

Krishnamurti
Foundation

Bulletin

India, 1970 Numbers 1+2



EDITORIAL

At a special meeting of the Foundation for New Education in New Delhi on 8th March 1970, the Krishnamurti Foundation India was formally established. Thus there will now be three Krishnamurti Foundations — one in England, one in the USA (California) and the third in India. The three Foundations will constitute distinct and separate legal entities, completely free to evolve and pursue their own lines of activity, but held together by the common purpose of spreading Krishnamurti's teachings through every possible medium of mass communication — books, periodicals, tape recordings and long playing gramophone records.

To ensure close contact and mutual collaboration, the Foundation has accepted Krishnamurti's suggestion on a reciprocal basis to have a representative from India on the Krishnamurti Foundation in England, and one on the Krishnamurti Foundation of America.

The Foundation for New Education has handed over to its successor body two educational centres — one at Rishi Valley, Chittoor District, Andhra Pradesh in South India and the other at Rajghat, Varanasi in Uttar Pradesh. Originally set up in 1928 and designated as the Rishi Valley Trust, this organisation was brought into existence by J. Krishnamurti, Mrs. Besant and five other founder-trustees. Twenty-five years later the name of the Trust was altered to the Foundation for New Education.

These two educational centres — the one at Rishi Valley and the other at Rajghat, Varanasi — have a great reputation for the excellence of their academic record. It is significant that while over the rest of India in recent years student unrest and indiscipline have dislocated educational work, these two centres

have remained oases for quiet work, of the highest quality. In an atmosphere of freedom, the mental horizons of teacher and student widen beyond the cramping limits of country and religion.

The school at Rishi Valley is situated in a beautiful valley surrounded by some of the oldest rocks in the world, the environment is rural, with stretching green paddy fields. Rishi Valley has grounds extending over 250 acres. It is ten miles from Madanapalle, Krishnamurti's birth-place. At Rajghat, Varanasi, on the left bank of the Ganga, there are three institutions — a residential co-educational school similar to the one at Rishi Valley, a day college for women and an agricultural school. There is, in addition, a rural hospital providing free medical relief to thirty villages.

Rajghat has hallowed associations which link it with the Buddha. It is on the pilgrim road (the Panchkosi Road) that cuts through the campus at Rajghat, that Buddha travelled to Sarnath and the deer park, four miles to the north, where he preached his first sermon after enlightenment.

Almost every year for the past twenty years, Krishnamurti has visited Rishi Valley and Rajghat and has held discussions with the staff and the students.

The newly inaugurated Krishnamurti Foundation has assumed the responsibility for running these two educational centres. In addition, it is actively considering a programme of publications which will include the quarterly Bulletin in English, translations of Krishnamurti's writings and talks into the main Indian languages. It will also be responsible for his programmes during his annual visits to India.

In this issue are also published the objects of the Krishnamurti Foundation India as outlined in its Memorandum of Association.

* * *

During the next few months the Foundation will finalise arrangements for its activities in various parts of India. We hope to give information concerning this in a future issue.

* * *

Readers of the Bulletin will be glad to know that arrangements are being made for the publication in India at reasonable

prices of some of Krishnamurti's writings and talks. B.I. Publications, Bombay, recently brought out a paperback edition of "Freedom From the Known" edited by Mary Lutyens at Rs. 5.00 a copy. It is available at several booksellers' firms, such as Chetana in Bombay, the India Bookshop at Kamaccha, Varanasi-1, the Theosophical Publishing House, Adyar, Madras-20 and the Oxford Bookshop, Scindia House, New Delhi. A more detailed statement on the Krishnamurti Foundation's publications programme will appear in the next issue of the Bulletin.

* * *

Will readers of the Bulletin make an earnest attempt to secure new subscribers for the Bulletin and thus help in a practical way the spread of the teachings? A generous donor, wishing to be anonymous, has sent Rs. 100, which will enable us to send 17 copies free to various public libraries in the country. This is a commendable form of active involvement in the work. With a little more of individual effort, the Bulletin can be made an effective instrument for bringing Krishnamurti literature to the notice of the public.

* * *

Readers might be interested to know that the following organisations are at present in existence and have been connected with Krishnaji's work in India.

- | | | |
|---------------------|---|---|
| The Agency | — | Himmat Nivas
Dongersey Road
Malabar Hill
Bombay 6. |
| Krishnamurti Centre | — | 3C, Greenaways Road
Madras 28. |

ON MEDITATION

The human mind, which has lived for many thousands of years, should radically change and uncondition itself. Only then can the many complex problems of existence be resolved: and one can find out whether the mind can uncondition itself from its animal inheritance and the social, economic pressures and cultures in which it has lived, from the superstitions, the beliefs, the divisions, the strife that it has acquired during these thousands of years. Can the mind undergo a radical surgery, a fundamental mutation, not only of the structure of the brain cells themselves but also of the quality of the heart and the mind? Can such a mind live in the midst of chaos, of brutality and violence which modern society is, free to function undisturbed, quietly, without any possible resistance, but without withdrawal from society?

