

# BULLETIN

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Krishnamurti  
Foundation

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**EDITORIAL NOTES****KRISHNAMURTI FOUNDATION INDIA**

Krishnaji arrived at Delhi on 26th October. After a stay of 3, 4 days, he went to Banaras. A camp was held there with hundred invited guests and it was a good gathering; people came from all parts of India and mainly from the North like Delhi, Patna, Calcutta, Bombay and Mysore. There were two public talks and two discussions. After Banaras, Krishnaji spent ten days in Rishi Valley giving talks to the students and teachers there.

After nearly ten years, Krishnaji stayed in Vasanta Vihar, Madras for a whole month in December, during which period he gave six talks and held two public discussions. There was also a Seminar for three days between the 21st and 24th December on the "Problem of Transformation in Consciousness". Some eminent scientists and psychiatrists from abroad and from within the country, philosophers and others deeply interested in the process of self-knowledge met together with Krishnaji and it was a very rewarding dialogue.

Krishnaji spent the first half of January 1977 in Bombay where he gave four talks to large audiences. He left for London on the 20th.

As in previous years, this visit of Krishnaji has been of immense benefit to the students at Rajghat and Rishi Valley. The School in Madras also had the privilege of his visit. An after-school centre for creative education for poor children which has been running in Bombay for twenty years under the guidance of Smt. Nandini Mehta (a member of the K.F.I.) has now been taken over by K.F. It is called Bal Anand. This school has great possibilities as it seeks to cultivate non-academic talent and sensitivity among children who are generally denied the normal facilities for development. It is hoped that an after-school centre run on similar lines for the poor may come into being soon at Madras through the initiative of Smt. Prema Srinivasan, also a Member of the Foundation in India.

As the work of the Foundation is expanding, it requires larger resources and it is hoped that friends and well-wishers of the Foundation will sustain this momentum of interest in the Teachings by contributing generously.

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## FIRST PUBLIC TALK BY J. KRISHNAMURTI AT BANARAS

*3rd November 1976.*

Perhaps it would be good if we could establish between ourselves, between the speaker and you, a communication which is not only verbal, but also a non-verbal communication. The words are never the thing. The description is never the described. We are not only communicating with each other at the verbal level, that is, at the descriptive level, using words which are common in the English language, but we have to go very deeply, if we can, into the whole nature of consciousness and whether the consciousness of human beings can be transformed. That is what we are going to talk over together. Communication implies that we share together, not that you merely listen, accept, reject, or translate what is being said according to your own particular idiosyncrasies or likes and dislikes ; Communication implies that both of us, you and the speaker, partake in the problems as they actually are, not theories, not some vague or definite conclusions. We are dealing with facts as they are. Without understanding what is actually going on, mere theories and conclusions have very little significance. So we are together exploring these problems of humanity, investigating into our psychological problems, the human problems and unless we resolve those problems by understanding, by observing and going beyond the problems there is very little chance for human beings, right throughout the world, to continue or enter into a world of actual freedom. So when we are talking over together this problem, please bear in mind, right from the beginning that we are dealing, exploring, taking a journey together. I am not your leader, not your guru, and you are not my followers because to me that is an abomination ; that destroys all creative spirit and the understanding of what truth is. So there is no authority, there is no leader in this investigation. We are together exploring. It is your responsibility as well as the speaker's that we go into these matters very carefully, diligently, wisely. That is the essence of communication that we both understand what is being said, share what is being said, neither accepting nor rejecting nor translating it into an idea which is an abstraction and therefore a non-reality. In exploring, you must for the time being at least, put aside your particular prejudices, your conclusions, what you have read or not read, your knowledge and so on. To investigate into the enormous pro-

blems of human beings with all the miseries, confusion, travail, sorrow, unhappiness, fear and the eventual problems of death and love, all these demand that one pays a great deal of attention, that one becomes very serious in this matter, not just listen casually and play with this and go off and do something else. So I hope we together understand what is being said.

Wherever you go in the world, in the East, America or in Europe, human beings are going through the same phenomena of fear, pursuit of pleasure, great sorrow, the lack of love and the fear of death. This is the common problem of humanity, not only problems of an individual but of humanity of which you are a part. That is, the world, the psychological world is you and you are that world. You are not different, if I may point out most respectfully, you are not different from the American, Russian, Chinese, European or anybody. We are all going through the same confusion, conflict, misery, anxiety, lack of affection, care, love, caught in various sects, various beliefs. So you are the world and the world is you. This is not an idea, not a conclusion, but an actual psychological fact that you are psychologically the world and the world is you. You may have brown skin, white skin, black skin or yellow skin, but wherever you go and observe, human beings are caught in this trap of misery, anxiety, sorrow, frightened and everlastingly pursuing pleasure. That is a fact, isn't it? That is a fact, as this microphone is a fact. We are dealing with facts, with what actually is, and not with theories, dogmas, beliefs, but we are concerned with the transformation of the fact.

