

BULLETIN

Krishnamurti
Foundation

India, 1974 Number 2

EDITORIAL NOTES

The Krishnamurti Foundation had its annual meeting on the 29th January 1974, in Bombay, when Krishnaji addressed the members of the Foundation. We welcome the new members elected to the Foundation. They are: Smt. Jayalakshmi Ammal, Smt. Prema Srinivasan, Sri K. L. Sri Hari, Smt. Silloo Billimoria, Sri Asit Chandmal and Sri V. C. Dore.

The Foundation has instituted a new category of membership enrolment. Any one can enrol himself as a Friend of the Krishnamurti Foundation India by paying Rs. 15/- per year. The member will receive a complimentary copy of the K.F.I. Bulletin and will be kept informed of Krishnaji's programme and the activities of the Foundation.

The Foundation has been running two educational centres at Rishi Valley (Andhra Pradesh), and at Rajghat (Varanasi) for the last thirty years and more. It has recently set up Executive Committees for the Educational Centres at Madras, Bangalore and Bombay. In Madras, a Kindergarten school was started last year under the Foundation and has since been functioning. In Bangalore a hundred acres of land have been donated to the Foundation on the Kanakapura Road, twelve miles away from Bangalore. A guest house has been built there, where Krishnaji stayed when he was last in Bangalore. We hope to start a junior school in July, 1974 on this land. The Bombay Educational Centre considered the possibility of setting up a school in the twin city of Bombay but decided that it would be more desirable to locate a school outside Bombay, in the region of Lonavla or Alibagh. This matter is being investigated further and we request our members to help us to find or locate some land in these places. For this, kindly contact Smt. S. Billimoria, 21, Cuffe Parade, Colaba, Bombay-5.

Krishnaji will be giving talks in Saanen, Bernese Oberland, Switzerland at 10.30 a.m. in the Conference Tent on July 14, 16, 18, 21, 23, 25 and 28. The discussions will be held daily from July 31 to August 4, inclusive.

A TALK

(Continued from the previous issue)

So we are asking whether the mind, your mind, can be transformed totally, so that it is capable of acting, acting not according to an idea, but acting in which the very perception is action. The seeing is the acting, not the seeing and then conceiving, formulating and acting according to the formulation. That is not action. That is an abstraction. The word "abstraction" means to draw away from.

Look, human beings all over the world suffer for many reasons. They are in agony, they are torturing themselves, their wives and their husbands. They suffer fears, anxieties, loneliness, misery. That is a fact. Right? The abstraction is how to get away from suffering, the withdrawing from the fact, moving away into the belief, into the demand to find an escape. You have then moved away from the fact. Therefore when you move away from the fact, it is the abstraction from 'what is' and therefore there is no solution in abstraction. Have you understood that?

Look at it another way. You are violent. That is not abnormal, for all human beings are violent in one way or another—sexually, morally, politically. That is a fact. The going away from it is an ideological concept of non-violence. When you have moved away from the fact, you are not going to solve the fact. You have gone away from it and you are living in an abstraction, which is not living. Then you will never solve the problem of life. Please understand this. Therefore, a mind that is capable of looking at the fact of violence and not go away from it as going away into an idea, of remaining with it brings about a totally different kind of energy which will then put aside violence. Have you understood it?

Look, Sir, you have to learn a lot. We are learning as we are going. We are taking a journey together and learning together.

And this learning is continuous, not "I have learnt" which becomes knowledge and then it becomes something entirely different. So, as we said, we human beings live in abstractions. God is an abstraction made by thought which cannot understand the world in which it lives. It has sufferings, agonies, miseries, and therefore creates an outside agency which it worships. And therefore misery goes on, suffering goes on, untold tears of human beings go on, though you worship god which is an abstraction, which is a concept, a conception away from 'what is'.

Look Sir, in the world there is a great deal of starvation. People are going hungry; the degradation of poverty in this country is rampant. Listen to this, please: the Communists have a plan to solve it; the Socialists have a plan to solve it; the Congress, the politicians, the economists, the religious people, they all have plans to solve this problem. And they are more concerned about the plans, the ways of stopping starvation but they don't face the fact, they go into abstractions. Whereas, if all the people, the leaders, your leaders say, "look, let us all sit together, not to agree about this or that, but let us see the fact, come together," then they will solve it. Do you understand what I am saying? I know you shake your head, you verbally agree, but you will still be nationalists, you will still follow the politician, you will still worship ideology. You cannot think straight, you cannot look at facts. Therefore, suffering, violence, starvation and tears will go on. And you are responsible for it.