One observes the tremendous necessity to bring about a fresh mind, not the mind that has had a thousand experiences, or is caught in the pattern of a particular religious, social, or economic culture. This pattern is being endlessly repeated throughout history, changing a little bit here and there: thinking that it is a tremendous revolution, we go from the communist to the fascist, to the capitalist and so on.

The economic and social revolutions are really no revolutions at all. As a human being, living a meaningless existence in this world of confusion which is round you, in this world of great sorrow, of ugliness, of violence, one wonders whether the human mind can really transform itself. In that alone is the solution of all our problems, of love, of reality, if there is or if there is not God or truth, if human beings can live together without conflict. To find this out actually with your heart,

with your being, there must be freedom — freedom to look, to enquire, to perceive. That surely is the first thing — freedom to observe — because that freedom is denied when there is any form of prejudice, conclusion, any ideation, belief and above all of fear.

If there is any form of fear, obviously the whole totality of the mind is incapable of seeing. We have gone to the moon: that is an extraordinary achievement. Our brains are capable of it. But to go to the moon, to acquire that immense technological knowledge, the mind must be free to look, to observe, to search, to doubt, to question, not to accept anything. But inwardly we are slaves, and there is no freedom; we repeat the same pattern thousands of times, sociologically, religiously, economically. And in the psyche, in the very depth of our being, there is no change at all. We are modern monsters.

Is the mind ever capable of this tremendous, immediate revolution, so that it can live with a new quality; so that there is not this drive for pleasure which is entirely different from the beauty and the flowering of joy? Pleasure is never joyous, because in pleasure there is always fear. And a mind that is not ecstatic cannot be free. Pleasure is the product of thought, and thought is always old; thought is never new, thought is never free, though one may talk about freedom. But thought cannot at any level be free, because thought is the response of memory and memory is always of the past. It has its roots in time, which is of the past.

Please observe this in yourself as the speaker is talking about it, don't merely agree or disagree — that has no value.

The human mind, which is so astonishingly capable has never set to find out for itself whether it can ever be free — freedom, essentially from fear, because we are burdened with innumerable fears. And a mind that is burdened or shaken by fear and pleasure, because they are both almost synonymous, they are the two sides of the same coin. To find out one must observe the fears one has — not to condemn them, repress them or escape from them. In the observation there is no division between the observer and the thing observed, to observe it without the past, the me, who is the observer.

Do try it, as the speaker is talking about it, because we are

going into something very complex this evening. If you don't do this at the beginning, you won't follow what is going to come at the end. I do not know what is going to come at the end either. A mind that is frightened cannot possibly be acute, clear, unconfused and therefore it can never know what the quality of joy is or of ecstasy.

There must be freedom from fear, not only at the conscious level, but in the deep layers of the mind in which the so-called unconscious is. Most of us are incapable of analysing ourselves step by step, so that we are very clear; we must take a little journey into it to see the utter futility of it. The whole process of analysis is entirely wrong, if we may use that word wrong. Because in that there is always the analyser, who is the past, who is the accumulated knowledge; and he, a fragment of the totality of the mind, is analysing other fragments, analysing from what he has accumulated. To observe the analytical movement in oneself, taking a very short journey into it and seeing the utter futility of it, gives the mind a quality of perception.

The analyser and the analysed are two separate states, two separate movements of the total fragmentation of the mind. One fragment called the analyser analyses the other fragment, comes to a conclusion and from that conclusion further analyses. But the conclusion has very little value. And the analysis implies time, because it takes many, many days to analyse.

Introspective analysis or analysis by another through dreams and so on, has little meaning. If you are slightly or greatly neurotic, then there is perhaps little meaning in helping you to adjust yourself to your rotten society, whether the Communist society or your own particular Hindu society. So the analysis does not bring freedom at all. It is like digging more and more into oneself and being caught in a pit; one never becomes free. Or the mind says there is freedom in the heaven, moksha or nirvana, which, again, is an evasion.

To observe without any distortion is only possible if there is complete attention with your body, your nerves, your mind, your heart, your ears. Then you will see, if you so attend, there is no entity or a being called the observer. Then there is only attention.

The mind, the brain cells have been conditioned, the very substance and the nature of the brain is to survive — that is obvious. The brain insists on survival, otherwise you cannot exist; and it has developed certain responses of centuries and centuries of conditioning. What we are trying to enquire is whether the very structure and the nature of the brain can bring about a change in itself. And we will show you — not show you — we are going to learn together, if that is possible. This is not an absurdity, or fanciful imagination, because imagination has no place whatsoever when you are enquiring tremendously, deeply; there is no theory, no conclusion, but only moving from fact to fact.

