

BULLETIN

Krishnamurti
Foundation

India, 1976 Number 1

EDITORIAL NOTES

We deeply regret to note the passing away of Shri. B. Shiva Rao, an old associate of Krishnaji since 1911. He was trained for journalistic and political work by Mrs. Annie Besant and worked with her on her newspaper, *New India* for the Indian Independence movement. He was also connected with the Indian Trade Union Movement. Shiva Rao worked as a delegate of the Second Round Table Conference of Indian spokesmen in 1931. He also represented India at the U.N. and I.L.O. several times. He was also a member of Loka Sabha and Rajya Sabha.

Shiva Rao used to be Krishnaji's host in Delhi over the years whenever Krishnaji went to Delhi, since 1947. He was an early associate of Krishnaji in Adyar, Banaras and in England. Shiva Rao also made a valuable contribution to compiling material for Krishnaji's recent biography. We extend our sincere sympathies to his wife, Mrs. Kitty Shiva Rao.

Shri G. V. Subba Rao belonged to the band of stalwarts who joined Mrs. Annie Besant in Banaras as early as 1911 and who were associated with her since the Central Hindu College days. He was at first put in charge of the Theosophical National School at Guindy. Later he left Annie Besant and assumed responsibility for starting the Rishi Valley Trust (now known as the Krishna-murti Foundation India) along with other colleagues like Shri B. Sanjiva Rao and Dr. Iqbal Narain Gurtu. He started the Rishi Valley School and built it up as one of the premier educational centres in South India. He retired from Rishi Valley School in 1948.

Shri Subba Rao left the Theosophical movement along with Krishnaji and was associated with Krishnaji's Indian work till 1948. He, however, continued to be concerned with educational experiments till old age made him inactive. He was 86. We pay our homage to the memory of the First Principal of Rishi Valley School.

Krishnaji is well and has been taking rest in Malibu, California, during the last two months of November and December, 1975. He will give a series of 6 public talks in the OAK Grove, Meiners Oaks, Ojai, California, on the first 3 week-ends in April, 1976. For further details, please write to : Krishnamurti Foundation of America, P.O. Box 216, Ojai, California 93023, U.S.A.

Krishnamurti Foundation India has brought out recently a few translations of Krishnaji's books in Indian languages. These are :

Published by Orient Longman Limited,
3/5 Asaf Ali Road,
New Delhi 110 001.

1. *Commentaries on Living*—II Series—(Marathi).
2. *Freedom From the Known*—(Gujarati).

Published by Sadhana Publications,
Saniwarpet, Poona-2.

1. *Commentaries on Living*—III Series—(Marathi).

Published by Motilal Banarasidass,
Delhi-7.

1. *First and Last Freedom*—(Hindi).

C/o Mr. Satapathy, Chief Engineer,
Rural Engineering Organization,
Bhubhaneshwar.

1. *First and Last Freedom*—(Oriya).

For further details, please write to the respective publishers.

The Krishnamurti Educational Centre has announced the opening of a new school on Vancouver Island in September, 1976. Situated in a beautiful forest land, this educational school will be residential, open to students from grades 6 to 10. For further information, please write to Mr. E. R. Smith, 2050, 26th Street, West Vancouver, B.C. V7V 4K4, Canada.

We request our subscribers once again to renew their annual subscription for 1976 to ensure receipt of the next issue.

THE OPENING TALK AT BROCKWOOD

Given by Krishnamurti on September 6, 1975

We must all be very concerned with what is going on in the world, the fact of disintegration, the violence, the brutality, the wars and dishonesty in high political fields. In the face of all this disintegration what is the correct action? What is one to do to survive in freedom and be totally religious?

We are using the word 'religion' not in the orthodox sense—which is not religion—but with the meaning of gathering together all energy to find out what is the place of thought, where its limitations are, and to go beyond it. That is the true significance, the meaning of that word 'religion', as you will find if you look in a good dictionary. What is a human being to do in this corrupt, immoral world? We are human beings, we are collective, not individual—because there is no such thing as the individual—we are the result of various influences, collective influences, forces, conditioning and so on. So, as human beings, whether we live in this country, in America, Russia, or in India—which is going through terrible times—what is the correct, the right action? Is there an action that is total, whole, not fragmented? Is there an action that is correct, accurate, that is compassionate, religious, in the true meaning of that word, which has nothing whatsoever to do with belief, dogma, rituals, the conditioning of a certain type of religious enquiry?

To find an answer, the right answer, not imaginary, fictitious, one must enquire into the question of the whole movement of thought, because all our conditioning, all our activity, all our religions, our political, economic, social, moral life is based on thought. Thought has been our chief instrument in all the fields of life and in our personal relationships. I think that is fairly obvious. If I may point out, we are enquiring into this together. It is your responsibility to share in this enquiry, not just merely listen to a few ideas, agree or disagree, which means you must

give attention, you must care for it. This problem must be serious, something that touches your mind, your heart, everything in life—otherwise there is no sharing, no communion, there is no communication except verbally or intellectually, and that has very little value.

