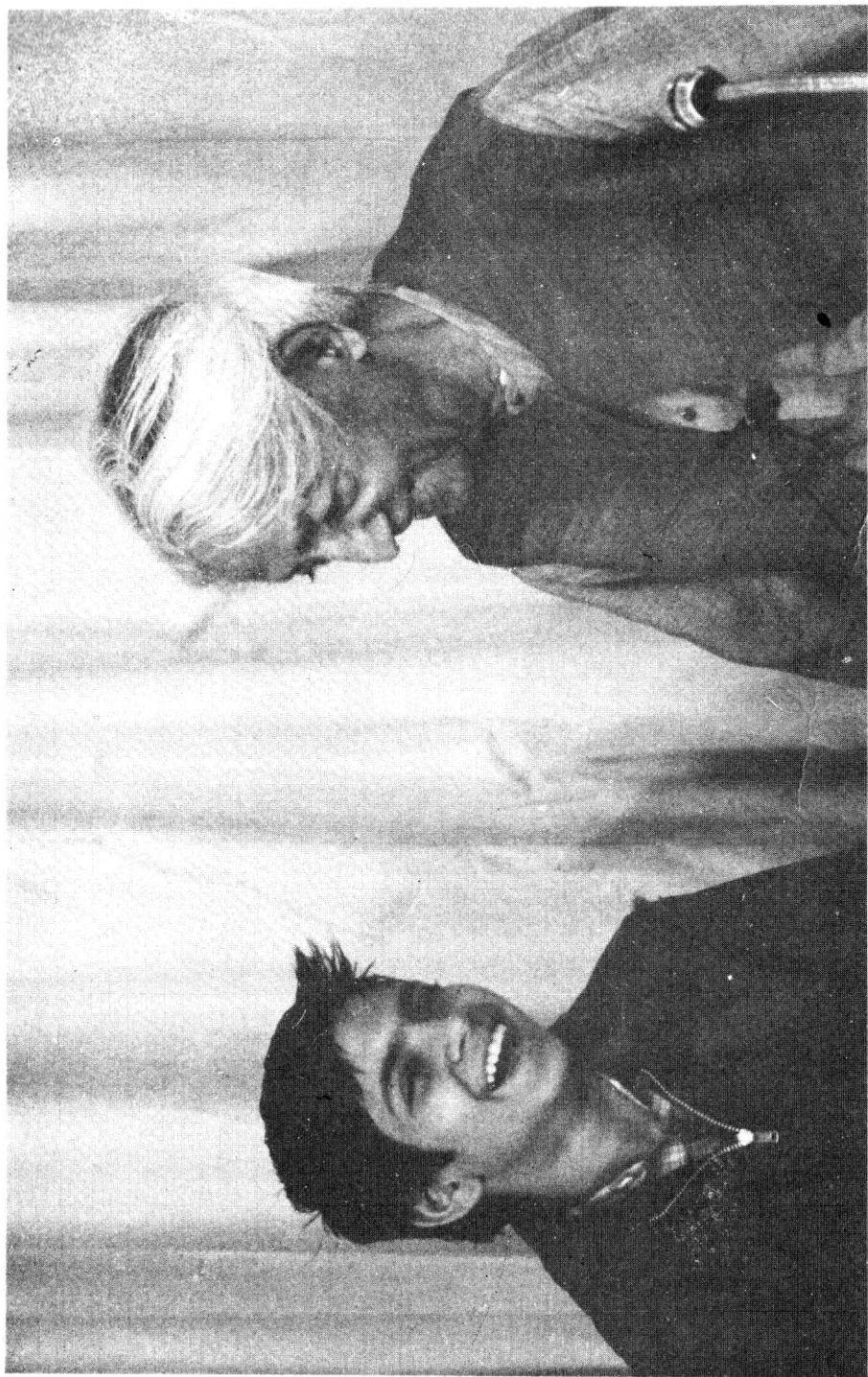


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bulletin

Krishnamurti Foundation India



To understand this extraordinarily complex thing called life, which is both in time and beyond time, you must have a very young, fresh, innocent mind.

FROM THE EDITOR

Education is the theme of this issue of the Bulletin. It includes the last talk by Krishnamurti on that subject, delivered at Rishi Valley in December 1985, to a gathering of teachers from the various Krishnamurti schools in India, England and the United States; a talk to students of the K.F.I. School, Madras; a statement on the intention of the schools Krishnamurti established during his lifetime; a brief description of these schools; and a chronologically arranged bibliography of his writings which relate to education.

Krishnamurti's interest in education went back to the Theosophical days of his youth, and survived his disastrous encounters with academic life : The beatings he received at school in India, his repeated failure to matriculate, and his inability to get into a good university in England. One catches a fleeting glimpse of his concerns in a letter he wrote to Lady Emily Lutyens in 1922, from America. It was his first visit to the New World : He was 27 and he had been a failure as a student. Despite this, he could write exuberantly : "...oh, for such a university to be transplanted to India..."

It is the letter of a young man enchanted with the New World, a world where, in his words, "people look each other full in the face".

The young man notes the secular ideals of equality and freedom which underpin this openness, but exclaims : "The *laissez aller* of everybody here is my particular delight." (Lutyens : 1975, p. 148)

The year 1925 found him in the rural town of Madanapalle in Andhra Pradesh, where he was born, eagerly looking for land for a university "which was one of my most cherished dreams to found..." (Lutyens : 1975, p. 199). A year later, the land on which the Rishi Valley School now stands, was acquired.