Also we are going to talk over together the question of time, whether thought can end and what is meditation. We are asking, is it possible to transform, change radically the human psychological structure? You understand my question? The human psychological structure is its consciousness. Psychologically, this consciousness contains the many hurts, the wounds that one has received from childhood, the insults, the shocks that one has received from childhood. Also in that consciousness is the pursuit of pleasure, both sexually and in other forms, and in that consciousness is also the structure and the movement of fear, both biological as well as psychological. In that also is this immense sorrow that man has carried on for a million odd years. He has not been able to resolve it and in this consciousness is the question of time, not only chronological time but the whole movement of becoming

which is a process of time ; and also the question of death, immortality, that is the thing after death; and from the ancient days of his beginning man has enquired if there is anything beyond time.

So we are going to deal with all that, and to investigate all that, as human beings concerned with these problems, you have to look at yourself because you are the whole history of mankind. I do not know if you accept this, if you see the truth of it. In you lies the whole history of all humanity; not in wars and kings and the dates of kings and all the rest of it, but the psychological structure of man, his miseries, confusion, his worries, his jealousies, his business and anxiety, aches all that. To investigate into that, one has to look at oneself, having a mirror in which you observe. Are we communicating with each other? The mirror in which one can see oneself actually what one is, not what one would like to be. That mirror is relationship, relationship being the reactions in your intimate relationships with another, a friend and so on. Relationship means to be in contact, both psychologically and physically. In that relationship, in its reactions you see yourself actually as you are. So we are dealing first with relationship, how we are related to another, whether intimately, closely or with another who is a friend or anybody. In that relationship we see ourselves as we are. So what is your relationship with another ?

We are saying that in the world, freedom is gradually being denied to human beings. Human rights are being gradually chipped away ; human beings are being made into machines, human beings are now becoming slaves, not only to their gurus with their concentration camps which are called ashramas, but also politically, religiously the gradual process of squeezing man into what the other powers are dictating to. This is happening right throughout the world. I do not know if you are aware of it, both in the tyrannical world of dictatorship, totalitarianism and so on, but also in the so-called democratic world. Facing all that, what is man to do? The whole environment—economic, social, religious, political—is destroying human beings and until there is a radical transformation in man irrespective of environment, irrespective of his conditioning—political, religious, economic, social—and unless he radically changes psychologically and deeply, profoundly, there is very little hope for man. I do not know if you realize all this. And

when one sees this happening all over the world either one cries, sheds tears at what is happening to man or you demand of yourself the highest quality of mind that has transformed itself and is capable of acting. Please listen to what I am saying. Nobody will talk to you like this. Please do listen. You are the repository of all humanity. You are the world, and the world is you, and if there is radical transformation in the very structure of the psyche, you affect the whole consciousness of man. You understand Sir? Hitler has affected the whole consciousness of man, ; Stalin, Lenin, Marx and the priests in their own way have affected the consciousness of man right throughout the world. So when there is a radical transformation in you, who is the whole residue of humanity, you affect the whole consciousness of man. Do please see the importance and the truth of this. This is not an idea. Do not make this into an idea and say how am I to get it, how am I to feel that I am the world. Then if you say how am I to feel I am the world, you are reducing it to an idea, into a conclusion and you want to achieve that conclusion ; but if you see the actual fact, then you are that. Are we communicating with each other? This means a tremendous thing, if you realise that you are responsible for the whole of humanity. Because all the history of man's mind is in you psychologically, so we are concerned with the transformation of the psychological structure of the human being. We say relationship is the mirror in which you can see actually what you are. When you examine that relationship between two human beings, between husband and wife, or wife and husband or a boy-friend and a girl-friend which is the modern tendency, what are you looking at? Are you looking at the image which you have about her and she has about you, the image which thought has built? Are you following all this? Please look at yourself, not at the description which I am making. Haven't you an image of your wife or your husband, put together through the years of living together by thought, domination, nagging, comfort, sexual demands, appetites, comfort, escape from loneliness? All that is your wife or that is you. The relationship is between these two images. The image is unreal. It is a fiction put together by thought. So thought becomes the means of communication. Is thought love? Is it possible not to create an image of another but to be free of the image-making machinery? You understand my question? Look Sir, you have an image about your gurus, haven't you? If you have unfortunately a

guru—I hope you have not— you have made a picture of him, you have built him up. Thought has put together the image of what a guru should be. You are not directly in contact with the man. You are in contact with the image you have about him. It is so obvious. And is it possible not to create images in relationship? It does not matter with gurus or with anybody. Then you are a human being, not a machinery that makes images and clings to the images, gets attached to the images.