What is the responsibility of thought, knowing its limitations, knowing whatever it does is within a limited area, and in that limited area is it possible to have correct, accurate response and action? At what level does one find for oneself, as a human being, the right action? If it is imaginary, personal, according to an idea or concept, or an ideal, it ceases to be correct action. The ideal, the conclusion is still the movement of thought as time, as measure. And thought which has created all our problems has not found the answer. We are trying to find out if we can this morning, and in the next two or three talks, how is the human being seriously concerned and committed to solving this enormous, very complex problem to act. What is the action that is whole, non-traditional, non-mechanistic, which is not a conclusion, a prejudice, a belief, in which there is no pretension, an action that has no regrets, that does not breed further problems, that will be complete, the answer to every issue, whether at the personal level or the most complex social level? Unless we solve this problem very profoundly, to talk about meditation, what is God, what is truth and so on, has very little meaning. One must lay the foundation, otherwise one cannot go very far. To go very far one must begin as close as possible, that is, with you yourself, as a human being living in this monstrous, corrupt society. One must find for oneself an action that is whole, non-fragmented, because the world is becoming more and more dangerous to live in; it is becoming a desert and each one of us has to be an oasis. And to bring about that, not an isolated existence, but a total human existence, our enquiry is into the problem of action.

Can thought solve our problems, thought being the response of memory, experience and knowledge? Memory is a material process, thought is material and chemical, and all the scientists agree about this. And the things which thought has created in the world and in ourselves is the world of reality, the world of

things. The word 'reality' means the thing that exists, not imagined, not fictitious, something that is actual, real. And to find out what is truth, one must be very clear where the limitations of reality are, and not allow reality to flow into the world that is not real.

So one observes, both in the world and in oneself, that thought has created an extraordinary complex problem of existence. Thought has created the centre as the 'me' and the 'you'. And from that centre we act. Please look at yourself, observe it. See for yourself, not accept something the speaker is saying. Don't accept anything! You know, when one begins to doubt everything, then from that doubt, from that uncertainty grows certainty, clarity; but if you start with imagination, with conclusions, and live within that area you will end up always doubting. So we are trying to investigate, enquire into things that are very close to us, which is our daily life with all its misery, conflict, pain, suffering, love, anxiety, greed, envy—all that.

As we said, thought has created the 'me', and thought in itself being fragmentary thus makes the 'me' into a fragment—right? When you say, 'I want, I don't want, I am this, I am not that' it is the result of thought. Thought is never the whole, intrinsically it is a process of time, measure, and therefore fragmentary, and what it creates also becomes fragmentary: my world, my religion, my belief, my country, my god, and yours. I wonder if you see this. If you see this once, very clearly, then we will be able to find out what is correct, accurate action in which there is no imagination, no pretension, nothing but the actual.

One wants to live a life without conflict, to live in a society that doesn't destroy freedom and yet survives. As societies and governments throughout the world are becoming more and more centralised, more and more bureaucratic, our freedom is receding. Freedom is not the mere latitude to do what one likes, what one wants. That is not freedom, freedom means something entirely different; freedom from this constant battle, this constant anxiety and uncertainty, from sorrow, suffering, pain, all the things that thought has created in us. So is there an action which is not based on the mechanical process of memory, on a repetition of

an experience and therefore a continuing in the movement of time as past, present and future? Is there an action that is not conditioned by environment? You know, the Marxists claim that if you control the environment then you will change man, and that has been tried. But man has not changed. Man is just as primitive, vulgar, cruel, brutal, violent, in spite of his control of the environment. And there are those who say, "Don't bother about the environment, hold a belief in some divinity and that will guide you". And that divinity is the projection of thought. So we are back in the same field.

Can thought, which is a material process and therefore a thing which is real, which has created all this structure, can that very thought solve our problems? You understand my question? One must enquire very carefully, diligently, to find out what are the limitations of thought, and whether thought can realise in itself its own limitations and therefore not spill over into the realm which thought can never touch. Thought has created the technological world, the house, the bicycle, the aeroplane, and thought has also created the centre as the 'me' opposed to the 'you' as form and name, and these images separate each one of us. Thought can only function in duality, in opposites, and therefore all reaction is a divisive process. Thought is responsible for the division between human beings in nationalities, political opinions, conclusions; it has created the religious world, the Christian, the Buddhist, the Hindu, the Muslim, with all the divisive practices, dogma, rituals, and also all the innumerable gurus that are springing up like mushrooms. It has created the whole structure of social behaviour, which is essentially based on tradition, which is mechanical. And thought has created time, and what it considers to be love. Is compassion the result of love, the result of thought? These are all our problems.

