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Bulletin

KRISHNAMURTI FOUNDATION INDIA

FROM THE EDITOR

Krishnamurti noted that many people, having suffered in their lives, seek comfort and peace of mind in religion. But, throughout his public talks he roundly criticized this flight from disturbance as a destructive and 'dangerous' tendency — 'settling for pacifiers in the absence of peace' (6 August '49), and 'settling for tranquilizers in the absence of tranquility'.

Religions offer comfort: the dancing Siva raises his leg high, hands held in gestures that say, 'Do not fear, come unto me and I will raise you up'. Flight from disturbance and seeking solace in a deity is a common impulse, especially for those who feel exhausted by the burdens they have carried. But that was not Krishnamurti's way. Instead he sounded a warning to beware of those who offer comfort — 'a snare in which you are caught like a fish in a net' (13 April '35). This is one of many vivid metaphors he used to convey the urgency of facing reality. From early to late, he counseled against putting up 'Please Do Not Disturb' signs when the house we live in is burning (11 July '48, 27 July '77).

We have collected below a number of passages from public talks in which Krishnamurti examines in detail the longing for shelter, and explores the strategies man has invented to avoid discomfort. Through these passages the reader can see Krishnamurti in action, analyzing the causes and destructive consequences of the flight from disturbance, and responding to it with acute poignancy: 'We carry on; and the beauty of life passes by' (21 January '54). These passages also explain how flight from disturbance can actually increase insecurity. After carefully building protective walls around ourselves, we may naturally fear the day when those walls break down ('Something will crack' 27 July '77). The remedy he offers is to learn the vitality that comes from being 'entirely vulnerable to life' (26 June '35).

Krishnamurti's critique of authority as a hindrance to free inquiry is well-known. His critique of the flight from distur-

bance as another major hindrance to free inquiry is considerably more subtle and probably less widely recognized. One of the deepest and most destructive consequences that he saw in flight from disturbance is the way it makes one insensitive and closes the doors to the 'laboratory of life' in which we learn (22 November '59).

Vulnerability as a source of strength is a characteristic twist for Krishnamurti, who held the search for comfort to be an illusion that weakens the spirit and very much aggravates the unavoidable insecurities of life. 'To live greatly, to think creatively, one must be completely open to life, without any self-protective reaction ... One must be in love with life' (15 March '35).

— R.H.

See How Destructive It Is

The feeling of security is the most destructive thing on God's earth

— *New Delhi, 20 January 1961*

See The Tragedy Of It

Please believe me, you will not have that sense of beauty and love even if you sit cross-legged for meditation, holding your breath for the next ten thousand years You do not see the tragedy of it. We are not in that sensitive state of mind which receives, which sees immediately something which is true. You know a sensitive mind is a defenseless mind, it is a vulnerable mind, and the mind must be vulnerable for truth to enter.

— *Poona, 21 September 1958*

The Importance of Being Disturbed

My concern is not to be disturbed, and I am trying to find a way in which I shall never be disturbed. But I must be disturbed, to find out, must I not? I must go through tremendous upheavals, turmoil, anxiety, to find out, must I not? Because, if I am not disturbed, I shall go to sleep; and perhaps that is what most of us do want — to be pacified, to be put to sleep, to get away from any disturbance, to find isolation, seclusion, security. So, if I do not mind being disturbed — really, not just superficially; if I don't mind being disturbed because I want to find out — then my attitude toward hate, toward resentment, undergoes a change, doesn't it? If I do not mind being disturbed, then the name is not important, is it? The word 'hate' is not important, is it? Or 'resentment' against people is not important, is it? Because, then I am directly experiencing the state which I call resentment without verbalizing that experience. I do not know if I am explaining myself.

That is, anger is a very disturbing quality, as hate and resentment are; and very few of us experience anger directly, without verbalizing it. If we do not verbalize it, if we do not call it anger, really there is a different experience, is there not? Be-

cause we term it, we reduce a new experience or fix it in the terms of the old. Whereas, if we do not name it, then there is an experience which is directly understood; and this understanding brings about a transformation in that experiencing. Am I making myself clear? Please, it is not simple.