First see that you have images which is a fact. Now you are asking yourself why does the mind, the brain create these images. Is it for security? Because the brain demands that there must be security in order to function effectively. That is the function of the brain, which is to act skillfully in all ways of life so as not to have disturbance. The moment the brain is disturbed it cannot function properly. So it makes images because that is the safe way of life. I have an image of my wife and I say I know my wife. We are asking whether that machinery can stop in relationship because that relationship between two people brings about what society should be or what society is. Society as it is now, right throughout the world, is immoral, is corrupt because in our relationship with each other we are not honest, we are not clear. So we are asking whether that image making can stop. Then only there is a possibility of having love. Love is not an idea. We will go into it presently. So can that machinery stop? It is very important to find this out. Then if it stops you have a direct human relationship, because there is freedom in this relationship. There is no fear in that relationship. You see all the consequences of it. So can this machinery, can thought not interfere in relationship? It interferes when there is a remembrance, when there is a knowledge of the past as being hurt and so on. It can only stop when you give complete attention in that relationship. Just think about it. We are investigating it. Do not accept anything what the speaker is saying. We must begin with great deal of scepticism, doubt, but scepticism, doubt is like a dog held on a leash. You must know when to let go and when to hold it; otherwise scepticism, doubt merely becomes stupid. So we are saying image making comes to an end when you give complete attention in your relationship. When your wife or you nag, at that moment to be completely aware, at that moment of complete awareness, there is no centre which can be affected. Have you ever given complete attention to

anything? That is, now are you giving complete attention to what is being said and when you give complete attention, is there a centre as the "me"? So when there is total, complete attention in relationship, there is no picture making at all. Do it. Then you will see the beauty of it. Then you will see the depth of this. Then you will live a totally different kind of life.

Now most of us from childhood have been hurt, have been wounded, not only physically but psychologically we are hurt. Aren't you? We are hurt human beings, aren't we? And that is a great distorting factor in our observation. If I am hurt from childhood, the result of that hurt is that I resist that. I build a wall around myself. I am frightened to be hurt more, so I withdraw. I isolate myself or I escape from that hurt into something else. The hurt is a factor of distortion in our life. Do you see that? That is, in school you are compared with another boy; you are not as clever as that boy; at home you are not as clever as your elder brother or your father. So comparison is one of the factors of getting hurt. Do please see it. That is what you are doing with your children. So can that hurt from childhood be wiped away and never be hurt again? These two are factors. If you examine yourself very closely you will find you are deeply wounded, deeply, psychologically hurt. Hurt comes when there is comparison which is a fact; when you compare the boy with somebody else you are hurting the boy or the girl and when you make him conform, you are hurting the boy or the girl; you are being made to conform and you are being educated to compare. So you are basically, deeply hurt human beings. You may not know it. You may say I am not hurt and pretend you are not hurt, but basically when there is comparison, imitation, conformity, there must be hurt, and when there is hurt, human beings do the most extraordinary things. That is one of the reasons of this violence in the world, this deep hurt of human beings. And can this hurt be wiped away and the mind never be hurt? That is innocence. We will go into all that. That is one of the facts in our consciousness, relationship with all the turmoil of that relationship, the jealousies, the anxieties, brutality, the violence in that relationship. That is part of our consciousness. There are these deep psychological wounds—when a son is killed in a war and the mother cries or the wife or the girl cries; and we had wars ever since man began. So there are these deep wounds. Then in the content of this consciousness

there is this factor of fear. When man is destroying man, when human beings are destroying each other as they are doing now, men in power, men in position seeking to maintain their position and all that, right throughout the world, and when you discover that you yourself are confused, you ask what is right action in all these, what is a human being to do, not theoretically but actually? How can a human being who has no relationship at all with another except through images, how can he do the right action? Because of that hurt he will do all kinds of neurotic activity and when human beings are frightened as we are, how can there be right action? So to ask what is right action, you have to understand all these, not mentally, not verbally, but actually in your hearts, in your guts, in your blood.

One of the content of our consciousness is fear, fear of losing a job, fear of not being a success, fear of what the neighbours might say, fear of things that you have done in the past which might be revealed in the present and concealing it. There are dozens and dozens of forms of fear of which one is aware. Are you aware of your fears? This is not group therapy. That is the most stupid thing to do—group therapy. We are asking if you are aware of your fear. You may not be aware of it now, actually now at this minute, but there is the whole background of fear. Are you aware of it? Are you aware of the fears of mankind, fear of lack of physical security? When the world is getting more and more over populated, when there are fewer jobs, when there is unemployment, poverty, there is a tremendous sense of fear; then there is the sense of fear of loneliness because we want to be attached to somebody. We are never alone actually by ourselves. We are frightened of loneliness, frightened of losing, frightened of being attached, frightened of losing of our position, both psychologically as well as physiologically, frightened of losing our identity, character and so on. And aren't you also frightened of tomorrow, of what might happen and you are ultimately frightened of death. You are frightened of your gurus, of your leaders, frightened of everything. So how can there be right action when there is fear? Please do see this. You know the communist world, they have tremendous sense of fear which they cover up by calling 'forget yourself and help the State'. You know all this. So there is this fear. What is the root of fear? It is like a tree with many branches, with lots of leaves, but what is the root of it? You understand