Seeing all this that thought has created, the world of relationships in which the image is the formidable barrier, the totally immoral social behaviour, each one seeking his own pleasure, his own security, concerned with his own existence and nothing else—yet we are trying to solve all these problems through thought. Right? Now can thought see itself as the mischief-maker, see itself as a necessary instrument in the creation of a society which

is not immoral? Can thought be aware of itself? Please do follow this. Can your thought become conscious of itself? And if it can, is that consciousness part of thought? One can be aware of the activities of thought, and one can choose those activities as good and bad, worthwhile and not worthwhile, but the choice is still the result of thought. Therefore it is perpetuating conflict and duality. Can thought be attentive to its own movement, or is there an entity outside the field of thought who directs thought? Do you understand? I can say I am aware of my thoughts, I know what I am thinking, but that 'I' is the product of thought. And that entity, then begins to control, subjugate or rationalise thought—but it is essentially thought.

So our problem then is : can thought realise for itself where it is essential to operate, where it is accurate in its operation but totally limited in every other direction? That means one has to go into this question of human consciousness. This may sound very complicated, very philosophical—but it isn't. Philosophy means the love of truth, not love of words, not love of ideas, of speculations, and that means you have to find out for yourself where reality is, and that reality cannot become truth. You cannot come to truth through reality. You must understand the limitations of reality, which is the whole process of thought. You know, when you look into yourself, which is knowing yourself, knowing your consciousness, why you think, what your motives are, your purposes, intentions, what your beliefs are, your imaginations, your pretensions—all that is your consciousness. That consciousness essentially is the consciousness of the world. Please do see this. Your consciousness is not radically different from the consciousness of the Muslim, the Hindu or anybody else, because your consciousness is filled with anxiety, fear, hope, pleasure, suffering, greed, envy, competition—that is your consciousness. The beliefs and your gods, everything is in that consciousness. The content of that makes consciousness, and the content of that is thought, the thought that has filled the consciousness with the things it has created. Look into yourself and you will see how extraordinarily obvious it is. And from this content, within that area of consciousness which thought has filled with the things of thought, we are trying to find a way to act. Right?

So one asks : if thought cannot solve all our problems, then can it limit itself and not enter into the field of the psyche, the spirit?—we can use that word for the moment. You see, as long as we function within that area we must always suffer, there must always be disorder, there must always be fear and anxiety. We live in a world of disorder, not only outwardly but inwardly. We have tried everything to solve this disorder—meditation, drugs, accepting authority, denying authority, pursuing freedom and denying freedom. We have tried everything possible to bring about order through compulsion, through fear, through various forms of motivations, but we still live in disorder. And a disordered mind is trying to find out if there is a right, accurate, correct action. The action it will find will be incorrect, disorderly, not whole.

Yet in the world of reality in which we live we must bring about order. Order is not the acceptance of authority, nor is it the latitude to do whatever one wants to do. It is not something according to a blue print. It must be highly mathematical, because the greatest mathematical order is the total denial of disorder, within oneself and within every human being. Can you look at your disorder, be aware of it, not choosing particular forms of disorder, accepting some and denying others, but see the whole disorder? Disorder implies conflict, self-centred activity, the acceptance of a conclusion and living according to that conclusion, the ideal and the pursuit of that ideal which denies the actual. Can you totally deny all that? It is only when you deny totally all that there is order, the order that is not created by thought in the world of reality. You understand? We are separating the world, separating reality and truth. We say reality is everything that thought has created, and in that field there is total disorder—except in the world of technology. In that field human beings live in complete disorder—conflict, the pursuit of pleasure, fear, suffering. Can you become aware of all that and totally deny it, walk away from it? And out of that comes order in the world of reality.

In that world of reality behaviour is something entirely different. When you have denied all that, when you have denied the 'me', the super-consciousness, all that thought has created

which is the content, the tradition, the denial of that tradition is to have order. Then we can go into the question of what is truth, because otherwise it becomes pretentious, hypocritical, nonsensical. So can we as human beings, living in this disorderly and disintegrating world, become not in theory or in imagination, but actually an oasis in a world that is becoming a desert? This is really a very serious question. Can we educate ourselves totally differently? We can do that only if we understand the nature and the movement of thought as time, which means understanding oneself as a human being. This means to look at ourselves actually as we are, to discover for ourselves the disorderly life we lead and becoming aware of it—the life of uncertainty, pain, conclusions, beliefs, memories—in that very awareness all this is washed away.

So, can we go over together, by questioning and enquiring, what we have talked about this morning. Please understand you are not asking questions of the speaker; you are asking questions of yourself, putting your problem so that we can all share it, because your problem is the problem of everybody else. Your problem is the problem of the world. I don't think we realise that. You are actually the world in the very deepest essence. Your manners, your dress, your name and your form may be different, but, essentially, deep down you are the world, you have created the world and the world is you. Questioning then becomes a very serious matter.

The following question is only one of many that were asked :

Questioner : A question about true action. Actually, as we are, every action is a self-centred activity ; so when you see that, you are afraid to act because everything has no significance. That is a reality, not a matter of choice or imagination. You are facing a terrible void.

