

BULLETIN

KRISHNAMURTI
FOUNDATION
INDIA
1980

2

KRISHNAMURTI FOUNDATIONS

- INDIA** Krishnamurti Foundation India,
' Vasanta Vihar ', 64-65, Greenways Road, Madras-28
- ENGLAND** Krishnamurti Foundation Trust Ltd.,
24, Southend Road, Beckenham, Kent BR3 1SD England.
- U.S.A.** Krishnamurti Foundation of America,
P.O. Box 216, Ojai, California 93023, U.S.A.
- PUERTO RICO** Foundation Krishnamurti Hispanoamericana,
P.O. Box 1782, Hato Rey Station, San Juan,
Puerto Rico 00919, U.S.A.
- CANADA** Krishnamurti Educational Centre of Canada,
538, Swanwick Road, R.R. No. 1, Victoria, B.C. V8X 3W9.
- Associated Committees**
- AUSTRALIA** Mr. H. S. English and Mrs. Mavis Bennett,
Krishnamurti Books,
P.O. Box 655, Surfers Paradise, Queensland 4217.
- BELGIUM** Comte and Comtesse Hugues van der Straten Ponthoz,
Mr. R. Linssen,
Domaine du Bercuit, 211, 5980, Grez-Doiceau.
- BRAZIL** Instituicao Cultural Krishnamurti,
Avenida Presidente Vargas 418—Sala 1. 109,
Caixa Postal 1827-XC-00,
Rio de Janeiro—Estado Do Rio de Janeiro.
- DENMARK** Krishnamurti Komiteen,
Skodsborgvej 339, 2850 Naerum.
- FINLAND** Krishnamurti-Kirjat,
Eerikinkatu, 26-A 9,00100 Helsinki 10.
- FRANCE** Association Culturelle Krishnamurti,
76119 Varengeville/Mer.
Mlle Pascaline Mallet, President.
- GERMANY and AUSTRIA** Mrs. I. von Massenbach, Ganghoferstr 7, D-8031 Gernlinden
Mr. Manfred Schneider, D-6072 Dreieich-Gotzenhain,
Albert-Schweitzer-Strasse 1.
- GREECE** Dr. I. Demetriades-Bachas,
26, 40 Ekklision Str. Nea Smyrni, Athens.
- ICELAND** Mr. S. Halldorsson, Bakkastig 1, Reykjavik.
- INDONESIA** Mr. M. Dalidd, 14, Djalan Singkep, Malang.
- ISRAEL** Mr. Avraham Jacoby, Aneveim Street, No. 7. Shicoon-Mizr, Rishon-le-Zion, Israel.
- ITALY** Dr. Bruno Ortolani,
Viale Emilio Caldare 8, 20122 Milano.
- NETHERLANDS** Stichting Krishnamurti Nederland,
Meetings, secretary, treasurer : Karel van Gelderlaan,
16A, Dosterbeek 6120
Book orders Bulletin : Weikammerweg 93, Hoenderloo 6736.
- NEW ZEALAND** Mr. Ray Falla, 9, Ulm Place, Christchurch 6.
- NORWAY** Krishnamurti Biblioteket, Post Box 1703, Vika, Oslo 1. Norway
- SOUTH AFRICA** Krishnamurti Learning Centre of Southern Africa,
306, Avondale Road, Durban 40001.
- SRI LANKA** Krishnamurti Centre, Sri Lanka, 23/3, Mirihana Road, Nugegoda
- SPAIN** Krishnamurti Informacion, Calle Canuda 45-47 Barcelona 2.
- SWEDEN** Krishnamurti Centre, c/o Englund, Storskogsvagan 45 14400,
Ronnege.
- SWITZERLAND** Krishnamurti Freunde der Schweiz (German and Italian speaking)
Casella Postale 97, CH-6600 Muralto.
Miss Gisele Balleys (for the Suisse Romande).
Rue Encyclopedie 6 bis, 1202 Geneva.

FROM THE EDITOR

Krishnaji has just completed his talks at Ojai and will be going to Brockwood soon. His talks in Saanen will start in the first week of July.

Krishnaji will be coming to India this year on 1st November and will be staying for three and a half months instead of three months as he has been doing during the last several years.

He will be giving four talks in Colombo this year in the second week of November. He is visiting Colombo after nearly 25 years. Those who wish to attend the talks in Colombo, write for particulars regarding dates of talks, hotel accommodation available etc. to Dr. E. W. Adikaram, 23/3, Mirihana Road, Nugegoda, Sri Lanka. Detailed programme of Krishnaji's talks in India between November 1980 and February 1981 will be published in the next Bulletin.

During the month of April Video dialogues of Krishnaji with Prof. David Bohm and Dr. Shainberg were shown in Ahmedabad and Video dialogues between Krishnaji and Prof. Anderson in Baroda. The response in both the cities was very enthusiastic and listeners at both the places formed clubs to meet regularly and to listen to the recorded talks.

This issue is devoted mainly to educational problems. An Educational Conference was held in December 1979 at Rishi Valley when delegates from all over India including some from abroad participated, apart from teachers from all the Krishnamurti schools in India. Krishnaji gave short introductory talks on two days to the delegates. There were also two discussion meetings with them and these have been included in this issue along with a talk to the students at Rishi Valley during this period.

An evaluation report of a project concerning vital aspects of non-curricular education, which has been going on for the last

five years in Rajghat Besant School, Varanasi, is published in this Bulletin. Krishnamurti Foundation India is not only a charitable trust but is also a research body doing research in the areas of religion, consciousness and education. Such evaluation reports of the various projects which are being carried on in its schools and institutions will be published from time to time.

Recorded cassettes of Krishnaji's talks given in India as well as abroad are available for sale. Recorded cassettes of talks given to the students at Rishi Valley in December 1979 are also available. Orders can be booked directly with the Headquarters.

We are happy to announce a new publication entitled "Meditations" in demy octavo size, cloth binding, with a colour photograph of Krishnaji. This book has been published by Krishnamurti Foundation of America and is priced at £ 10. Our book is the Indian edition of that book. It is meant to be a book to be read again and again and shared with friends and others who are interested to know what is meditation. It contains extracts from Krishnaji's talks and books published during the last ten years, and gives glimpses into the authentic process of meditation. It is priced at Rs. 25. Copies can be had from the Headquarters. Packing and postage charges will be extra.

We regret Smt. Veena Visalakshi who was closely associated with Rishi Valley over a dozen years passed away early this year at Bangalore. As the wife of Dr. S. Balasundaram who was the Principal of the Rishi Valley School, she had a warm relationship with the boys and girls. She made a marked contribution to the cultural life of the Centre. She was already known as an accomplished choreographer and under her guidance the music and dance faculty flourished bringing joy and refinement to the life of the community. Dozens of girls have acquired more than just dancing skills, an aesthetic appreciation and an instinctive sense of the graceful. She had also a fine musical sense being herself an accomplished veena player. The Sanskrit chants that she taught the boys and girls gave them more than verbal feeling for the heritage of this country. She was devoted to Krishnaji, and her passing away ends a valued chapter of cultural orientation which enriched the life of the teachers as well as the students. We offer our condolences to Dr. Balasundaram whom she helped in his work at Rishi Valley in more ways than one.