The quality of the mind must be extraordinarily sensitive — and it cannot be sensitive if there is fear, if there is any conclusion, dogma, belief — so that the brain itself, which is so heavily conditioned, can be completely quiet and not respond according to its own traditional way. The question is, how to bring about a quality of sensitivity to the mind and therefore to the whole nervous system and the body and also to bring about a non-movement of the brain cells — a complete quietness — for the mind to be awake, highly intelligent, sensitive. Awake, and intelligent and sensitive : they are all synonymous, not three separate things. And the brain must be utterly quiet so that it perceives without the observer. This is meditation, to see the brain quiet, completely quiet and a mind that is highly sensitive and therefore intelligent. To come upon this movement is meditation.

Can there be a system for meditation, a system being a method, a practice, the repetition of something over and over again ? Does that make the mind sensitive, alive, active, intelligent? On the contrary, it makes the mind mechanical.

Therefore any system, the Zen system, the Hindu system, or the Christian system, is all nonsense. A mind which practises a system, a method, a mantra is not capable of perceiving what is true. You know you are hearing that music, (the sound of music was being heard from the next compound). There is a tone and if you listen to it very carefully, listen to it — not to the words, but to the tonality, the sound, — that sound can be produced within yourselves. And the mind can ride on that

movement of the tone, of the sound and that gives you an extraordinary sense of movement. And that may be called meditation, a repetition of a set of words which produces the sound, an inward sound, and you can move or ride or be with that sound.

But is that meditation, playing a trick like that, mesmerising yourself by a sound or by words? Such forms of meditation are forms of self-hypnosis. It does not lead you anywhere. On the contrary, it makes the mind extraordinarily dull, a mind that is not moral in the deepest sense of that word — not social morality, which is no morality at all.

The quality of virtue can only be when there is no conflict whatsoever. Then there is virtue. But a man who is trying to become virtuous, is deadened because he is living in conflict. You can discard all the systems, because systems imply authority; a mind that is held by authority of any kind is not free and therefore is incapable of observing. In the so-called meditation, in the meditation that is generally practised, there is always the desire to experience truth, various visions, states and so on.

Experience implies an experiencer, an entity as the experiencer. Therefore when he experiences, he must recognise what he experiences; otherwise it is not an experience. And when he recognises, it is already known; therefore the experience is of the past. The mind seeks experience through drugs — as it is the fashion now in the West — drugs of various kinds in order to have great trips into heaven. There must be, there is always, the experiencer who is craving, searching, longing, hoping for experience, transcendental, super-cosmic and what not.

And when you are seeking experiences, you will always find them within the pattern, within the conditioning of the mind of the experiencer. So there is a division between the experiencer and the thing experienced and therefore always searching, wanting, groping, conflict. And we say it is not meditation, because it is the quality of the mind, the highest form of sensitivity and the brain completely still, which is the quality of love. You know love is a most extraordinary thing, if you have it in your heart. Love is not pleasure. Love has nothing to do with fear. It is not related to sex. It is the quality of the mind

that is free, sensitive, intelligent and the brain not responding in terms of the past and therefore still, and a heart that has come upon this perfume called love. When there is all that, in the understanding of that is meditation. That is the foundation of meditation.

Because without it there is no virtue: virtue is a movement in which there is no conflict whatsoever. And there must be that freedom, that sense of love to find out for yourself, if there is or if there is not a reality, if there is, or if there is not, that thing which human beings have called for centuries upon centuries God: to find out, not to say I believe in God, as does the ugly corrupt politician; it pays him. But the description is not the described. And to find out that timeless quality, that timeless movement there must be the energy, no conflict, the energy that is astonishingly awakened and intelligent. And therefore meditation is not a thing that can be practised: meditation is the way of life, meditating all day, looking, observing, moving; learning. And to observe that, there must be a still mind.

The innumerable problems of life, the economic, and the social injustice, the conflict between man and man and woman and man, the conflict between groups and social divisions, the division of religions — all those have little meaning. A revolution, the inward revolution of the mind, is necessary to answer all those problems. And meditation in the way we have described, that meditation is necessary to understand this extraordinarily complex life.

We are human beings, not labels; and as human beings living in this miserable sorrow-laden world, we have to understand it, our relationship to it, our contact with it. We are the world, the world is not separate from us. The war that is going on in Viet Nam, in the Middle East, is our war, because we human beings have contributed to it. It is not an American war, or the Arab-Israeli war. It is our war, our responsibility, because it is by human beings. One has to understand this observer which is you, to understand yourself, not through analysis. In that observation you will find that acting is seeing. Only such a mind can find out for itself whether there is a reality or not. It has no speculation, no theories, no books, no teachers, no disciples. And such a mind is a mind that is aware of ecstasy.

At the end of the talk, Krishnamurti invited questions.

Questioner: What is the significance of the 'inner light' when we use that word?

KRISHNAMURTI: How do you explain the inner light? Will you be satisfied by an explanation? If you are satisfied by an explanation, read a book that talks about it. But if you want to find out if there is such a thing as an inner light, you have to enquire, not be caught in your traditions, live the ordinary life and say that is nonsense. To enquire, the mind must be extraordinarily free. And if you want to find out what it means to have the inner light that is never put out by anything, by any circumstances, by any happening, by sorrow, by fear: to find such a light you have to take a great journey, not in time, but outside of time, a journey into yourself as an observer, merely watching. To watch the movement of your thought and your activity in daily life, when you are greedy, pursuing power, position, to watch it and see the truth of it, the danger of it, poison of it, to perceive it—and to drop it completely.

