winds and thunder and the soil have gone in to make that flower. But the flower is none of these things. It is the essence of all flowers. The freedom from authority, from envy, fear, from loneliness will not bring about that aloneness, with its extraordinary austerity. It comes when the brain is not looking for it ; it comes when your back is turned upon it. Then nothing can be added to it or taken away from it. Then it has a life of its own, a movement which is the essence of all life without time and space.

That benediction was there with great peace.

## A TALK BY J. KRISHNAMURTI

(to the students of Rishi Valley School at 9.00 a.m.  
on 27th December, 1974)

*Krishnaji* : What will you like me to talk about? Any suggestions ?

*Student* : What is meditation, Sir ?

*S* : What is meditation and freedom ?

*S* : What do you gain by love?

*S* : What do you think of the generation gap?

*K* : What do I think of generation gap? Have you noticed that there is a gap between generations, between you and your father, between your parents, between you and your elder brother and that gap gradually disappears as you get older and there is a gap between you and the coming generation? Come on Sir, is there really a gap when you become like the older people, ambitious, greedy, angry, possessive, dominating, violent, selfish and the following generation, between you and the younger people who are also going to become like you, is there any gap at all?

*S* : There is a gap, isn't it?

*K* : You haven't understood what I was saying. There is a gap between you and your older generation. If you become like the older generation, is there a gap? You are just becoming like them, aren't you? There is a gap between you and your children and if your children become like you, is there a gap? You have got it? Good. So there is only a gap when you are not like your parents, and your children are not like you. But that requires quite a different kind of education, a different kind of culture, a different kind of religious action.

I would like to talk something which perhaps you could include over the others. You would like to hear about pleasant things, don't you, about yourself? And you don't like to hear unpleasant things about yourselves, do you, but you do hear unpleasant things, don't you? And that hurts you, isn't it? Now, you listen carefully. You get hurt by things that you hear when somebody criticises you, when somebody says nasty things about you.

S : Yes Sir.

K : So from childhood, at home, in school, amongst friends, colleges, Universities, as you grow up, you get hurt more and more. What happens to a mind that is being hurt, if you are continuously being hurt? Or to a mind that is constantly being flattered, constantly being told pleasant things about itself, what happens? Go on Sir.

S : The person becomes vain.

K : A mind that is constantly hearing pleasant things about itself naturally becomes vain, arrogant. What happens to a mind that is being hurt, if you are continuously being hurt? I say "you are a fool", "you are no good" I say this and that. What happens to you?

S : You become vary sensitive.

K : No, you are sensitive, aren't you, and then you are being hurt; if you are dull, if you don't care about what people say, if you are not listening, then you are not sensitive. Because you are sensitive you get hurt. Then what happens?

S : Your mind becomes self-conscious.

K : Now, when you become self-conscious, if you are being hurt, what happens and because you become self-conscious, what happens?

S : You become immune to all this.

K : That means what?

S : You don't care any more. Let them say what they want, because they have always been saying it.

K : So you become immune. What does that mean?

S : You don't respond any more.

S : You feel that they are not saying genuinely.

K : When you are a small boy, in school, at home, the teacher, your fellow students hurt you, say nasty things, say "you are not as clever as that boy". So you get hurt, don't you? And if that keeps on repeating, you become immune to it, don't you? What does that mean?

S : You ignore.

K : And when you ignore, what happens? Go on, investigate, think it out. Look, you call me a fool, I don't like it. It hurts me and I don't want to be hurt. Right? Are you following this? I don't want to be hurt, so I build a wall around myself, and I prevent you to enter behind that wall. Right? I have built a wall around myself which is called resistance, immunity and behind that wall I live. Then what happens? You have hurt me, you say cruel things about me, I get hurt and I build a wall around myself which I call immunity, which I call resistance and I live behind that wall. Now what happens when I do that?

S : When you are behind that wall, you develop hatred.

K : You are following what she said? Is that so?

S : Not necessarily Sir, you begin to try to find out what is wrong with you.