Krishnamurti : I understand the question, Sir. When there is an observation and you see that there is nothing you can do, then you say there is a void. Just hold on to that phrase : there is a void. Is that so? I see that previously, when I was able to do something about this—join the Liberal Party, become a neurotic, or whatever else—then I thought there was no void.

I had filled it by doing something, which is running away from that void, that loneliness, that extraordinary sense of isolation. And now I see the falseness of that 'doing something' which has no significance, which provides no answer, and I am left naked, stark naked, void. I don't do anything. There is no significance to existence. Yes, Sir, before you gave significance to existence, which is the significance created by thought, by all kinds of imaginations, hopes and so on; and suddenly you realise that thought doesn't solve the problems and you see no meaning, no significance in life. Life itself has no significance—but you want to give it significance, you follow? Living itself has no significance for most of us now. When we are young we say, 'Well, at least I'll be happy—there's sex and all the rest of it. But as we grow older we say, 'My god, it is such an empty life!' and you fill that emptiness with literature, with knowledge, with beliefs, dogmas, rituals, opinions, judgements, and you think that has tremendous significance. You have filled it with words. Now when you strip yourself of words, you say : I am empty, void.

Questioner : It is still words.

Krishnamurti : Still words—that is what I am saying. So when you see that thought has created what you considered to be significance, and that what it has created has no significance. when you see the limitations of thought, you are left empty, naked, void. Why? Aren't you still seeking something? Isn't thought still in operation? When you say, 'I have no significance, there is no significance to life' it is thought that has made you say this. But when there is no movement of thought, life is full of significance. It has tremendous beauty.

Courtesy : *Krishnamurti Foundation England.*

**Talk by Sri. J. Krishnamurti to the students of Rajghat
Besant School at Varanasi on Friday, the 24th November
1972.**

You know, when you look around the world, in America in Europe, in Western Europe, in the Middle East or West Asia, and you come to this country, you see one thing very clearly : people all over the world are very unhappy. There is a great deal of poverty, class tyrannies in the name of democracy as well as in the name of communism ; there is dictatorship ; there are the priests ruling over the people ; you see a great deal of violence, people killing each other, wars, brutality, hunger, people quarreling with each other, national divisions—India, Pakistan, Europe, Russia, China, America ; and you see religious differences, the Hindu, the Muslim, the Christian, the protestant and so on. You see all these right throughout the world, and I am asking you, why are you being educated ? What is the point of your studying some books, memorising, passing some examination, getting a degree, passing out into life and then getting old in the society which is so corrupt, so immoral ? Is this education—for you to be educated, to slip into this stream of corruption ? Probably you will get married, have children and the children will be educated, so-called educated, and they too will fall into the trap of what is called society, the establishment. Have you ever thought about it ? Is that what you are being educated for ? Would it make any difference if you are not educated ? What do you say ? I know you have to earn a livelihood. Is that the main thing in life ? Getting a job, marry, have children and for the rest of your life, the man working like a machine, is that why you are getting educated ? You have to ask, haven't you, what does it mean to be educated ? Does it mean learning, memorising various subjects and passing an examination, getting a job and be like the rest of the world, immoral, patriotic, working for the rest of one's life ? Or, is education something entirely different ? Would that interest you ? Or would you like to talk

about the hills and the mountains and the rivers and the birds and the movement of leaves in the wind? Which would you like to talk about? About education? All right.

We have to find out what it means to be educated. The old generation, your fathers, your grandfathers have made a terrible world. The past generation, the older people, right throughout the world have brought wars, they haven't stopped starvation, they haven't stopped national division, they have always lived in strife, struggle, pain, suffering and violence. That is what they have made of the world, and they are very well educated, with degrees, holding high positions, some of them in the cabinet, in the parliament. So, the older generation, your grandfathers, your fathers and so on, have made a terrible mess of the world. To create such a mess and to maintain that mess is not education. Would you call that education? Being educated to carry on the establishment as it is, the establishment being the government, the social structure, the economic position, the class divisions, the national divisions, the rich and the poor and all the rest of it. Your parents and your grand parents were probably very well educated, they had degrees, they held positions of importance or unimportance. You are following all this? Is this what you are being educated for? Or is education something different? It must be different. What is the point of becoming a machine in this society?

So, we have to find out together this morning, what it means to be educated. When you learn geography, history, you begin to learn about the world, the shape of the world and so on. One has to know mathematics. Mathematics is orderly, mathematics implies great order. When you study history, you study the past, the kings, the wars, the ministers, their bigotry, their narrowness and all the rest of that. One must know all that. But surely that is not enough. Is this clear so far? Then what are you being educated here at Rajghat for? Just to have a technological knowledge of what to do, a mechanical knowledge? You must have mechanical knowledge how to ride a bicycle, how to drive a car, how to keep accounts, how to build a bridge. But also, it means much more, doesn't it? It means that you have a different kind of mind than the people that have produced you, a

different kind of quality of mind than your parents, your grand parents, your society. Do you understand that—a mind that can use knowledge and yet be free of knowledge so that it can function freely.