my question ? We are asking, not how to trim the branches, because we have indulged in that by escaping, by justifying, by rationalising, by saying it doesn't matter, by going to the temple and doing all kinds of silly things. But the basic factor of fear remains. So we are together investigating into what is the root of it. Look at it. Observe your fear and go into it and see the root of it, not how to get rid of fear, because that has been your desire. We are saying observe, explore, go into the root of that fear.

To find out the root of fear you must enquire into the question of time, into the question of the whole movement of thought. We are saying to understand very deeply and to go beyond fear, you have to explore the movement which is called time and the movement of thought which is time. Unless you have deeply grasped the meaning of time, you will never solve the question of fear. This is related, I will show it to you how it is related. This has been one of the major questions of humanity: Is there a stop to time? Is there an ending to time or is time a constant, endless movement? There is the chronological time by the watch. The trains go by the watch. We catch a bus by the watch, an appointment I have to keep and so on. So there is chronological time. That is a fact. Now we are asking is there psychological time at all or has thought invented it? Look Sir, learning takes time, learning a language takes time; learning a technique takes time, learning a practice to meditate which you all do, thinking that will get you somewhere, takes time. Our whole psychological education which is to learn, is based on time which is a fact. We are conditioned to the movement of time psychologically. If you miss a train, you can take the next train; if you miss a bus you can take another bus. But psychologically, inwardly the movement of time is the past meeting the present, modifying the present and moving to the future. Do you see this, Sir? That is, time is this movement psychologically, the knowledge which you have acquired in the past, modified, in the present by events, by other factors and proceeding further to be modified, changed. This constant movement from the past to the present, to the future is a process of time. That is time which is the movement of thought. Thought is the past, modified in the present by facts and the further movement of thought; the past meeting the present, modifying it and moving it further which is called the future. That movement is not only time but thought. So we have to examine

what thought is. Because all your activities are based on thought. Your temples, your gurus, your rituals, your politics, economics, your relationships with everything is based on thought. You may not know the full significance of thought because you have not investigated it. Everything in your life is based on thought. When you chose a guru it is based on thought, when you chose a profession it is based on thought, when you have an image about your wife it is based on thought and so on. So the whole human materialistic world and the so called spiritual world is based on thought. Is that clear? The gods you have invented, the Higher Self, the way to the Self is of the movement of thought. All the temples, all the rituals, the churches, the priests everything is based on time. So thought is a movement in time and measure.

What is thought upon which our whole human structure is based? Just listen to what I am saying. When I ask a question like that, what takes place in your mind? When I ask you, 'what is thinking', what is going on, how is your brain reacting to it? You are looking to find out an answer, aren't you? That is also a movement of thought. You say "I have read somewhere what this man has talked about; therefore let me quickly remember it". So your thought is operating to find out an answer. Thought is time, the movement in time and measure, the distance from here to there both physiologically as well as psychologically. What is thought? Is there a thought without the thinker? Is there a thinker if there is no thought? So thought has created a thinker and separated itself as the thinker and thought. That is what we do. I the thinker is different from my thought, I the thinker must control my thought; I the thinker must shape the thought, but when there is no thought there is no thinker. So thinking is a movement, movement from the past as knowledge, as experience stored up in the brain and the response of that brain which is knowledge, is the movement of thinking. This is obvious. Time is movement, from here to there both physiologically as well as psychologically. That is the movement of time which is thought. Thought is experience stored up as knowledge in the brain and when challenged, responding as thought. Thought is a material process. We have been talking about it for years, and now the scientists are saying the same thing. You know, they have explored into the question of brain and the structure of the brain, because I have met several of them and they also say yes, thought is a

material process, whatever it invents is still in the material world, there is nothing spiritual about it. It is still a material movement. I have had an experience—pleasant or unpleasant—yesterday. It is stored up as memory, as a remembrance and that remembrance meets the present and translates the present according to this memory, pleasant or unpleasant, and acts on that. And the experience is both biological as well as psychological. I may not have biological, physiological experience, but I might have psychological experience, which is thought. The psyche is the structure of thought as the 'me'. Thought has put together a structure which is called the 'me', the name, the form, the quality; all that is thought. So thought is a material process and everything that thought has done is material. Do you see that?