Take, for example, meanness. Most of us, if we are mean, are unaware of it: mean about money matters, mean about forgiving people, you know, just being mean. I am sure we are familiar with that. Now, being aware of it, how are we going to be free from that quality? — not to become generous, that is not the important point. To be free from meanness implies generosity, you haven't got to become generous. So, obviously, one must be aware of it. You may be very generous in giving a large donation to your society, to your friends, but awfully mean about giving a bigger tip — you know what I mean by 'mean'. One is unconscious of it. When one becomes aware of it, what happens? We exert our will to be generous; we try to overcome it; we discipline ourselves to be generous, and so on, and so on. But, after all, the exertion of will to be something is still part of meanness in a larger circle. So, if we do not do any of those things, but are merely aware of the implications of meanness, without giving it a term, then we will see that there takes place a radical transformation. Take anger: if you do not give it a term, but merely experience it — not through verbalization, because verbalization is a process of dulling the experience — but if you do not give it a term, then it is acute, it becomes very sharp, and it acts as a shock; and only then is it possible to be free.

Please, experiment with this. First, one must be disturbed; and it is obvious that most of us do not like to be disturbed. We think we have found a pattern of life — the Master, the belief, whatever it is — and there we settle down. It is like having a good bureaucratic job, and functioning there for the rest of one's life. With that same mentality we approach various qualities of which we want to be rid. We do not see the importance of being disturbed, of being inwardly insecure, of not being

dependent. Surely, it is only in insecurity that you discover, that you see, that you understand. We want to be like a man with plenty of money, at ease; but surely, he will not be disturbed; he doesn't want to be disturbed. So, disturbance is essential for understanding; and any attempt to find security is a hindrance to understanding

— Ojai, 6 August 1949

What's Wrong With Disturbance?

To understand authority, both outward and inward, is not a matter of time. It is one of the greatest blunders, greatest impediments, to rely on time. Time is really a postponement. It means we are enjoying security, imitation, following, and that all we are saying is, 'Please do not disturb me. I am not ready yet to be disturbed'. I do not see why one should not be disturbed; what is wrong with being disturbed? Actually, when you do not want to be disturbed, you are in fact inviting disturbance. But the man who wants to find out, whether it is disturbing or not, is free of the fear of disturbance. I know some of you smile at this, but it is far too grave a matter for that. It is a fact that none of us wants to be disturbed. We have fallen into a rut, a narrow groove, intellectual, emotional or ideological, and we do not want to be disturbed. All we want, in our relationships and everything else, is to live a comfortable, undisturbed, respectable, bourgeois lives. And to want to be non-bourgeois, non-respectable, amounts to the same thing.

— Paris, 7 September 1961

Be Disturbed For The Rest of Your Life

Be disturbed for the rest of your life. Disturbance is only the beginning of it. But what actual effect has it, when you are disturbed? It is only when you are young, you are disturbed. The old people are not disturbed, because they are committed far too heavily — they have their puja, their saints, their gods, their ways of salvation, their ways of saving society and so on; they are committed — and there are too many duties and responsibilities, and therefore there is no love.

So, when we say we are disturbed, what does it mean? Disturbed at what depth? When the river is disturbed by a passing wind, you see the ripples; but deep down, there is no disturbance, it is deadly quiet. And perhaps, it is the same with us — deep down there is no disturbance. Perhaps when you are young you are disturbed; you will soon get married, pass examinations, get a job and you are settled for life — not that you should not be married and get jobs. But when you do, your disturbance goes with it. Of course you are disturbed about your job; you want a better job, more money, and so on, but I am not talking of that kind of disturbance — that is too immature. I am talking of a mind that is really disturbed, disturbed and not finding an answer. The moment you find an answer, you think you have solved the problem. Life is not so cheap as that.

So, what actual effect has this, an hour's talk? A ripple on the water, or disturbance at a great depth, the uprooting of a tree? Have you ever seen a tree being uprooted? You know what it goes through? Everything is shaken. It dies to everything that it has known. I wonder how deeply a talk of this kind has taken root! You cannot answer; I am not seeking an answer.

The world needs human beings who are not mechanical. The world needs men who have really got a new brain, a new mind. There will be a thousand mechanical entities. But surely, a new mind is necessary to answer the innumerable problems which are multipliable, which are increasing. So, if I may so express it, find out whether the house is being torn down, or you are merely patching up the house.

— Varanasi, 3 January 1962

The Protective Walls We Build

Awareness is discernment, without judgment, of the process of creating self-protecting walls and limitations behind which the mind takes shelter and comfort. Take, for example, the question of faith, with its fear and hope. Faith gives you comfort, a solace in misfortune or sorrow. On faith you have built up a system of compulsion, discipline, a set of false values. Behind

the protective wall of faith you take shelter, and that wall has prevented love, sympathy, and kindness; because your occupation has been with yourselves, with your own salvation, with your own well-being here and in the hereafter.