TALK TO THE STUDENTS

J. Krishnamurthi

Krishnaji: Do you know what religion is—the meaning of that word? Not all the nonsense that goes on all over the world in the name of religion, all the temples, all the priests, their rituals, all that is not religion. So, first let us examine the word, the meaning of the word; it comes from Latin 'relagari' which means to bind. But I believe, now they say etimologically that it means to consider, to attend, to meditate, to gather together diligently giving all your attention to it. That is part of the meaning of the word. Similarly the meaning of the word 'hypocrisy' means, from Greek, Latin, to act on the stage. That is to feign, to pretend that you are somebody else; that is what happens on the stage. That is the root meaning of that word. Now, do you lead a life of hypocrisy, pretend to be other than what you actually are? I may pretend I am something or other but actually, I may be something quite different from what I pretend.

You got every excited the other day about eating meat. Apparently food and taste are very important. You don't give the same attention to anything else. When I mentioned food, you got terribly excited, which means what? That you are a slave to taste. What you like is more important than the consequence, the result. You may like to eat meat, but you don't follow the sequence of it. Somebody kills the animal and you eat it. Now is that right? If you kill the animal yourself, would you eat it? If you go and kill that goat, or that pig or that cow, would you eat it if you have to do it yourself? You won't. So let us find out what hypocrisy means. That, is to pretend that which you are not, to feign, to assume a mask and say I am the mask as they do on a stage when they act, they

pretend to be acting, they pretend to be that which they are not in daily life. That is the real meaning of that word. So hypocrisy means that you say one thing, do something quite the opposite, go to the temple and do all that kind of circus there, and do something exactly opposite. If that is understood very clearly that as long as you are not expressing yourself, but pretending to be something else, you are a hypocrite, have you understood that? Do you say something and do the opposite?

S : Sometimes.

K : Sometimes we are hypocritical and at other times we are not. Do you know when you are a hypocrite?

S : Yes.

K : Why are you then pretending to be something other than what you are? Is it pressure from your parents, pressure from your society, pressure from your teachers, pressure from your friends? Face it, look at it. Say for instance, your father may want you to be an engineer, because in his family his father, or grandfather have been engineers and your father tells you that you must be an engineer, or a chemist or whatever it is. And you want to do something else. You want to be, I don't know, an artist, a mechanic. Now in accepting the pressure of your parents, are you being a hypocrite? Go on sir, tell me.

S : Yes.

K : So what will you do?

S : We will tell them what we want to do.

K : And will they allow you to do what you want to do?

S : They may not.

K : Then what will you do?

S : Do what I want to do.

K : I am asking you if you really want to do something, to be an expert horticulturist, that is expert in flowers, trees, rivers, earth, the beauty of land all that, and your father wants you to become a lawyer, will you become a lawyer?

S : Not because he wants me.

K : You have not understood my question. If your father wants you to be an engineer and you want to do something else, will you stand by what you want to do, in spite of what your father says?

S : Yes.

- K** : You are saying yes. Will you sir ?
- S** : I will stand for what I am.
- K** : That means you will go against your father. Are you quite sure ? Do you know what it means ? You may be poor. Will you stand up for something you strongly feel ? Against them who feel the opposite ? Not you only, I am asking all of you. You are all 16, 17 and 18. Will you stand up, or be like monkeys following the same life. I know you don't like the word 'monkey'.
- So what is education ? To educate, to cultivate, to encourage your capacity, your skill, your endurance, to have a good mind, So that you are a total human being, not just a mechanical lawyer, or a business man.
- S** : What do you mean by a good mind ?
- K** : Good, I am glad you are asking. First let us look at the words good and mind. Shall we ? What do you mean by good, the two words ? That which you like, that which pleases you ? Do you call that good ?
- S** : That is what we generally consider I suppose.
- K** : I am asking not what people generally consider, but what you consider to be good ? Come on, don't look at me.
- S** : Something which is not against society.
- K** : Wait. He says something which is not against society, right ? And you call that good ? Society says go to war and kill people. Is that good ?
- S** : It is under certain circumstances.
- K** : Good doesn't change according to circumstances. Good is good, whether it is good in India, good in Europe, good in America, good in Russia, or in China. Good is good. Which means what ? Society says kill, society says it does not matter what you are, you can be greedy, you can be vicious, you can be violent, but conform to the pattern. So I am asking you and all those gentlemen out there and girls who think they are 17, 18 and very independent, what they consider to be good. Think, use your brains and find out.
- S** : It means well-put together.
- S** : I think the dictionary meaning is right, because, I think it means something which is well put together, something which is in harmony with the surroundings.

- K** : Do you know what is the meaning of the word 'good'. The meaning of the word is not what you think, but the meaning of the word itself. You don't. Will you go after the meeting, find out from a dictionary what that word means ?
- S** : Sir, I looked it up in a dictionary, because I was interested in looking it up.
- K** : Good. What does it say ?
- S** : It originally meant well put together, fitting.
- K** : Well put together, fitting, harmonious, complete, whole. Right ? So good is that which is harmonious. Now, are you good ? Don't look at her. I am asking all of you.
- S** : We don't know ourselves.
- K** : You don't know about yourself therefore you cannot answer that question. Right.
- S** : I know I am not good, because I am not totally clear about anything.
- S** : No. Clarity is not necessarily meant to be harmonious. That is, you say I am not clear, and I replied clarity does not necessarily mean to be harmonious. I can see very clearly, I can think somewhat clearly, but it may not be harmonious. Right ? Think it out. So, good means to be harmonious, to feel, to think and be whole, not broken up. you understand ? Ravi, do you understand that ?
- S** : But harmonious with what ?
- K** : I am going to tell you. Harmony doesn't mean with what, but being in oneself harmonious. If you live a life which is contradictory, self-deceptive, which is not consequential, logical, sane, then you are not good. You are not harmonious. So this boy's question was, I don't know myself, and therefore I don't know how to be harmonious. Right ?
- Now how will you find out about yourself ? This applies to all of you, all the young men, those boys and girls who are playing. Now how will you look into yourself ?
- S** : By observing our actions and thought.
- K** : Now are you capable of observing, of looking at yourself, your thought ? You know about yourself.
- S** : To be conscious about yourself.
- K** : To be conscious of yourself—now what does that mean ?