In 1928 more land for educational purposes was bought for him at Rajghat in Varanasi, where a children's school, a women's college and an agricultural school are still located.

These institutions were founded by the young Krishnamurti in his theosophical days. In 1930 he resigned from the Society and the new vision of the religious life which accompanied this break had a profound impact on his educational thought, and in turn on these schools. The secular ideas of freedom and equality which had engaged him in America were transformed when he spoke in 1929 of his concern "to set men unconditionally, absolutely free". And this concern with freedom remained with him for the rest of his long life.

In his maturer years, this freedom came to mean freedom from the prison of personality — its anguish, greed, petty ambitions, envy. It also meant freedom from systems of political and sectarian ideology.

He held that no trodden path can lead one to freedom, which is not, in any case, a destination to be reached in the future. He put it this way in 1968 in a communication he called 'Conversation With Schools' : *

This freedom is not disorder, it is not *laissez aller*, and each one of us has never asked of himself, has never demanded of himself this freedom. If we have, then we have also built an image, a concept, an idea of what this freedom is; and obviously that's not freedom. Freedom is not something to be found in heaven, but in our daily life — freedom from brutality, violence, greed, and so on.

In a political context, there is a certain tension between the ideals of freedom and the ideals of equality : certain freedoms have to be given up for the sake of equality, and sometimes egalitarian aims are sacrificed in the interests of freedom. In Krishnamurti's world the two come together : the teacher, though superior in knowledge, is not a *guru*; the student is not to be shaped according to an imposed pattern or image of the good. Rather, the teacher and the student must, in a spirit of inquiry, "walk along the same road" aware of the destructive energies which derive from "the desire for security, from ideals, from seeking a result". When the teacher is not anchored in authority, and the student is free from the compulsions of fear and comparison, "some . . . may then walk slowly, some may walk fast, but it is the same direction". (On Education, p. 170).

Krishnamurti did not directly address problems of social and economic injustice; nonetheless, in a world faced with annihilation, his message is immediately relevant.

Inspired by his teachings, several educational institutions emerged during the late sixties and seventies. Brockwood Park came into being in 1968 in England. The Oak Grove School, located close to the grove under which he talked at Ojai, was established shortly afterwards. Schools in Madras and Bangalore in India were also established. Unique among Krishnamurti Schools, the Bal Anand School — a free school — is run for the benefit of the urban poor of Bombay. The emphasis in these schools is to teach without the pressures of reward or punishment and with affection. Efforts are also under way to develop new curricula based on global, non-sectarian values that derive from Krishnamurti's teachings.

Few teachers gave of themselves more completely than Krishnamurti did during his long life. His work is done. The crucial and difficult question remains : What is the relation between the schools as they actually are, and the intention of these schools as articulated by Krishnamurti? The question is difficult because any obvious answers such as : The schools are trying to live up to his intentions, are themselves rendered questionable by Krishnamurti's statement that his teachings are not part of the processes of effort and achievement.

Krishnamurti : The Years of Awakening. London : John Murray. 1975

Krishnamurti : The Years of Fulfilment. London : John Murray. 1983.

These volumes by Mary Lutyens have provided the biographical information used above.

* An unpublished manuscript pre-dating 'Letters to the Schools'.

TALK TO THE TEACHERS

A Listener : Is a new mind the same as a good mind, a mind that is flowering in goodness. If so, what is goodness? And, in particular what is the relationship of a new mind to an awareness of the wholeness of life? What is the whole of life? Can we explore this in some depth?

K : I wonder how you regard life. What do you consider is the origin of life, the beginning of all existence? Not only as human beings, but also the whole world, nature, the heavens and the stars. What is creation?

We are not asking what invention is. Invention is based on knowledge. Inventing more and more, naturally, is based on knowledge. And, what is our life in relation to the whole of it? Not in relation to a particular specialised brain but [in relation to] the whole world which is a total movement, including ourselves, including humanity.

So I would like to discuss that with you first. Then, is there a difference between our physical brain — the biological thing which is behind the skull, inside the skull — and the mind? Or does the brain contain the mind, or is the mind totally different from the brain?

And the third question, or movement, I would prefer it [to be] a movement, not a question; what would you call goodness — the flowering in goodness — not static goodness but a movement in goodness.

L : What is life?

K : Yes, What is life? Not life in a particularised form like the ape, the tiger, the squirrel, the tree — all that. What is the beginning of life?

And the other question is : Does the brain contain the mind or is the mind totally divorced from the brain? If the brain contains the mind, then the mind is part of matter. Right? Part of the nervous responses. It is a physical phenomena. And the mind surely is something totally different.

So, if the mind includes [the brain], is in the brain, then it is part of our nervous, biological, reactions of fear, sorrow, pain, pleasure and all the total consciousness. Then it is part of human creation.

If the mind is a part of an evolutionary process, then it is part of time.

L : May I ask a question?

K : Sir, you don't have to ask me.

L : Through logic, suppose we find that the mind is different from the brain, and logic itself is part of the brain.

K : Of course, logic is part of the brain, and logic can come to a wrong conclusion because it is still part of the brain.

So, what is life? What is the source of all this energy? What is the thing that shoots out — making all this — the world, the earth, the mountains, the rivers, the forests, the trees, the bear, the deer, the lion, the ape, the monkey, and us.

