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# Bulletin

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*THE PAVILION, THE FIRST BUILDING OF THE OAK GROVE SCHOOL IN OJAI, CALIFORNIA.*



**Krishnamurti  
Foundation**

**India, 1978** (2)

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### **From the Editor**

Krishnaji is now in Saanen, Switzerland, giving a series of talks and discussions. He will be giving four talks and two discussions later at Brockwood Park, England.

Talks: 26 & 27 August and 2 & 3 September, 1978.

Discussions: 29 & 31 August, 1978.

In order to enable all those who are interested in listening to Krishnaji's talks to arrange their programmes during the coming winter of 1978-79, a tentative schedule of Krishnaji's stay in the various centres in India is given below. Details regarding dates of talks and discussions will be published in the October issue of the Bulletin:—

#### **Programme in India:**

Varanasi - 1st November to 18th November 1978

Rishi Valley - 21st November to 17th December 1978

Madras - 17th December 1978 to 20th January 1979

Bombay - 20th January to 1st February 1979

In this issue, the photograph on the cover shows the first two buildings of the Oak Grove School California U.S.A.

The contents include a dialogue entitled "The Teaching", and two extracts from talks of Krishnaji on the subject of fear. "Fear, environment and the mind" and "Fear is the movement of time" are the talks given in 1934 and 1977, respectively. A long period of forty years and more separates the two talks. It can be noted that the usage of words and their specific meanings are different from those used in the latter talk. Then there are two aphorisms and a note on the Oak Grove School at Ojai, California.

We are happy to inform our readers that the new get-up of the Bulletin, both in form and content, has been well received. However, the cost of the Bulletin has more than doubled due to doubling the number of pages and the use of art paper for cover. We therefore appeal to those subscribers who can afford it, to send us a donation of Rs. 10 (ten only), as we need this assistance to cover the deficit in the production costs of the Bulletin. Donations should be made out in the name of KFI Publications. Outstation cheques should carry the little extra money that is required to cover bank charges. Henceforward, all subscriptions should be sent in the name of KFI Publications only, preferably by Money order or by Postal order.

Kindly also note the change in the postal address of the Headquarters at Vasanta Vihar, which is now 64/65, Greenways Road, Madras-600 028.

Many subscribers have not renewed their subscriptions for the current year. They will get this and the next issue only after we receive the subscription from them. We have already despatched the first issue without awaiting the renewal amount.

A new cassette of Krishnaji's talk on the subject of Death is now available for sale and can be had from the Headquarters. It is priced at Rs. 55 for Sony C-60, and Rs. 40 on Indian cassette.

We announce the forthcoming publications of three new booklets by Krishnaji :

1. A Dialogue with Oneself
2. Inward Flowering
3. On Learning

These are directly available from the Foundation Office. We have also planned to publish the talks of Krishnaji given in India from 1947 onwards. The first volume of talks will be available by November this year.

## THE TEACHING

*(A small group discussion in Varanasi, 19th November, 1974)*

**P** : Could we identify the main elements in the Teaching? We have heard you now for 25 years or 30 years. In a sense, many of us could give some substance to this whole field of self-knowing and say what it is, but still I would like to ask you one question and that is: What is the Teaching?

**K** : Are you asking me? You are asking what is the Teaching? I don't know myself. I cannot put it in a few words. Can I? I think the idea of teaching and the taught is basically wrong, at least for me. I think it is a matter of sharing rather than being taught, partaking rather than giving or receiving. And so, can we share something which is not in the field of time, thought and direction? Can we share or are we all so conditioned that we don't know what it means to share?

**A** : Listening to you, sir, one realises that communication at the level of thought is very inadequate, that we ourselves make thought, that we are the thought. This comes out very clearly whenever we are in touch with you, whenever we try to communicate with you, but it is not clear, easy, how we also make time. We penetrate from the level of thought, the level of time and the level of direction. We have been used to functioning in thought, concept and words. It is relatively easy for us to see this, but it is a little more difficult to see this with regard to time. I wonder if we could explore into that.

**P** : Before we go into that, I think there is a different relationship between us, a feeling that I have to receive. There is not that quality of sharing, of which you speak about.

**K** : Would you consider and enquire into this question, what it means to share? Do we share anything at all with another, and if we do share, at what level? I want to enquire into that. Perhaps that may answer your question. Do we share anything at all with anybody, including K? What does sharing mean?

**P** : To take something from you.

**K** : Not taking anything but sharing.

- P** : Just see how we see it.
- K** : I am trying to find out the meaning of that word, not how you feel and I feel, but what that word itself means.
- P** : Obviously, in sharing there are two. You are giving a special meaning to that word.
- K** : No, sharing. Just a minute. What does sharing imply?
- P** : Give and take.
- K** : Etymologically, it means to partake together.
- A** : Examples don't take us very far, but I would say that you witness the sun rise and say to your friend: "Look" There is a sharing in that, there is no giver and receiver.
- K** : Instead of the word "sharing", let us use the word "participating". We are participating in the investigation of something. In that investigation, you may be more subtle, more quick than I am, but you are willing to share your perception with me, your "seeing" with me. In that "seeing", you see first and are sharing that with me. There is no division as "you" and "me". All that is implied in participating, sharing,
- A** : Sir, it is participating in an experience.
- K** : What is the state of your mind and my mind when we are participating in something?
- B** : If we look at what actually takes place, we start questioning from a thought and operation of thought. At a certain point in investigating, in looking, there is a discontinuity in that and there is a different movement towards the other.
- K** : We are going to investigate, to go into the meaning of sharing, participating. In the search, in the enquiry, in the investigation of something, I am asking: What is the state of your mind and my mind when we are together investigating, participating in something? What is the state of your mind? Is not that what you are trying to get at?
- P** : I started from another question: What is your Teaching? You said that this is a wrong approach, that there is no teaching and the taught and you said it is a question of participating, sharing. Now, are we investigating the nature of the Teaching? Or, are we investigating the state with which we approach this problem of investigating?