- S : You know your actions.
- K : Which means you know how you are sitting, whether you are listening, what you are feeling, to know.
- S : Without any thoughts about it.
- K : To observe yourself in a mirror. Now I am going to explain. How can you observe yourself? You must have something to look at.
- S : Action and thoughts.
- K : How do you look at it? You are thinking now, at least I hope you are thinking. Now how do you look at your thinking?
- S : You remember after a thought has happened.
- K : That is right. You said something. Look into it carefully. You remember after what has happened. Right? That is what you said. Can you watch your thinking as it is happening? Not after it has happened?
- S : You can't continue to look at thinking.
- K : I am asking you to look at your thinking as it is happening. Wait. I am asking you a question. Right? Do you listen to that question and if you listen to the question which is, can you observe, look, see the thought as it comes, thought as it arises, as it comes into focus.
- S : There are so many thoughts arising, how can you look at one thought?
- K : Why do so many thoughts arise? Why do you have so many thoughts, all jumbling?
- S : Because we are confused.
- K : No. When you are listening, to me, don't you have dozens of thoughts in your mind? Or only you are listening, therefore no thoughts? Is that so?
- S : No.
- K : I am asking therefore, why do you have so many thoughts?
- S : We don't have a steady mind.
- K : That is not an answer.
- S : There are so many things to think about.
- K : You are playing a game with me. I don't want to play your game. I want to find out why one has so many thoughts.
- S : Because of memory sir.
- K : Find out sir. Think it out. Don't just wait for somebody

else to tell you. Find out why you think about one thing, then another, than another? Now wait a minute. Do you play a game called association?

S : No sir.

K : Say for instance I say Rose, what comes to your mind, immediately?

S : A flower.

K : A flower, then what comes next, then what?

S : It is beautiful.

K : You are not playing the game. I said flower, quick answer, watch the response the moment you hear that word flower.

S : Colour.

K : Then what is next?

S : Smell.

K : Go on. You are not quick. So, that is called playing a game of association—that is, flower, form, scent, colour, gray, white, and then trace it back. You got it? You can't miss it. The moment you play that game which is one association after the other. It makes your mind very quick. What has happened to all of you? You are all educated, are you?

S : We associate everything to the first thing, which, to the first thought, then with the last, so we come back to the first, and therefore we are not able to concentrate on anything. Because first thing you think about is next, and so on.

K : I said flower, form, smell, you are associating, and backwards too.

S : You are not concentrating on anything.

K : I am telling you how to play the game. There is no need to concentrate. Rose, colour, thorn, pain, doctor, pill,—pill, doctor, pain, thorn, colour, rose. You understand? See what happens to your mind?

S : Moving very quickly.

K : Have you played another game which is, on a tray put a lot of things. Take a try, put all the things, needle, scissors, tomato, flower, this or that, and you are given ten seconds to look and repeat what you have seen exactly.

Play that game. It makes you have quick observation, remembrance and repetition of what you have seen, so that your eyes and all your attention is on that tray, so that you are very attentive. Play that game sometime with a lot of you.

S : I don't think anybody will be interested.

K : Why, are they dull?

S : No, I am not saying they are dull.

K : Why not?

S : They are interested in playing other games.

K : Cricket, foot ball, basket ball, table tennis, batminton. Now when you play cricket, table tennis, pay attention to what you are doing and you play ever so much better. Right? Now we will start again. I asked you what is good.

S : I still maintain that good is something which I like.

K : All right. Suppose you like to pull the butterfly's wings, is that right?

S : In my opinion it is good.

K : You said good is what I like. Now you may like to hit me. Is that good?

S : Perhaps not.

K : Now what do you mean by perhaps not? Look at what you are all doing? You are saying what I like is good, which is the most thoughtless thing to say. Because you don't see the consequence of it. I have to kill therefore it is good, I like to eat meat, therefore it is good. I like to be violent, it is good. I like to be angry, it is good, you follow? So are all this good. Exercise your mind, not your opinions.

S : Sir good is not something relative.

S : So if what I think is good, if it is not good to somebody else.

K : If it is not good to somebody else, obviously it is not good totally. Good is not relative. It is absolute. Absolute means final, which is to be completely harmonious. Anything which is not in yourself harmonious is not good. Are you?

S : No.

K : So what will you do about it? I am sorry to put you into a corner. Come on sir, you are all clever boys. We said good is to live in goodness. Goodness is the way to live in which there is complete harmony between what you say and what you do, what you think and what you do. Right? Never contradiction. You know what I mean by contradiction be angry and say I am sorry I have been angry, but never to be angry, never to be jealous. Or if you say goodness is to live a life of complete harmony, and you want to be good because that is the only way to live, than anything that is not contributing to harmony in your life, it doesn't exist.

Rishi Valley,
19-11-1979.

**KRISHNAMURTI'S TALKS TO THE DELEGATES OF THE
EDUCATIONAL CONFERENCE HELD AT RISHI VALLEY,
ON 4TH AND 6TH DECEMBER, 1979.**

I

I believe this is an educational conference where people have gathered from various parts of India and also some from abroad, and so I hope we could meet each other and discuss clearly and to the point. I would like to ask, if I may, why we educate our children, what is the purpose of this so-called education. We send them to schools, colleges and universities, if we are lucky or fortunate enough to have enough money, and at the end of it, after 20 years or so, we have thoroughly conditioned them, conformed them to a pattern and they settle down having a career, job, a position and feel that they are secure physically. But one questions all that. Considering what is happening in the world, the chaos, the misery, the confusion, the terrorism which is going on what is it that we are all doing? Isn't that a fundamental question one must ask oneself? What is the purpose or the intention of the parents or the educator? Is it merely to programme the mind like a computer so that they have a certain career in an over-populated world, a constant battle of life from the moment they are born till they die?

So one asks oneself is it possible to cultivate the whole of the mind? We cultivate or encourage a very small part of the mind or the brain; which is, we give the student information on various subjects and this information translated into memory is stored up and utilised as a means of earning money and so on. This is a very small part of it, very small section of this whole mind. We mean by the mind not only the senses, emotions; but the capacity to think very clearly, objectively, not personally, not bound by information, judgement, valuation to cultivate the totality of

the mind. As it happens now, we are only cultivating, tilling that part of the mind or brain, which is only gathering information or knowledge, technical knowledge and holding it, and utilising it skilfully to earn or not to earn a livelihood. That is obvious. We are now asking are we only, cultivating the superficial consciousness of the mind? That cultivation of the conscious mind is only a part, not the whole of consciousness. What do you say?

Our consciousness is not only the superficial layer, but also the deep hidden activity of the mind which is called the unconscious, and the mind is this whole psychological field. And apparently throughout the world we are only concerned with the superficial, the outer layer of consciousness, and neglect the deeper layers, the much more active part of the mind. Thus there is contradiction between the outer layer and the inner layers of our minds. And so there is always contradiction in our lives. You may be an excellent engineer or a businessman, but below that you are an ordinary human being like the rest of the world—greedy, envious, competitive, argumentative, holding on to any particular superstition whether it is scientific or religious, and merely trying to live on the surface. So in education, we neglect totally the responsibility of relationship, not only in one's private life, but also for the whole of mankind. Also, we have to educate our children to have no fear. They are all frightened human beings. Is it possible in a school of this kind to help the children to have no fear whatsoever? Because when there is fear you cannot possibly have affection, nor that extraordinary quality of life. Is it possible for these children to be honest, incorruptible by money, by flattery, by various forms of destructive violence, to have integrity? Is it possible also to help these children to have a religious mind? Not the religion of superstition which is no religion at all, to have a religious mind is to have a holistic mind. Do you understand the word 'holistic'? It means to be whole, good, a mind that has diligence, that has the capacity to perceive the whole of mind and act from that.