K : But that requires intelligence, doesn't it? You call me a fool and I get hurt and I am not intelligent and I build a wall around myself. Now, why does he call me a fool? Then I begin to investigate, don't I, I don't resist, but we do not do that. We generally almost always live behind that wall because we don't want to be hurt any more, either in the office, in the factory or in a bureaucratic set-up. So, what takes place when I build a wall around myself because I don't want to be hurt any more? The little girl says I begin to hate people.

S : Does not your attitude to life around you change?

K : But what happens to you? You haven't looked at it. I hurt you. You build a wall around yourself and what happens to you behind that wall?

S : We lose our friendship.

K : Of course, you have lost your friendship when somebody criticises.

S : You lose your feelings, you make yourself miserable.

K : You are not getting to the point of it. Go on.

S : You become bitter.

K : Go on, investigate, look into it.

S : You think that life is no use.

K : Quite right.

S : You think that living behind the wall is impossible.

S : You start thinking of revenge.

K : You think of revenge, you think life is impossible, you begin to hate, you become bitter.

S : Get irritated.

S : You start pitying yourself.

K : But you haven't touched the real point.

S : You feel lonely, you feel incapable of doing anything, your mind becomes centred around yourself.

K : That is right, you become very self-centred.

S : Suppose somebody calls you a fool, you try not to be a fool.

K : Now what happens to you when you live behind a wall and the moment you step outside that wall, you get hurt? What happens to you? I live behind this wall and when I go outside I might get hurt. Right? So, what has happened? I am afraid, am I not? I build a wall around myself and the moment I step out, there are dangerous animals, dangerous human beings. So, I am afraid to go out, am I not? Why didn't you think of that? So, when I live behind a wall, I am always safe. You have understood? So, that is the beginning of fear. First, understand what I am saying. I have built a wall around myself because I have been hurt. And when I step outside that wall, I might get hurt again. Therefore I am frightened. Fear breeds violence, antagonism, bitterness, loneliness; all the other factors which you have mentioned arise from fear. So that is one of the major causes of fear. Right? Now how will you be not hurt, because if you are going to be hurt, then you will always be afraid. You have understood what I am saying? If I am living behind a wall and outside the wall there are animals, there are human beings, there are vultures, there are wolves in the form of human beings, I am frightened because I may get hurt more. Being frightened, I become violent, bitter, angry; so is it possible not to be hurt? You understand my question?

S : Yes Sir.

*K* : I am one of your teachers, I compare you with one of the other boys or girls who is more clever and I say how stupid you are, you are not as clever as that boy or girl. Look at it. First the teacher by comparing you with another who is cleverer than you, is hurting you. Can the teacher prevent this comparison? You are being hurt at home, you are being hurt by a friend, you are being hurt by a gesture and can you prevent yourself from being hurt because if you are being hurt, you are going to be afraid for the rest of your life. Now, can you prevent yourself from being hurt?

*S* : Yes Sir.

*K* : How ?

*S* : If anyone hurts you, you hurt him back.

*K* : If I hurt you and you hurt me, but you are still hurt.

*S* : But the person won't hurt you again, Sir.

*K* : But somebody else will come and hurt you. So, your hurting back won't stop you from being hurt again, will it? I hurt you, you hurt me and somebody else comes along and hurts you and this goes on all the time. So how can you prevent yourself from being hurt, because if you are hurt, you will be afraid and fear is a dreadful thing. So, how will you prevent yourself from being hurt?

*S* : By being good to others, Sir.

*K* : By doing good to others? You do good to me, but I don't like you ; I want to hurt you. Come on, Sir, think it out, use your brain.

I am trying to find out if you can live a life without being hurt because if you are hurt, you will always be afraid.

*S* : If you are in a society, you have to get hurt.

*K* : Forget that. I say to you, you are hurt from childhood, and when you are hurt, there is always fear of being hurt more and being afraid, you build a wall, and fear in any form is like a dark cloud hanging on the top. So, is it possible not to be hurt at all?

*S* : You can give them some money and ask them not to hurt.

S : You must lose fear.

K : But how are you to lose fear when you are going to be hurt all the time ?

S : By forgetting what they have said.

K : Can you forget if I call you something nasty all the time ?

S : You could ignore them, Sir.