So, what place has thought in the transformation of man and society? The western world is based on thought. Please listen to this: In the western world which is the outcome of the Grecian world, measurement was of the highest importance, and out of that measurement the whole world of technology has been built. Right? This is a historical fact. You can observe it and see it. The eastern world, India said measurement is an illusion, and that therefore one must seek the immeasurable. But to seek the immeasurable they used thought. You are following all this? One said measurement is essential for existence. Measurement means thought, time; movement in time is essential. And the eastern world said, to find the immeasurable, measurement cannot be of help but to come upon the immeasurable they said

employ thought. All your books are based on thought, or the description of the immeasurable, which is thought. Therefore, both the west and the east are the same.

Therefore, you come back again, over and over again to this question: what place has knowledge in the transformation of man? If it has no place in the transformation of man and society, then what will? Do you understand my question? My mind and your mind is the result of time. Time is movement. Movement is evolution. Your mind has taken thousands upon thousands of years to bring about this mind which is the brain, the capacities of the brain and so on. The brain holds memory.

Now what place has thought in the transformation of man? Thought has its legitimate place. Otherwise you cannot drive a bicycle, drive a car or do anything. So knowledge has its place. But will that knowledge help man to change the mind totally? And apparently, as you observe, it has not. Knowledge has not stopped man from wars. Knowledge has not stopped the politicians and you from being corrupt. Knowledge has not stopped you from being a Hindu, a Muslim and Sikh and god knows what else. You are divided. And where there is division, there is conflict. And knowledge has not prevented that. So, if knowledge has not brought about change in man, if knowledge has not brought about compassion and the beauty of the earth, the sun, and the beauty of love, then what will? Do you understand my question? Your relationships haven't changed, your governments haven't changed, your will to be something has not changed.

So we are going to find out together, during these talks, the quality of energy that will transform man. The energy of knowledge is one thing and the energy which is not dependent on knowledge, is another. The flowering of goodness does not grow in a field of knowledge. Do you understand? So we will go on tomorrow evening to find out for ourselves, or learn together, what is the nature of that energy that will transform the mind, the mind being the brain which holds memory. All our ambitions, instincts, our idiosyncrasies, all that is the mind, is consciousness. What is that energy that will transform this consciousness? We will go on with it tomorrow. Right?

Now, would you like to ask questions, please?

Questioner : Is the survival of human being possible without thought?

Krishnamurti : Is it possible for the survival of a human being without thought? It all depends on what you call survival. Thought has created the Hindu and the Muslim and they fight each other. They destroy each other. Thought has created sovereign governments, national sovereignties, hoping to have security. But have you got security? Can thought, can human beings survive without thoughts? Of course not. As I said, Sir, thought is knowledge. If you did not know how to ride your bicycle home, you cannot survive. So knowledge is a factor of survival and you must have that knowledge to survive. But when that knowledge is used by politicians, by you, for selfish interests, then security becomes non-existent. Right?

Q : Sir, is not what you say with the help of thought? Can mind remain without thought for a moment?

K : Doesn't what you say depend on thought? Right? Doesn't the usage of language, which is English, doesn't it depend on thought? Of course, it does. If it did not, if there were no words, there will be no thought. And to communicate, one must use words, or you can communicate at a different level, non-verbally.

So thought is, as I pointed out, necessary. Otherwise, you cannot talk your Hindi. But thought says Hindi must be spoken in the South. And you battle over it, a lot of children die. Thought has created wars—Pakistanis and the Hindus. And you are using thought to find peace. Do you understand? Thought creates war on the one hand and thought says, 'I will also have peace'. Your whole structure of the world is based on thought. Your relationship with your wife, your husband, your children is based on thought. And thought is fragmentary. You know, in a certain culture, among the Eskimos, "thought" means outer. Do you understand? Thought in their languages mean the outer. That is, thought is the outside which has created the inside. Do you understand? So thought has created, divided the outer and the inner. Thought has divided the world as the world and the you. Thought has divided you and the community.

Q : Flowering of goodness will also come through thought only.

K : Flowering of goodness can only come through thought. Do you really mean that, Sir? Do you really think goodness can be cultivated by thought? Can love, compassion, humility, be cultivated by thought?