Look, you are all looking at those people moving back and forth, because you are interested much more in looking at those people than listening. Aren't you? Be honest. It is much more fun watching what is happening outside there, beyond the tent. If you want to watch what others are doing, watch them. Tell me "Please stop talking, I want to look". I will stop talking and you can look. When you have completely looked, then I can go on with my talking. So don't try to look and listen at the same time. If you want to look at those people moving, tell me, "please do stop talking till I finish looking". This is very important what I am telling you. Then you can listen to me, but if you try to look and listen, then you don't pay attention, you are not attentive. Your attention is divided in seeing what is happening out there and also at the same time trying to listen to what is being said. So your attention is being divided. Isn't it? If you say, "I want to look at those trees, I want to listen to the train going across the bridge", then look and see and listen completely so that when you do listen to somebody like the speaker, then you give your whole attention to it. Have you understood now? Do that; tell me "I want to see the trees" and I will stop. Because, you see your mind is divided, broken up. You want to do so many things and each has its own attraction and your mind is torn, and we are talking of a mind that is whole not broken up, not fragmented, that is complete. That is education. Is it possible to bring about a mind that is whole, not broken up, not fragmented? To bring about such a mind is real education. Then such a mind can function completely, whatever it is doing outwardly. It is the fragmented mind, the broken mind, the divided mind that is always in conflict; not a mind that is whole, complete. To bring about such a mind is real education.

Now, your minds are broken up. Aren't they? Do you understand what I am saying? Look, the outside world is fragmented, broken up, divided; there are the artists, the engineers,

the scientists, the businessmen, the priests, the teachers, the guru, the follower, the divided nationality, divided religion, everything is divided, broken up. Where there is division there must be conflict. Where there is division, between India and Pakistan, there must be conflict and our human minds, your minds are broken up that way and each of this broken part has its own activity and so man lives constantly in conflict. Have you understood that? Your mind is like that and, therefore, you are always in conflict, you want to look there and also you want to listen and so you are in conflict whereas if you say "look, I want to listen to you completely", then listen with heart and mind, listen completely; and if you want to look outside do look completely, so that your mind is never divided, broken up, and therefore in conflict. So, education is to bring about a human being who is in himself complete, who is in himself total, harmonious.

Throughout the world people pay a great deal of attention to the intellect. People say "he is a very clever man, he is a brilliant man; he has passed so many examinations, he has got so many degrees, he is a scholar". Do you understand, do you follow what I am saying? They neglect everything else, they neglect their bodies, they neglect their feelings, they neglect the whole entity because they have emphasised the intellect as the most important thing in life; or there is the other form of extreme sentimentality. Have you noticed that too—extreme sense of excitement, emotionalism, and that is very prevalent in India too, hysterical, all the people who are following various gurus. Have you noticed that too?

So, education in the real sense of the word and the deep meaning of that word, is to bring about a human being who is totally harmonious, who is not divided in himself, as the higher self and the lower self, who is not in himself in contradiction. That is the meaning of education and that is what we want to do here. You know, I have been to Rajghat here for thirty or forty years, off and on, talked about education, the care of children, the responsibility of children, trying to bring about a different kind of education, a different way of living and it seems to me very difficult, because your parents want you to live one way,

they want you to get married, to have a job, to be what they call secure, which is really not security at all, and we here are trying to do something entirely different. We are trying, through education, to bring about a human being who knows what love is, who has got a very good mind, who is sensitive, who is awake, alert, and the society doesn't want such a human being because he becomes dangerous to that society. You are following all this? So, you the student, what is it you want? Do you want to just fit into this society that exists with all its corruption or do you want to be a different human being, really educated, who lives without any conflict in himself, who does not give emphasis or importance to the intellect only, but gives importance to the whole of existence—the way he lives, the way he talks, what he is, what he thinks, what he feels. Now, to do that, the teacher must be responsible, he must feel for you that you are here, that this is your home, that you are free here, completely secure. At home your parents are concerned about themselves, about their jobs, bearing children and all that, but here you have come and we come and we are responsible for you: that means you are the most important thing here and that means when you feel completely at home, completely secure here, then you have confidence in your teacher. You trust him that he is looking after you, that he is concerned about you. He wants you to have a very good mind, to be very sensitive to what is happening in the world and around you. So, it is the responsibility of us here to see that you have this confidence, that you are really free because it is only when you are free that you can learn. Freedom means happiness. When you are happy, you learn very quickly. So, can we here as teachers who are responsible for you, can we give you or help you to understand this freedom?