- K** : The problem is of sharing, which is investigating together, participating together. Leave the Teaching for a moment. We are saying what is the state of two people who are serious, whose intention is to investigate, share ?
- PA** : Their feelings are identical,
- K** : Go slowly, sir ; they cannot be identical ; they cannot be similar.
- P** : In sharing, there may not be investigation, but I can be absolutely alone and investigating.
- B** : She says one can investigate oneself ; there is no need for sharing ; there can be investigation without sharing.
- P** : The core of this is not sharing, in that sense.
- K** : Would you say the teacher and the taught is a wrong proposition, is a wrong structure altogether ?
- P** : And yet, there is the Teaching.
- K** : We will come to the Teaching a little later. Would you say the whole structure and the nature of the teacher and the taught is conventional, traditional and not real ? Real in the sense it should not be ?
- P** : What is unreal is the state where the mind, based as it is on its structure of consciousness, questions in order to get at the answers. Because it questions in order to get answers, therefore, it creates the teacher.
- K** : And the teacher says there is no answer, there is only sharing. And then you are stuck, aren't you ?
- P** : Then the question comes round on you.
- K** : No, not necessarily.
- P** : Why not, sir ? If I question and I am stuck, the only thing for me is to throw that question on you.
- K** : You are asking what is the Teaching and the reply is—the Teaching is that there is no teacher and the taught. That is one part. That is part of the teaching.

Now, how do you take that statement, which to the man who made it is absolutely real, not conditional or relatively real but absolutely real ? And when he says that, how do you receive it ? How do you listen to it ? What operations or processes go on in the mind ?

- A** : It is obvious when you say this that it indicates the normal processes that she talked of about receiving and giving. The receiving is done by the brain, the receiving is done by an accumulative centre, and you have indicated that is not in that direction. So, exploring is not with a desire to a finite.
- K** : Achyutji, I am not making myself clear, He made a statement that there is no teacher and the taught. How do you receive it? What takes place in your mind when you hear a statement like that? Traditionally, we are used to the teacher and the taught. That is our conditioning. Someone comes along and says there is no such thing, there is no teacher and the taught.
- R** : Traditionally, there is the teacher and the taught. The investigation seems to end or does not seem to proceed if the teacher is not there. Therefore, something is received. Let us see where the impetus comes from.
- K** : Therefore, I am asking you this simple question : How do you accept, reject, or what is the process of your mind when you hear that statement?
- R** : Just to see how far it affects me.
- K** : No, I make a statement: There is no teacher and the taught. You hear that. It is the old traditional mind that is in operation. And the old mind which is traditional says "I don't know what you mean". Now, I am asking, how do you, Radhaji, receive this statement? I make a statement that there is no teacher and the taught. What do you do with that statement?
- R** : I have to look at it.
- K** : I am making it. You don't have to look at it.
- P** : We don't accept it.
- J** : It is received with a certain amount of surprise as well as shock, followed by understanding.
- K** : Which means what? That you are projecting your reactions to it but you have not listened to the statement.
- RM** : The statement seems to be simple ; I may have misunderstood you. There is the sun, there is light, there is heat, there is energy. Now, I need not be there to receive that energy and light and heat, but as Pupulji puts it, the thing is there, heat, light and energy, So, what is your Teaching?

**K** : You are going off on something else, forgive me. I have made a statement that there is no teacher and the taught.

**RM** : Agreed.

**K** : Not agreeing. What happens to the mind that listens to that statement? You make that statement, sir. I listen to it and I see what tremendous meaning it has, the fullness of it. I see it instantly. I see it without drawing an abstraction, which is an ideation. I just see that fact, not my reaction to the fact.

**J** : The mind passes through an understanding and a shock.

**K** : That means you are listening to the statement through a process of time. Of course, there is surprise, then shock and your own reaction and then understanding. That took time.

**J** : All that happens in a split second.

**K** : That takes time, even if it is only a few seconds.

**J** : Does that happen on account of the fact that we are not listening as adequately as we should?

**K** : You make a statement that the teacher and the taught is a totally wrong relationship, totally wrong approach, totally wrong concept, and I don't bring my reaction to it or my traditional approach. I just listen to what you are saying.

**J** : I would say that that kind of understanding is possible because we have been listening to you for a long time.

**K** : Sir, you know the word "idea", according to the dictionary, means "to see". The root meaning of the word "idea" is to "see". I see something, draw an abstraction from it and that becomes the idea. Now, can you see without an abstraction, ideation and understanding?

**J** : We seem to feel that we can.

**K** : We are teaching higher mathematics to children of 6 and 7 years. They receive it because they know nothing about anything. They immediately receive it, but we grown-ups have such mechanisms, such obstructive ideas, traditions, which prevent direct reception.

Now, I make a statement that there is no teacher and the taught. Can you receive it completely, without going through all that? That is part of the Teaching. All the time K says so. He is saying "Don't be a man in

authority". There is no authority, there is no higher or lower. There is only sharing, which means there is no teacher and the taught. If there is a teacher and the taught, you are back in the old tradition which is authority, the one who knows and the one who does not know.

**P :** The process of discrimination is there. You make a statement like that, but I immediately give far more importance to what you are saying and that establishes the teacher. There is an unconscious mechanism within one which discriminates between various statements made by different people.

**K :** I understand, but that is a different matter.

**P :** When you say it is a different matter-

**K :** I discriminate naturally, between the sound of wheel-cart on the road or a bird.

**P :** If we take what you say, then there will be no questions to ask.

**K :** No, there will be a lot of questions to ask.

**A :** Because I feel it is primarily an exploration in which you don't say that you don't know and I know.

**K :** Is that a wrong statement ?

**P :** The fact is there is a teacher. Now you negate the fact. The fact is, in my consciousness, in my mind, in my skin, there is a teacher.

**K :** So, it is a wrong statement ; it is a wrong statement, whoever makes it.

**P :** It may be a right statement. I cannot start with that statement. The very fact I question, I receive this with all the energy that I have.