Q : One question, Sir. What is thought? Where does it come from?

K : What is thought and where does it come from? Why do you ask me? Have you ever asked that question yourself?

Q : Yes.

K : Now how do you answer?

Q : Well, I could not.

K : He says, he could not find it. Well listen to the question. Where does thought come from? What is its source? He asked a question and he says, "I have not been able to find it, please tell me". Right? Now, how he listens to my answer is very important. How do you listen to an answer? You have listened to answers from the politicians, from your gurus, from your books, from your leaders. So you are asking me for an answer. And I don't belong to any of that group, so what will you do? Listen to what I am saying. Have you asked that question and do you want the real answer? If you do, then you and I must think together, communicate together and therefore we must share together, share together in the question. Right Sir? Are you willing to share, or are you waiting to be told? Then, if you are told, you will agree or disagree. But if you are sharing the food together you eat it together. Right? Do you understand what I am saying? Therefore, in answering the question are you sharing or waiting to be told?

Q : Sir,

K : I have not finished with this. Sir, I know you have your own questions and you are full of that question, but also somebody else ask questions. This is as important as yours, if you know how to listen to every question. Now I must stop, it is nearly half past seven.

Q: I have a question, if you will permit me. When a question is asked why are the bona fides of the questioner questioned?

K: When a question is asked why are the bona fides of the questioner questioned? I am not questioning the bona fides of the questioner, I am asking whether he is serious. I am not doubting his question. It is a question. But is your question serious, are you willing to go into that question fully, or you ask and say that is good enough. You asked a question, which is, what is the source of thought. We are sharing this together. I am not telling you. What do you think it is?

Q: Experience of mind.

K: Look, Sir, I ask you, "What is your name?" Your response is immediate. Why?

Q: Because of the memory.

K: Look at it. I ask you your name and your response is immediate. Why? Because you have repeated that name hundreds of times, therefore your response is instant. Now I ask you a question which is much more difficult, with which you are not quite familiar. Then what takes place? Listen to it carefully. I ask you, there is a time interval between the question and the answer. Now in that time interval, in that lag between the question and the answer, what takes place inside, Sir? You are searching for an answer, in your memory. That is, you have stored up memory in your brain, and you are looking for an answer in that, or you are looking for an answer in a book, or looking for an answer from someone who knows. So there is an interval between the question and the answer, in which thought is operating, looking for an answer in the field of knowledge. Now I ask you a question: I ask you what is god. See the difference: You just say, "I don't know". Right? You can say god is this, god is that. But that is not god, that is your description, not god. So, when I ask you a question which is totally unknown to you, you say, "I really do not know". Right? You are not waiting for an answer. You just say, "I don't know". So there are three stages: immediate response, then an interval between the question and answer and 'I don't know'. The man who does not know is enquiring, is capable of observing, capable of learn-

ing, but the man who is looking in the field of memory is always limited by that field. And the man who is familiar has instant response: Are you a Hindu: Yes. Muslim: Yes. Christian: Yes. Communist: No and so on. So, thought is the response of memory. Right, Sir?

Q : What is memory? Then how is it built up? What is the origin of that?

K : I must go into all that. How does memory come? Keep it very simple and you will see. How do you have memory? How do you have the memory of English? You are being taught. You have read. You are educated in the language, that remains in your brain as memory. And when you talk in English that operates. So you see thought is the response of memory. If you had no memory you will be in a state of amnesia. Memory is experience, experience is knowledge. So knowledge, experience, memory all that is the background of thought. When you say you are a Hindu it is your conditioning, your memory, your tradition.

Q : Who is the investigator who keeps taking journey with you? Is he not an accumulated mass of thought?

K : He wants to know who is the investigator? Is he not a mass of thought? The investigator is the investigated. Have you understood that?

New Delhi, Nov. 24, 1973.

(Concluded)

ON ORDER

(Discussion Meeting held on 1st February 1967 — Rishi Valley)

Krishnamurti : What is the function of an educated human being in the world? Is it to function merely as a technical robot, functioning in a certain groove for the rest of his life within the narrow groove of professional existence, whether he is a teacher or a lawyer? Or is it to be first a human being and then function as a professional? How do we bring about a human being first and not merely produce a professional entity?