Is time involved in goodness? If time is involved in goodness, it is not goodness. Please answer me. Do you understand my question?

L : Sir, there doesn't seem at the moment to be a connection between the two. When the scientists talk of the origin of things, I believe, the generally accepted theory is that there was the big bang, a enormous explosion, stemming perhaps from some primal energy, stemming perhaps from some infinitesimal atom. And after this came the whole multiplicity of things, the stars, the planets, the earth. There doesn't seem (at first sight) to be any connection between that scientific explanation and goodness.

K : I am asking, Sir, is time involved in goodness?

L : Time is certainly involved in the evolution of things. That is obvious.

K : Is goodness part of [time], cultivated or brought about through time?

L : It doesn't seem, if one looks at the scientific view of the origin of things, as if goodness is involved in that at all. It seems completely neutral — not good, not bad, not anything.

K : I understand that, but I am asking you a question — not a scientific question. The question is : If time is involved in the cultivation of goodness, is that goodness at all?

L : Seems to be a different order of question.

K : I am asking you a different question. What is goodness? What do you all think is goodness?

L : There seems to be a version of goodness which is usually opposed to badness or evil

K : Yes. The whole duality business. Go on, Sir. What is goodness here? What do you think is goodness?

L : Virtue can be practised in time.

K : I am not talking about virtue. To me virtue is a cultivation.

L : Sir, when we say he is a good man, we generally mean that he doesn't harm others. He doesn't act always out of self-interest, gain . . . It is a quality accumulated in time.

K : Is it? Is goodness the opposite of badness — if such a word exists? Is good the opposite of the bad?

L : Sir, what you mean by this question is, is goodness a reaction to the bad and accumulated over time?

K : Yes, all that is implied in the question. One's reaction, one's education, one's culture, environment; all that is tradition — what you read in books and so on. Always the good and the bad. The good fighting the bad, always, from the ancient Egyptians to modern society, even the Greeks. There was always the good and the bad, the good god and the bad god, the bad guy and the good guy.

I am asking, if I may, if the good is born out of the bad, then it is not good.

L : It is usually looked at the other way round. That the evil is a fall from the good.

K : Sir, I am asking you, is the good related to the bad? Is good the opposite of the bad or the reaction which had become the good? Do you understand my question? Or, good has nothing to do with, is totally divorced from bad?

L : Sir, while I would be able to answer the first question, I am not able to answer the second. The first question being, is the good related to the bad? I would say no, because if I try to be good, then automatically, the bad continues.

K : Sir, are you saying, that the whole evolutionary [ideas of the] process of the good and the bad, from the most ancient Sumerians and all the rest of it, are totally mistaken? That's what we are saying. Do you understand? Come on, Sir.

L : Yes. That's the implication.

K : That the good cannot fight the evil. Right? And throughout the history of man, good is always fighting evil. Great paintings, great art; the whole of human existence is based on this principle. And you and I come along and say, "Look, there is something wrong with this. Good is totally different from the bad — there is no relationship between them; therefore they cannot fight. Good cannot overcome evil".

L : There is no progression either.

K : Are we saying something totally revolutionary? Or is it some sort of fantasy or imagination of ours?

L : One of the problems we face is that we have grown used to using particular words in a particular way.

K : Our whole religious conditioning, our whole religious literature is full of it. There is always Hell and Heaven, Good and Bad.

So are we saying something so totally revolutionary? And is it true? Something revolutionary may not be true. If it is true, it has nothing to do with the brain.

L : The implication seems to be that goodness exists prior to man. It seems to mean that goodness is inherent in the universe.

K : Maybe.

L : It seems to mean that

K : We are asking the question in relation to : What is the brain? What is the mind? Can the mind penetrate the brain?

L : Again this will imply that the mind is prior to the brain.

K : Of course. Let us call that intelligence for the moment. Can that intelligence communicate through the brain? Or can the brain not have any relationship with the intelligence?

L : Is the brain born of that intelligence?

K : I'm not prepared yet for that question. I am asking you the question. Don't listen to me, Sir. I'm not telling you. You and I are enquiring.

L : I don't want an answer.

K : Are you finding out for yourself? Or are you listening to the man? Or is what the speaker says clearing a way for you to see?

L : This question seems to direct our attention to the universe. Or, to Nature.

K : That's what we want to get at. Slowly. Is the universe, (our idea of the universe), different from us? It's all one movement. The stars, the heavens, the moon, the sun. One tremendous energy. Our energy is very limited. Can that limitation be broken down and we be part of that enormous movement of life?

L : Would you call this enormous movement 'nature'?

K : No, I wouldn't call it 'nature'. Nature is part of us.

L : This total movement.

K : Is there such a movement? Not 'I join the movement' because I am such a small speck. I think I can be very clever. I think 'I can do this, do that'. Can all that be broken down and be part of this enormous movement? I call this goodness. I may be wrong. The window which is so narrow now must be broken down, and then — no window at all. I don't know if I am expressing myself.

What then is life? Is it that immense intelligence which is energy, supreme, unconditioned, uneducated (in the sense of the modern term), something that has no beginning and no end?

L : Are you implying that creation does not involve time?

K : Invention involves time. Now they are trying to find a cure for cancer. Each year they begin this. All the books, magazines, talk about a new method to cure cancer. The discovery involves time and knowledge, built on what the previous person has discovered. I learn from you, you learn from him. Creation cannot involve time. I don't know if you see.