**K :** Is it a matter of compassion? You understand what I mean? A compassionate person does not feel he is sharing. He does not even know what the word means ; like a virtuous person, if he is conscious of his virtue, he is no longer virtuous. And it may be compassion to say there is no teacher, no teaching. You follow what I am saying? In that statement, compassion is like sunshine, there is only sunshine, not that you are sharing it, I am not sharing it. We are both in that statement, we are both in the sun, and the person says : "Look at those two sharing something together". Am I making any sense? All right, let us move from here.

You were asking: What is the teaching? Right? I can say it in a few words which is: Where you are, the "other" is not. What do you say to it? You asked me: What is your teaching? I say the Teaching says: Where you are, the *other* is not".

Now, how do you receive that statement? It is like dropping a stone from close to the water; then, when you drop it, there is no ripple. It goes gently down to the bottom. Does that take place or are there a lot of ripples which are agitations, and I say "My God, what does it mean?" Now, how do you receive the statement?

**RM** : We are reminded of similar statements made earlier.

**K** : You are soaked in that tradition and when another statement is made, of course, you say "The Upanishads say that " or " the Bible says that ". That has no meaning, it means you haven't listened.

**RM** : It is not necessary to understand every statement.

**K** : Pupulji asked me a question. She says: What is your Teaching? I said, to put it very simply which is a very complex issue, that "where you are, the "other" is not" I say to you: "How do you receive that?" and you say: "Yes, the Gita says this, the Upanishads say this", ripples, ripples. Therefore, you have not listened. What do you say, sir?

When you listen to that, what has taken place in you, ripples, or does the stone sink silently?

Sir, you are not facing the issue, Pupulji asked me what is your Teaching, and I said to put it in a few words—listen carefully—"Where you are, the *other* is not". When he makes that statement, how does it strike you? Do you say "Gita says this, Buddha says this" or do you rationalise it? Or, do you say "How am I to get rid of the I?" How do you receive that statement?

**J** : You see the meaning of it immediately, you see the fact that it is so.

**K** : It is much more complex. Why do you say this is so? Why don't you swallow it instead of saying "Gita says this" and so on? Why don't you see what happens? You swallow it when it is a pleasant thing to swallow, when it tastes nice, or you spit out when it is unpleasant. That is what you are doing now. I don't know all the compli-

- cations of that statement, I am not interested. I have heard this and as the stone drops into the water, let it drop into me and see what happens afterwards.
- RM :** What happens is this : In my case, I am familiar with the statement. I know that it is a fact because you say it is so.
- K :** How do you know it is a fact ?
- RM :** Because I accept what you say. Wait a minute please. You say if it is pleasant we swallow, if it is unpleasant we don't swallow ; but there is a third alternative. It is difficult to swallow. I feel that what you said is correct, but I have not been able to swallow it.
- K :** Can you listen without all the ripples ?
- R :** This seems to make the previous statement clearer because it seems that when one sees without ripples, then there is neither the teacher nor the receiving.
- K :** I made that statement. What has happened ? Do you say "that is true perhaps, I have heard others say and therefore it is so, that is a fact" ? And then say : How am I to live a life in which I am not ? All that is ripple, ripple ; that is generally what takes place. Now, can you listen without any ripple ?
- R :** It depends on the statement, sir.
- K :** I have made a statement. Now, can you listen to that statement without any ripple ? I think this is the clue. One of the clues is that we don't really know what it means to listen, the art of listening. You know nothing about some extraordinary complicated electronic affair. Your mind is ready to absorb it because you don't know a thing about it. But here, you know a great deal, you have heard me 10,000 times, you have read the Gita 100 million times ; you know a lot, and so your mind is crowded, and so you are not capable of listening directly. Is that so ? A boy who is learning mathematics, he has no ripples because he does not know. You pour into him inputs about mathematics, and he says "Right, I will accept it", but we don't do this here. We say Gita said that, this and all the rest of the things.
- J :** Some of us are quite blank about tradition and such people are able to see.

- K** : I am not blank, sir. Here is a very good example of not listening. He made a statement. Why can't we just listen to it? If it is valuable, it will operate. If it has no value, it will just die. Why can't we listen and explore it to let it drop into us? After all, you plant the seed in the earth after preparing the earth and the seed does all the work. It has to be watered and all that, but the vitality, the energy is there in the seed.
- P** : What gives the vitality to the seed?
- K** : I thought you would ask that. Does the teacher give vitality to the seed or the seed itself has vitality?
- P** : It is a difficult thing to fix. The teacher and the seed are not two separate things.
- K** : No, but the statement, what gives the statement vitality? Dr. Misra says "Of course, I have heard this before", and as he has heard it before, he says "Yes, I know this". He has lost the vitality.
- P** : A question is asked and a statement is made, and that statement carries in itself the factor of illumination. Now, what has given it that factor?
- K** : What has given to that statement the light that goes with the statement? If Radhaji made that statement, would you accept it with the same feeling, with the same attention, with the same quality of reception, or you have an image of K and that image gives you the imprint?
- P** : No, sir. Take a sacred book. You read a statement but the quality of that statement, is it not different from the quality of the statement of a person who is illuminated?
- K** : I understand what you are saying, Pupul. If I admit that, we are back into the old trap, we are caught in the old trap.
- P** : I want to say one thing, don't deny it also.
- K** : Of course not. You are asking: Does not the statement, coming from an illuminated mind have a vitality of its own? But if another person made the same statement, rationalised, carefully thought out, that would not have the same energy, vitality, power to flower.
- J** : I felt illumination is the result of sharing and illumination can result even if sharing happens in the case of a saying which is said or repeated, if it is shared by the person.

**K :** No, sir. She is asking a different question. She is asking if you can make that statement, would it have the same vigour, the same capacity to flower, to grow, to fructify, as the man who made that statement? That implies K has this illumined mind. I am not saying "yes" or "no". That illumined mind makes a statement, and because it is born out of that illumination, that statement has a tremendous weight. If another made that statement, it would not have the same weight. Now, P says then, with the illumined mind what it says carries with it authority. The word "authority" means to originate something new. Out of that word, authority is born. The originator of something new is not what is written in the Gita. It may be the same, Do you see the complications of it? There it is a printed word and I read it and give it meaning, because it has tradition.