The perception, the seeing without any distortion is light. That is the inner light; not some mysterious business. A mind that is clear needs no light; a mind that is in darkness needs a light. And most minds are so greatly confused in anxiety and despair and travail, they are seeking light. Their light is comfort. They want to be comfortable, because they are lonely and they pursue the guru who becomes the light, or follow some imaginative light.

But to really come upon this strange, inward, awakened state, there must be clarity of the mind, which means to understand, to be free of conflict, not to escape from it into some dungeon of a hermit or into a world of imagination: but to observe how the mind is caught in fear, in pleasure, in the values which society and oneself have set up: to observe them, not deny them, not suppress them, not to control them, but to observe them. Then you will see that the mind becomes extraordinarily clear and simple and very direct. Such a mind is a light to itself. It is no longer seeking light.

Questioner: There are fragments of moments when we are so taken up by our beautiful, fresh thinking that the past is really dead. Now, why not see in those moments if complete mutation comes on in our life?

KRISHNAMURTI: Please correct me if I am interpreting you wrongly. In our life which is rather shoddy, miserable and unclear there are moments of great joy, great clarity. The questioner says, why do not those moments bring about a mutation?

As the questioner said, our lives are shoddy, miserable, confused, unclear, that is the daily movement of our life—the agony of it, with which we are all very familiar, whether we live in a palace or round the corner, whether we go to some ashram or live in a little house. That is the lot of human beings and occasionally, rarely, there is a flash of something new and the questioner says, can that new quality transform the old?

How did you come upon this sudden clarity? Uninvited it came, didn't it? You didn't invite it, and you want that clarity to transform you. See your greed: it came to you out of the blue with a perfume, without blemish, with a movement that is fresh, innocent, joyous. And you who are confused, miserable and anxious, fearful, say, 'please transform me' and it has gone by the time you have put it into words. It is not yours, for it to transform your shoddy life, you want it to transform you without making a single effort, a single movement, you want to remain with your cosy little ideas, with whatever you have, and say 'please transform'. You really are quite extraordinary human beings. And therein lies the great sorrow—asking the heavens to change you, and the heavens don't care a pin, whether you change or not. And that is the beauty of freedom.

We want to remain in our conditioned, unhappy state and we pray. We don't want to change. We would rather remain with the things that we have and pray for somebody, for some outside agency to come and pacify us, to give us new vitality, new energy, new perception. I am afraid the outside agency is not interested, because you have brought about this state yourself and nobody else. The society in which you live, you have created, because you are a Hindu or a Muslim—the greed,

envy, ambition behind it all, you have made it. And if you want to change society, you have to change, because the society is you.

You know, Sir, you have made God so very cheap. God is not in your temples, in your mosques, in your books, or in any ashrama. It is not within the reach of any guru. The moment he says 'I am a guru', it is finished. He does not know what it means to love and to find out what beauty is.

Lady in the audience: You spoke of there being no distinction between the observer and the observed, but there being a process of observation; could you kindly explain if it has any comparison with the Nirvikalpa Samadhi.....

KRISHNAMURTI: If I understood it right, or heard it right the lady asks, what you are talking about — the observer and the observed: Is it Nirvikalpa Samadhi? Some books have been written, some yogis have talked about Nirvikalpa Samadhi and what you are talking about — the observer and the observed. Are they comparable? Is that the question, Madam?

Questioner: Yes.

KRISHNAMURTI: There is illusion when there is comparison. When you have read a book, or some yogi or some swami has talked to you of Nirvikalpa Samadhi and you hear the speaker: you say, what is it? Is there a connection between the two? Look what has happened to your mind. Instead of listening, finding out for yourself, you are comparing. You don't know what the truth of either is. You think that is the truth, because it is ancient, some yogi has talked about it, some person has written about it. It may be utterly false, though it may be a thousand years old, but you hold on to it, and you come here and listen. And the speaker talks about the observer and the observed, and your mind says 'I have never heard that, is it in any way the same'. You are not thinking, you are not observing, you are not living to find out the truth — truth, not what the book says, or the speaker says, but the truth of the matter. But to find out the truth of the matter you must be

free of the book, free of the description of the Nirvikalpa Samadhi and the description of the speaker about it. You must be free to find out. And how can you be free when you are comparing?

You know that is one of the greatest criminal things that we do — compare. It begins with the school. A is compared with B. A is so clever and B is so dull. So you destroy B and praise A which is equally stupid, because he passes some examinations. So it begins there — comparing; then you compare yourself with the hero, with the saint, with the politician. You compare yourself with the Buddha, Christ, why? Why do you compare? Why do you measure the more and the less? Why? Have you ever gone into it: why you compare and whether you can live without comparison?