We are asking now what is the root of fear. It is thought that says 'I am not a success, I must become a success' it is thought that is afraid of tomorrow; it has created a picture of tomorrow and is afraid of tomorrow, the picture that thought has created about the wife, and of losing the wife, jealousy of the wife or the husband and so on. All that is the movement of thought. Look Sir, technologically you need knowledge. Obviously. How to drive a car; speak a language, learning a profession and storing that memory of that information and acting skilfully technologically. There knowledge is absolutely essential. But we think knowledge is also psychologically essential, which is storing up memory and acting according to that memory, memory which creates a pattern and acting according to that pattern. This is what is happening everyday. So thought is a mechanical process and acting in the pattern is mechanical, psychologically. So the brain has been reduced to a mechanistic process—remembering the past as knowledge, creating a pattern and acting in the pattern. You can see it for yourself. Is that obvious? So we are saying as long as there is the movement of thought from the past to the present to the future there must be fear. The next question is, is it possible to register only technological knowledge and nothing else? You understand my question, Sir? I need knowledge how to drive a car, how to speak a language, any language, you know all that technical knowledge, I must have. This has to be registered in the brain and the brain stores it and acts skilfully or not skilfully, given a certain job or a certain function; that you must have. I am asking

something else. There you have registered information, educated to collecting information and gathering information as knowledge and operating skilfully that knowledge. There it is very clear. We are asking is there any need to register anything else. Is there any necessity for the brain to register any psychological imprint like hurt, like jealousy and so any factor which distorts perception? Can the brain only register what is absolutely physiologically necessary and nothing else which means a brain that has registered what is necessary and every thing else it has not registered at all? Just put the question and let it simmer inside you. This is a tremendous problem. This is not a casual topic and casually answered. We are conditioned as Hindus, Muslims and all that rubbish. There conditioning is the registration from childhood on the brain of custom, tradition and all that. So the brain is carrying the past—the tradition, the rituals, 'I am a Hindu, I am not a Hindu, I am a Buddhist, I am this, that'. Because it carries all that burden, it is never free. It is only when it is free that it can observe clearly. To observe clearly there must be no distortion. So meditation is part of this un-conditioning the mind, the brain from all the registration. Sir, this means business. This is not a plaything for children, this is enormously important. This is the most profoundly serious thing we are talking about. Because it affects the whole of human kind, it affects you, affects your son, your wife, your husband, you follow? So the content of your consciousness, of one's consciousness, content of human consciousness, all these things—relationship, hurts, fear and pursuit of pleasure, sorrow, what they call love and the unknown which is death, all that is the content of our consciousness. The content makes up consciousness. The content, fear, pleasure makes up our consciousness. If there is no fear, no hurt, the ending of sorrow as we know it, there is totally the ending of consciousness. That is radical transformation. So human beings have to go beyond hurts, beyond fear, beyond all this. After seeing the root of fear which is thought, movement of time, can that fear end? You have intellectually, verbally probably understood or made an abstraction of it as an idea, a conclusion and then you say how am I going to achieve that conclusion, which is you have moved away from the fact. I do not know if you see that. When you make a conclusion, when you make an abstraction of the fact that you are frightened, you never face it, you never see it. So ideas, conclusions, opinions are

dangerous. Sir do you see this? So thought is a movement of time and measure, a material process. Thought has been the root of fear. Thought says I might lose my job, thought that says I have had pain a fortnight ago or a year ago and I hope it won't return, which is the fear of returning. Thought says I am lonely, I am desperate in my loneliness and escapes from loneliness; thought that says I must be like that man or that woman, I am not beautiful, but I must be like him; I am not tall, but I therefore put on high heels and so on. Everything is a movement of thought and that is the root of fear.

So the next question is can that movement naturally come to an end? Naturally, not cultivated, not thought saying "I must end it, therefore how am I to do it. Therefore I will practice, do this, do that" which are all the operation of thought still, and therefore bringing more conflict. We are asking, can thought see what it is doing, observe itself what it is doing and in the very observation of it end it. Now wait, I will show it to you. When you meet a danger, a physical danger there is instant action, isn't there? Why? Because you see danger, a cobra or a bus which is coming hurtling towards you, you move, because intelligence there says "get out, jump, run away," because there is danger. As you see the danger of a cobra or a snake you don't see that fear is the most dangerous thing for man. It is dangerous because when there is fear there is darkness. You go through agony, physically you shrink and psychologically you enclose yourself. Fear is the most dangerous human quality, and that is the root of thought, movement of thought, memory, experience, response. So, when you see something dangerous physically you act instinctively. In the same way instantly if you see the danger of the movement of thought which creates fear then naturally there is ending of thought, therefore ending of time. Then you will ask "I may do that, but will there be an end of fear for all time." I may be able to do this, I may see the danger of fear as the danger of nationality, because nationalities are destroying the world, they are separating and where there is separation, as Arabs and Jews, Hindus and Muslims, communists, that very separation, division brings conflict. That is the danger for human survival and if you see the danger of it you are no longer a nationalist. You don't make an effort. See the danger of it. So in the same way if you see the danger of fear, what it does to human beings, when you see your servant is afraid, that he might lose his job, the way you talk to him,

the way you treat him, you create in him fear. If you see the danger of that then naturally without a single movement of effort, thought remains at its place. There is great beauty in this if you know it.