So this is your home and I feel that we must create an atmosphere for you, an environment where you are completely secure, that you are happy in the security and also you must find out what it means to be taught, what it means to learn. These are the two things and these are most important things in life: what it means to be taught, what is teaching and learning. What does it mean to teach? A teacher teaches you geography, mathematics, what does it mean? He has information, knowledge about

history, mathematics, geography or biology. He transmits that knowledge to you. He has knowledge about things which you don't know and he mechanically transmits that knowledge to you. He says I know mathematics and he wants to teach you mathematics. If he teaches you as a professor (professional), if he teaches you with a difference that you are the pupil down there, and the teacher is up here, there is a division between the teacher and you. That is no teaching at all. If I was a teacher teaching mathematics to you, because I know mathematics, and am only concerned with giving you information, data about mathematics, then it becomes a mechanical thing, doesn't it? Whereas in teaching what is important is not the subject, but the relationship between you and the teacher. You understand? If there is right relationship between you and the teacher, then what he teaches has much deeper, non-mechanical meaning. Have you understood this? So, in teaching, what is important is relationship between the teacher and the pupil, not the subject only, but the relationship between you and me, me who knows a great deal and you who don't know, therefore, I have a certain sense of vanity, certain sense of superiority; then you and I have no relationship and, therefore, I teach you mathematics mechanically; whereas if you and I have the right relationship, the right relationship being that I care for you, then I am terribly interested in what you are doing, what you are thinking, how you walk, how you eat, what you eat, then in that relationship when I teach mathematics, it becomes alive. We must create such a relationship between you and the teacher. That is teaching. And also what does it mean to learn? Have you ever thought about it?

What does it mean to learn? I learn a language, Greek, Latin, French, whatever it is; I spend several months in learning the meaning of words, the irregular words, putting the sentences together and so on; that is, in learning a language, I am accumulating knowledge about the language. You see that, don't you? In learning a language, I am gathering, accumulating words in that language, the meaning of those words and the irregular words and so on. Right? So, there is in learning, accumulation of knowledge and is learning only that or is there in learning something much more? Is there something much more in learning than merely mechanical acquisition of

knowledge? Have you got it? I say there is much more in learning. Learning is a constant movement. I am learning all the time, learning without the weight of knowledge though I need knowledge. Do you understand what we are talking about? Look, I want to find out about mathematics. I learn about mathematics. I have acquired certain information, knowledge and my mind remains with that knowledge; I won't move away from that knowledge. I learn and acquire knowledge. I must be free of that knowledge in order to acquire more. Have you understood? So learning is constant enquiry, constant investigation, not merely acquisition of knowledge. I want to find out if there is God. Let us take that. I want to find out if there is God. People say there is. All the religions, all the sacred books, all the priests, they say there is God. I don't know and you don't know. So, to enquire, the mind must be free from the belief which your fathers have handed to you. Right? The fathers, the past generation has said there is God. I don't know why they say it, but they say it probably because it gives them a lot of comfort, but they don't know a thing about it. So, if you want to find out, to learn if there is God or no God, you must be free to enquire. You must be free from the impositions which society has placed on you so that you can put that aside and enquire. The enquiry is learning, never accumulating.

So, in this place, at Rajghat, what we are concerned is to bring about a different quality of mind, a mind that is always learning, never accumulating, not being satisfied with what it has accumulated, so that the mind becomes extremely alive. I am using the word mind as the brain, the nerves, the body, the heart, the feelings, the whole of that is the mind. To have a mind that is not like the past generation at all; a mind that is totally new, fresh, and it seems to me that is the function of education.

I have talked enough, now you ask me questions. You ask me in Hindi and some here will translate it for me. The last time I talked in public was in Rome in Italy. I talked in a hall where there were about 1300 to 1500 people. I talked in English, though I understand and speak a little Italian and there was translation immediately. As I talked, there was a translator who was translating instantly. So, the audience and myself,

though I myself spoke in English, were moving together all the time. So, if you want to say questions, doesn't matter if you talk in Hindi, somebody will translate it for me and I shall answer it. Try. Let's have some fun.

Questioner : Why must we not be part of the establishment ?

Krishnamurti : You are saying that we must all become part of the establishment ; otherwise we cannot live. Have you tried living without the establishment ? Society forces you to be like them. What will you do, knowing that you have to earn a livelihood, knowing that you will get married or not married, you will bear children and so on and, therefore, responsibility ? So, what will you do ? Just allow yourself to be thrown into this stream of decay, corruption, mischief ? Are you going to do that ? Look at what is happening. You don't want to find out how to live a life totally differently. You would rather follow the easy way than find a different way of living. Will you do that ? If you don't do that, then you are not being educated. You may get all the degrees, pass all the examinations, know all the books, but you are not educated.

Questioner : What is a human being that will be different, a mind that will be totally revolutionary from the mind of the past generation ?