Please do listen with your heart, whether you can ever live without comparison and find out why you compare. Is not all comparison a form of greed, the more trying to become still better? You have a saint, the image of the saint, a hero, some mahatma; and you are comparing, whether you are living according to the pattern which the saint, the teacher, the guru has set. What happens when you are comparing? You are not yourself, you don't know yourself, you are trying to conform to a pattern, and so you are destroying. And that is why to compare is to bring about an illusion, to strive after something that is not true. And to find out, please do spend an afternoon or an evening, to find out whether we can live without comparison, without using the word more, better, never using the word more — 'I am advancing', 'I am growing', 'I am evolving', 'I am becoming', — never comparing yourself with anything. You will find an extraordinary beauty in that: you will find that you have tremendous energy which is wasted when you compare yourself with some saint. And all saints are immature. They are lop-sided, they have developed one particular little quality, whatever it is, and the society recognises them and makes them holy. You know what the word holy is, to be healthy, to be whole, which means the mind is clear, strong, vital, sensitive, unafraid, not setting itself above somebody else. The moment a guru says he knows, he does not know. So don't compare and you will know then what humility is, because a

mind that has no humility can never see what is true and you destroy humility by comparing.

Questioner: A child cannot learn without a book, without something. If a man gets into a jungle without books, where can he reach.....?

KRISHNAMURTI: Are you saying, Sir, without books a man is in a jungle?

Questioner: Yes, the child is in a jungle, the child is left to the wolf. He will become a wolf.

KRISHNAMURTI: What are you saying, Sir, are you saying without books, the sacred books, we are in a jungle?

Questioner: There must be something.....

KRISHNAMURTI: What, Sir, wait Sir. It is good enough, without sacred books we are in a jungle. The gentleman says if you do not have books you are in a jungle. Are you not living in a jungle now, you have your sacred books, hundreds of them, are you not living in a jungle?

Another questioner: He is simply saying the child needs books. The human mind is a great deceiver. It cannot be controlled... So had there not been one Buddha, one Mahatma.....

KRISHNAMURTI: Sir, Sir, Sir, you have had these people, Gandhi, Guru Nanak, Lord Buddha, Christ. You have had them, but where are you?

Do listen, Sir, please. You have had them, and where are you? You have your sorrow, your confusion, the miserable society in which you live; you had them and you say, without them we should be worse off, Are you worse off? Do you know anything more noble, to call yourself worse off? Sir, look, why do you have any kind of leader? Do listen, Sirs, for God's sake do listen. You have had political leaders, religious leaders, semi-religious leaders, social leaders, economic leaders; where have they led

you? Where are you now? Are you not caught in your own trap of misery? So leave them all outside in the garden, put them away from you, and look at yourself, not through their eyes: their eyes may be blind. They may not see clearly. Why should you accept any of them as your leaders, teachers or gurus when you have your own eyes? Look at yourself with clear eyes and then you will see you will create a new world, a world which is not a jungle as it is.

Questioner: Sir, for a sensitive mind, for the type of one you have talked of, can't the two processes go together — first process, accept the past, accumulated knowledge, as a guide for action until it is found. And the second process, Sir, examining it simultaneously, to what extent the past accumulated knowledge is wrong or right. Can these two go together for a sensitive mind?

KRISHNAMURTI: Can we not use the past in action to guide us? What does it mean? The examination of the past, the process of it as he calls it and utilising the past to guide us in action. Cannot the two together go on?

As we said the other day, scientific knowledge and accumulation is absolutely necessary to function in the technological world, otherwise you won't be able to do anything. All scientific knowledge is based on more and more accumulation. Now he says, can't you do the same with regard to yourself? You have accumulated knowledge, the past, the tradition, the history of man, use that past in acting. Use it, let it act as a guide.

Now see what is implied in it. Don't please accept it, just see. You see it for yourself. That is, living is a movement, the present is a movement, the present has its own challenges, new, all the time new — which demands action. Take this country: there is activity, a tremendous challenge going on, of poverty, of over-population, the brutal activity of the politicians and so on. That is a tremendous challenge and you come to that with your past knowledge. And you say, that will guide you, your past knowledge has produced all this. You are a Hindu or a Buddhist — you have divided yourself. So your past knowledge cannot possibly help you in a new environment, a new chal-

lenge. How can it help you? The world demands a unity of mankind, not Sikhs to the Sikhs, Hindus to the Hindus — the unity of man between America, Russia, China — unity. Now how is that possible? If you say, it is only possible as long as I hold on to my Hinduism, my nationalism, my particular prejudices — as a Communist, Socialist, Capitalist, the Congress — of course, such a division will never produce a unity of mankind. One must be free of the past to answer the new challenge, and you can only answer the new challenge, if you are no longer a Hindu, a Buddhist, a Christian, a Sikh, a Muslim which is the past. And the questioner says, can't you at the same time examine the past. Who is to examine it, the analyser who is himself the past? So to observe a thing, to analyse, you must have a fresh mind, a free mind — to look, not to hold on to your particular tradition, your particular family, your particular name, it has no meaning.