If you begin to be aware, to discern how you have created this process through fear, how you are constantly taking shelter, whenever there is any reaction, behind these ideals, concepts and values, then you will perceive that awareness is not occupation with your own thoughts and feelings, but the deep comprehension of the folly of creating these values behind which the mind takes shelter.

Most of us are unconscious that we are following a pattern, an ideal, and that it is guiding us through life. We accept and follow an ideal because we think that it will help us to wade through the confusion of existence. With that we are occupied rather than in comprehending the whole process of life itself. We are therefore unconscious of this constant adjustment to an ideal, and never question why it exists; but if we were to examine critically, we should see that an ideal is but a means of escape from actuality, and that in conforming ourselves to an ideal we are allowing ourselves to become more and more restricted, confused and sorrow laden. In comprehending the actual, with its sufferings, acquisitiveness, cruelties, and in eliminating them, there is true sympathy, affection. This awareness is not occupation with one's own thoughts and feelings, but a constant discernment, freed from choice, of what is true. All choice is based on tendency, craving and ignorance, which prevents true discernment. If choice exists, there cannot be awareness.

— Eddington, 12 June 1936

What Do We Want?

After all, what is it we all want? We want gratification, comfort, inward security, peace — and that is what we are seeking. We call it truth, we give it a name. What we are seeking in different forms, at different levels, is gratification, not truth. Truth can come into being only when the desire for grati-

fiction, for security, has come to an end — which is extremely arduous: and as most of us are lazy, sluggish, we pretend to seek truth, and form societies and organizations around it.

— London, 16 October 1949

Beware Of Those Who Offer Comfort

Your whole life is based on the pursuit of individual security, safety and comfort. In this search for security, naturally there is born fear. When you are seeking comfort, when the mind is trying to evade struggle, conflict, sorrow, it must create various avenues of escape, and these avenues of escape become our illusions. So fear, which is the outcome of individual search for security, is the breeder of illusions. This drives you from one religious sect to another, from one philosophy to another, from one teacher to another, to seek that security, that comfort. This you call the search for truth, for happiness.

Now, there is no security, no comfort, but only clarity of thought which brings about the understanding of the fundamental cause of suffering, which alone will liberate man. In this liberation lies the blessedness of the present. I say that there is an eternal reality which can be discovered only when the mind is free from all illusion. So beware of the person who offers you comfort, for in this there must be exploitation; he creates a snare in which you are caught like a fish in a net.

— Montevideo, 26 June 1935

Why Not Look Into This Fear?

The actual question is the desire to escape. What do you fear, why are you afraid of the unknown, that insufficiency in yourself, that emptiness? If you are afraid, why do you not look into it? Why should you be afraid of losing what you have, of losing association, contact? You don't know the living, you know the past — dead and decadent things. So, is it not our trouble that we never find what-is? We never face the conflict of our insufficiency — we keep smothering it down and suppressing it, running away from it, and we don't know what-is.

When we approach it without any fear or condemnation, then, we come to find the truth of it; and it may be extraordinarily more significant than the significance we give it through fear.

— Colombo, 22 January 1950

We Are Weary, We Let Things Drift

You don't see that the house is burning and you are living in it You are afraid, you are comfortable, you are weary You let things drift, and therefore the world's catastrophe is approaching That is an actual fact After all, what affects another affects you. You are responsible you cannot shut your eyes and say, 'I am secure in Bangalore'. That is very shortsighted and stupid.

— Bangalore, 11 July 1948

Trying To Avoid Crises

Only when you realize with your whole mind and heart the condition of the prison in which you live ... only then are you free, naturally and without effort. This realization can come only when you are in a great crisis, but most of you try to avoid crises If you really confront the crisis before you, if you realize the futility, the falseness of escape ... then in that awareness is born the flower of discernment When you are trying to escape, your attempt to be aware is futile. You don't really want to be aware, you don't want to discover the cause of suffering; your whole concern is with escape.

— Alpino, 6 July 1933

The Flight From Disturbance

We don't want to be disturbed. That is our whole process of thinking, is it not? We want to be self-enclosed, without any disturbance In his search for God, the so-called religious person is really seeking complete isolation in which he will never be disturbed; but such a person is not really religious. The truly religious are those who understand relationship completely, fully, and therefore have no problems, no conflict. Not that they are not disturbed; but because they are not seeking

certainty, they understand disturbance and therefore there is no self-enclosing process created by the desire for security.