Now can we as educators living in this country or abroad, bring this about? That is the whole problem. We can talk endlessly about what we should do, what we should not do, form various theories, but can we as educators bring about this? Which means not only is it the responsibility of their educator, but also it is the responsibility of the parents.

With this general outline, can we now find out together, investigate together, how to bring this about in our schools? That is to cultivate not only that part of the brain which is concerned with memory, memory being gathering information, experience and from that acting to earn a livelihood, but, can we cultivate the whole of the mind and be aware not only of the superficial but also of all the inward psychological conflicts, contradictions, unhappiness, miseries, sorrow all that. Can we help these children not to have fear of any kind? Can we start from the simple fact that we are responsible people not only as educators but as human beings who are concerned with bringing about a new generation in a chaotic world? Can we start with the problem of fear, which is so deeply rooted in the child? These children are afraid of their homes. they are beaten at the school, they are told what to do, what not to do and all that business that goes in a family, and they come here with all that fear. They are already conditioned. And can we help them to free themselves from that fear, not add more fear? Now that is the first problem. Let us go into it.

How shall we deal with this problem of fear? The problem is that both the educator and the educated are frightened of life. The teacher, the educator is frightened and the student coming from homes where there is no security whatsoever, is also frightened. So how shall I, as an educator—having my own children and dealing with other children—see that not only in communicating to them about problems of fear, but also exposing myself, my own fears, in the discussion, in talking over to the children and help myself as well as the student? You understand my question sirs? Suppose I am frightened, my life, my upbringing all that has brought about a deep rooted fear in myself and I notice that the student is also frightened because he is beaten in the family. You know all that. How is this to be done? To see that the student is completely free of fear, of the future, of examinations, of life, of everything, not to have one spot of fear. Sir don't wait for me to answer. That is the easy way out. But together, you and the speaker, can we find out what to do and not only theoretically, but actually do it? Come on sirs. Is this a problem to you? When you say it is a problem to you what do you mean by that? Is it a problem that has to be answered? Is it a problem that you yourselves have to find an answer? If you are hungry you do something. If you are sexually lustfull, you have it. We don't have this capacity of passion to find out. We

talk about it we say 'yes', this should be done and that should not be done and all the rest of it, but there is no vitality behind it. There is no concentrated energy put together into this question. Now if it is a problem and if you want to resolve it, what will you do? It is your function as a teacher, which is the highest function in the world, to bring about a new generation of people. And you cannot possibly bring about a new mind, a new way of action if there is any kind of fear, because that prevents love, affection, kindness, care. So what shall we do? Go on. Discuss it. The ball is in your court.

II

Krishnaji: What is the function of a school? The word 'school' means 'to have leisure' originating from 'Latin and Greek'. Leisure, not to do what you like; it is partly that but also it means to have the capacity or the energy to enquire, to go, to wander about, to look at things, not just sit down and read magazines and talk endlessly, gossip, but, to have leisure to look around; to look at the trees, the skies, the hills, which you apparently never do, and to hear the birds, to see the reflection of the sky in the water, to see how trees grow, the beauty of a tree. That is, to have leisure to enquire not only outside, what is happening around you, but also to enquire what is happening inside, in yourself; to look, to observe.

Perhaps when one has that leisure, then one can have certain character. 'Character' from Latin and Greek origin means an instrument for making, stamping, to make a mould, to make the copper, the silver, the bronze, and gold. That is the original meaning of that word character. You can observe the way human beings are losing their character, in the original sense of that word, now they are being stamped out, like so many machines; yoga teachers, engineers, professors, stamped out by society, and they have no leisure, these people who are professionals, careerists; if they have leisure, they go off to the club, or drink or play cards and so on. They are all machine made, human beings have become that. Watch yourselves see what character implies. Are you able to stand against the whole current of human degradation? You are on the decline as human beings, degenerate, corrupt. Especially in this country there is corruption from top to bottom. The word 'corrupt' means to break up, we are not whole. So, only in a school where there is leisure, can you learn. Because you have leisure now, you have come here. This is your holiday, you have leisure and this is a period of time

in which you are not burdened with your daily chores, daily burdens, daily quarrels, daily mischief. You have come as if you were in a school, where you can learn, not Mathematics, Geography, History, because you are above all that but to learn, to observe; and to observe you must have leisure to look around the hills, the beauty of the hills. You are always so occupied with your own problems, with your own deviousness, with your own cunning arguments; when you do not do all that, not being occupied, then you have leisure; and in that leisure you can learn; learn about yourself. You generally learn what Sankara or Buddha or somebody has said, some philosopher or some latest psychologists perhaps, if he has some kind of invention of his own, then you accept it. So you never learn or have the leisure to find out about yourselves and a school of this kind is to help the student not only to learn academic things but also to learn about himself.

What are we learning? The young need to be educated and the older people also have to be educated. As we are here, having leisure, which is extraordinarily important, not being occupied with something all the time. That is what happens in a school, that from morning to night they are occupied with Mathematics, with Geography, with games, with this and that; they have no leisure for wandering around. We have got to see this happen in a school of this kind, because it is only in leisure you learn, not through books; that serves a very small part of our life, but to learn from observation, because when you observe, your eyes, your whole sense of the organism is in operation. I do not know whether you have noticed all this. Sir, do you listen to what we are talking about? Do you actually listen, or are you going on with your own ideas, your own impressions or translating what is being said conveniently to convince yourself? Or do you really listen, actually listen? We are saying, in your leisure, a period of time when you are not busy with something or the other, you will discover a great deal, which no book has, and the older as well as the younger generation are living on books, and books are the printed word, somebody else's ideas, but we have never looked into the book of ourselves, which is a very very complex book, with endless chapters. And we have not the time or the inclination to read that book. In a school of this kind, where there is a sense of beauty—Rishi Valley is very beautiful—with great many trees, to have all this, you have to have leisure to look at all this and learn from looking. I think that is much more important than learning from books. One has to learn certain

things from books, but to learn through what you see, what you hear brings about a great sense of sensitivity which very few people have as they do not look. They do not look at somebody's face, what kind of dress or sari they are wearing, how they behave, how they wave their arms, when they talk. They do not observe all these things, and I am sure one learns far more through seeing and hearing. This is so.