K : But will you ignore flattery ? If I say what a nice boy you are, will you ignore that ? See what has happened. Somebody calls me a fool, I get hurt, somebody says I am a marvellous man, I like that, right ? But they are both the same thing, aren't they ? One I get hurt, the other I am pleased with. They both leave a mark which is called a hurt and a pleasant action. So they are both the same thing. Have you seen a coin ? There is one side and there is the other side. One side is fear, the other side is pleasure, but it is the same coin. Do you understand that ? So, how will you prevent yourself from being hurt and therefore not afraid ?

S : Make them understand your feelings, Sir.

K : That is, I hurt you and you help me to understand your feelings, but I am not interested in your feelings; I want to hurt you. Go on Sir, think it out.

S : You try to improve yourself.

K : I am not asking that; I am asking you how will you prevent yourself from being hurt ?

S : If somebody says you are an idiot and if you are really an idiot, then that doesn't matter.

K : Sir, that is not my question.

S : You should change your own self-concern.

K : You have not understood my question. You know, haven't you been hurt at home ? Haven't you been hurt at school ? And you are going to be hurt when you go to college, university also and when you enter into an office, somebody is going to hurt you and therefore you will always be afraid. Now, how can you prevent yourself from being hurt ?

S : It depends on how you take your hurts.

S : By improving yourself.

K : Not improve, can you prevent yourself from being hurt ?

S : You can prevent it, Sir, by not getting flattered.

K : That is, you are saying that you can prevent yourself by not getting flattered. Can you prevent yourself from not being hurt when somebody insults you? Look, answer my question, don't go to something else.

S : If you are not an idiot, you will not get hurt.

K : What am I to do when people are hurting me all the time? They hurt me by a look, by a word, by a gesture, by an action. And because they hurt me, I am frightened, because they hurt me, I build a wall around myself and when I build a wall around myself, fear begins; and fear, whether at home, in school, in college or university or through life, prevents my being affectionate, kind, generous, and fear breeds violence, hatred, antagonism and I see this and I ask myself how am I not to be hurt at all.

Now, listen to me. When I call you what a nice person you are, how marvellous you are, how beautiful you are, you listen with great care; you feel so comfortable, don't you? Now will you in the same way listen when somebody calls you a perfect idiot? Can you listen that way when I call you a perfect idiot? So, you begin to find out how to listen, how to listen when somebody says pleasant things about you, how to listen when somebody says unpleasant things about you. What matters is how you listen. Are you listening to this? I listen with great care when somebody says "Ah, you are a marvellous man" and when somebody says "you are a perfect idiot", you are not listening. Now, can I listen to both, to one who says pleasant things and to one who says unpleasant things with the same attention, with the same eagerness? Will you do it? I call you silly ass, I say you are an ugly boy, or I say you are a nice boy; listen to both of them. I am telling you something; therefore listen. So, it means can you listen to an ugly sound, to a pleasant sound, with the same attention? If you don't you will get hurt. It is very simple. When you pay attention to flattery, to something that is pleasant with the same quality of attention as you give to an insult, to an unpleasant thing, then your mind will never get hurt and therefore never be frightened. It is very important while you are young, to learn this, never to be frightened by anybody because then you begin to flower, you begin to understand, then there is attention, there is care, there is love. Right?

Now sit, very comfortably, then close your eyes and find out what you are thinking about and don't move, sit quiet.

## ON MEDITATION

The whole point of meditation is not to follow the path laid down by thought to what it considers to be truth, enlightenment or reality. There is no path to truth. The following of any path leads to what thought has already formulated and, however pleasant or satisfying, it is not truth. It is a fallacy to think that a system of meditation, the constant practising of that system in daily life for a few given moments, or the repetition of it during the day, will bring about clarity or understanding. Meditation lies beyond all this and, like love, cannot be cultivated by thought. As long as the thinker exists to meditate, meditation is merely a part of that self-isolation which is the common movement of one's everyday life.

Love is meditation. Love is not a remembrance, an image sustained by thought as pleasure, nor the romantic image which sensuality builds; it is something that lies beyond all the senses and beyond the economic and social pressures of life. The immediate realisation of this love, which has no root in yesterday, is meditation; for love is truth, and meditation is the discovery of the beauty of this truth. Thought cannot discover this; it can never be said: 'I have discovered' or 'I have captured that love which is of heaven.'