Krishnamurti : Are you asking me that ? I explained to you. Sir, that most human beings are fragmented, broken up, divided, self-contradictory. If you watch yourself, you will see how very contradictory you are ; you are divided in yourself. So, where there is division, there must be conflict ; where there is political, religious, national divisions, they bring about conflict, war, and if you, in yourself, are divided, you will be constantly in conflict and we are saying a different kind of mind in which conflict does not exist at all. Have you understood that ? (Pause).

Who arranged you to sit ? Did they tell you where you should sit, all the girls on one side and all the boys on another side, did somebody tell you to sit like that ? Yes ? Why did you obey ? Sit where you like. You know we obey so easily, don't we ? We

are trained to obey ; the older generation knows much better than you . So all your life, you are brought up to obey somebody. Enquire why you obey, find out why you obey. Are you frightened? You must obey the law, mustn't you—the law that says "keep to the left side of the road when you are driving". You have to obey that ; otherwise you would have accidents. You have to obey the law of the land, pay taxes and so on. Is there any other kind of obedience? You understand what I am saying? If you and I had the right relationship between each other, would I tell you what to do and would you do what I tell you? It is only when we have no relationship between you and me then you are frightened of me and you obey me. Do you follow this? I am afraid you don't. Sir, intelligence tells you when to obey and when not to obey. Next time we meet, sit where you like. This place is for freedom for you. If you want to be mischievous, find out why are mischievous. Don't become like a slave to the society.

Questioner : What do I see in nature ?

Krishnamurti : What do you see in nature ? When you look at a tree or the river or the bird flying, what do you see ? You are seeing those birds flying. The river, the bird, the movement of the leaf in the wind, the cloud, the mountains, all that is nature. What do you see when you see all that ? You have just seen the bird or the beauty of the movement of the bird. Do you just see the cloud or like the glory of a cloud ? Do you understand what I am saying ? When you see a tree, do you just see the outlines of the tree and pass by or do you see, look at it, enjoy it, see the beauty of the movement of a branch, feel it ? Or do you say "that is just a tree, a mango tree" and go on ? So, when you have lost touch with nature, you have lost beauty, you have lost sensitivity, and then things which are insensible become very important.

Questioner : Why do thoughts come to our minds ?

Krishnamurti : Now, how will you answer that question ? What is the answer from the older people, the teachers, what would they answer you ?

Questioner : Is it because you want to learn ?

Krishnamurti : Do you say you want to learn and that is why thoughts arise ? Is that it ? You have thoughts, don't you, and do your thoughts arise because you want to learn about the tree, about the cloud, about the birds, about mathematics, about why you believe in God. Thoughts arise, you are saying, because you want to learn. You are saying the mind is curious, therefore thoughts arise out of that curiosity and from that curiosity you are driven to learn. Right ? That is one part of it. That is one part of the question. What is the other part ? Go on, enquire, don't say I don't know. You have said thoughts arise because the mind is curious and, therefore, wants to learn. The next question is what is thinking, isn't it ? You say thought arises because I want to know what that flower is. But I am going still further, I want to know what thinking is because if I can understand what thinking is, then I can understand a great many things. Now what is thinking ? Find out, don't say I don't know, but enquire, keep your mind alert. Thinking is to have a relationship with an object. Listen to that statement : Thinking is to have a relationship with an object. My relationship to that thing called microphone is thinking. When I look at that thing and name it as microphone, the naming it is the thinking about it. Right ? If I don't name it, am I thinking about it ? Have you understood ? You said curiosity makes you think. I say when you have a relationship with something, then thought arises. Is that so ? I look at that thing which is called microphone. When I put it into words, then thought comes. Only when I put it into words then thought arises, but if I only look at it, there is no need for words. Therefore, when you don't name it, are you thinking ? Find out.

Thinking does not come in the way when you are looking, When you are looking, there is no thinking. Thinking arises only when you say that is a microphone because your knowledge from the past says that it is a microphone. So, thought is the outcome of the past. So you are learning. When you are curious, you learn. When you look at an object and name it then you are thinking about that object. Now, I am asking you what is thinking ? We said thinking is the response of the

past, but I ask what is thinking. I ask you a question what is your name. You reply immediately, don't you? Why? Why do you reply immediately to my question "what is your name"? Go on.

Because you are familiar with it. Isn't it? Now I ask you a question what is the distance between here and Lahore or Paris. You don't know. Do you? So, what do you do? You try to find out. I put the question what is the distance between here and Paris and as you don't know, as you are not familiar with the answer, you take time to find out. During that time, you are investigating, you are asking, you look in a book, you ask somebody who may know. During that interval between the question and the answer, memory is enquiring. So thought is the response of memory. Because you know your name and you are familiar with it, you reply immediately.