— *New York, 18 June 1950*

Seeking Comfort In Illusions

Most of us are disinclined to be disturbed, we prefer to follow the easy way of existence; and whether it leads to misery, to turmoil and conflict, is apparently of very little importance. All that we want is an easy life — not too much trouble, not too much disturbance, not too much thinking.

— *Rajahmundry, 4 December 1949*

The mind wants comfort And the man who seeks comfort will find it in an illusion, not in reality. For him it is more important to be comfortable, not to be disturbed, not to break down the habits which he has built for so many centuries.

— *Brockwood, 16 September 1972*

Building On Sand

We entrench ourselves continually; through possessiveness we build around ourselves securities, comforts, and try to feel assured, safe, certain. That is what we are constantly doing. But though we entrench ourselves behind [these] securities ... though we build up many certainties, we are but building on sand, for the waves of life are constantly beating against their foundations, laying open the structures that we have so carefully and sedulously built. Experiences come, one after another ... and all our securities are swept away, scattered like chaff before the wind. So, though we may think that we are secure, we live in continual fear of death, fear of change and loss, fear of revolution, fear of gnawing uncertainty.

— *Adyar, 31 December 1933*

Driven From One Cage To Another

I know many who daily practice certain ideals, but they become only more and more withered in their understanding They have merely transferred themselves from one cage to another. If you do not seek comfort, if you continually ques-

tion — and you can question only when you are in revolt — then you establish freedom from all teachers and all religions; then you are supremely human, belonging neither to a party nor to a religion nor to a cage.

— Oslo, 5 September 1933

Looking For Quick Relief

Most of you are seeking temporary relief, temporary shelter, and yet you call that the search for truth As long as you merely want to relieve conflict ... you are like a doctor who deals only with the symptoms of a disease. As long as you are merely concerned with finding comfort, you are not really seeking. Now let us be quite frank. We can go far if we are really frank. Let us admit that all that you are seeking is security, relief; you are seeking security from constant change, relief from pain [That] has nothing to do with reality. In such things we are like children Now you may agree with my words, saying, 'You are quite right; we are not seeking truth, but relief, and that relief is satisfactory for the moment'. If you are satisfied with this, there is nothing more to be said. If you hold that attitude, I may as well say no more. But, thank heaven not all human beings hold that attitude. Not all have reached the state of being satisfied.

— Adyar, 29 December 1933

The Misery This Brings About

You want to know how and why evils, miserable conditions, exploitation exist in the world. We have created them. Each individual, through his intense desire to be secure, to be safe, to be certain, has created a society, a religion, in whose shelter he takes comfort. We as individuals have created this system, and as individuals we will have to awaken to our creation and destroy all the things that are false in it; then in that freedom there will be love, truth. Instead of escaping from the objective world of confusion and misery into the subjective, in which you hope to find God, let there be harmony between the subjective and the objective.

— Mexico City, 3 November 1935

We Haven't Got The Intensity Of It

What I am seeking is comfort, not the truth of anything, but comfort. If I do not seek comfort in any form — which is the fact — if I have lived a shoddy narrow life with petty, jealous, anxieties, like millions and millions and millions of people do, what is the importance of me? I am like the vast ocean of people. I die. You follow? But I cling to my little life, I want it to continue hoping that at some future date I will be happy. And with that idea I die. And I am like a million others in a vast ocean of existence, without meaning, without significance, without beauty, without any real thing. The whole process of living is to move away from this vast current of ugliness and brutality. Because we can't do it, we haven't got the energy, the vitality, the intensity, the love of it; we move along, right sir?

— Saanen, 20 July 1977

It Puts Us To Sleep

A mind that is well anchored, which feels safe in some refuge, can never understand Reality. The craving for security breeds slothfulness; it makes the mind-heart unpliant and insensitive, fearful and dull; it hinders the vulnerability to Reality. In deep insecurity is Truth realized.

— Ojai, 8 July 1945

It Destroys That Which You Are Seeking

You have created this vast machine which you call religion, this intellectual machine which has no validity, and you have also created the machine that is called society, for in your social as well as in your religious life you want comfort, shelter You talk of searching for truth, but your search is merely a search for substitution, the desire for greater security and greater certainty. Your search is destroying that which you are seeking, which is peace, not the peace of stagnation, but of understanding, of life, of ecstasy. You are denied that very thing because you are looking for something that will help you to escape.