Here, the mind which is illumined, that mind makes a statement, and it has got a tremendous weight behind it, and you are saying that mind is the teacher because it is the originator. Though others have said it before, this is an original mind and therefore the originality of that gives a certain weight as authority.

**P :** I won't accept that. It has the capacity of penetrating; the other has not the capacity of penetrating. This has the capacity of penetrating and a process which creates its own movement.

**K :** Therefore, you have nothing to do with it. It creates the ripples. Absorb it and see what happens. We don't do that. That is what I am trying to get at. Your statement which I am not trying to avoid is: "The person with the illumined mind makes a statement and that has got weight, a penetrating quality and therefore he is the teacher". I can share with her what he said, but I cannot share with an illumined mind.

**P :** But the illumined mind and what is being said are the same. So, there is a fallacy in what you say—that I can share the illumined statement but I cannot share the illumined mind.

**K :** That is it. Therefore you make him into a teacher and put yourself at a distance and hope that you will reach it.

**P :** Therefore, you gather around to listen to that illumined statement.

- K** : You have listened to that illumined statement. What has happened? **That** is, when **you** are not. You see, you cannot do a thing about that statement. Whatever you do will be still doing something about that. So, is it possible for you to listen to that and let that operate? I am not interested whether it operates on a large scale or a small scale. All that I am interested in is that it should work without any interference. Now, does that take place?
- AL** : You say the seed falls, and if the soil is receptive, it will.
- K** : Not "if the soil is receptive". That is a conditional statement. Is your mind receptive?
- AL** : Yes. When I give birth to a baby, there is the seed and it flowers.
- K** : You cannot even say that. All that you can say is: I am listening. I don't know what is happening. I have no ripples. Therefore, it might or it might not. I am just concerned with listening. See how extraordinarily difficult this is: which is, the art of listening. A boy who does not know mathematics, he will listen for a certain period of time, but to listen all the time is so difficult. That raises the issue, which is, knowledge prevents learning, knowledge prevents hearing. The boy does not know mathematics and therefore he is willing to listen. After acquiring a lot of it, he stops listening. That is exactly what happens to us here.
- P** : That is too facile.
- K** : See my point: Knowledge has not changed man psychologically.
- P** : Knowledge is an obstacle to listening.
- K** : Would you admit that?
- P** : I would admit that.
- K** : Knowledge prevents listening. Remain with that statement for two minutes. Will knowledge bring about the change, the transformation of man?
- P** : I cannot so easily answer the second question because if a person knows nothing about all this and listens to you without previous knowledge of it, he would not understand.

- K** : He would listen to me with absolutely nothing.
- P** : It is not knowledge that is an impediment to this thing, but it is a question of maturing, a soaking in.
- K** : Look Pupul, one has read a great deal of literature, religious literature and so on. It is recorded in the brain and you come along and make a statement. Do I listen to that statement or do I listen and compare what you are saying with what I know already and, therefore, actually I am not in the act of listening to it?
- P** : The act of actual listening is totally different.
- K** : Do you listen so clearly ?
- P** : I won't make a statement. I won't say that. I say that having listened for 25 years, when you make a statement like that, there is a total freedom of knowledge to me.
- K** : It is knowledge.
- P** : For 25 years, I am soaked in.
- K** : You have listened for 25 years, gathered a lot of things. It is he who made that statement. Is that statement related to what you have heard before?
- P** : It is not related to what I have heard before, but I wonder if —
- K** : Forgive me, you may be making a mistake. That is, you may have had 25 years of listening and you say because you have listened for 25 years, this act of listening comes to you. If you had not listened for 25 years, this might not have happened. But I am asking, this listening, this morning, is it related?
- P** : It is not related.
- K** : Therefore, what has taken place? If you once admit that 25 years of preparation is necessary to the act of listening to the statement, and therefore you understand it immediately, that means you admit this whole process of time, and time is not valid here. Time is thought, time is direction.
- P** : It may have been 25 years or 5 years or one day, but if you absorb like osmosis, that very absorption matures you. It is not related. It does not draw sustenance from that.
- K** : Therefore, don't say 25 years I have listened and that has made me listen now.

I am trying to get at this : To see the quality, the nature, the feeling of truth is instantaneous, unrelated to the past. Now, you hear that loaded statement and do you still think in terms of 25 years ?

- P** : There is no part of 25 years or 5 years in me just now.
- K** : That is just it. Therefore, would you say that the mind must be free of every sort of accumulation, all the time ?
- P** : I see the mind must be free from any movement as accumulation, as knowledge in direction, in will.
- K** : Movement implies time. Time is movement. I am asking: Is time necessary to see ? Or, if it is not necessary, then how does a mind, the whole structure of the mind, which is evolved through time, see that which is not of time ? You see that paradox ?
- P** : There are two ways.
- K** : There is knowledge, experience, all that. But can you die to all the things you have acquired—pleasure, pain, hurt, this, that ?
- P** : Do you go through all that exercise ?
- K** : Of course not, none of those exercises, practices ; all those are trivial. The mind, the brain is evolved through time. It is recorded in time. Can that mind see that which is not time ? Obviously not. Then, what is it that perceives something which is not of time ? You see Achyut made a statement the other morning at dinner or breakfast—he said that politics won't solve any problem of this country, but he took 25 years to see that.
- A** : When I saw it and said it, it had nothing to do with the 25 years.
- K** : Why did not you see it first ? This is what we all do. That is, you are saying experience is necessary. We enter into a very dangerous field and that is what every person says. I must have sexual experience, I must get drunk, I must smoke, I must go through all that and then I will learn. That is, through experience we hope to learn. I question it.
- R** : But you have not answered your own question " why did he not see it first ? "
- K** : All of us, why don't we see first instead of going through all this mess ?