I asked you a question which is what is the distance between here and Paris, you take time over it. In that interval between the question and the answer, you are enquiring and if you can find it in your memory, you will answer. If you cannot find it, then you begin to ask or look. So memory and thought go together, you understand that? Now if I ask you a question which you don't know at all and which nobody can answer, then you say I don't know. To the question with which you are familiar, the response is immediate. Then there is the question which needs time to find out the answer to and a question to which I say I really don't know the answer. Thought therefore is the response of memory. Memory is experience. Memory is knowledge. So, thought is never new, thought is never free because it is anchored, it responds from the past. Have you got that?

Questioner : Can one be great without passing examinations ?

Krishnamurti : By passing examinations, do you become great? You have understood what I said? To you, examination seems to be the most important thing in life. Sir, why do you want to be great, because it brings a lot of money, brings you a lot of power, big houses, is that why you want to be great? Why do you want to be great? You know that part of our culture in which you have been born, a man is considered great

because he has got a title, a position, a prestige, power, wealth ; or he is a very good writer or a scholar, all these persons you call great. Don't you, and are they great ?

Now, do you know something else I would like to do ? Have you ever sat very quietly ? Have you ever done it ? To sit completely quietly, that means your thought quiet, your brain quiet, your body quiet, to be absolutely still, have you ever tried it ? Now try. Try it now, to sit absolutely quiet, your eyes not moving and your hands not moving, your mind, your thoughts not wandering, just be quiet like a tree that is absolutely quiet on a windless day. Just try it. See what happens.

EXTRACTS

(From the book "Beginnings of Learning" by J. Krishnamurti)

Krishnamurti : In a school like this, what is order and what is discipline ? The word "discipline" means "to learn". A "disciple" is one who learns, not who conforms, not who obeys ; he is one who is constantly learning. And when learning ceases and becomes merely accumulation of knowledge then disorder begins. When we stop learning in our relationship, whether we are studying, playing, or whatever we are doing, and merely act from the knowledge that we have accumulated, then disorder comes.

Discipline *is* learning. You say something, such as, "Don't give the dogs too much food" or, "Go to bed early" or, "Be punctual", "Keep the room tidy". You tell me that and I am learning. Life, living, is a movement in learning and if I resist your telling me what to do, the resistance is the assertion of my own particular accumulated knowledge ; therefore I cease to learn and so create a conflict between you and me.....

You know what order means ? To have a lot of space, doesn't it ? In a little room where there is no space it is more difficult to have order. You don't agree ? You'll see it in a minute.

Somebody told me about an experiment with rats : they put a lot of rats in a very small space and because they had no space they began to kill each other—the mother killed her babies. But we also need space inwardly. More and more cities are becoming overcrowded. You ought to go to India and see some of the big towns like Calcutta, Bombay or Delhi—you have no idea what it is like, the noise, the shouting, the people. They are like ants on the streets and, having no space, they are exploding in violence.

Here we must have space ; the house itself is limited in size, so what will you do ? Outwardly there is limited space and also how are you going to have inward space ? You understand what I mean by inward space ? Our minds are so crowded with a thousand ideas there is no space at all, even between two thoughts, between two ideas ; between two emotions there is no space, no interval. But unless you have space there is no order. Order means learning doesn't it ? Learning about everything. So, if somebody tells me I am a fool, I want to learn the truth of it ; I want to find out. I don't merely resist it and say, "You're another". I want to see, I want to listen, to learn. Therefore, learning brings order and resistance brings disorder.

So though outwardly I may not have space, because the world is getting more and more crowded, I want to see if I can have space inwardly. If I have no space inwardly, then I am bound to create disorder. What do you say to this ? Here we are, a group of teenagers and they revolt against the established order, which is natural. inevitable. We have come here with those ideas, those feelings, and anybody who tells us anything we call "authoritarian". So what are we going to do ?

How do we live differently here, act differently, be happy differently ? Otherwise, you know what is going to happen ? You will be thrown into the jungle of the world, thrown to a lot of wolves and you will be destroyed. In India, about three to four thousand people apply for every job. You understand what that means ? They advertised for a cook and do you know who applied ?—B.A.s, M.A.s, and Ph.D.s ! And it is going to get worse, right throughout the world.

So in a school of this kind we *have* to learn. I am using the word "learn" in the right sense : to find out, explore relationship, because after all that is how we live. Society is the relationship between man and man. And it is essential that we learn here how to live, what relationship is, what love is. We must learn, not just say, "This is love" or, "That's not love" or, "This is authority", "That's not authority"—all those absurd statements have no meaning. But if we can actually learn together, then I think that this school has some meaning.

In India, at the school in the south, there are little boys from the ages of six up to eighteen and we talk about everything. In India the word "meditation" is a tremendous word. There meditation has some meaning. And while I was talking about it, there they were, a whole group of boys, and yet they sat completely still. It was extraordinary how they did it! They shut their eyes, sat cross-legged and were absolutely quiet. It is part of the tradition there that you must meditate whatever that may mean to them. You must sit quiet still, and you must have a good feeling about life. So how are we, all of us, going to create this together? Not you alone, or Mrs. Simmons, or me—but all of us together. How can we do this?

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