Sir, look! when the house is burning, when the human heart is crying for something new, you say, let us examine the past. No, Sir, you must have freedom, freedom from the known, which is the past and then you will act in a different dimension altogether.

This is the substance of Krishnamurti's IIIrd talk in New Delhi on 19th November 1969.

REPORT FROM AUSTRALIA

It is remarkable how much can be achieved by a small group of keenly interested people working whole-heartedly together for the spread of the teachings. Such a group exists in Sydney (Australia). They meet informally but work in close collaboration, utilising every media that is open to them — tapes, publications, books, films, camps, etc.

About 60 tapes, professionally recorded for maximum clarity in amplification in halls and theatres, of Krishnamurti's talks and discussions recorded in India, Europe and America are played in several halls and theatres in Sydney to audiences which may range from 20 to 200. For a small fee, tapes are dubbed on requests from individuals or groups.

Films made in Ojai (California) have been exhibited in different theatres in Sydney, Brisbane and Melbourne. These have attracted large audiences, as many as 750 in a Sydney theatre. Copies of Krishnamurti's talks and discussions have been sent to hundreds of university libraries throughout the world including South America, India, Japan, Indonesia and many communist countries. Prison libraries in Australia have also received copies of such publications.

For the last five years a camp has been held in Sydney, to which visitors come from some of the Australian States and New Zealand. At these camps tapes are played and discussions are held in which many day-visitors participate.

On Saturdays and Sundays every week there is a half-hour nation-wide radio programme from Sydney entitled "Scope". Each programme concerns itself with some human problem, economic, social or psychological. There are, as a rule, 10 or 12 participants each one being free to deal with the topic entirely

from his own standpoint, exposing the frailties, the pretensions or the pomposities of man living within the frame-work of society. A suitable passage from one of Krishnamurti's talks frequently rounds up such a programme because it imparts a new universal dimension to the theme under discussion. The range of topics selected for discussion is wide: freedom, fear, jealousy, comparison, nationalism, hope, belief; egotism; etc. As a correspondent has put it, "the forthright, outspoken diversity of these "Scope" broadcasts has opened a new era of broadcasting in Australia". This programme is becoming increasingly popular, to judge by the comments received from listeners.

D.I.S.

Krishnamurti's Speaking Schedule

Details are given below of Krishnamurti's forthcoming talks between May and August 1970.

London

Four talks will be given at the Large Hall of the Friends' House, Euston Road, London, N.W. 1, on the following dates :

Saturday, May 16, at 4 p.m.

Wednesday, May 20, at 7 p.m.

Wednesday, May 27, at 7 p.m.

Saturday, May 30, at 4 p.m.

Saanen Gathering, Switzerland

The tenth series of yearly meetings with Krishnamurti will be held this summer in Saanen, Bernese Oberland, Switzerland. All meetings will be at 10-30 a.m. in the conference tent.

Talks : July 16, 19, 21, 23, 26; 28 and 30.

These talks form a complete series and will be given in the English language. During the gathering translations will be read in French, German, Italian and Spanish

Discussions : Daily from August 2 until and including August 9. Translations of the discussions will not be given during the gathering.

THE GARDEN

J. Krishnamurti

It was a very large garden of several acres just outside a sprawling town in the suburbs. There were very large trees and deep shadows — tamarind trees, mango, palms and flowering trees. There was colour everywhere, and a pond with lilies in it. And there were newly planted seedlings that would grow into great towering trees. The garden was surrounded by broken barbed wire and one had to chase out goats that wandered in, and, occasionally, a cow or two.

The house was large, not too convenient and the room overlooked a lawn which needed watering twice a day, for the sun was too strong for the tender grass. And there were always birds — parrots, minahs, tits, crows, and a large speckled bird with a long tail which used to come and pick at the berries, and a very bright yellow bird which would flash in and out among the leaves.

It was quiet in that garden, but every morning around half-past four there would be singing, radios blaring from across the river and snatches of chanting in Sanskrit — because it was a festive month. This chanting was beautiful, but the rest of the music was rather trying. One afternoon a few hundred yards away in the poor quarter, they were playing a gramophone with cinema music, turned on as loudly as possible. It went on until the evening; it reached the climax at about 9 o'clock.

There was a political rally and there were neon lights blazing and a political speaker was holding forth. Apparently he was promising them the most extravagant things. He was as fickle as the audience who would vote according to their fancies. It was really an entertainment, lasting for several hours.

Again in the early morning the religious music would begin;

you saw the Southern Cross over the palm trees: and there was silence on the land.

The politician was seeking power for his party through himself. The desire to dominate, to compel and to be obeyed seems so close to man. You see this in a small child and in a so-called mature man — with all its subtlety, cruelty and ugliness. The dictators, the priests and the head of the family, whether it be a man or a woman seem to demand this obedience. They assume the authority which they have usurped or have been given by tradition, or which they have because they happen to be older. Everywhere this pattern is repeated.