- P** : We should explore time as Achyutji said. This problem is very interesting—whether experience is necessary at all.
- A** : Whenever we live, we are going to have experience. There is something which gives weight to that experience. Living is bound to give experience.
- K** : I question altogether the value and necessity of experience.
- A** : I hope you will understand my difficulty. You see the sun set, I see the sun set. With you, it is not an experience, with me it is an experience. I am asking about this conversion of what is perceived into an experience making process. Please show me how this happens.
- K** : Historically, we have had 5,000 years of war, and we have not learnt a thing from it. So, I am asking myself whether experience is at all necessary. The word "experience" means to go through.
- A** : There is no process of willing in this. There may be a mind which is empty and yet have no illumination.
- R** : One can put it in another way : If experience is not necessary, the quality of every mind is exactly the same.
- K** : Why do you say that ?
- R** : Because then, every mind is ready or should be ready at any moment, but that is not a fact.
- K** : Because you are burdened with the other thing. You see, you all say you must go through every experience, sex, drugs, etc. Therefore, you choose your experience on the basis of pleasure. So, your experiences are essentially based on this principle of pleasure which means you have got fear behind. We are back in the same old circle.

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*K : Krishnaji, P : Pupul, A : Achyut, RM : Ramadhar Misra,  
 B : Balasundaram, PA : Parchure, R : Radha, J : Janu,  
 AI : Asha.*

## FEAR, ENVIRONMENT AND THE MIND

J. Krishnamurti

This morning I want to talk about fear, which creates, which necessitates, compulsion, influence.

Now, we have divided mind into thought, reason, intellect. Mind has created the environment, and as long as we do not understand that environment, there must be fear. We do not give our complete thought to environment and we are not fully conscious of it: so, mind becomes enslaved to that environment and thereby there is fear and compulsion is the instrument of fear. So, naturally, the lack of understanding of environment is brought about by that lack of intelligence, and because we do not understand the environment, fear is thereby created, and fear necessitates influence, either outer or inner.

And how is this continual compulsion created, which has become the instrument, this penetrating instrument of fear? Memory clouds the mind, and this is the result of the lack of understanding of the environment which creates conflict, and memory becomes self-consciousness. This mind, clouded over, limited and confined by memory, seeks perpetuation of the result of environment which is the "I". In perpetuating the "I", mind seeks the adjustment, alteration or modification of environment, its growth and expansion. It is continually seeking adjustment to the environment, but adjustment to environment does not bring about understanding; nor can we see the significance of that environment by merely modifying the state of mind or trying to change or expand that environment. Because mind is continually seeking its own protection, it gets clouded over by memory which has become confused, identified with self-consciousness

—that self-consciousness which desires to perpetuate itself; therefore, it tries to alter, adjust, modify the environment. In other words, mind seeks to make the “I”, as it thinks, immortal, universal and cosmic. Isn't it so?

So, mind, which seeks immortality, really desires the continuance of this “I” consciousness, the perpetuation of environment. So long as mind clings to the idea of “I” consciousness, which is but the lack of understanding of environment and therefore the cause of conflict, so long will it seek, in that limitation, its own perpetuation, and this perpetuation we call immortality, or that cosmic consciousness in which the particular still remains. So long as mind is held in the bondage of memory, which is the “I” consciousness, there is the search of the false for the false. This “I” is the false reaction to environment; there is a false cause and it is ever seeking a false solution, a false effect, a false result. So, when the mind clouded by memory is seeking to perpetuate itself as self consciousness, it is seeking false immortality, a false cosmic expansion, or whatever you like to call it.

In this process of the perpetuation of the “I”, that self-preserving memory, in the perpetuation of that “I” is born fear—not superficial fear, but the fundamental fear. Remove that fear which has its outward expression in nationality, growth, achievement, success; remove that fundamental fear, the anxiety for the perpetuation of that “I”, and all fears cease. So, fear exists as long as there is this desire for the perpetuation of that thing which is false. This “I”, which is false, must have a false reaction which is fear itself. And where there is fear there must be discipline, compulsion, influence, domination, the search for power which glorifies as virtue and as divine. If you really think of it, you will see that where there is intelligence, there cannot be the hunt for power.

We have, first of all, outward compulsion which is the restraint of environment upon the individual. The ordinary person whom you call unevolved, unspiritual, is controlled by environment, outward environment; that is, by religion, codes of conduct, moral standards, political and social authority; he is a slave to all these. In these restraints of outer environment which create

conflict between the individual and the outer environment, in which the individual is crushed, warped, twisted, he becomes increasingly unintelligent. The individual who is merely conditioned all the time by outward environment, shaped by certain rules, laws, reactions, edicts, moral standards—the more and more you crush him, the less and less intelligent he becomes. But intelligence is the understanding of environment, seeing its subtle significance freed from compulsion.

The outer environment forces the individual, crushes him into this steel frame of standards, of morality, of religious ideas, of moral edicts, and as the individual is crushed from the outside, he seeks and escapes into a world which he calls the inner. Most people, the so-called spiritual people, have rejected the outer force of environment and its influence, but have developed an inner law, an inner standard, an inner discipline, which they call "bringing the high self down to the low". That is merely substitution. So, there is self-discipline. Then there is that which is called the inner voice, whose power and control is far greater even than the outward environment. But what is, after all, the difference between the one and the other, the outer and the inner? They are both controlling, perverting the mind which is intelligence, through this desire for self-perpetuation. And also you have what you call intuition, which is merely the unfettered fulfilment of your own secret hopes and desires. So, you have filled the inner world, what you call the inner world, with all these—self-discipline, the inner voice, intuition. All those are subtle forms of that same conflict, carried into a different world in which there is no understanding, but merely a moulding, an adjusting to a more subtle, what you call a more spiritual, environment.