— Adyar, 3 January 1934

One Day Something Is Going To Crack

I have never questioned because I am afraid I might not be comfortable. So I see I want to be comfortable, that's why I can't look. So why do I want comfort? Where am I to find it? I want it, but where am I to find it? One day something is going to crack, so I am frightened. You follow how far I have moved away? I want to observe and I find I am really afraid to observe. Right? Are you following this? I am going to find out why am I afraid. What am I afraid about? — Losing my comfort, losing my security, losing my conditioning? It is this conditioning that is creating the misery in the world. Right? So the house is burning, I want to put out that fire, but ... I am frightened. Right? Are you doing this? So in other words, sir, you want to remain mediocre, which means — I am not condemning you, I am just pointing out — climbing half way up the hill; excellence means going right to the top of it. Most of us would rather remain in our stagnant pools of little conditioning, and knowing that very conditioning is destroying the world. Right? So look how far I have gone into it. I find I am conditioned, I question why I am conditioned and in questioning that I find I want comfort, I want the easiest way.

— Saanen, 27 July 1977

Are You Interested In This?

The majority of people are not interested in what I am talking about. Why are they not interested? Because ... they want security, comfort, pleasure. Not that I am saying that you must not have these things; don't jump to the opposite. Those things take minor importance when you are complete. I don't mean that you must not have clothes, food, shelter, but they are not the first things; they have their right place. So please first find out ... if you want to pursue [awareness] with all your being. If you want security, comfort, etc., approach it wholly, not with a tired, wearisome feeling, wanting and not wanting, seeing the absurdity of it intellectually and at the same time emotionally running after it. You cannot know awareness, nor can you maintain it if you are not interested enough to act wholly with

both mind and heart, with your whole being. When you are interested, then out of that comes the flame of awareness.

— Ommen, 30 July 1933

Do You Want Comfort Or Understanding?

You must find out whether you are seeking comfort and security, or whether you are seeking understanding. If you really examine your own hearts, most of you will find that you are seeking security, comfort, places of safety You can have understanding, I assure you, only when you begin to question the very shelters in which you are taking refuge You are not children, monkeys imitating someone else's action You are supposed to be creatively intelligent But you don't feel these things because you have explained away your suffering You are concerned only with yourselves, with your own security, comfort, like men who struggle for government titles. You do the same thing in different ways.

— Adyar, 31 December 1933

You Can't Have Both

You come here and listen to my telling you that to escape from conflict is futile. Yet you desire to escape. So you really mean, 'How can we do both?' Surreptitiously, cunningly, in the back of your minds you want the religions, the gods, the means of escape that you have cleverly invented and built up through the centuries. Yet you listen to me when I say that you will never find truth through the guidance of another, through escape, through the search for security, which results only in eternal loneliness. Then you ask, 'How are we to attain both? How are we to compromise between escape and awareness?' You have confused the two and you seek a compromise I can tell you that from dependence on another, from the search for comfort, results eternal loneliness What I say is very simple. I say that authority is created when the mind seeks comfort in security.

— Alpino, 6 July 1933

Your So-Called Search For Truth

Those people who are always proclaiming that they are searching for truth are in reality missing it. They have found their lives to be insufficient, incomplete, lacking in love, and think that by trying to seek truth they will find satisfaction and comfort. If you frankly say to yourself that you are seeking only consolation and compensation for the difficulties of life, you will be able to grapple with the problem intelligently. But as long as you pretend to yourself that you are seeking something more than mere compensation, you cannot see the matter clearly. The first thing to find out, then, is whether you are really, fundamentally seeking truth.

— *Alpino, 1 July 1933*

From Sensitivity To Insensitivity

You feel disturbed because you are sensitive. When you attempt to cut off anything that causes disturbance to you, it means you want to be 'insensitive' or 'dull'. If there is complete cutting off of disturbances, you will be in a sleepy state. Then, the result of all your further activities in the same direction will be either to put you to sleep, or else to enable you to realise that cutting-off is a wrong process as it has led you to this state of insensitivity.

— *Madras, 26 December 1947*

Our own desire for security, certainty ... is continually perverting and twisting discernment Gradually in your search for comfort, you put yourself to sleep through your own effort. What another can do is merely to point out how you are doing this. You put yourself to sleep by seeking comfort, which you call the search for God, for truth.

— *Montevideo, 26 June 1935*

Seeking Palliatives

When you feel momentary physical pain, you obtain a palliative at the nearest drug store to lessen your suffering. So also, when you experience momentary mental or emotional anguish,

you seek consolation, and you imagine that trying to find relief from pain is the search for truth. In that way you are continually seeking a compensation for your pains, a compensation for the effort you are thus forced to make. You evade the main cause of suffering and thereby live an illusory life.