Look at it Sir, the world is now being dominated by two factors—Marxism in different forms, socialism and the varieties of Marxism. That is one factor. The other factor is analysis, computerisation of everything. Marxism with all its varieties including Marx, and analysis. You analyse everything, don't you? These are the two dominant facts going on in the world to-day and these are the two facts that are destroying the world, destroying man, because both are after patterns. Therefore in these two there is no love. When there is a dogma however beautiful, any form of dogma, the analytical process, eventually it is setting up a pattern. And with these two elements functioning in the world, you are destroying care, affection, love, compassion and the immensity of it. It is the only factor that is going to solve the problem, not either of these two. Therefore seeing all this, what is man to do, because man has tried communism, suppression, domination, war; he has tried analysis. When you see all this what are you to do as a human being, a human being who is the world. You are not individuals. Individual means a human being who is not broken up, who is whole, complete. Such a man is a total individual, total human being. But we are not, we are broken up. So seeing all this what is a human being to do, what is right action, politically, in your relationship, in everything, what is the right action? You are facing that problem now. Not only now in this hall, but when you go outside in the world, the lies, the power principles, and you as a human being who are the world, you who are the repository of history, what are you to do? You can't escape, you can't go off into a monastery in Himalaya or in Rome, because you carry the world wherever you go. You are carrying the world with you. So what are you to do? What is the right thing to do? When you do the right thing, everything comes to an end. There is no regret, there is no pain, there is no reward. So you have to investigate, ask that question into your consciousness, to look at it, observe it, and see what it is and then out of that understanding and breaking down of hurts, this, or that, comes right action. You don't even have to ask what is right action, you do the right thing.

## TALK AT SAANEN—BY J. KRISHNAMURTI

July 1975

*(Continued from previous issue)*

The ancient Hindus knew and said "in past life you did wrong therefore you are paying for it now ; so be careful now, next life you will be better". And also there is the suffering of a man, who out of loneliness, out of desparation, out of realising that there is no security, knowing that one has lost everything that one had held, finds that thought itself at that moment is paralysed. Have you noticed all this ? Have you been aware of it ? If you have, which means there is no movement of thought in any direction, no desire for comfort, no escapes, and to see all this is correct thinking. So what takes place in a mind which has known this suffering and which has not found an answer ? To find an answer is incorrect thinking. I wonder if you see that. Because this very suffering is the product of thought I am attached to you and you desert me, that is a paralysing action. I belong to you, I have invested my comfort, my desire, my sexual appetite, everything in you ; I have lost you, you are dead and I call that suffering. What is the state of mind that sees the incorrect thinking of escape ? Escape is incorrect thinking, to rationalise is incorrect thinking, to be accepted is incorrect thinking or to deny is incorrect thinking. The only factor is "what is". What takes place in that mind that knows suffering is a distorting factor ? There is not only personal, separate suffering, but also there is the suffering of mankind, the suffering that has been brought about through wars. Millions of mothers and wives have cried, there is the vast crowd of suffering ; there is the global suffering through lack of money, lack of food, lack of education, ignorance, poverty. All that is vast human suffering which is part of my consciousness. Please follow this : this is part of my consciousness—not only my suffering but also the suffering of man, of human beings right through the world. And what is the quality of a mind that has faced this ? What is the quality of your mind when you face this fact, that there is no escape, that there is no rationalisation, that any movement of thought is furthering the confusion of sorrow ? In seeing the reality of this suffering, what takes place ? Now who is going to answer it ? It is not a clever trick on my part. Who is going to answer this question because all of us have suffering ; we become ambitious, cynical, and ugly, run off into some monastery

which are all incorrect thinking and therefore bringing about greater confusion which is part of suffering. So realising all that, what takes place in the mind? If you answer, answer it correctly because you are speaking out of the depth of your suffering, not out of your escapes or words and explanations, abstractions.