In the meantime what happens to our feelings, to our emotions, to our thoughts, to our love, to our reason? What happens when you are merely adjusting, when you are merely modifying, altering? What happens to anything, what happens to a house whose walls you are merely decorating though its foundations are rotten? Likewise, our thoughts and our emotions are merely taking shape, altering themselves, modifying themselves after a pattern, either the external or the inward pattern;

or according to an external compulsion or an inward direction. So greatly are our actions being limited through influence that all reason merely becomes the imitation of a pattern, an adjustment to a condition, and love becomes but another form of fear. Our whole life—after all our life is our thoughts and our emotions, our joys and our pains—our whole life remains incomplete, our whole process of thought or the expression of that life is merely an adjustment, a modification, never a fullness, a completeness. And hence there arises problem after problem, the adjustment to environment which must be constantly changing, and conformity to patterns, which also must vary. So, you go on with this battle, and this battle you call evolution, the growth of self, the expansion of that consciousness which is but memory. You have invented words to pacify your mind but continue with the struggle.

If you recognize this and without the desire to alter, without the desire to modify, become aware of this outward environment, of these circumstances, conditions, and the inner world in which there are the same conditions, the same environments, which you have called merely by more subtle, more lovely names; if you really become aware of this, then you will begin to understand the true significance of the outer and the inner. There is an immediate perception, the release of life. Then the mind becomes intelligence and it can function naturally, creatively, without this constant battle. Then mind, intelligence, recognizes the obstacles, and because of its understanding of these obstacles, it penetrates; there is no adjustment, there is no modification, there is only understanding. Hence intelligence does not depend on the outer or the inner, and in that awareness there is no craving, but the perception of what is true. To perceive what is true, there cannot be craving.

You know, when there is a craving, your mind is already clouded, is already perverted, because mind identifies itself with one and rejects the other. Where there is craving, there is no understanding. But when the mind does not identify itself with the 'I' but becomes aware of both the outer and the inner—of the subtle divisions, of the various emotions, of the delicate nuances of mind dividing itself as memory and intelligence—then in

that awareness you will see the full significance of the environment which we have created throughout the centuries, that environment which we call the outer, and that which we call the inner, both of which are continually changing, adjusting themselves to each other.

All that you are now concerned with is modification, alteration, adjustment, and therefore there must be fear. Fear has its instruments in compulsion, and compulsion exists only when there is no understanding, when intelligence is not functioning normally.

Madras 1934.

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## **FEAR IS THE MOVEMENT OF TIME**

**J. Krishnamurti**

We are going to enquire together into what is the nature and structure of fear. Every human being in the world is frightened about something. He may be frightened about his wife, may be frightened of not living rightly; he may be frightened of the future or of losing the job. We are going to investigate together whether it is possible to know what one's fears are, and when you leave this evening, when you walk out of this place, you are completely free of fear. Otherwise, it is not worth talking about whether it is at all possible to be both physiologically as well as psychologically, to be completely free of fear.

First of all, are you aware of fear, your particular fear? Or, do you slur over, not wanting to enquire because you don't know to deal with fear? We are going to deal with fear, not run away from it, not escape from it not rationalise it, not say "It's all right, let us have a little fear because that keeps us in order". We are talking about complete, total freedom from fear, because, otherwise, there is no order in life. Otherwise, you would accept the authority of the guru, of the politician, of your priest or of the psychologist or the analyst. This is a very fundamental question which each one has to face and find out, and totally eradicate it.

Please listen, not only listen but also move together. Have you ever faced fear, been acquainted with, lived, known the actual fact of fear? Or you think about something, the future, that you may lose your job, you may lose this and that, and

therefore you are artificially creating fear ? Do you understand the difference ? I am asking whether you ever know what fear is. Now, what is the root cause of fear ? There are many fears—fear of death, fear of loneliness, fear of not being liked, dozens of fears, but what is the root of fear ? Have you gone into it, not escape from it, not go away or find excuses or rationalize fear ? Unless your mind is free of fear, there is no love, and there will always be suffering.

So, we have to find the root cause of fear. One can describe, but the description is not the described. Can you be aware, as you are sitting there, which is your fear, what is the cause of it, how does it happen that you are afraid ? Is not thought the very essence of fear ? One was happy yesterday and perhaps tomorrow one might not be happy. The tomorrow is the projection of thought frightened that it might not have that happiness which it had yesterday. Thought is afraid of death. When you say "I am afraid of death", you want that which you call death to be put away further while you are living. Thought is responsible fundamentally for fear. So, do you understand my point that you only know fear because you think about the past or the future ?

Is fear caused by thought, thinking about the past or thinking about the future, the past pain that you had, whether at the dentist or other pains physically that you have had, and thinking about it, hoping that it will not recur and get frightened about it ? This is the movement from the known, the known pain of last week and projecting a non-state of pain in the future and getting frightened about it. What is it you are doing ? Please be clear on this point, because it is most extraordinary if you go into it. Are you frightened of what you did yesterday ? Are you frightened of losing a job, or are you frightened because your wife is more dominating than you and you live under her domination and so are a little frightened ? Or you are frightened of death, which is the future ? So, which is it you are doing—actually know what fear is. the fact of fear, not the fear caused by thought ? That is your life. It is important for you to understand this. Has fear a cause, the cause being that you had pain

last week and you are frightened that it might happen again. Or is there a fear by itself, without the movement of thought bringing about fear?

Now, when you look at your fear, is thought creating that fear? Is thought the root of fear? That is, I am living now a shoddy, miserable, stupid life that I call living and I am frightened of the unknown. I don't know what is in the future. I only know what is now, my knowledge. So, I am frightened of the unknown, so I cling to the known. I don't let go the known and say "let us find out". But I am so frightened that I cling to the known. Which means what? Thought says: "I am accustomed to live within the past, the known, and I am frightened to move out of that". So, the origin of fear is thought. The point is not how to control thought, how to change thought, how to stop thought, but to see that the beginning of fear is the beginning of thought. Do you understand?

Thought is the movement of time, past and present, and this movement of time coming to an end is fear. I am putting it a little more complicatedly, which is: From yesterday I move, live, through the present. The yesterday's memories are modified, and go on. So, the past through the present being modified, goes on. The past is going on all the time, modified, somewhat polished, some what less or somewhat more, but the past is the river moving all the time. That is, knowledge is moving through the present, modified, changing, but knowledge is still going on. So, thought which is the response of memory, which is the collection of various experiences, knowledge, and so on, from that is the storehouse which is the cultivation of memory, and the response to that memory is thought. That is a fact.