You can, on the part of those who are responsible for educating these children help them to observe. For, we have lost the art of observation. I remember once walking with a group of sanyasis in Kashmir about ten of them and no one looked at anything—the trees, the birds, the extraordinary mountains: they were just occupied with their own mantras and their own nonsense. Do you understand what it does to human beings? Sir, I do not know if you have observed all our books are printed from left to right and Muslims read from right to left, and the Chinese and Tibetans from top to bottom; horizontal and vertical; our brains are trained to observe laterally. Please observe yourself. You are trained to read left to right, laterally in a line. So your thinking is also in a line; in a sense in a groove. So your mind, your brain functions in a line, up or down. Have you noticed this? And that which is never free to look beyond lateral or horizontal, a mind which is not capable of looking widely, is incapable of having a right kind of relationship with another. How can a mind which is so petty, concerned with itself have any beauty of love. You are all concerned with yourselves and you talk about love and god. You know it is like children playing with toys. So, if I may gently suggest, a school is a place of leisure to learn, not to be moulded, made into engineers, mathematicians, that's only a very small part, but to have this immense quality of freedom and leisure, brings about an extraordinary character. Character is generally understood to mean developing certain characteristics in oneself; resisting society gives you certain character, a stamp, certain quality of independence which is merely an outward expression of the inner quality, where there is deep strength. Such strength comes because you have observed it, learnt it, and not from another. So can we as educators, both parents as well as the teachers, help the students to be like this, to learn through observation, and perhaps this way, one can come upon something which is not in any book, not invented by any philosopher, not something which makes us second hand human beings, but something which is really sacred.

DISCUSSION MEETINGS

Between Krishnaji and the delegates to the Educational Conference at Rishi Valley on 8th and 10th December, 1979.

I

Q : Sir, I feel, in a programme of education, the contact of a child with the community at large, with society, is necessary for the unfolding of the child. It will be good if we understand the meaning of right relationship.

K : Sir, let us begin with it. What is the relationship between the educator and the educated, and what is the meaning of relationship? Not only the verbal root meaning of the word but also all the implications involved in that word. So may we begin with the enquiry, whether it is possible to bring it about in the student, as well as the teachers, so that they are both free of fear? These schools must have the intention and the energy and the desire to see that these students become good human beings. Good in the sense that they are well put together; the root meaning of that word is to be well put together, fit, not into society but in themselves; human beings who are whole, and not divided, fragmented, broken up in themselves; but human beings who are good, in the sense in which we are using it, to be whole, and in that there is the awakening of intelligence. That is the function of all education, to bring about a new generation of people.

Now is this possible? That is, to free the student and ourselves from all fear? There is the fear of authority, fear of knowledge, fear of relationship, fear of the father, mother, the image of the status, the authority of money. There are all these various factors of authority. The root meaning of the word 'authority' is "to help, to grow", "to increase" "to make one grow" So can we help the

student to grow, not impose on him our experience, our knowledge, our idiosyncracies but help him to flower? To help him to grow so that relationship between the student and the educator is such in which both are growing, one is not imposing on the other. Sir, see what happens when you do that? The educator knows more, of Chemistry, Geography, of Physics and so on, and that very knowledge gives him a sense of authority; that authority brings about fear in the student and so he is not helping the student to flower, but imposing his knowledge on the student; therefore you are diminishing him. So what is the relationship between the educator and those who are to be educated? Is it one of right relationship, in the sense to help the student to flower, to help him to grow, bring about a flowering of the mind, the total mind, which is, his senses, his capacity to observe, to think clearly, objectively, not personally? So that the students' relationship with you is not based on authority, as it is now, the authority of knowledge or the authority, of the parent? So we must enquire into the word 'relationship'.

The word 'to relate' means to 'look back' to 'refer back', which means I am related to somebody, which means my experience, my knowledge, my remembrance, which I call being related. To relate a story, you must know the story, then you relate the story; that is, you go to what you have already experienced, already known, have invented, and constantly refer to that. That is the root meaning of 'relate', 'to be related'. That is to refer or go back to the previous knowledge that we have accumulated about another. That is, my relationship with another is based on the past, past experience, past memories, past incidents, past dependence and so on. Therefore in that relationship, because it is living in the past there cannot be love. Is love merely a remembrance? I am related to my wife or husband and that relationship is based on the past—knowledge, remembrance, experience; that is in that relationship there can't be possibly love. Love is not merely remembrance, it is not based on dependence. So, what is the relationship between the teacher and the student? You understand, how we are using the word relationship, how it is completely changed?

- Q** : Sir, the word 'relationship' unlike authority or competition is being used according to its root meaning, as all relationship that we know is based on knowledge.
- K** : If that is so, affection, love, care is not possible. We must go into this very carefully. Because what we call love, affection, is a remembrance, referring to the past, the experiences you have gathered about each other, which means the image that you have built about each other, the image the student has about the teacher and vice versa ; its all in the past.
- Q** : That means 'love' is always in the present.
- K** : Is that an idea ?
- Q** : That is what it comes to.
- K** : Sir, If you don't mind my pointing out, either we are examining, exploring, or I explore and keep on exploring, and you go on with your own ideas. If I want to find out what is right relationship, not only with my wife, my children, my grandmother, but also with society, with other people I must understand the root meaning of that word. If it is not understood deeply, if the student and the teachers do not deeply understand it, then in their relationship there cannot be possibly love. When I say I love my brother, or my wife or husband, it is only remembrance, the pleasure that has been awakened in that relationship, sexual or various types of pleasures. So, how am I, an educator, to help the student to have a relationship without the evoking or awakening of the past. It is fun to go into this.
- Q** : I don't know why it is so, but I first want to point out when a child enters the school, or even before he enters it, there is constantly an attempt on part of the parents and adults to impose knowledge ; because to them that is the only relationship.
- K** : That is what I am saying Sir, that is, we are informing the student, what we already know, and that is the pattern laid down by society, by parents, by centuries of conditioning, to accept that. I, as a parent, want my child to accept it because I feel he can be safe, secure and security apparently, in this present world, depends on knowledge, knowledge which can be used skilfully.

Q : Knowledge or the past is a complete thing which one can give or convey. Other things are vague like changing the past into an idea. It is different or a new thing. It is vague.

Q : We were talking about a relationship which is creative. I do not see what the difficulty is.

K : I don't know Sir, this gentleman finds it difficult because he is still thinking in terms of ideas. The word 'idea' from Greek, Latin and so on, means to 'observe' not observe and then draw from that observation a conclusion, which becomes an idea. Just to observe, that is, what is your relationship to your wife or husband based on? If you face that, then you will understand what relationship is, that is, your relationship with your wife or husband or children is based on memory, on idea, on experience. That is obvious, that is a fact, That fact unless it is completely transformed, the other thing cannot be.

Q : Transformed or ended.

K : All right, Sir, ended. The actual fact is, my relationship to you is based on memory, the past; that is a fact. So I say in that relationship is there any kind of affection, any kind of comprehension of each other? Is there any kind of care, attention, love? What we call care, attention or love is based on memory, therefore it is a dead thing, Right?

Q : Sir, If the past is also existing in the present, then it is not dead.

K : Sir, have you noticed that the past is all that we have accumulated, and when we meet the present, that is the various influences, challenges, the past modifies itself, becomes the future, but it is still the past.

Q : It is still the past, but is still coming into the present, and may be even going into the future.

K : You are the result of the past, you meet the present, the present circumstances, the incidents, challenges, pressures and the past modifies itself, the centre is sharpened or dimmed, but that modification is the future.

Q : Past, present and future is one.