It is the thinker with his thoughts who separates, divides and accepts that which is most satisfying and pleasurable. So long as this thinker exists, with his self-enclosing walls of isolation, his meditation is within the prison and therefore has no meaning whatsoever.

It is this freedom from isolation and its activities which is the movement of meditation, and this immense movement is denied when the word, and the repetition of the word, is used as a means to achieve that silence which is not of the word. This silence cannot be experienced, for experience is the way of the known. Freedom from the known is this silence.

Out of this silence the word can be used, and the eyes can see the tree without creating the division between the observer and the observed. The division which the speaker makes with his opinions, knowledge and culture, is the battle of life.

If there is no meditation in your life, then you are like a man without eyes and ears, and the beauty of sight and sound is denied. Only in meditation can goodness flower.

## TALK AT SAANEN—BY J. KRISHNAMURTI

(July 1975)

We were saying that human beings right throughout the world, whatever their nationality, their political structure or social behaviour, must have a radical, fundamental transformation psychologically; and that knowledge, which is the accumulated experience stored up in the brain as memory has in no way except at the peripheral, irrelevant side, changed man deeply. Knowledge has not in any way basically brought about a change in human behaviour. We then went on to ask what is the quality of energy that will change man. If knowledge, theories, book learning and the innumerable assertions of the priests, the politicians, the analysts and psychologists have not changed man, then what will? What is the energy, what is the nature of that energy, and how will it act in human behaviour? That is what we were talking about last Sunday. It is thought which has created modern as well as the ancient civilisations, thought which is the response of memory, thought which is physical as well as chemical; it is that thought which has built the whole human structure of behaviour, technological knowledge, technological activity and science and so on. It is the movement of thought which is time, which is measure that is the world of reality. In that world of reality there is not only the illogical reality but also the logical, sane, rational reality. Now to see this clearly, not theoretically, not in abstraction, but to see actually as it is, out of that perception comes beauty and from that beauty, action. Now we are going to investigate that. That is, what is rational and irrational reality that thought has brought about which confuses man in his outlook, which distorts his activities and therefore prevents him from seeing very clearly? In clarity there is tremendous stability psychologically. That is, to see very clearly the whole movement of thought, what it has done, the absurdities, the incorrectness of thought, to see that very clearly, brings about not only that quality of perception which puts everything in its right place but also there is stability, and where there is clarity, there is beauty. Not the expression of beauty, not the paintings in the crowded museums and music and all that, but the quality of mind that sees clearly. In that clarity the mind has the depth of beauty.

So we said thought thinks correctly and incorrectly. The incorrectness of thought is the utter denial of freedom—

politically, religiously and socially ; when thought is incorrect, there is no freedom and this lack of freedom is shown in the structure of belief which thought has brought about through fear. We all believe in something. Belief has no validity at all of any kind. Belief implies a projection of incorrect thinking from a desire for future, thought out of despair. When one believes in nationality as something totally different from the rest of humanity, that is incorrect thinking. When you separate the countries according to nationalities, according to religious structure or economic structure, that is incorrect thinking, therefore in that there is no clarity and no stability. You have to see clearly the danger of belief as you see the sun rise in the east and set in the west ; you don't believe it ; it is so; but we have fear brought about by thought and we believe in the most extraordinary things.

Now do you see this clearly that belief, which is incorrect thinking, which has no basis, has a basis of desire, of fear which again is a movement of thought; if you see that clearly, that belief has no placement for other, therefore you won't fight me because I believe in something else and you believe in something else. I wonder if you see the importance of this? Belief implies opinion, judgment, evaluation which prevents clarity of perception. Is one aware of it, is one aware that one has beliefs and that one clings to them and for those beliefs one is willing to kill, destroy other human beings? Now if one is aware of this, if the mind is aware of this and therefore thought denies the incorrectness of belief — if there is such a word as incorrectness — if thought sees the valuelessness of belief, sees it, then in that perception there is stability. Therefore freedom in the world of reality can only exist when there is correct thinking.