I say "fear is the movement of time and time must have a stop". How do you receive such a statement? Is it a response of insight or a fragmentary approach? I said fear is the movement of time. Thought is movement. Thought is response of memory, knowledge which is the past. So, thought springs from the past, modifies itself in the present and goes on, which is a movement from the past, through the present to the future. It is a movement. All movement implies time, and when the

speaker says "fear is the movement of time", do you capture the significance of it, see the depth of it instantly, have instant comprehension?

The speaker's intention is communication with you, his intention is that when you leave this place, you are totally free of fear, both physically as well as psychologically. Because a man who lives under fear, lives in darkness. It is a tremendous burden, and in darkness he is trying to find something but he will never find anything. That is what I want to discuss with you, to make you see the reality that there can be freedom from fear. We are saying: Does the word "fear" awaken fear or does fear exist without the word? Without the word, the feeling is a sensation. With the word, it is fear. The moment you name a particular sensation with a particular name, then you have conditioned your response. The word "fear" is not the healing. That feeling is part of sensation, part of the brain. Observe it with the whole of your senses. Then, fear as movement of thought ceases.

So, is there a fear independent of thought? All fear is related to thought, thought which is the response to memory and so on. Thought thinks about what happened yesterday—that pain, not wanting that pain, and the fear that that pain may come back and be afraid of it. That is physical pain, The same thing happens psychologically: I am attached to you and that attachment I consider as love. It is not love. Where there is attachment, there is no love. I am attached and I am afraid if I let go my attachment, I am facing a greater fear of loneliness. So thought attached to a belief, to a person, to an idea, to a conclusion, to an opinion is afraid to let go because if it did, where is it, what will happen to it? One is afraid of dying, of coming to an end. One may believe in all kinds of suffering—re-incarnation, future life, resurrection, all that—the fact is one is coming to an end, So, thought says: "Push it off further away, as far away as possible, and do not even think about it", But there is always this worm going on, afraid of the future, afraid to let go, afraid of not-knowing, afraid of loneliness.

The question then is: Why does thought have such extraordinary importance in the field of the psyche? You understand my question? Why does thought, thinking, take such supreme command in the field which is "me"? Is the "me" the result of thought? Your "self" including the "higher self", the "supreme self", the atman, the super-consciousness, the ultra-consciousness, consciousness beyond, all that is still within the field of thought. What relationship has thought with regard to correct action, right action? Why has thought become so tremendously important? If thought creates fear, if thought has made the past so tremendously important, which is knowledge, and if thought, in spite of knowledge, in spite of everything, breeds fear, is it possible to give thought its right place and, therefore thought does not enter into any other field?

We are asking; Can thought realise itself and its activities and so bring about in itself its right place? Thought now, is moving in all directions. And one of the directions is fear. To understand fear, you must understand the place of thought, not stop thought. You cannot stop it. You may try to do it, but you cannot stop thought. But when thought puts itself in its right place, then it has understood its limitations, It knows its capacity to reason, logic, and so on, but in its right place. Is love the product of thought? Is love remembrance of your sexual pleasures, other pleasures? Is that love?

First, learn, not memorise, not repeat what the speaker has said but actually find out for yourself whether thought realises its own place, and when it realises it, it won't move in any other direction, and therefore there is no fear. Do you understand this? This requires application, test, not verbal agreement, but daily test, that thought has created the "you", that thought has made you different from itself. So, can your thinking, can your thought awaken to itself, know itself as the cause of fear and therefore realising that, say: "I know my right place"? You know, this requires not concentration but great awareness of the implications of the whole movement of fear, the understanding of the movement of thought. If you do this, if you go into it, if your thought goes into it, this is part of real meditation.

So, there is a tremendous possibility of being completely free of fear. I hope you have listened very carefully to what the speaker has to say because we are journeying together, we are walking together, we are sharing together in our work. Therefore, there is no learning from somebody. You are learning as you walk, as you explore. So, there is no authority. Now, have you realised, has thought realised its place? Meditate upon it. Think about it. Go into it. Give half an hour of your life to find out; not half an hour but give your life to find out. Because, then you will see for yourself as a human being who represents the totality of mankind, whose consciousness is the consciousness of humanity, when there is no fear in that consciousness, you, who have understood and gone beyond it, change the consciousness of humanity. This is a fact. So, if I may ask: Have you learnt the art, has thought learnt the art of putting itself in its right place? Once it has done that, the doors of heaven are open.

Madras, 31.12.77

## **PERCEPTION OF THE WHOLE IS ORDER**

### **Aphorisms**

*(These aphorisms are selected and edited from the works of Krishnaji—S.P.)*

Can you look at life as whole, not as a businessman, as a scientist, as a specialist or as a religious person, or an atheist or as a communist but take the whole picture of life with its immensity, with all its complications, fear, greed envy, sexual demands; all that?

Unless you find out for yourself what it is to act wholly, completely, you will always be in turmoil, always either regretting or being frightened. So, what is order in daily life, a sequential order, not occasional order? Why is there so much uncertainty, fear of insecurity, such sense of choosing and the choice leading to further confusion?

One must find out for oneself, not only the sequential clarity of thought but also whether choice ever brings security. When do you choose? You may choose between black cloth or a white cloth or between two cars or between a certain quality of material. But why do you choose in any psychological direction?

Choice exists when there is confusion. Confusion means disorder. Disorder implies saying one thing and doing another in which there is no integrity, no honesty. Disorder implies the incapacity to see clearly. When you see clearly, there is no choice. It is only a confused man who says "I am going to choose". Our existence is based on choice and the pursuit of will. Will is the very essence of choice. When this is very clear, there is no choice.