L : When you are talking about time, you mean psychological time.

K : Of course, psychological time.

So goodness is not involved in time, therefore it is part of that intelligence which is universal movement. I'm using words I may withdraw later. Then, here I am with a thousand students. As a good educator, I want to see that they understand all this. Not intellectually, not theoretically, not as some fantastic idea, but so that there is real transformation. No, not transformation. So that, a real mutation takes place in their lives.

L : When you say 'Immense intelligence' the word 'intelligence' implies some quality of awareness.

K : It may not.

L : But then — what is the quality that is intelligent?

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K : It may not.

L : But then — what is the quality that is intelligent?

K : Probably it has no quality. It is intelligence. You see what you are doing. You are giving it a virtue, a significance, so that you can understand it. I may not be capable of understanding it. I don't know. You see, it may be something incredible or it may be nothing at all. I can't approach this with a mind that says, "Qualify yourself to me; show me your degree."

So what am I to do after an educational conference? What am I to do, as an educator, to bring about a mutation? Not a transformation. There is a difference. Transformation means from one to another. From this to that.

K : Sir, can we come back to something we skipped over some time ago. We talked about the ending of the limitation we are trapped in; that ending and something else happening. Can we go back to that? For there seems to be something in that we quickly skipped over.

K : My brain has been educated, has lived in tradition, whether ancient or modern tradition — my brain has been mauled about, informed, beaten, by all the conditioning that has gone on for centuries. Can that be broken down? Is that your question? Are you sure?

L : Yes. All of those things that make it impossible for this brain to have any relationship with goodness.

K : Let's break it down to one word : 'Consciousness'. Can we?

L : Yes.

K : Or 'limitation' or 'conditioning'. Can all that be broken down? Not through time. That is important. If I use time, I am back in the circle. Do you see that?

L : Yes, Sir.

K : So it must be broken down. Instantly. Not in comparison to or in relation to time.

L : Again, you mean psychological time.

K : Yes, of course. Psychological time is different from ordinary time. I don't know if you see that. Do you? Time by that clock, time by the sun, time to cover a physical distance. We don't know each other, but if we meet often, we will. Or we may know each other instantly. So there is physical time and psychological time. We are talking of psychological time. It takes time for a seed to grow, for a child to become a man. We apply that kind of time to the psyche. I am this, but I will be that. I am not brave, but give me time and I will be. We are talking of time in the field of the psyche.

L : Can the limitation of consciousness be broken?

K : That is the question. Can the limited brain — which is knowledge — can it break down the whole field of the psyche? Can the brain break it down? Can the limited brain (however much it has evolved in the last few million years) This brain will always be limited.

L : By its knowledge.

K : It is limited by its physical structure, by its very physical environment, by its tradition, education, knowledge, pain, fear, anxiety. It is limited. Can that limitation break itself down?

L : Or can anything else break it down?

K : Wait, Sir. Stick to the one question. Can the limited brain break down its own limitation?

L : Sir, you said good is not related to bad.

K : Don't begin all that. Let's stick to the one question. Can the smallness of the brain break down its own pettiness? Or is there another factor that will break it down? God? Saviour? Vishnu? Do I make myself clear? Both of you have put that question. After putting that question, what is the state of your brain? After putting that question, what has happened to your brain? The question is important, has weight, has great significance. It can invent God, can wait for him to clear it up. Tell me, what is the state of your brain after putting that question? It is very important to find out.

L : It is not depending on God. It is not sure.

K : Are you listening? You have been asking a question. It may be very important, or it may not have any meaning at all. So, I am asking myself — what is the state of your brain after putting that question?

L : After listening to the question, 'Can the petty brain break down its own pettiness?', what first arose in my brain was, "I doubt it. I doubt whether the petty brain can break down its pettiness"

K : Your brain is acting.

L : Then it said, "I don't know."

K : But you are still saying something. Your brain is still active, saying, "I don't know. I'm waiting". It is saying 'I don't know'.

L : Sir, why did you use the words, 'You are waiting?'

K : Don't bother. Your brain is active. So what is happening? Just watch, Sir. One of them puts this question to me. How do I receive this question? How do I interpret the question? If I interpret the question, I'm not listening to it. So, am I actually listening to the

question? Or, as the question is put, I immediately respond to something in which case I am not listening at all. It's a verbal communication and I pass it by.

So, do I listen? That implies a certain quality of quietness — a thoughtless movement — a thoughtless looking. What is the state of your brain when a serious question is put? If your brain is at all active, then the question has no meaning. Am I making myself clear?

Mr. Moody puts me that question. What is important is how I receive it. Not the answer. I listen very carefully. And the question is 'Can the narrow conditioned brain break down its conditioning?' I'm listening to the question. I'm still listening to the question. Am I actually listening or just saying I'm listening? If I'm actually listening, then there is no movement in the brain at all. Of course, there is a nervous response — hearing through the ear etc. But, apart from the verbal communication, there is no other movement. I'm still listening. That is the breaking down. I don't know if you know what I'm talking about.

L : Because the brain is not acting.

K : Don't translate it. I don't know if am making myself clear, that the very state of listening is the state of ending of a certain thing.

So, is that happening? If that is happening to you, then how am I, as an educator, to make those students (for whom I'm responsible) to listen? How am I to help them to listen to what I have to say?