Here is a school where the children have to pass certain examinations and take degrees and then enter college, but you also want them to cultivate a mind that is not specialized; a mind that is religious, social, that can live in a world, in a society; where the students can live freely with a sensitivity of the mind and the heart. That is what a school of this kind should be: To bring about a mind that is highly intelligent, sensitive, that can reason without personal pleasure injected into reasoning and a heart that has real affection, love and a human being who is considerate, gentle, quiet, who is really deeply a religious entity. This means the student must be exposed to affection, in which is included gentleness, courtesy, politeness and all that. There is no violence of any kind in that. Then he must also be exposed to beauty, art, to first-class music and so on, so as to awaken sensitivity which will help the mind to be clear, direct.

Teacher : Sir, when such a child is made to study at a school, and if he becomes intelligent and all that, will he adjust to the world around?

K : He may not. Why should you always expect that he must find a place in society? It is not a question of where will he fit in, but whether he will fit in there at all.

T : Sir, we might have to set an example ourselves by being sensitive and intelligent before we teach.

K: I agree. But, you see, I also learn to be sensitive as a teacher. It is not that I must first be sensitive and then teach, but rather to see the importance of sensitivity and that I have not got it. In teaching, I help to discover it, both in the student and in myself. But, if I say to myself, "I am not sensitive, how can I awaken intelligence, not being myself intelligent", then I am stuck. Whereas if I realize the necessity and the urgency of being intelligent, then in teaching it, I am learning. What we consider to be an intelligent mind is feasible, but the real issue is are we capable of creating such a human entity in the school?

T: I think it is ascribing too much to a school to bring about such an entity.

K: But otherwise what is the function of a school? Is it just to teach the student a few subjects?

T: It largely amounts to that, I think. One must have education and have a larger objective. But when one is engaged in the task of education, it does not mean stressing on small little bits of essentials which may not probably, at the moment, seem to fit into a larger objective. For instance, we have to use a certain amount of force to get children to come to class on time.

K: I question it. Must a student be compelled to be punctual or is there a different way of bringing about punctuality?

Questioner: I say, at the beginning it is necessary.

K: Not at any time — beginning or at the end.

T: I think as things are at present, compulsion is necessary in the initial stages.

K: Sir, I know, that is a way of society: Compel people to do whatever they do not want to do. Now I am asking myself: Is it possible to help a student to be considerate from the beginning, not when he is distorted and punished?

Here there are a group of educators who are considering how to bring about punctuality in a child without enforcement and we see it may be possible. It may be possible if we can help the student to be considerate, which means that all of us must be considerate.

If it is not possible, do you beat him up? Do you force him? Psychologically what is the effect of forcing a student to be punctual? What is the result? He is frightened, distorted and for the rest of his life, he is going to be frightened. So, fear will be the dominating factor throughout his life, which is the case with most of the people.

T: No. But then we must reason, we must try to find out. Most of these students come from rich homes. Because they have servants to do things, they do not have any consideration. Consideration does not grow under such conditions.

K: Of course, Sir. They come from rich homes, poor homes, from every type of homes. Call it rich, fairly well-to-do middle-class homes, where there are few servants and they have been conditioned not to be considerate. Now, how are you going to help them to uncondition themselves first and then in the very process of unconditioning, become aware of how to be considerate?

T: I agree fear is totally wrong. It is tremendously detrimental.

K: If you agree that force is not productive of politeness, kindness, consideration, then is there another way? That is what we are trying to find out. And if there is another way, are we capable of doing it? Now is it possible to make the student punctual in a different way through intelligence?

Let us begin. Why are they unpunctual?

T: Sir, a child is not unpunctual by nature. A child is unpunctual because there is disorder in the environment. There is so much disorder in our families, in our society, and probably in our schools also that the question of punctuality means a conflict.

K: I would find out why we are disorderly; why we ourselves are not punctual; why we ourselves are not considerate. If we see that in ourselves we are disorderly, it will have an effect, will it not? I would say, 'I am disorderly, hereafter I am going to be punctual in the class, I will be punctual at the play-field.' then I will be punctual. I will create order in myself that way. We all have to do it together in a school of this kind. We started out by asking ourselves how to help the student to be punctual.

I think you do it through compulsion, force, which is in a way, twisting the elbow. Is there a different way?

T : Why are you talking about only punctuality, Sir?