- Q** : It is very clear that we live in the past, that as an educator, one has an idea of responsibility towards the child, which makes for our relationship with the child, but it is not very clear, it is not as clear as if it has gone into the blood, that idea of responsibility.
- K** : We will come to that in a minute sir.
What is the responsibility ? First see what happens when we live in the past as we do, and our relationship is based on the past which is remembrance and the rest of it. In that relationship there can never be a flowering, Right ?
- Q** : If the child comes to you for the first time and you have never met him before how does the past come into that ?
- K** : The child comes, you don't know him, the parents have sent him to you, hoping or thinking or imagining that you are a good teacher, you don't know the child. So what is the relationship between you and the child ? What is your relationship ? How do you meet him ?
- Q** : The knowledge of the child is not what evokes the past. The knowledge of how I have dealt with all children will come into operation, when I am dealing even with a child whom I have not seen before.
- Q** : Only when the teachers know the child, only then can there be an idea.
- K** : No Sir, No, I have met children before, I have studied them, taught them. So all my memory of children is in my mind and when I meet the child, all that comes forward. That is what happens.
- Q** : And a further thing happens. Because to me relationship is knowledge. I ask about the child's name, needs, etc.
- K** : All that follows Sir. If we understand that our relationship with each other or with my child, husband and so on, with society, is based on memories—that is a basic fact, and memory of remembrance is not love.
- Q** : Please go into this, when you say (this is a basic fact, it is not a fact to me.
- K** : Look, is this a fact, that your relationship with another is based on memory ? Go into it carefully. First of all you have to recognise him in the future ; you can't see each other each time and say what is your name. So you meet

him, recognise him, you know his name, outward appearance. And also, if you are sensitive, feel what he is, not communicable through words, you know what the quality of the man is, a hypocrite, a weak man, etc. So you have stored up all that, and with that knowledge you approach him.

Q : Through an image you have of him.

K : Yes. So your relationship is already established when you approach him. You have already fixed it, that he is this, this or that. So relationship with him is already frozen. You may change the contours but basically you have recognised him, remembered him, gathered some information about him, that is, your memory is in operation. Now, as long as memory is in operation, that relationship has a certain responsibility, in that relationship there is security for each other, and there is no affection. That is my point. Neither you nor I can flower in that relationship. If you are functioning with your memory in your relationship with me and I too according to my memory, which is we are both living in the past, we are living in time, and is time affection?

Q : Time and affection, what is their relationship?

K : I am coming to that. If we understand this, then what is my relationship to my son, my daughter?

Q : In other words, we are saying, the other person is in the past, I am also in the past. So our relationship is of the past but what I feel is that we are always entering the present, for otherwise we would be dead; we were always with the past, that is all. So in this process there is no affection. That is so.

K : Let us move on from that. Then what is my relationship with the student? Right? That is what I am coming to.

Q : You said in that relationship which is in time there is no affection. We cannot move further Sir.

K : I won't move further, Let us go into this, that is, what do we mean by the word 'affection'.

Q : A feeling for something, concern, care.

K : A feeling for my daughter and my son, all right, Then, what?

- Q : I am only bringing in the question that when you said, in *that* relationship there is *no* affection, I would say I understand the limitation of that affection.
- K : All right, I will use the word, it is a 'limited' affection (laughter). Do you understand what you are saying? You see, I say to my daughter or son, 'my affection is limited, old girl, old boy'.
- Q : It is so.
- K : When you say 'the present' what do you mean by that word? What do you mean, when you use words like present, the past, the future? What do you mean by these words?
 Yesterday, today and tomorrow, which is, the whole content of yesterday, that content was modified by day before yesterday. Look at it, not verbally.
 Yesterday was shaped, conditioned and moulded by the day before; the present which is now in my relationship, in my action, in my thinking, in the result of yesterday's accumulated memories, the present modifies itself, goes to the future, which is the past moving through the present modifying itself and going to the future.
- Q : Doesn't the modification bring some newness, some change?
- K : No Sir, it is the modification of the same wine. I said modification means change. Modify yourself means change in a relationship.
- Q : Sir, One has to observe one's own mind, but this is where the difficulty comes, because we are taking your words and approximating, whereas it is not a question of approximating.
- Q : If I may say something, upto a point, all relationship is based on the past. It is so. By its nature, it is limited, but the problem is, has one seen the limitation as an actuality or does one talk about the limitation, because you are saying it?
- K : That is a different matter. Pupulji is saying when you say your relationship is based on the past memory and all that, is that a conclusion to you, a verbal explanation which you accept, but it is not a fact to you? That is, you explain

to me the meaning of relationship and all the rest of it and I listen to you and make an abstraction of what you have said and say that is an idea and I will think about the idea, you follow, it is not a fact to me, it is an idea. Now which is it? I hear you telling me something for the first time and I hear it partially and draw from that a conclusion and say 'that is so' but it is not a reality to me, in the sense, I have investigated and seen it is so. Now I can explain about pain, physical pain, but unless you have pain, you won't understand it. Now similarly Pupulji's question is, are we dealing with ideas, conclusions, or the realisation it is so? Which is it, an idea, an intellectual concept, or it is so in me?

Q : It is so.

K : Which means what you say is so because I have explained it. Or you have listened carefully and in that listening and observing, you see it yourself for yourself not because somebody else says it. After that where are we? I see it is so, because I have listened, I see it for myself, it is no longer second hand, then what is my relationship to my wife, my children, husband and so on, or to the student? One sees instantly the movement of memory operating because I have seen lots of children and taught hundreds of children and all that memory, impatience, tyranny and the boredom of it projects, comes out and I say God, here is another boy or another girl; and I say consciously or unconsciously I must be kind, I must be generous, I must help him, teach him properly, all that comes on. Is it possible to meet the child as though you are meeting him for the first time, not with all my memories operating immediately.

Q : Sir the moment we meet the child for the first time and proceed further with communication, is not communication from the past?

K : Sir can you look at your wife, sister, father, mother who ever it is as though it is the first time? Enquire Sir—What is then my relationship?
Before, my relationship with my wife was based on memory, and I see the implication of memory, the past and so on.

Can I look at my wife or husband as though it is for the first time?

Q : In that situation there is no relationship.

Q : I think Sir, if one does realise that, then there is a transformation of that into a relationship of affection. That is how I see it.

Q : Since our relationship to wife, husband, etc. are all based on ideas, there is no relationship at all.

K : To put it differently, you all have images of your wife, husband, etc. don't you? You know how these images are formed day after day, repetition sex, memory, hurts, dependence and all that. You have built an image about her or him and she has built an image about you and there are two images in operation who has created these images? How have they been formed? Observe it.

II

K : What shall we talk about Sir?

Q : There is one think I would like to discuss: Whether education is progressive or orthodox, there seems to be a strengthening of the process of memory. There is mental registration going on all the time whether it is activities or learning of mathematics and so on. There is constantly a strengthening of memory and process of registration. Is there another movement which can contain this or balance this?

K : The question is, humanity throughout the world, for millenia, has cultivated memory and this accumulation of memory at certain level is necessary, and can that memory be included as to become part of a whole? Is that right Sir?