L : There is a difficulty here. When you explain something in person, it seems clear. But tomorrow morning

K : Then, you haven't heard. You've heard the hiss of a cobra, haven't you? I used to hear them very often, when I walked alone here. I used to see them. And, I know a cobra now. Even tomorrow, I will know a cobra. That is an organic, actual fact. Right? Here some kind of sensitivity, watchfulness, alertness is needed.

How am I, as an educator, having heard all this, having absorbed it in my blood — it's not as if I just heard you, therefore, I learnt it. It's not just that. After having heard all that, how am I to see that the students listen to me? You make them listen to you in Mathematics, learning a book, Biology, History etc.

Suppose I come to a class full of this, and I say, "Please sit down and listen". They're looking out of the window, they are pulling each other's hair. In that state of mind, can they listen? Or, do I say, keep quiet for ten minutes. But these ten minutes are gone in battling; the brain saying, "I must listen, who the hell is he asking me to listen?" and all the rest of it. So, how do I connive at, cajole, bring about these students to listen?

Sir, how do you make your (I was going to say 'victims') listen to you?

How does a doctor or a psychiatrist make a patient listen to him? The patient is all the time concerned about getting cured. He has a particular disease, mania etc. He wants to be free of it. Tell him what to do and he will do it. Here it is not like that. We are all equals — there is no doctor, nobody to tell you. We are in a state of listening, of enquiry. How do we bring about that one person listens to another? Answer the question.

L : Either of the two ways, Sir. Either I entertain him, or I force him.

K : Yes. I don't want to do either. Force, fight or beat him up.

L : Or entertain?

K : It is all the same. I want them to listen, so that it is all part of their blood. So, how do we proceed, Sir?

L : Must I not listen to them? To what they have to say?

K : They have very little to say, Sir. I don't want to listen to the little brats. They're quarrelling, muttering, saying, "Give me this, that, Mummy etc...".

So, I am asking you as educators, 'How do I bring about their actually listening to what I have to say?' See how long it has taken us to listen to each other. You are willing to listen, to find out. You think K has something to say, we have invited him here. Therefore, there is communication already taking place. But with those students, it is different. They are forced to come here, their parents praise Rishi Valley. They come after swallowing the bitter pill, coated with sugar, of course. And so this goes on. Here, with you, it is different. You don't want to do a thing to persuade them. It is marvellous. Put that question to yourself and see what you can do.

L : Sir, I think it is obvious that we cannot answer this question — and yet this seems to be central to all that we mean to do. That actually is quite a good summary of the conference.

K : I understand what you are saying.

L : Perhaps here we come back to the beginning; that it requires an action which is creative.

K : Now you've said it. Leave it there. Work it out. And that creativity is not born of knowledge or previous experience. Keep that in mind. If it makes use of knowledge, then it becomes invention, just a new way of doing the same thing.

We are asking a very, very serious question. I think it may be that we are all so terribly informed — about everything. Maybe we are so educated, that there is no space for anything new to take place. Full of memories, remembrances. All that may be a hindrance. Now, don't ask, "How am I to get rid of it?" Then we come back to the same thing.

Suppose you tell me I'm a liar. And I give you all the reasons why I've lied — which is another lie. I hear the word 'lie' and I react. I think I'm an honest man. I may not be, but I think I am. Those are two different things. Or, I think I am a truthful man and an incident takes place which makes me untruthful. That instant of discovery — seeing I'm a liar — changes everything. That is my point. Changes me so that I'm no longer dishonest. I've experimented with this. So, it is possible. No, I can't even say that.

Can I listen to you when you tell me I'm a liar and not bring up all the reasons? In that act of listening, there is a breakdown.

L : Surely if the statement is true, there is a breakdown. If I'm not a liar, then there isn't.

K : No, Sir. The word 'lie' is good enough for me. You understand. I know the reasons why I've lied. A little bit of cowardice. I lied because I don't want them to discover this or that. And when you call me a liar, then I see the actual fact that it is so. I don't go into all the reasons why I've lied. And you tell me, "You are that". And I listen to you. Without saying whether you are right or wrong, not putting up a barrier. In that very instant when I am listening without barriers, the thing goes. Something happens. That is the only action which is inaction.

L : But the statement itself may be false.

K : May be false. But good enough for me to see that there is some truth in it.

Now, where are we after four days? Are we together? What have you absorbed? And that absorption — is it common or are we trying to unify all the schools — being but parts — trying to put them together? Which means they will always be apart. Or is there a feeling that we are all one? So our education is not based on American, Indian or English conditions.

So are we merely a body to supply demands? Or are we to bring about a different human quality — a different human activity of the brain? Are we united in that? Are we together in this? Are we together so that nothing can break us apart? And from that, an action which is totally different can take place.

Rishi Valley

(Talk given during the educational conference on 17th December 1985).

INTENTION OF THE SCHOOLS

(The following excerpts are from "On Learning"
and "Letters to the Schools-Vol.1")

Most people think that learning is encouraged through comparison, whereas the contrary is the fact. Comparison brings about frustration and merely encourages envy, which is called competition. Like other forms of persuasion, comparison prevents learning and breeds fear. Ambition also breeds fear. Ambition, whether personal or identified with the collective, is always anti-social. So-called noble ambition in relationship is fundamentally destructive.

It is necessary to encourage the development of a good mind — a mind which is capable of dealing with many issues of life as a whole, and which does not try to escape from them and thus become self-contradictory, frustrated, bitter or cynical.