So, what is correct thinking? Correct means accurate, accurate means order. Thought, whatever it thinks about, whatever it has created, constructed, technologically, psychologically and in relationship, all that area is the world of reality. Thought has invented gods, the whole system of religious beliefs, dogmas, all that is the movement of thought as time and measure which operates in the world of reality. Reality comes from the word RES which means thing, a thing and thought is physical, chemical and therefore it is a thing. So we have to observe and this observation needs freedom in the world of reality. There are two kinds of freedom : The

freedom in the world of reality and freedom totally outside reality. If we deny freedom in the world of reality, then we become slaves to politicians, to ideologists, to dictatorships, to totalitarianism, to the whole structure of authority. And you must have freedom in the world of reality even to think correctly, because the world is becoming more and more dangerous for human beings ; people are depending for guidance on authority —politically, religiously, and so on. So people who are insecure, uncertain, who don't see clearly inevitably bring about dictatorship, totalitarianism of the gurus, of the politicians, of the priests, of the drug addicts. There must be freedom in the world of reality and there is no freedom if there is no clear perception. So you must have clear perception of what is correct thinking, accurate thinking. One might ask what value has correct thinking in the world of reality, what value has it in a world that is confused, uncertain, unstable, disorderly, what values has it if you see clearly; that is an inevitable question. To answer that properly, correctly, one must consider consciousness and its content.

The content of consciousness which is what you have, which each one has, that content is brought about by the priests, the politicians, by experience, by knowledge, by grief, pain, attachment, sorrow, hope, despair, by all the reactions and the things that one has acquired, by attachment, anxiety, hope, all that is the content. If you observe your own mind, your own consciousness and the consciousness of every human being with all its content, you will see that it is affected by words, by what you read, by what you are told, how you are educated, by propaganda of Marx, Engels and Mao, by everything — religious, political and economic. If you think correctly in the world of reality, you are bringing about, are you not, an incident, a happening in that consciousness? I wonder if you understand? Look, Lenin, Marx and the priests in the name of Jesus, have affected our consciousness, have they not? The philosophers with their theories, with their ideas have affected our consciousness and whether you are aware or not, it has affected you, your consciousness ; Mussolini, Stalin, every strong, violent incident happening, has its consciousness or even the most humble incident has. Now I say if there is clarity in the field of reality, it affects the whole of consciousness of man. I am affecting you now either rationally or irrationally. So, to the question what value has a human being who thinks in the field of reality very correctly in face of this monstrous

confusion, the correct answer is that where a human being changes radically in the field of reality, correctly, he affects that consciousness. So does irrational thinking affect his consciousness.

So one realises that freedom in the world of reality is necessary for clarity. Please follow ; this is really, deeply important : that means there is freedom from total authority, not the technological authority, not the authority of the surgeon, or the doctors but psychological authority. One begins to see clearly that in the world of reality, which is the field of the operation of the process of thought, thought has created authority, thought has created belief as a means of its own security, of its own certainty and clings to things which have no validity at all. So can you, listening to this, see, be aware of this attachment to authority, to belief, to knowledge as guide ? Then you begin to see that in the world of reality there must be order and this order is not possible if there is no freedom. Feel it with your heart and mind, then you will have this freedom. So disorder is authority and disorder is brought about by belief, your opinion, my opinion, your judgment, my judgment and the assertions of all the priests and so on. So our consciousness is in total disorder and to be aware of this disorder, not through words or descriptions of the speaker, but actually be aware of it and see where your thought is totally incorrect and finish with it. The mind then brings order in the world of reality — you understand because order means stability, security psychologically which then will bring about security and order outwardly — not the other way round. I wonder if you see that. That is, all the organised religions have said that there is no order in this world, you cannot have order in this world, there is only order in heavens ; each religion puts it in a different way, but basically that is that ; and the environmentalists, the marxists, the communists say control the environment, share the environment by thought, then that will change the mind. You understand it. Religions have said that there is no order in this world, that there cannot be, that there can be minimum of order, but there is order, beauty in heaven ; and the others — the communists, the socialists, the materialists, the humanitarians, Marxists — they say change the environment, then that environment will change man, which will never happen. Then there is the other which is what we are talking about, which is, there must be order in this world, in the world of reality ; otherwise there is no security in this world of reality