So one has to go into the question of what is love. Doesn't one? For most of us, suffering is an act of love. I love you, you don't love me, I love you, you have gone away; I love you and I am attached to you and you spurn me, you go away and I am lonely. I have never faced that loneliness now I realise that loneliness. All this movement of attachment, pleasure, despair, jealousy, anxiety, hate, is what we generally call love. We translate that love as human or not human, divine, but it is the same process. And I see suffering is one of the acts of what we call love. I love you, therefore, I suffer. Just think of such a thing! So I have to go into this question of what is love very deeply. Has love any relationship to thought? Has love any relationship to jealousy, to hate, to envy, but yet I am in it, that is the world of reality I live in. Has love any pleasure and is love enjoyment? This is a very complicated question. I must understand the nature and the structure of love and what place has thought in it and if it has not, if love has no remembrance, then what's my relationship to you whom I love. You understand? So suffering leads me to realise that love is one of the acts of sorrow, and therefore I must have a clear perception of what love is; not the description, not the word, not all the romantic sentimental nonsense, but the actuality of it which is I love; and with it goes hatred, jealousy, anxiety and with it goes loneliness, despair, attachment fear, and the anxiety that one must be detached and all that struggle. Are you following this? It is your life. So what place has thought in the world of love? Is love in the field of reality? The field of reality in which I enjoy — sexually, the remembrance of it, the demand for it and the looking forward to it, the picture, all the encouragement of modern civilisation with all their nakedness, with their exploitation of nakedness — all that is called love. So what place has love in the world of reality, which is the world of thought? Can love exist in the field of reality? Then, what is the relationship between you and another? You understand the question? If it is in the field of reality which it is as it now is, then suffering is inevitable. I can go to church and think suffering is somebody

else's and all that nonsense, but I realise suffering exists in the field of reality ; reality is that which thought has brought about, that which thought has created, cultivated, structured and holds it up and nourishes it by constant remembrances. I also see very clearly that as long as love is in the field of reality which is sustained by thought, sustained in our relationship with each other, man, woman, whatever it is, there must be constant suffering. I see it clearly as I see you sitting there.

Then what is love? What is compassion? The word "compassion" means, the word 'com' means with, together, altogether, completely, totally, that means passion for the whole, not just for one or two, for the whole. Can thought bring about in the field of reality this sense of complete compassion? Don't say No ; you have to find out. And how does that extraordinary thing, that passion, that compassion, that love which is not in the field of reality, how does it come about? It is a great mystery—the mystery of compassion. Before we go into it, we have to enquire into the question of love in the field of reality. In that field of reality in which there is love, if we don't understand it and live it freely, completely, with the full significance of all this, sorrow is inevitable. Therefore as a human being I realize that consciousness is crowded with all its content. The content makes consciousness, it is not two different things; the content is consciousness and consciousness is its content and I live with that content, I am that content and that content is put together by thought. That thought says I can hold in that content and holding it in that content, in that consciousness, inevitably brings suffering. Now do I, listening to you, do I realize this, do I see this totally? And one has to find out whether love can exist in relationship. Do you understand, Sir, or is it the love that thought has created in relationship? Thought is memory, experience, knowledge, thought is physical and chemical, thought is measure and time. Therefore out of that thought there is remembrance, there is you and me, remembrance of what you have given me, what you have told me, what pleasure you sexually gave me, all that, and that thought says I love you. And we are satisfied to live that way; all of us say, that is enough, please leave it alone. Thought holds you in that field of reality, hoping that there will be no trouble, no disturbance, no breakage ; that is what we call love. Right? And thought being itself fragmentary, it must inevitably create disturbance, wanting to hold it, and because

in itself it is broken, it must break up. Obviously, you can see this. Then what is relationship in the world of reality? In the world of reality must there be always conflict between you and me, wife and husband, boy and girl? Because conflict means sorrow — a wound that has been deeply carved out — superficial, passing, or deeply abiding. And has love no relationship whatsoever with the world of reality? Don't translate it as the Christians and Hindus do as love of God, as love of something else.

After investigating this I am asking myself is love not in the field of reality at all, and therefore there is no suffering. I wonder if you see that, not my suffering but humanity suffering because I am part of that humanity. I am part of world and the world is me. Can my mind solve this, understand this, can it see the truth of it, the truth that love is outside the field of reality because if one human being has seen it, it affects the content of consciousness of other human beings? Therefore it becomes tremendously important that you see it. Therefore from that, one asks if suffering is in the field of reality and if thought is the factor that gives energy to suffering, then how is it possible to be free of it? Because, suffering is a distorting factor, it is a burden, it darkens everything. How is it possible to live in the field of reality and yet have relationship and not suffer? You understand all this? You have seen the picture of suffering, haven't you? I will describe it if you want again — you have seen the picture, the shadows, the depths, the variety of colours, you have seen the picture of suffering and its relation to the acts of love which brings that suffering. You have seen the picture of relationship in the field of reality which we call love which brings suffering and you have seen or been explained the relationship between thought and suffering. And you have also seen that thought sustains through memory what is called love, pain, pleasure, the remembrance, all that. All that is within the field of reality which is the movement of thought as time and measure; measure being I was happy, I am not, I should be, which is the movement of thought as measurement. Now if you have seen the picture clearly — not distorted because thought can distort the picture and you see how thought can think incorrectly and run away from it, — what happens? Now can you remain with that picture, not try to alter it, not try to bring a different shape, a different framework, different colour, different environment and so on, just totally remain with it? That means, to remain with it

without any movement of thought away from it, verbally escape from it, rationalise it, just to remain with that picture which means you are the observer and the observed, remain with it and find out what happens. I will go into it with you the day after tomorrow. See what happens to a mind, to a human being who has seen the whole content of suffering, physical as well as psychological suffering, the pain of yesterday, the ache and the loneliness of that pain of yesterday, and what takes place within that 24 hours till we meet ; then we can have communication at the only level that matters.