K : This is only an example, Sir, because, if he is not punctual, he will be disorderly and ultimately live in disorder; and disorder in the whole collective group is not pleasant. The whole kitchen has to wait. The teacher has to wait for the boy to come into class. But punctuality is just an example.

Suppose the school says: it is one of the basic principles of the school not to use force under any circumstances, how would you operate?

T : I shall give my attention to things.

K : Do it. See the deeper issue. The school says the basis of the school is not to use force whereas I have used force all my life. I have been brought up on force. My parents have exerted force on me, society has compelled me to act. B tells me : "Look, you are a teacher here, do not use force." But you are used to force. So you have to wake up and you have to find out a way of operating without force. The school insists that you do not use force, that you do not compel the student to be punctual, that you do not force him to study through twisting his elbow; that you do not compare one student with another which is also a form of compulsion; that you do not praise one boy and destroy the other boy through that praise. So, how will you translate that insistence on the part of the school — 'No force all round?' See the beauty of it, Sir. You may produce a genius.

T : With the child, we have to understand that we have to resort to anything but force.

K : As a teacher here I have to find out what to do, given the circumstances, the circumstances being, I have been educated through compulsion, force, and the student has come here similarly conditioned and I have to operate. One of our difficulties is we want somebody to tell us what to do. We feel that we do not know what to do. So we want a guide.

T : Sir, what you say requires tremendous flexibility.

K: Yes, but I may have flexibility. Do not assume anything. You follow? Here I am. The school insists on no force. How am I to act and at the same time see that there is order without any enforcement?

T: We have no idea what to do.

T: Since you cannot use force in any form, you have to be quiet.

T: I talk to the student for a few minutes, I explain the implications.

K: What will you do, Sir? Tell me. You say you would talk to them. So would I. I would talk to them. I would tell them that from now on, there is going to be no force and also from now on there is going to be order. These two must go together. I would talk to them, what force is, what order is, how important it is that order should be maintained. I would go into it, explain to them that order means punctuality, courtesy, politeness, not dropping paper on the road; that there has to be order in their rooms, in their behaviour. And I would also tell them 'please do not do anything because you are compelled', I think then I would establish a different relationship with them. So my relationship to the student is entirely changed. I would tell him to point out to me when I am disorderly, when I am compelling him. So, my relationship with the student is entirely on a different footing now. He is criticising me and I am criticising him — not compelling him. He will tell me, Sir, you are five minutes late this morning. I will tell him why I was late and I will say, look, you were not punctual this afternoon. Don't you see, Sir, what happens? There is no finding fault, but there is critical examination, critical observation that the student did not make his bed. He would say, sorry Sir, I did not do it because I was tired, busy. So he will have to do it tomorrow. Can we stand that kind of critical examination on the part of student? Also we are helping the student to be observant. Out of observation, there will be courtesy and it will spread, it will begin to work. He will be punctual for meals.

T: No. There will be no order.

K: You will help him to be observant.

T: But how can this be, because I have a certain authority?

K: It is not authority. You are supposed to be a little older, to have a little more knowledge. I would not use that word 'authority'.

T: Authority or whatever it is, comes because of a certain position one holds.

K: Unfortunately that is so. But do not throw your weight around. Because of a position, you are helping the boy to be intelligent, so that he will be punctual, he will be considerate.

T: Criticism is not based on affection.

K: The students, through observation will become sensitive and therefore punctual and all the rest of it. And if I criticise, because I am annoyed, he will say: what are you getting annoyed about, criticise me but cut out your anger.

T: Does this help the boy to be self-observant?

K: Yes. And I would say, "look, as you are getting to criticise me, do not be angry with me and I will not be angry with you. We are going to criticise each other." But there is no brutality, no harshness, which all becomes force.

You are going to criticise, tell the student, point out to him and you do the same when the student is talking loudly, when he gets angry, when he is not punctual, when he is not prepared for the class. Then, your whole relationship changes. Then you teach him and he is tremendously alert. Because you have made him alert all round, not just in the class.

Well, Sir, you are going to do it now. See what happens. I hope the school insists on no force. This means, Sir, no marks. No comparing one boy with another boy. The whole thing will change immediately, tomorrow, if this thing is accepted. The boy will be so wildly enthusiastic to criticise you, to tell you that you have not combed your hair properly. He will do all kinds of wild things. You will have to accept it. You follow? Can we do this, Sir? It is fun.