To possess and to be possessed is to give in to this structure of power. This desire for power, position and prestige is encouraged from childhood through comparison and measurement. From this springs conflict, the struggle to achieve, to become a success and to fulfil. And the man who comes with so much respect is showing disrespect to others. The executive with his big car receives respect, and he, in his turn, has great respect for the bigger car, the bigger house, the bigger income.

It is the same in the religious structure of priesthood and also in the hierarchy of Gods. Revolutions try to break this down but the same pattern is soon repeated with the dictators on top. The showing of humility becomes an ugly thing in this way of life.

Obedience is violence, and humility is not related to violence. Why should a human being have this fear, respect and disrespect? He is afraid of life with all its uncertainties and anxieties, and he is afraid of the Gods of his own mind. It is this fear that leads to power and to aggression.

The intellect is aware of this fear but does nothing about it, and so it builds a society, a church, where this fear is nourished and sustained, with its many escapes. Fear cannot be overcome by thought, for thought has bred fear. Only when thought is silent is there a possibility of fear coming to an end. The man who has power and is competitive obviously does not have love, though he may have a family and children whom he claims to love.

It is really a world of great sorrow, and one must be an outsider to love. To be an outsider is to be alone, uncommitted.

© Copyright Krishnamurti Foundation, London, 1970.

KRISHNAMURTI AT RAJGHAT, VARANASI

Although Krishnamurti's stay here this year (1969) was the shortest so far, the impact of the teachings on students as well as the teachers was far more powerful and enduring than ever before. The audience at the talks in the Assembly Hall being rather assorted in character (a little less than half the number consisted of students of the age-group 11 and 18, and the rest represented a whole gamut between those who have been listening to him for many years and those dropping in for the first time), the speaker was somewhat at a loss to know as to what would be of real interest and enquiry to all.

However, it did not take him long to focus the attention of the listeners on the problems arising in daily life. In the presence of a large number of educated elders, the students were naturally shy and hesitant in putting questions freely. And yet all that was said seems to have had a tremendous effect on them, as was discovered by a few teachers, later in the class-rooms. It is amazing to see the depth at which the youngsters perceived the various layers of conditioning, as and where these come into being. Outwardly the students are far from being fluent in English; and yet they seem to be sensitive enough to go beyond the word and get at the significance. In good and expressive Hindi they are able to bring out and convey the subtle implications of the statements put before them.

In the interviews the students had with Krishnamurti, they naturally opened out much more freely and discussed with him such questions as fear, how to deal with tradition-minded parents, what real religion is, and so on. Krishnamurti gave them much more than their allotted time (with one group he

spent over two hours!) and it was a joy to see their beaming faces after the interview.

The discussion with the teachers was round the key-question of the difference between the process of acquiring knowledge and real learning. All the participants, active or passive, could not help being in quite a new state of mind altogether. Some of the older listeners felt that they never had a meeting of this kind before. Krishnamurti's visits over the years here have certainly had their impact but for which their response at this level on the part of the students as well as teachers would not have been possible.

Remarkably enough, the general atmosphere and the response of the listeners at the talk in the Banaras Hindu University were more or less as in the Assembly Hall at Rajghat. Not a few were rather apprehensive about the talk going on smoothly there (at the University) without interruptions of bumptious and irrelevant questions. Strangely, nothing of the kind happened; and as Krishnamurti dealt with the problem of violence all over the world and at all levels, he was listened to with rapt attention, and the questions at the end were pertaining directly to that problem.

MKS

THE ONLY REVOLUTION

The thousands of people who gather to hear Krishnamurti all over the world have been joined by more and more serious young people who are in revolt against society and in search of a new way of living. Brought face to face by Krishnamurti with the human dilemma of the inevitable hopelessness of man's efforts to bring order out of chaos without an inward revolution at the psychological level, they, like many others, have come to Krishnamurti to discuss with him their personal problems. This new book is based on many of these recent discussions in India, America and Europe. The interviews were recorded from day to day and were prefaced by Krishnamurti the following morning with his reflections on meditation and nature. Like "Freedom from the Known," published last year, "**The Only Revolution**" has been edited by Mary Lutyens.

KRISHNAMURTI FOUNDATION INDIA

The Foundation has been set up with the following objects :

Name and Objects

1. The name of the Association is 'Krishnamurti Foundation India'.
2. (a) To promote educational, cultural and humanitarian activities in the light of Shri J. Krishnamurti's teachings.
(b) To advance public education in the understanding and realisation of human potential in spiritual and rational living by the general and detailed study of ideas relating thereto and in particular the teachings of Sri J. Krishnamurti; and in furtherance thereof.
(c) To promote, conduct and assist in the dissemination of the above to members of the public, to establish, organise and hold classes, lectures, courses, schools, seminars and study groups and to publish and be associated in publication of papers, periodicals and books, and to encourage and provide facilities for study and related activities.
(d) To associate with organisations and persons working in the same or related fields.
(e) To acquire manuscripts and documents relating to the life and works of Sri J. Krishnamurti and rights of publication and translation thereof.
(f) To hold and manage all funds raised for the above objects.
(g) To acquire, hold, dispose of property of every description; to erect buildings; to lay out camps, retreats and communal residences; to establish educational institutions; to lay out streets; to allot plots of ground conditionally or without condition; and to do all other acts whatsoever, necessary or incidental to the carrying out of the above objects.