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## A GROUP DISCUSSION

*Banaras — 20th November, 1974.*

*A* : I thought we were going to discuss how the mind, like so many other things that it creates, also creates time. This time is created by ourselves but we don't see this. I wish we could go into this.

*Krishnaji* : Sir, what is time, in the ordinary sense of the word, apart from the chronological sense of the word ? What is time ?

*A* : At the level of phenomenal existence, we live in terms of cause and effect. We attribute that same process to the operation of the mind and seek results in the form of becoming, in terms of cause and effect, all the time operating on causes. So it is really a postponement.

*K* : I am just asking, Sir, what we mean by time apart from the ordinary time, what do you mean by time ? Isn't it a movement from here to there, either directional, conscious or unconscious, determined or chosen or connived at, moving from what I am to what I should be, the should be, ideals and so on ? — that is, time is a movement, psychological movement from here to there. Right ?

*A* : There is one factor which is missing in this description and that is, we are also constantly seeking to remake our past which is known to be a totally futile occupation and that also creates the future because the process of chewing the past in order to create a future is also another feature of time.

*K* : But we are merely considering what time is not, not the other factors involved in it. It is a movement, whether

it is a movement from the past through the present to the future, it is a movement. I will be better if I stop smoking but I will not stop smoking ; it is a movement all the time. I am attached to the person and it will take time to get detached from that person. I am angry and I will take time to arrive at that stage when I am not angry. That is a movement ; all those are movements. We are not complicating it further. Time is movement.

R : Which means it is thought or desire. Movement means thought or desire.

K : We are just stating the fact that time is movement.

A : What is it that moves ?

K : I should call that desire, will, the drive to be, and not to be, the drive to achieve, desire, obviously ; which is pleasure and fear. The pursuit of pleasure and the avoidance of fear, which is all movement.

R : But there is also the movement when there is no conscious pursuit of pleasure or an aim ; there is also an aimless, endless movement. What is that ?

K : Endless movement ? Is it day dreaming or just the mind inattentively wandering all over the place ? Time is movement.

R : Time as the movement of desire or pleasure is clear.

K : I am only saying time is movement. If we see that, then we can proceed, investigate what moves, what does not move, what is the conscious movement, the unconscious movement which is not willed and that it is seeking something which is not clear. If it is clear, then the fundamental question is can that movement stop.

P : Why should that be a fundamental question ?

K : Because movement as time is binding. It is time binding.

P : That is a loaded statement.

K : It is loaded. In that movement, there is no freedom. In that movement there is conflict. In that movement, all our social, economic, religious structure is based. That is why I think it is very important to see that time is movement.

*(to be continued)*

1968	Saanen, Switzerland	..	10	Public talks
1969-70—India	Delhi	..	3	do
	Varanasi	..	4	do
	Madras	..	4	do
	Bombay	..	4	do
1969	Dialogue with Swami Venkatesaananda (1½ hours)			
1970	Saanen, Switzerland	..	7	Public talks
1970	San Diego (U.S.A.)	..	4	do
1970	London	..	4	do
	Brockwood (June)	..	6	do
	Brockwood (September)	..	4	do
1970-71—India	Delhi	..	5	do
	Madras	..	3	do
	Bangalore	..	2	do
	Bombay	..	4	do
1971	New York	..	4	Public talks
	Amsterdam	..	4	do
	Brockwood	..	4	do
	Saanen, Switzerland	..	7	do
1972	Ojai (U.S.A.)	..	2	do
	Saanen, Switzerland	..	7	do
	Brockwood	..	4	do
1972-73—India	Delhi	..	4	do
	Varanasi	..	2	do
	Madras	..	4	do
	Bangalore	..	3	do
	Bombay	..	4	do
1973	Brockwood	..	4	do
	Saanen, Switzerland	..	7	do
1973-74—India	Delhi	..	4	do
	Madras	..	4	do
	Bangalore	..	4	do
	Bombay	..	4	do
1974	Saanen	..	7	do
	Brockwood	..	4	do
	New York	..	4	do
	Santa Monica	..	4	do
1974-75—India	Rajghat	..	2	do
	Madras	..	4	do
	Bombay	..	2	do
1975	Ojai	..	4	do
	Saanen	..	4	do
	Brockwood	..	4	do
1976	Brockwood	..	4	do
1976-77—India	Banaras	..	2	do
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