T: I have talked to the 8 and 9 year olds, whom I was teaching and they were thrilled to hear what you were saying to the teachers. I explained about compulsion and what you said to

one little boy in the children's talk. If there was no compulsion, it is up to the children to keep order. The children realized that that might be difficult and it is difficult.

K: What would you consider is order? At what level, at what depth does order operate? What is the place of order in life? Would you consider it orderly when soldiers are drawn up in a very straight line, given orders and mechanically asked to do what they have been trained to do? Would you not consider that such order makes for disorder? All societies are based on some form of compulsion, on imitation, on enforcement, and that has produced order and when the compulsive forces are removed, there is disorder. When we talk about order in a school, what do you mean by that word 'order'?

T: Surely, we do not mean outward order which is a result of force, whether direct force or implied force.

T: Maintenance of an equilibrium.

K: No, wait. Do not theorize. Do not project an ideology, a concept of what order is and then work yourself to that concept. Does order mean that students should come to meal punctually? That they should attend the class punctually? That they should study? Is that what you call "order"? Is that the only thing we are concerned with: That children do certain things according to a pattern, which has already been established? I am not saying whether the pattern is right or the pattern is wrong. I am not discussing that. I am just saying: Is that what we mean by order? Is that what we all want? And the moment children or students have accepted the norm, under compulsion because it is a form of compulsion, the moment you take that compulsion off, they burst.

T: Are you referring to a repressed urge which must burst?

K: No, Sir. The students conform to a pattern which is called order and the moment that pressure is removed, they naturally do what they want to do.

T: At one level, Krishnaji, it may mean the absence of that which causes confusion and the presence of that which does not cause confusion and why do we put more meaning into that word?

T : Order does mean lack of confusion, conflict.

K : Order means lack of confusion, conflict at the physical level.

T : If you run a school, the physical aspect of order has meaning.

T : The presence of physical order is the projection of inward order.

K : So, that's it. How are you going to bring about inward order in a student?

Sir, I see that the student must have order. Outward order is essential. There must be order. And I say to myself where shall I begin? To produce order, shall I begin through compulsion, through force, through all the various ways, which are used to produce order? Where does order begin? I have to find out very clearly what we mean by order.

Sir, basically, fundamentally, I want order in myself. What does that mean? Order can only exist when there is no conflict. Conflict produces confusion. Confusion produces disorder, and disorder brings about complete chaos outwardly. The essence of order is a state of mind in which there is no conflict. Right? Now, how shall I see that very clearly and how shall I bring this about in the student? If I can help to bring that about, the child will have order outwardly as well as inwardly.

T : Conflict will always be there. How can one be free from conflict?

K : No. We are teachers in relationship with the boys. We are inward order, essentially there must be inward order. Otherwise outward order, essentially, there must be inward order. Otherwise it becomes contradictory.

Sir, we want order in the school, order being punctuality, behaviour, attention given to studies, to play, not shouting at meals and so on and on. We want to create that in a school. Right, Sir? And we said compulsion is a form of force, which ultimately brings about disorder. Any form of compulsion will breed disorder. So, we want to create, to bring about order here in a school and we will not use force under any circumstances.

Right? How are we to bring that about without force, compulsion, without twisting the elbow? We said we would talk to the students, we would bring about right relationship between the teacher and the student, but there is a much deeper issue involved, which is when we use the word order, what do we mean by that word — psychologically, inwardly? We just now said conflict in any form, friction in any form is productive of disorder. Right? Conflict implies confusion, not clarity. When there is clarity, there is no conflict. And conflict must inevitably produce disorder, whether it is conflict between nations, between different sections of society, between husband and wife and so on. Any form of confusion, conflict outwardly or inwardly, must produce disorder.

T: I would not agree to that. It is the way the conflict is resolved that produces disorder.

K: Wait. It is not how the conflict is resolved but to see that it does not arise. Can we help the student to avoid all conflict?

T: It is only the dead who do not have conflicts. The living have conflicts.