Q : I would also like to go into education as education for children.

K : That is why I think it is important to understand what is learning. Not merely the learning of being acquainted with, as being familiar with information, science, biology, etc., all the accumulated knowledge which we call learning. Are we really asking, Sir, is there another kind of learning which will then include technical knowledge and so on? So I did want to go into what is learning this morning.

Perhaps then we can cover both the fields in relation to young students. Can we learn not through linear process? Linear process is analysis, examination, cause and effect, and all that which involves a process of time which is linear—our mind is working along a straight line, causation, cause—effect analysis, introspection. And is there a way of learning, which is totally different, which is not linear? Generally, we are involved with symptoms of the disease, then from symptoms we investigate the cause and then eradicate the cause. If you have a problem, you analyse that problem, see the cause of that problem and dissolve that cause. This is our process of learning, of accumulating knowledge through constant experience, investigation, and from that act skilfully or unskilfully. Is there another way of learning, which is not linear? Now, I would like to talk about competition, The word 'compete' means striving together, the root meaning of it being striving or moving towards something together. We are going to learn, have instant perception of truth, not analysis. The word 'compete' comes from the Latin and Greek 'competere' which is, 'petere' means to seek and 'comp' means together. See what we have changed it into, which is competing against each other. Understand that instantly, that is working together, striving together, moving together, not I move against you, which has become competition, but it is an endeavour together. We are trained from childhood to compete. Our whole Society, Politics, Religion, everything is based on competition. Can we understand instantly, immediately, the truth of it? That is, the understanding of 'that' means the total eradication of the spirit of competing with somebody else. Not verbally, but seeing the truth of that and instant transformation that you are no longer competing against somebody, That is quickness of perception, not only hearing of the word, the meaning of that word, but capturing of the full significance of the word instantly.

Q : Sir, this needs a little more investigation, if I may say so. Hearing the word, going into the root meaning of the word "compete", how does that free that movement within me,

which is the movement of comparing? The word meaning has led to something relative. The meaning which the word conveys is a movement something factual to me.

K : Factual, which is to compare myself with you, compare myself with my ideal, compare myself with an example. This comparison which implies imitation, conformity and denying, that what is to be what should be.

So there is in competition, comparison with an ideal, an example, keeping up with the Joneses, so on. Our mind is trained to compete. In this competition is involved struggle, ruthlessness, self-centered activity, essentially isolation. I see that instantly and the very perception of that eradicates in me the entire process of competition.

Q : Suppose somebody says you are sorrowful because you want to be sorrowful, and suddenly you see the full truth of it. Immediately the mind does not get caught in sorrow as there is quickness of perception.

K : Sir, the question was whether it is possible to accumulate knowledge, technical knowledge, etc. and not let that occupy the whole space of the mind? And we are saying it is possible when there is perception and action instantly, in the immediate. That is why I took the point of competition, that is, to compare, imitate, conform. I see what is happening in me when I am talking about it, I see I am comparing, imitating, competing and I see the root meaning of it.

Compete actually means, to move together, walk together, seek together. That is what the root meaning of that word is and I perceive that, the truth of it immediately. So there is the wiping away in me, entirely the spirit of competition. So it is not a linear process.

Q : To eradicate the spirit of competition in oneself, I have to stop competing with myself, to better oneself.

K : The word better is the enemy of the good.

Q : There is competition, Sir, in the sense of competition with oneself and not others, not comparing with others.

- K** : You are not comparing with others but you are comparing with what 'was' to be better than what was, which is comparison, whether you compare with the outside, or inside it is still comparison. When you say to be better, what do you mean?
- Q** : Sir, if you compare with only yourself to improve oneself is it not a healthy sign?
- K** : What do you mean by healthy, Sir?
- Q** : Today if I pick up a particular object, a particular idea, do I hamper it or allow it to go at a faster pace?
- K** : Sir, you have not understood the meaning of that word 'compete'. It means to work together, strive together and our minds have been trained centuries upon centuries to compete, not strive together, but compete, one against another, which means conform, imitate copy. I may reject the outer, the examples of Siva or Govinda, compare myself with myself. I was this yesterday, I must be better tomorrow, whether in the office or at home introspecting in myself, I say I was this and I must do better. All this is comparison, all this is competition and this is the very root of destruction.
- Q** : It is of the changing what is into something which has no reality.
- K** : I am greedy, my conditioning is not to be greedy, I am violent, my conditioning is to make an effort not to be violent. Take these two facts, which is comparison, I am, I must not or I should be. Violence is a fact, non-violence is not-fact, it is an idea, something non-existent, in me, in you. So the fact is violence. Now can that violence be changed, not into non-violence, because non-violence is non-fact? So I am saying when there is a perception of all this, not analytical perception, not the analysis of cause or the effect and so on, which is all linear, but the quickness of the hearing, the communication, the quickness of perception of the whole thing, the whole picture of competition. The cruelty, the ruthlessness, the perpetual state of anxiety, jealousy, anger and in competition is born hatred. I see the entirety of it, because my mind is quick to see the content of the word completely. Therefore there

is a way of learning which is perception, which is not linear, instant and immediate. The question was, can't I, as an educator convey this to the student? The student comes to you with all the competitive background, his father competes at office, spiritually one guru is better than the other guru, the whole gamut of that nonsense. So the boy comes to you with this enormous burden of competition. How will you help him to be free of that?

Q : I think most of us would accept this idea of competition.

K : Sir, you have made it into an idea.

Q : Sir, it is just an expression. Could we discuss self improvement instead of violence and non-violence? If we take the idea of a person who is impatient, and I want to improve and become patient.

K : Sir, First of all, what is the self and what do you mean by improvement? By the very word the self is self-centred, selfishness and you want to improve that selfishness. Of course, you can. We all want self improvement which means we want to be M.As. Ph.Ds. which means, the self in its nature is selfish and you want to improve that selfishness, get more and more polished in selfishness and so on and part of that self is impatience. What do you mean by that word 'patient'? What does being patient mean—putting up with everything? With my wife's idiocy, her superstition?

Q : Impatience is when two persons are putting forward their views and one is unable to wait.

K : Sir, I am putting forward my views, you consider me impatient because you are conditioned with your ideas and you are not even listening to the poor chap. He says listen and you continue with your ideas. You go on your way and I say, please Sir, listen first, which you refuse and you call me impatient.

Q : This movement of being, as the process of becoming is so much integral to one.

K : Sir, when we say change from being to becoming, what do we mean? I am and I shall be or I will become; I am an engineer, I will become a better engineer, have more money, Car, go abroad. My father sends me to School,

pushes me around and all the teachers howl at me and gradually I become an engineer and if I am a good engineer, I climb the ladder to success. I have that image in mind and I carry that image inwardly also, I am this and I must be that, I am not good but I will be better. It is the same principle. See, how we transfer from the outer to the inner? I must have success, status, position, etc. I have carried that same movement inwardly, psychologically, I am this and I must become that, that is better, successful, that brings me nearer to God, nearer illumination. Sir, if you see the same parallel movement, you see the truth of it, then there is no becoming.