Since the development of such a mind is one of our chief concerns, how one teaches becomes very important. There must be a cultivation of the totality of the mind, and not merely the giving of information.

In the total development of the human being through right education, the quality of love must be nourished and sustained from the very beginning. Love is not sentimentality, nor is it devotion. It is as strong as death. Love cannot be brought through knowledge; and a mind that is pursuing knowledge without love, is a mind that deals in ruthlessness and aims merely at efficiency. So the educators must be concerned from the very beginning with this quality of love, which is humility, gentleness, consideration, patience and courtesy. Modesty and courtesy are innate in the man of right education, he is considerate to all, including the animals and plants, and this is reflected in his behaviour and manner of talking.

This quality of love must express itself in doing things with one's hands, such as gardening, carpentry, painting, handicrafts; and through the senses, as seeing the trees, the mountains, the richness of the earth, the poverty that men have created amongst themselves; and in hearing music, the song of the birds, the murmur of running waters.

We are concerned not only with the cultivation of the mind and the awakening of emotional sensitivity, but also with a well-rounded development of the physique, and to this we must give considerable thought. For if the body is not healthy, vital, it will inevitably distort thought and make for insensitivity. Right kind of food and sufficient sleep are of great value. To have grace of movement and well-balanced control of the muscles, there must be various forms of exercises, dancing and games. A body that is not kept clean, that is sloppy and does not hold itself in good posture, is not conducive to sensitivity of mind and emotions. The body is not the instrument of the mind; but body, emotions and mind make up the total human being, and unless they live together harmoniously, conflict is inevitable.

We are concerned with helping the student to realise his own highest and fullest capacity — not some fictitious capacity which the educator has in view as a concept or an ideal. Any spirit of comparison prevents this full flowering of the individual, whether he is to be a scientist or a gardener. The fullest capacity of the gardener is the same as the fullest capacity of the scientist when there is no comparison; but when comparison comes in, then there is disparagement and the envious reactions which create conflict between man and man.

The fullest development of every individual creates a society of equals. The present social struggle to bring about equality on the economic or some spiritual level has no meaning at all. Social reforms aimed at establishing equality, breed other forms of anti-social activity; but with right education, there is no need to seek equality through social and other reforms, because envy with its comparison of capacities ceases.

Parents should understand the kind of education the school intends to give. Generally they are satisfied to see their children preparing to get a degree of some kind which will assure them of a livelihood. Very few are concerned with more than this. As most parents desire above all else that their children should have a

successful career, they frighten or affectionately bully them into acquiring knowledge, and so the book becomes very important; and with it there is the mere cultivation of memory, the mere repetition without the quality of real thought behind it.

The child's natural curiosity, the urge to learn, exists from the very beginning, and surely this should be intelligently encouraged continually, so that it remains vital and without distortion, and will gradually lead him to study a variety of subjects. If this eagerness to learn is encouraged in the child at all times, then his study of Mathematics, Geography, History, Science, or any other subjects, will not be a problem to the child or to the educator. Learning is facilitated when there is an atmosphere of happy affection and thoughtful care.

It is important in a school that the child should feel at ease, completely secure from the very first day. This first impression is of the highest importance. But if the educator artificially tries by various means to gain the child's confidence and allows him to do what he likes, then the educator is cultivating dependency; he is not giving the child the feeling of being secure, the feeling that he is in a place where there are people who are deeply concerned with his total welfare.

Just as the student cleans his teeth every day, bathes every day, learns new things every day, so also there must be the action of sitting quietly with others or by himself. This solitude cannot be brought about by instruction, or urged by the external authority of tradition, or induced by the influence of those who want to sit quietly but are incapable of being alone. Solitude helps the mind to see itself clearly as in the mirror.

In the cultivation of mind, our emphasis should not be on concentration, but attention. Concentration is a process of forcing the mind to narrow down to a point, whereas attention is without frontiers. Learning in the true sense of the word is possible only in that state of attention, in which there is no outer or inner compulsion. That is why attention is of the highest importance. How is this state of attention to be brought about? It cannot be cultivated through persuasion, comparison, reward or punishment, all of which are forms of coercion. The elimination of fear is the beginning of attention. Attention is not something to be learnt, but one can help to awaken it in the student by not creating around him a sense of compulsion.

We must learn the art of working together, and this is possible only when each one of us perceives what is true. Working together under some authority is not real co-operation.

The greatest art is of living, greater than all things that human beings have created, by mind or hand, greater than all the scriptures and their gods. It is only through this art of living that a new culture can come into being. It is the responsibility of every teacher, especially in these schools, to bring this about. This art of living can come only out of total freedom.

A TALK WITH STUDENTS

K : What would you like me to talk about?

Student : Shall we talk about knowledge? The other day we had gone to the Seminar when you had talked about knowledge. You said that knowledge is limited. We would like to question that.

K : You would like to talk about that? Really. You must be fairly serious. That's a very difficult subject.

S : How can knowledge be limited because man is forever exploring.

K : I know. What do you think? Do you think knowledge is getting wider and wider and therefore not limited? Why do you ask that question? A man like me says "Knowledge is limited". Do you doubt it? Good. Do you know what knowledge is?

S : Knowledge is about things which are real, which is from books.

K : What you are informed about, what you learn by word of mouth from your teacher, from your mother, right? And also what you know from books, what you hear from your parents; what you hear from your fellow students; what you read and what your educators tell you.