K: I question that. You say it is not possible to live without conflict and others say it is possible. Do not take sides. Then our discussion ceases. That is why, Sir, we must be very clear when we talk about order, what we mean by order. We say that in a school we must have order. To have order we say we must discipline. Otherwise, there would be disorder. Communists and various religious people have also said, "we must have social or religious order." And that social and religious order has been laid down by Marx, by the sacred books, carried out by commissars or priests. Here you are the commissars; you are the big bosses and you say we must have order. So, I say to myself, what do we mean by that word "order"? Is it like the Chinese revolutionaries who say we must create tremendous chaos and then out of that revolution, out of that chaos, one brings about order? Or others say there is no order but one must have perpetual revolution. So, before we go any further, we must be very clear what we mean by that word, order.

T: Simplicity and directness in relationship is order.

K: Simplicity and directness in relationship is order or disorder. I am simple and I am direct and I want to tell you something and you do not like it and there is immediate disorder. You call me a fool, I do not like it. You are very simple and you are very direct.

T: Why does that create disorder?

K: Because I do not like being called a fool. It creates disorder because I do not like you. I may be a fool, but I do not want to be told by you. Is that not important, Sir, to find out what we mean by these two: Order and disorder? To us order may be a total disorder.

T: You mean we try to make a pattern out of a moving thing?

K: We function according to a pattern, according to a formula. I want those students to be orderly. I want them to come to lunch at a certain time, to the class at a certain time, play at a certain time, go to bed at a certain time, study, reply when I ask questions respectfully. I want them to function according to a pattern which I have in mind. That may be the very act of disorder.

T: It is certainly a pattern.

K: Because, I am forcing people to do something which is conforming to a pattern, which I or somebody else has established as the norm. I want to be clear about what we mean by order and therefore, I ask myself at what level do I want order? Or am I only satisfied with the very superficial effort, which is being punctual for meals? If I want order at a deeper level, I have to find out first of all what order is; not through somebody else's experiments but actually to find out for myself at what level of my being I want order. I can get up at 5 o'clock every morning, do all the things regularly, attend to my classes, but inwardly in me there may be complete chaos, complete disorder, which disorder is eventually going to act.

T: This is a normal process in every individual; there is conflict between what he wants to do and what he does.

K: I am talking of this constant order and disorder. I want order, but I do things that are disorderly. This is the pattern

that is being repeated all my life. So, here I am a teacher in a responsible position with a group of children and I say to myself, I want order. Now, where shall I begin to bring about this order? I see the necessity that outward order is essential. Because, otherwise, the school cannot run if each boy did what he liked. So where shall we begin?

T: There is in the child as in all of us, certain directions and tendencies, which may be at variance with order in an institution. Now, the problem is not to just create external order in a child but to see whether the individual teacher and the student together can come to an understanding of what these directions are.

T: The students come with a pattern with which they can live without much conflict in the world.

T: But the problem here is we set a pattern like, say, wanting 50 children to be quiet in a dining hall which is really not a natural pattern for anybody. It is not natural to scream, but it is also not natural to be absolutely quiet and therefore because there is a congregation of so many, we set a pattern which perhaps is something which is not quite right. Therefore we want to create order at a level where we cannot create.

T: It is obvious that children come with certain patterns. But what we call order, however desirable, may have another layer of conflict.

K: Another layer of pattern, that is all.

T: It is a layer of conflict. To conform to silence or whatever it is, is to add another pattern.

K: So, we come back to the same question: Is order the result of imposing several patterns on a student?

T: Obviously not, Sir.

T: I do not think it is that. There is a certain institutional order in which a child operates, in which a child lives—the school and society.

K: We are not disputing that.

T: The problem is, can we see that the child is not conta-

minated with this pattern of order which is attached to the function?

T: No. It is not a question of whether order is desirable or not. Order is desirable. The way of implementing it, the way of putting it may be destroying the order which we want in this school or anywhere.

T: I think it is much more. The problem is of so handling the child, so awakening intelligence in the child that there is order, so that it does not corrode its growth.

K: Let us begin all over again. Here we are in a school, with many boys and girls and I am one of the teachers and I am used to forcing the child to be punctual by scolding, by various forms of enforcement. I am using that as an example. Now, will that not destroy or prevent or diminish the sensitivity of a mind? The school says: "Don't use force in any form." This implies the cessation of all compulsion, of giving the child marks, of comparing one boy with another. The school says: "Find out a way to help the boys to be punctual without force, find out a way of helping them to study without force, to behave without force." You as the teacher have been trained to use force. Now, you translate this into action. Look, we have come to this conclusion because the whole world is based on force. We want to try something entirely different, because we think that where there is no force, we may produce quite a different human being.

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