The Headquarters of the Krishnamurti Foundation will be :

Krishnamurti Foundation India
Rishi Valley P.O. Chittoor Dt. Andhra Pradesh

Edited, printed and published by Mrs. Sunanda Patwardhan at Sangam Press Ltd., 17 Kothrud, Poona 4 for Krishnamurti Foundation India.

KRISHNAMURTI FOUNDATION

- INDIA** Krishnamurti Foundation India
Rishi Valley School, Rishi Valley P.O.
Chittoor District, Andhra Pradesh
- ENGLAND** Krishnamurti Foundation
24 Southend Road, Beckenham, Kent, England.
- U.S.A.** Krishnamurti Foundation of America
P.O. Box 216, Ojai, California 93023
- Associated Committees**
- AUSTRALIA** Mr. H. S. English and Mr. R. Bennett
Krishnamurti Books, C/o P.O. Box 308
Manly, N.S.W. 2095.
- BELGIUM** Comte and Comtesse Hugues van der Straten Ponthoz
Mr. R. Linssen
145 Avenue des Dames Blanches, Brussels 15.
- DENMARK** Mrs. M. Wagn
Krogholmgaardsvej 31, 2950 Trorod pr Vedbaek
- FINLAND** Miss Karpio and Miss Puollane
Krishnamurti - Kirjat
Pihlajatie 32 A 8, Helsinki 27
- FRANCE** M.L. de Vidas
47 - Tournon- d'Agenais (Lot-35-Garonne)
- GERMANY &
AUSTRIA** Mr. E. Schmidt
1 Berlin 37, Kilstetter Str. 27 111
- GREECE** Dr. I. Demetriades-Bacha
40, Ekklesion Str. 26, Nea Smyrni, Athens
- ICELAND** Mr. S. Halldorsson, Bakkastig 1, Reykjavik
- INDONESIA** Mr. M. Dalidd, 14 Djalan Singkep, Malang
- ISRAEL** Mr. I. Woolfson, 19 Yardai Hasirah Road,
Katamen, Jerusalem.
Mr. S. Ozeri, Kefar Amirim, D.N.M: Hgalil
- ITALY** Ing. L. Fresia
Viale della Stazione 24, Aosta
- NETHERLANDS** Stichting Krishnamurti Nederland
Meetings, Secretary, treasurer: Karel van
Gelderlaan 16A
Oosterbeek 6120
Bookorders, Bulletin: Weikammerweg 93,
Hoenderloo 6736.
- NEW ZEALAND** Mr. V. Hunt, 164 Idris Road, Bryndwr, Christchurch 5.
- NORWAY** Krishnamurti Biblioteket, Uranienborgvn 11 c, Oslo
- SOUTH AFRICA** The Misses Shepherd, 24 Kildare Road, Durban
- SWEDEN** Mr. & Mrs. G. Huseid, Alvagen 5, 24500 Staffans-Torp
- SWITZERLAND** Mr. Silvius Rusu (Co-ordinator)
31 Chemin des Palettes, CH 1212 Grand Lancy/GE
Miss E. Keller (German speaking)
Balgriststr, 24, 8008 Zurich
Mr. A. Schweizer (French speaking)
Gundeldingerrain 8, 4053 Bale

SPANISH & PORTUGUESE SPEAKING COMMITTEES.

BRAZIL	Mr. M. P. Da Silva Rua Carlos Stelinen 404 Sao Paulo 8
PUERTO RICO	Ediciones Krishnamurti Inc Apartado 20342, Rio Piedras Puerto Rico 00928, USA
ARGENTINA	Sr. P. Stratiotis Machain 3089 Buenos Aires Sr. J. C. Asis Lopez y Planes 382 La Cumbre, Cordoba
BOLIVIA	Dr. F. Aliaga Castilla 1932 La Paz
CHILE	Comite Krishnamurti (Chile) Sr. F. Rovira Classificador 846, Santiago
COLOMBIA	Sr. A. Gallegos Carrera 41 No. 54-101 Barranquilla
COSTA RICA	Dr. M. Coronado Apartado 2109 C. A. San Jose
DOMINICANA	Sra. M. S. de Ricart Calle Capitan Eugenio de Marchena No. 11 Santo Domingo
GUATEMALA	Sra. M. C. de Hernandez 20 Calle 2-60 Zona 3
MEXICO	Sr. J. I. Camargo Calle Anahuac 7 Mexico 7
NICARAGUA	Sr. B. Martinez Apartado 355 Managua
PERU	Sr. J. T. Ugarriza Apartado 2718 Lima
URUGUAY	Sr. J. Monestier 25 de Mayo 477 Montevideo
VENEZUELA	Sr. G. C. Trillos Apartado 2780 Caracas