S : Isn't it also what you learn for yourself?

K : Yes, what you learn for yourself by watching — the trees, the birds, the cars, sitting in the bus, crossing the bridge, you acquire knowledge. What is the use of knowledge?

S : We learn all about our surroundings.

K : You learn all about your environment and so on. So you are accumulating knowledge all the time. And if you are accumulating, isn't that limited because there is more to acquire? Right?

You heard the talk by this man saying that knowledge is limited. What is knowledge? How do you acquire knowledge?

S : The knowledge that man has and acquires is limited, but there is much more to know. What man acquires is very little.

K : I don't know anything. I gather so much. You come along and add some more to it. He comes along and adds some more to it. Hundreds of years ago Galileo said something. And people have been adding to that. His knowledge was limited. And Einstein comes along and adds some more. Somebody else comes along and adds some more. So when you are adding more and more and more, when there is the idea of the more, isn't it limited?

I have a few clothes and I want more. Isn't that limited? Wanting more?

S : Yes. You want more because you have limited things.

K : Yes. I have a few clothes and I want more all the time. Now when you are adding and there is some more to add (what I have added), isn't that limited?

S : Yes.

K : So knowledge is like that. You are adding more and more to what you know.

S : You keep on adding.

K : Keep on adding forever. That which has been added to, is limited and therefore, knowledge is limited.

S : What you know is limited and, if you want more. . .

K : What you add is limited. So all knowledge is limited.

S : It becomes limited.

K : Alright. I'll accept that.

S : But there is so much knowledge, vast knowledge, that is unlimited.

K : So knowledge is a movement of limitation. Get that into your head.

I build a house, every day with brick and cement and at the end of a year or two, I finish that house. But there is a bigger house, a better house. So I am always wanting to build more. Where there is more or where there is better, that which is added to, is limited. So knowledge is limited.

S : What if you don't have anything to add?

K : I don't think that kind of a situation will ever occur when you don't have anything to add.

S : Suppose you get satiated with knowledge?

S : You get tired of adding.

K : That's life. I would like to ask you something. May I? What is mediocrity? Do you know the meaning of that word?

S : Yes : A mediocre person is a dull person, nothing out of the way.

K : The root meaning of that word is 'a man who doesn't go all the way up the hill; one who goes only half way'. Are you mediocre?

S : I won't deny the fact because sometimes one is. I find I am.

K : I am asking generally; is education making you mediocre?

S : The type of education we receive makes us mediocre.

S : We accept everything; we don't question.

K : Do you know the meaning of that word 'mediocre'?

S : Yes, going half way up.

K : Never to the top. What do you call 'non-mediocre'? Wait a minute. Take a man going up into space or a professor who is very well known or a bridge builder also very well known — all very successful. Would you call success non-mediocre? That's what you all want to do. You all want a good job, a good house, a lovely garden. Is success mediocrity or not?

S : The advantage they get is mediocre.

K : Do you want to be successful?

S : I do.

K : That means you'll be mediocre?

S : What is success?

K : I defined it. Becoming well known, having a good job, at the top of a company, becoming a marvellous engineer in a big factory. Don't you all want to be successful?

S : You can define it in another way.

K : Do try.

S : Success means going higher and higher; trying to do better and better.

K : I may become the Prime Minister. But is my mind mediocre?

S : Yes, it could be.

K : Good. Why do you say so?

S : I don't think it is mediocre if you give the example of a man going right to the top. He is successful. How can you call him 'mediocre' since he has accomplished his mission?

K : Reaching the top successfully, that is professionally, you don't consider him mediocre?

S : If somebody gets to the top, he has to see that he remains there, make sure that he is on the top all the time.

K : I may become the Prime Minister, but is my brain mediocre still or not?

S : It is mediocre.

K : Why do you say so?

S : I think it is because he is still the same person. Reaching the top hasn't made him any different. So your mind is not different.

K : Talk slowly. You have said something. I might become the Prime Minister of this country, but I might still be jealous, I might still be frightened, envious of somebody. Right? I am a human being still. Now, which do you prefer : Being a Prime Minister or being a human being who is not frightened and so on? You understand my question? Think it out. Don't you all worship people on top?

S : Not worship. We respect.

K : I withdraw the word. Sorry. I am Prime Minister and inwardly I am a very mediocre human being. What do you prefer?

S : Being a perfect human being.

K : Forget 'perfect'. Being a good human being. Is a good human being more important than a successful human being?

S : Yes.

K : Would you like to be a good human being first and then whether success comes or not, it doesn't matter? Be honest. Don't say something you don't mean.

S : Yes, I would.

K : What is a good human being?

S : One who faces her day to day problems of jealousy, envy, competition. She doesn't get hurt and she doesn't hurt.

K : Are you a good human being?

S : No.

K : Why not?

S : Because I still get hurt. I get angry, jealous.

K : Listen. Don't get hurt, don't be angry. You have all agreed that being a good human being is more important than being a successful human being. What do you mean by the word 'good'? Don't answer.

The word 'good' it is a good car, good house, good night, good food, good material, good kitchen. So 'good' is applied to a lot of things — food, clothes, house; he's a very good servant, it s a very good library and so on. Apart from that, what do you mean by 'good'?

S : Not being mediocre.

K : He says 'not being mediocre'. Then you have to define very carefully what you mean by 'mediocre' and by 'good'.