Q : I see what you are saying, the truth of it, that it is stupid but becoming does not end. There must be a quality of seeing which changes.

K : Wait, I am coming to that. First see verbally the truth of this statement. To compete means "moving together", seeking together, moving in the same direction together. I live a competitive life, in the office, when I go to the temple, I see all around me, the gurus, the priests, the Popes, Kings, everybody is doing this, and say look what is happening. In this competition, they are destroying each other; one country has the atomic bomb and the other countries say 'we must have it too'. This is what is happening and the world is destroying itself through this competition. This I have observed in the world outside. Now is there the same movement in me? I either analyse, find the cause or make an effort to do something about it; it is still in the field of competition. This area, however subtle it is, is still in the field of competition and this means imitation, conformity inwardly. So I see the whole movement in one glance, in one quick perception of what is implied in competition, both the outer and the inner and the very perception of that frees the mind from competition. Then you can ask how to go on into the meaning of perception.

Q : We see certain forms of competition and see they are stupid, and they vanish. We see that to have an ideal itself is competition, but competition itself has not gone.

K : I don't want anything to go in me.

Q : Sir, you mean to say, that becoming is non-existent ?

K : Yes. It is an illusion in which we are caught. Go into it. Becoming means first being then becoming, but is there a being ? You follow Sirs ? Think it out. First of all 'being' comes from the Latin word 'esse' which means to stand. I take a position, a stand when I believe ; I take a position when I am afraid. So we use the word 'to be' as if there was something permanent in me, which through the process of evolution will 'become', I question the very 'being'.

Q : If there is no being, there must be something to push 'forward', otherwise life will become static.

K : Is your life static ?

Q : No Sir.

K : What do you mean by Static ?

Q : Not to move forward, no progress.

K : To move forward means what ? If you are not moving, then you are static. Now what direction are you moving—professional, financial, priestly world, that is what you call moving, but inwardly, what is happening ? We are not moving, we have fears, grief, anxiety. So when you say that it is static, we are actually moving. The question is, how am I as an Educator, deeply concerned with bringing about a new generation of people who are non-competitive, who understand the whole meaning of competition and therefore wiped it out ? How shall I convey this to the children ? The children come with this burden, first I have to remove it. How am I to do it ? If I am competitive myself, if I want to become the principal or something or the other, I am still competitive and I am telling my son or student not to be competitive. So I am competitive within the school and I tell the student, do not be competitive. It has no meaning, I am becoming a hypocrite. How am I to dissolve the competitive spirit in me and the child ? How shall both of us being in the same state of being conditioned by competitiveness, help each other ?

Q : Understand the whole process together.

K : Now, I have explained the whole process. Have you understood it Sir ?

- Q** : It is difficult.
- K** : Which means have you 'listened' to the whole verbal explanation? 'Listened'? And gone beyond the verbal explanation and say 'it is so, I see the truth of it'?
- Q** : I think I accept what you say, but there is something which blocks my perception.
- K** : I am coming to that. He and I are in the same position. See what has taken place between both of us. We are both in the same position, so we are both learning, not acquiring knowledge about competition, but learning the total implication of competition. If that is so between you and me, if that is our position now, if you and I are in the same competitive spirit what is our relationship? Find out.
-

PARTICIPANTS

K : Krishnaji;

Q : Questioner;

S : Students;

The evaluation report referred to on page one has been carried over to the next issue for lack of space.

BOOKS BY KRISHNAMURTI

	Rs. P.
* The Penguin Krishnamurti Reader (1970)	... 12.50
Second Penguin Krishnamurti Reader	... 13.50
The First and Last Freedom (hard cover)	... 58.10
Education and the Significance of Life (1965)	... 6.00
Commentaries on Living (1956) 1st series	... 10.50
Commentaries on Living (1959) 2nd series	... 10.50
Commentaries on Living (1960) 3rd series	... 10.00
* Life Ahead (hard cover)	... 30.00
Freedom from the known (paper back)	... 6.00
The Urgency of Change (1971) (hard cover)	... 30.00
Beginnings of Learning	... 19.00
The Impossible Question	... 16.00
PUBLISHED BY KRISHNAMURTI FOUNDATION INDIA	
* Talk 1974-75	... 6.00
* Krishnamurti—The Years of Awakening (by Mary Lutyens)	... 16.00
* Meditations (1969)	... 1.00
* Krishnamurti's Notebook	... 20.00
* A Dialogue with Oneself	... 1.00
* Inward Flowering	... 2.00
* Wholeness of Life	... 18.00
* Exploraton into Insight	... 20.00
PUBLISHED BY ORIENT LONGMAN LIMITED	
Conversations : 1969	... 2.50
Tradition and Revolution (paper back)	... 15.00
Krishnamurti on Education	... 25.00
Panch Samvad (Marathi Translation of Five Conversations)	... 1.00
Jeevan Bhashye (Marathi Translation of Commentaries on Living)	... 12 50
Dyanavasthetil Sphurance (Marathi Translation of Meditations)	... 0.75
Dhyan (Gujarati)	... 4.50
Inut Visarjun (Freedom from the Known)	... 10.50
Arindadinindrum Vidutalai (Tamil Translation of Freedom from the Known)	... 5.00
PUBLISHED BY MAHARASHTRA RASHTRA BHASHA SABHA	
Sanskritika Prasna (Hindi Translation of This Matter of Culture)	... 7.50
PUBLISHED BY MOTILAL BANARASIDAS	
Pratam aur Antim Mukti (Hindi Translation of This First & Last Freedom)	... 20.00
PUBLISHED BY SESHACHALAM & COMPANY	
Jeevan Vyakayalu (Commentaries—Telugu)	... 5.50
Dhyanavahini (Telugu Translation of Meditations)	... 1.00
Sambhashanalu (Telugu Translation of Conversations)	... 3 50
PUBLISHED BY SADHANA PRAKASHAN	
Jeevan Bhashye (Marathi Translation of Commentaries on Living—3rd series)	... 45.00
Parampara Ani Parivarthan (Marathi Translation of Tradition and Revolution) Part I	... 20.00
PUBLISHED BY KRISHNAMURTI FOUNDATION INDIA	
(HINDI TRANSLATIONS)	
Seekneki Kala (On Learning)	... 4.00
Siksha Bhag—I (Talks to Students)	... 6.00
Siksha Bhag—II (Talks to Teachers)	... 6.00
Dialogue with One self	... 2.00
Siksha ave jivanka mahatva (Education and the Significance of Life)	... 7.00
Antarkar ka Sahaj Prasphutan (Inward Flowering)	... 3.00
Parampara Jisne Apni Atma Kho dihai (Tradition that has lost its soul)	... 0.50
Dhyan (Meditations)	... 2.50

Edited and Published by Dr. Sunanda Patwardhan and printed at United Printers' Syndicate Pvt. Ltd., 65, Habibullah Road, Madras-600 017. for Krishnamurti Foundation India, 'Vasanta Vihar' 64-65, Greenways Road, Madras-600 028.

* These books are directly available from the Head Quarters.