— *Alpino, 1 July 1933*

It Is Another Illusion

Suffering seems to be ever the common lot of man, and he tries to overcome that suffering through the search for comfort; he thinks that by searching for consolation, by seeking comfort, he will free himself from this continual battle, from his problems of conflict and suffering Through the process of time, he gradually sets up innumerable securities, shelters, to which he runs when he experiences intense suffering [But] there is no such thing as comfort in life, no such thing as security.

— *Oslo, 5 September 1933*

There Is No Such Thing In Life

The search for comfort is an utter delusion. There is no such thing in life as comfort and security. The first thing to understand is that you must be absolutely frank. But you yourself are not certain what you really want: you want comfort ... and, at the same time, you want something that is infinitely greater. You are so confused in your own mind that one moment you look to an authority who offers you comfort, and the next moment you turn to another who denies you comfort. Your life becomes ... a life of confusion.

— *Alpino, 1 July 1933*

Seeing The Falsity Of It

When you understand the falsity of the security which you seek, then that security ceases to have any value; then you realize that although there must be a minimum of physical security, even that can have but little value To me there is no such thing as security, a shelter in which your mind and emotion can take comfort. When you realize this, when your mind

is free from the idea of comfort, then you will not cling to security as you do now.

— *Stresa, 8 July 1933*

Truth Must Invite Disturbances

Truth may be one of the most devastating, discomfoting things A man who is seeking truth must invite disturbances, tribulations, because it is only in moments of crisis that there is alertness, watchfulness, action. Then only that which is discovered and understood.

— *Bangalore, 18 July 1948*

Disturbances In The Atmosphere

We do not want to be disturbed, we want our thoughts to run in easy grooves. We set up habits of easy thought, easy existence, have a comfortable job and there stagnate For most of us, that is peace — having a clear sky. But in this clarity there are great many things going on, a great disturbance in the atmosphere, which we do not see. What we see is very superficial, is just on the surface. The kind of tranquility we want, is a superficial calm, an easy existence But peace is not so easy to come by. We can only understand peace when we understand the great disturbance, the discontent in which each one of us is caught, when the mind is free from easy thought, easy grooves of patterns of action, when we are really disturbed — which we all avoid Most of us do not want to be disturbed But life does not leave you. Life is very disturbed, life being the poor people, the rich people, the camel that suffers with so much weight on its back, the politician, the revolution, the war, the quarrels, the bitterness, the unhappiness, the joy and the dark shadows of life We carry on; and the beauty of life passes by.

— *Banaras, 21 January 1954*

It Is A Burden

Man's mind and heart are burdened with the unquestioned desire for comfort, which must necessarily bring about author-

ity. Through authority he meets life, and hence he is incapable of understanding the full significance of experience, which alone can release him from suffering. He consoles himself with the false values of life and becomes merely a machine, a cog in the social structure or the religious system.

— Oslo, 5 September 1933

It Brings Fears And Defensive Reactions

When the mind dwells in an accustomed groove of thought, then there is no conflict, then there is no suffering, no awakened interest in life. But when you have an experience of some kind that gives you a shock, which is called suffering and which awakens you from habit, then your immediate reaction is to seek another comfort to which thought can again become accustomed. The mind is searching constantly for certainties so that it shall be secure and not be disturbed, and hence life becomes full of fears and defensive reactions. Experience is continually destroying our certainties, and yet subtly we seek to create others. So life becomes a continual process of struggle and suffering, creation and destruction. But if the mind did not seek finalities, conclusions and securities, then it would find that there is constant adjustment, an understanding of the significance of the movement of life; and in that alone is there lasting reality, in that alone is there happiness.

— Montevideo, 26 June 1935

Entering A Cave Of Darkness

If I can understand the process that brings about disturbance in me, in my relationships, in my values, and therefore in society — if I can understand the whole process of disturbance, then in freeing myself from that, there is peace. But to seek peace without understanding the total process of myself, which is the cause of disturbance, merely becomes an illusion You see, for most of us peace is a withdrawal, it means entering into a cave of darkness.

— New York, 24 May 1954

Like A Leaf In The Wind

Man can understand [the beauty of truth] only when his mind and heart are completely naked and vulnerable. Most people are afraid of being vulnerable to life, so they develop protective walls.

— *Mexico City, 3 November 1935*

Are you entirely vulnerable to life, without any self-protective wall?

— *Montevideo, 26 June 1935*

Have you ever noticed a spring leaf? A new leaf just coming out after a heavy winter with the bright sun, and light and warmth — that leaf is so tender, so alive, the breeze and winds can never tear it. That leaf is vulnerable — you understand?