What does clarity mean? When you look at a map, an ordinary map, if you want to go to a particular place from where you are, you look at it in one way. You measure up the distance; you know exactly where the road is, and you take that road. There is no confusion there, because you have a direction there, and because you have a direction where you want to go, there is no choice. So, where there is direction, you think there is order.

And what is direction psychologically, inwardly? — to get a job, to become a professor or something. And the direction is brought about through motive. So long as you have a motive, the direction is distorted. That is one of the fundamental reasons of confusion.

So, can you observe the map of your whole existence without direction? Because you have direction, you are discarding the observation of the whole. You can only do that, see the whole, when you have no direction. Therefore, perception of the whole is order.

Order means a way of living in which direction as a motive comes to an end. Therefore, you are looking, observing the whole of existence, not as a doctor, as a philosopher or whatever it is; you are looking at the whole of life. So, order means the understanding of the actual fact of life in which there is no direction, in which there is no following a particular pattern. There is not action of a direction. Therefore, there is no choice.

Once you have established this order not following a pattern which is not order, not following a blue-print, not following what a guru says - because all that is total disorder, then you know what observation is. Order means the observation of the whole of your life, the totality of your life. It is like observing a tree totally, not get delighted at one particular branch or one particular leaf or one particular fruit, but by the whole of the tree. That means your mind must have the capacity to look without direction, prejudice, without personal problems.

If your daily life is not in order, then you cannot meditate. If there is to be real meditation, the full meaning and the depth of that state, you must begin by laying the foundation of order in your daily life.

## **TO BE FREE IS TO BE INTELLIGENT**

Is freedom a matter of doing what happens to suit you, going where you like, thinking what you will?

Merely to have independence does not mean freedom. Freedom implies great intelligence, but intelligence does not come into being by just wishing to be free. It comes into being only when you begin to understand your whole environment, the social, religious, parental and traditional influences that are continually closing in on you.

You have to understand these various influences, the influence of your parents, of your government, of society, of the culture to which you belong, of your beliefs, your gods and superstitions, of the tradition to which you conform unthinkingly. To understand all these influences, you require deep insight; and generally you give into them because inwardly you are frightened. You are frightened of not having a good position in life, you are afraid of what your priest will say; you are afraid of not following tradition, of not doing the right thing.

Freedom is really a state of mind in which there is no fear or compulsion, no urge to be secure.

The moment we want to be something, we are no longer free. This is the real clue to the understanding of the problem of freedom. Whether in this world of politicians, power, position and authority, or in the so-called spiritual world where you aspire to be virtuous, noble, saintly, the moment you want to be somebody, you are no longer free. But the man or woman who sees the absurdity of all these things and whose heart is therefore innocent, and therefore not moved by the desire to be somebody, such a person is free. If you understand the simplicity of it, you will also see its extraordinary beauty and depth.

When you are in revolt against the whole tradition of trying to become something, that is the only true revolution, leading to extraordinary freedom.

To be free we have to revolt against all inward dependence, and we cannot revolt if we don't understand why we are dependent. Until we understand and really break away from all inward dependence, we can never be free, for only in that understanding can there be freedom.

Freedom is not a reaction. What is a reaction? If I say something that hurts you, if I call you an ugly name and you get angry with me, that is a reaction, a reaction born of dependence; and independence is a further reaction. Until we understand reaction and go beyond it, we are never free.

Freedom and love go together. Love is not a reaction. If I love you because you love me, that is mere trade, a thing to be bought in the market; it is not love. To love is not to ask anything in return, not even to feel that you are giving something, and it is only such love that can know freedom.

Without love, there is no freedom; without love, freedom is merely an idea which has no value at all. It is only for those who understand and break away from inner dependence, and who therefore know what love is, that there can be freedom and it is they alone who will bring about a new civilization, a new world.

## **A DIFFERENT KIND OF EDUCATION**

*(A Note on the Krishnamurti School, Ojai)*

“ Surely a school is a place where one learns about the totality of life, the wholeness of life. It is a place where both the teacher and the taught explore academic subjects as well as their own thinking and their own activities. They come to see how their conditioning distorts their thinking. This conditioning is the self to which such tremendous and absurd importance is given. The awareness of this brings freedom from conditioning and its misery. It is only in freedom that learning can take place. Both the teacher and the student are conditioned, It is the responsibility of the teacher through discussion to explore with the student the implications of conditioning and thus end it.” (J.K.)

The Oak Grove School in Ojai, California, is located on 150 acres of rolling, oak covered land where Krishnamurti has been holding talks since 1922. It opened in 1975 with its first school building, a large multi-purpose pavilion, several outdoor classrooms and large play areas. It is a day school for children between the ages of 8 and 13. The mornings are devoted to study of the conventional disciplines and the afternoons to various kinds of arts and crafts, outdoor games and exercises, including horse riding, the school having its own stable of eight horses. Yoga is also taught. This year the School opened with 25 pupils, 16 of whom are returning students and nine new entrants.

In selecting children for the school, the staff are particularly interested in the seriousness of the parents and their commitment to a different kind of education, and it is a special feature of the school that there should be a very close relationship between the

staff and parents who are encouraged to come and consult with the staff on any problem concerning their children whether at home or at school and to share interest in all aspects of the school. When students become ready for high school they will be encouraged to transfer to the Wolf Lake School or Brockwood Park.

There is much to be done yet for the enlargement of the school. The construction of a second building is being started this year and a third building is in the design stage. This will be large enough to combine living facilities for the staff and new classrooms. On the completion of this work there will be space and facilities for 60 children.

When funds become available it is planned to build a central meeting hall for the Adult Centre to accommodate 300 people for talks, seminars, film and videotape viewing, a library and an office. Small group discussions have been held weekly during the past year with people from Ojai, Los Angeles and the surrounding area who wish to go more deeply into the fundamental issues of Krishnamurti's teaching.

Mark Lee.

## SOME OF THE TAPES AVAILABLE FOR SALE

at Vasanta Vihar, 4-A, Greenways Road, Madras-600 028.

1970-71	... India	Delhi	...	...	5	Public talks
		Madras	...	...	3	"
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