and this order can only come about when there is correct thinking, not neurotic thinking. Does this order take place in you as you are listening : That is the vital question. Otherwise you are just playing games with me and I refuse to play games with you ; I don't want to play games with you. Right ? So, what is order in the world of reality ? We know what creates disorder — belief, separativeness, psychological division where there is division there must be conflict, where there is division between me as the observer and the observed, which is division, there must be conflict. So wherever there is psychological division as the Arab and the Jew, the Hindu and the Muslim and so on, there must be conflict. That is law, that is order, that is correct thinking in the field of reality. So how can there be order ? Order is freedom from disorder ; because I have understood what is disorder, how disorder comes about through wrong thinking, through various forms of ideological pursuits and the attachment to those pursuits, I have understood it, I have seen it, I have eschewed it, put it completely out. Therefore out of that complete sense of freedom from disorder there is order, which cannot be systematical, which cannot be put into a pattern because it is a living thing, though in the world of reality. Are you following this ? And one must go much deeper and find out what creates disorder. I understand what order is, but if I have not solved the basic root of disorder, if I have not understood it, if I have not penetrated very deeply into it, there must be constant order and disorder. Right ? There are three fundamental principles of disorder : One is suffering the other is fear and the third is the pursuit of pleasure. Now which shall I begin with ? Which shall I examine first ? Examine means to observe, not to analyse. I wonder if you see the difference between observations and analysis. Analysis implies time, analysis implies the analyser and the analysed, a division and all the things involved in analysis. And perception is entirely different from analysis. You perceive that which is and let that which is reveal itself, which is quite the opposite of analysing ' what is '. I wonder if you understand. Analysis implies analyser and the analysed. I analyse myself or a professional analyses me ; it is the same thing, you may have a little more advanced knowledge than I have, but it is on the same principle. The analyser, is he different from the analysed ? Who is the analyser — he is the past, with all the knowledge which he has acquired and learnt, he is separate from the thing he is going to analyse, so he creates a thought, which is all the

process of thinking still. Thought creates this division and then begins to examine that which is to be analysed. So there is always a distance, a separateness between the analyser and the analysed and this process can go on indefinitely. And also analysing implies time. I must analyse layer after layer, dreams and so on indefinitely ; and all that involves time and a peculiar kind of energy, which is dissipated in words, never penetrating profoundly because analysis can never go deeply whereas perception is quite a different thing ; it sees instantly the whole of it ; sees the division, sees the futility of the analyser, understands who is the analyser, sees the whole structure of the analyser and the analysed and sees how this division has been created and therefore there is only the realisation that analysis has no place whatsoever, but only perception, seeing. So, can I without analysis see the whole structure, with all the depth of it, not just the words of it, of suffering, fear and the everlasting pursuit of pleasure ? These are the three basic principles on which we function. This is so.

I think I will start with suffering, because suffering is not only physical, but psychological. When there is that suffering, everything is in operation, your body, your nerves, your brain, you are completely held within it. Haven't you noticed it ? Your body is nearly paralysed, your mind is held, your nerves, your thought, everything is concentrated, isn't it so ? So there is suffering — because of the loss of someone, suffering because one is utterly, desperately lonely, there is that suffering when you realise that you are not loved and want to be loved, the suffering when you realise that nobody can help you, when you are completely isolated, when you have lost all relationship with everything, when you feel that there is no answer and you want an answer, all that is suffering. You may run away seeking comfort, drugs, God knows what it is, the Bible or the Gita or the Guru, but suffering remains. So suffering, both physical and psychological, is a factor that makes man or woman completely held and being enclosed in that suffering, one tries to get away, or go to church ; you know the various things that we indulge in it escape from it. The extraordinary concentration of total energy does not take place where there is fear and where there is pursuit of pleasure. It is only when there is this suffering that all thought is held. So Christianity has made suffering into a parody ; the ancient Hindu knew what suffering was and gave a rational explanation called karma, which means to act, to do and therefore

*(to be Continued)*

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