— *Saanan, 23 July 1972*

A Flame Without Smoke

When the mind is simple and vulnerable, it is possible to see things clearly, in their true proportion. Simplicity of mind is essential for simplicity of life That comes when the mind is not attached, when it is not acquiring, when the mind accepts what is Only then is the mind simple, and then only is it possible to be free To be simple inwardly, to be clear, to be vulnerable, is to be like a flame without smoke.

— *Colombo, 22 January 1950*

Coming To It With No Desire For Security

What is important is that you shall find out for yourself what is true, what is the actual, not what you want the actual to be; and to comprehend the actual, the real, the true, without any doubt, you must come to it completely denuded of all want, of all desire for security or comfort. Then only is there a possibility of discerning that which is. But as most people are conditioned by want, by craving for security, for comfort ... they are utterly incapable of true perception.

— *Eddington, 16 June 1936*

No Defenses, No Masks

When there are no defenses, no pretensions, no masks then there is a totally different kind of action There is a mind which is always fresh, young and innocent. Innocency has no mask, no defense. It is totally vulnerable, and out of that innocence and vulnerability there is an action which is really an extraordinary thing.

— Saanen, 21 July 1966

If you are innocent, you can live in this world, in another world, in any world. If you are not innocent you try to compromise with this world and then all hell is let loose. But learn about this sense of innocency; don't try to get it Then you will live in this world, totally differently.

— Saanen, 21 July 1966

Being Open to Life

What I am saying is that to live greatly, to think creatively, one must be completely open to life, without any self-protective reaction, as you are when you are in love. So you must be in love with life. This requires great intelligence, not information or knowledge, but that great intelligence which is awakened when you meet life openly, completely, when the mind and heart are utterly vulnerable to life.

— New York, 15 March 1935

Facing "What Is"

If you observe, you will see how we use people — how we use our husbands and wives, or groups, or nationalities — to escape from ourselves. We seek comfort in relationship. Such a search for comfort in relationship brings certain experiences and to those experiences we cling When one realizes that this is not the way to reality, then one comes to that state when the mind is no longer seeking comfort, when the mind is completely content with what is.

— London, 23 October 1949

It Can Awaken Us

It is only when the unburdened and vulnerable mind and heart meet life, the unknown, the immeasurable, that there is the ecstasy of truth. When the mind is ... able to meet the unknown, in that meeting there is born wisdom, the bliss of the present. Conflict is the very process of awakening man to full consciousness; and if we are not continually aware, we create a series of escapes.

— *New York, 15 March 1935*

When Our Minds And Hearts Are Burning

We can question only when our minds and hearts are burning with intense suffering. And everyone does suffer; suffering is not the gift of a few. But when we suffer we seek immediate consolation, comfort, and therefore there is no longer questioning; there is no longer doubt, but mere acceptance.

— *Oslo, 5 September 1933*

The Vitality Of Insecurity

Instead of being completely vulnerable to life ... the mind has become a machine of warning, of guiding, to protect and defend itself In the vitality of insecurity, there is the eternal In protecting yourselves, you have built up cunning securities, certainties, subtle memories, and it requires great intelligence to free yourselves from them.

— *New York, 13 March 1935*

The essence of sensitivity is to be vulnerable To be vulnerable inwardly means not having any resistance, not having any image, any formula Fear of any kind — one of the most difficult things to be free from — makes the mind ... dull and insensitive The mind that is sensitive ... has an extraordinary strength and vitality and energy, because it is not battling with life.

— *Saanan, 8 August 1965*

Our Laboratory Is Life Itself

After all, the scientists who got together to tackle the problem of going to the moon, were free to inquire, however much

they may have been slaves to their country, and all the rest of it. I am only referring to that peculiar freedom of the scientist at a research station. At least for the time being, in his laboratory, he is free to inquire. But our laboratory is our living, it is the whole span of life from day to day, from month to month, from year to year, and our freedom to inquire must be total, it cannot be a fragmentary thing, as it is with technical people. That is why, if we are to learn and understand what freedom is, if we are to delve deeply into its unfathomable dimensions, we must from the very start abandon all our commitments, and stand alone.

— *Madras, 22 November 1959*

Disturbance is a Mirror

Life is a process of relationship in which there is disturbance. There must be disturbance; that is the mirror in which you discover the state of your mind, of your heart; you see how it moves, how it functions. But if you condemn it, then you put a hindrance to it. You cannot go beyond it.

— *Poona, 25 January 1953*

The Mind Is Awakened Through A Shock

When the mind is awakened through a shock, which you call suffering, that is the true moment to inquire into the cause of suffering, without seeking comfort. If you observe, you will see that when there is acute suffering, your thought is searching out a remedy, a comfort. And you do find a remedy, which dulls the mind and turns it away from the cause of suffering, thus creating an illusion.

— *Montevideo, 26 June 1935*

Seizing The Moment

The moment you want comfort, security, a haven in which you are protected, you will have what you want, but that will not be the truth You have been driven from one refuge to another by your own desire to be comfortable, to be secure. A man who would seek the truth in relationship must be free of the destructive and limiting desire to be comfortable In the

moment of crisis, in the moment of pressure, we want comfort, alleviation, we want to put our head on somebody's lap; in moments of anxiety we want to be lulled to sleep. I say, on the contrary, the moment of anxiety is the right moment to enquire and to find the truth.

— *Bangalore, 18 July 1948*

The Value Of Inward Discontent

Truth ... is not for the man who is seeking comfort, but rather for those who have a deep inward discontent which is not easily canalized or assuaged ... but which is steadily intensified, so that the mind rejects reasonably the comforting illusions which churches, so-called religious organizations, and one's own crippling desires have projected Such a mind is aware of ... the illusions, the hopes to which it clings; and it is only when all these things are set aside that the mind can find out whether or not there is a reality beyond its own projections. It is only when the mind is discontented, in revolt, when it is not merely accepting or trying to find some new form of comfort — it is only then that a truly religious man comes into being. [He] is the true revolutionary.

— *Brussels, 16 June 1956*

Compassion Like a Surgeon's Knife

I have heard over and over again, not only here in Ommen during these Camps, but also in Ojai and India, that members who listen to me think that the real Teacher cannot be as harsh as I am, that he must be really compassionate, and that, as I am so harsh, so direct, I cannot be the real Teacher. This is so absolutely childish that I do not want even to discuss it, but I will do so this once, to make it absolutely clear. You have an idea that to be compassionate one must be weak, and you attribute that weakness to those great Teachers whom you think you know. I have heard this from some of your leaders too; therefore I want to make this clear. As I said the other day, if you go to a surgeon because you are suffering from a disease, you must bear the pain of the operation. It is exactly the same

with me. It is not a question of directness or harshness, but you need to be shaken and, since you do not like that shaking, you attribute your ideas of compassion and love, which are essentially weak, to someone who is not weak, and you say that such a Teacher cannot be direct, strong and emphatic. This is not a question of compassion or lack of compassion, but a question of Truth, and you must face that question irrespective of your petty fears. I have been repeating over and over again that you must approach Truth unburdened.

— *Ommen, 5 August 1929*

The Time Has Come To Choose

Every one of you is frightened; you dare not come out of your little path, your little window, and walk with him. You want him to walk with you, with your ideas, your idiosyncrasies and your particular fancies. Now the time has come when you must choose whether you are going to follow him, to breathe the same air, to climb the same mountain, along the same path, or whether you are going to try to bend him to your particular will, to your particular temperament.

— *Eerde Talk #3 1926*

RAJGHAT EDUCATION CENTRE, VARANASI

Applications are invited from persons deeply interested in J. Krishnamurti's teachings and his approach to education for filling the following posts:

1. **Headmistress/Headmaster — Junior School**

The candidate must have a B.A./M.A. degree or equivalent with at least 8 years experience of teaching children in the age-group of 6-12 years.

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2. **Study Centre Assistant**

The person would have to relate with guests at the Krishnamurti Study Centre, assist them in using the facilities offered and oversee their lodging and boarding in the guest house/cottages meant for the purpose. Ability to type/use the computer, translate Krishnamurti's books and related articles into Hindi is desirable. Salary negotiable. Free accommodation in the campus.

Those interested should write to:

Prof. P. Krishna
Rector
Rajghat Education Centre
Krishnamurti Foundation India
Varanasi — 221 001

They should enclose their bio-data giving age, qualifications, education and interests.

**KRISHNAMURTI FOUNDATION INDIA
GATHERING 1997**

The Krishnamurti Foundation India is happy to announce that the next Public Gathering will be held at the Rajghat Education Centre in Varanasi from October 16th to the 19th, 1997.

The intention of the Gathering is to enable interested persons to come together as friends to share, discuss and investigate fundamental questions of life in the light of Krishnamurti's Teachings.

For details please contact:

The Secretary
Rajghat Education Centre
Krishnamurti Foundation India
Rajghat Fort
Varanasi - 221 001.
Tel: (0542) 331717, 331289

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