S : A good human being is a human being without jealousy, without anger, without passion.

K : You are saying a good human being is not angry, is not jealous. Will you be that?

S : No.

K : So you are not a good human being? So you like success? Or you say : 'I am in-between; not being a good human being, not too much success — in the middle'.

S : Then I'll be mediocre.

K : That's right. You understand now? Have you got it? Are you going to be mediocre? Careful.

S : I am going to try not to be mediocre.

K : You can't try. It's like saying : "I'll try to eat food," when you are not hungry.

S : I mean I don't want to be mediocre.

K : But when you stop being angry, jealous

S : But Sir, you are talking about emotions.

K : I am talking about reaction. You hit me and I hit you back.

S : You lose control over your emotions when you hit me. If you want to be a good human being, you must be a person who can handle emotions.

K : I want to drink but where shall I find water? You don't make an effort. You say; "I must be a good human being, this or the other". You don't care.

S : I guess you can if you make an effort.

K : Will you do it?

S : I don't want to commit myself to anything.

K : Will you be a good human being or will you just be mediocre? I am afraid you won't be a good human being. Right? Because you are all so highly educated.

S : How can that be?

K : Because knowledge is limited. All over the world, mediocrity is increasing. There are marvellous scientists, highly recognised, Nobel prize winners, so many kilometres in the air like Rakesh Sharma. When they come down they are popular, worshipped. What is the right thing to do? Carefully think it out because whatever you say must be true

S : I want to be a good human being.

K : Now what will you do for that? If I want to climb a mountain, I have to walk up the rocks. I may fall down, but I pick myself up and walk. There is no path up there. So I have to work at it. Will you work to be a good human being? Or just say : 'I want to be a good being, but I am too tired. I can't do it, but I'll try. I'll do something, some day when I am dead'. Will you be a good human being? If you don't, you'll be mediocre.

S : How do you start?

K : By not being angry, not being jealous, envious.

S : Very difficult.

K : Why do you call it 'difficult'? Why do you call not being angry, jealous, 'difficult'? Don't call it difficult, and so make it difficult. You may be able to do it very easily. Do it. Because there are less and less good human beings in the world. They all want to be up there. There are very few good human beings. And that does not depend on education; does not depend on having a car or becoming a sanyasi. Don't depend on anything. So, will you, beginning from now, as part of your education, be good human beings? To be a good human being you must find out what it is to be really humble, simple.

S : Does it mean you don't have any ideas about yourself?

K : Don't have an image about yourself; that you are a great man, that you are a little man. That's real humility, not preaching. Have you ever sat quiet, without speaking, without moving the eyeballs? Quietness means absolute quiet body; no movement of your eyelids, eyeballs. Then try to find out why your brain is always active. Don't say "I must control". Try to find out why it is always chattering. And find out if that chattering can stop. Body quiet, breathing quiet, and find out if your brain can stop chattering, thinking. If I tell you what to do, then you are repeating. If you can, find out for yourself whether your brain can stop thinking. Find out.

The School — KFI
Madras, January 16, 1985.



It is a sense that we are all together, that we are all human beings, not divided, not broken up, not belonging, to any particular group or race, or to any idealistic concept, but that we are all human beings living on this extraordinary earth.

J. Krishnamurthi

THE KRISHNAMURTI SCHOOLS

(The description of the Krishnamurti Schools in India has been provided by the Director of Education, Rishi Valley.)

The Krishnamurti Foundation India runs five educational centres in India. The schools at Rishi Valley in Andhra Pradesh and at Rajghat in Varanasi are the oldest, having been started about sixty years ago. They are both residential. The Valley School in Bangalore and The School in Madras are day-boarding schools of recent origin. Bal Anand in Bombay is a special after-school centre for deprived children.

Located in beautiful campuses, these schools have grown over the years to stand for an education that is relevant and meaningful to life. An effort is being made to develop distinctive curricula that offer a broad spectrum of global concerns.

The Rajghat Education Centre, Rajghat Fort, Varanasi.

At the confluence of the rivers Ganga and Varuna, is located our largest Centre. It consists of the following units.

1. *The Rajghat Besant School* : This is a fully residential co-educational school for children from classes 2 to 12, affiliated to the Central Board of Secondary Education, New Delhi. It has about 280 boys and 100 girls drawn mostly from North India. Of these nearly 30 receive merit scholarships from the Government of India. The School offers both Science and Arts courses at the Secondary level.
2. *The Vasanta College for Women* : This has about 500 girl students studying Arts, Social Sciences, Home Science and Education for the three year B.A. (Honours) degree of the Banaras Hindu University. Of these about 90 students stay on campus in a hostel known as Vasanta Ashram and the rest commute by bus from the city.
3. *The Rural Centre* : This comprises of a rural primary school for about 150 village children, a charitable rural hospital with 30 beds

servicing the neighbouring villages, a carpet training centre for the village youth and an agricultural farm with dairy for training farmers in modern methods of farming.

The Rishi Valley Education Centre, Rishi Valley, A.P.

The Rishi Valley Education Centre is situated in the drought-prone area of rural Andhra Pradesh about twenty kilometres from Madanapalle where Krishnamurti was born. It consists of a boarding school with 340 fees-paying students drawn from different parts of India and a rural education centre supported by the Foundation, with 75 day scholars drawn from the villages. The location makes it possible for the two schools to have an impact on the countryside. By serving as educational resource centres, developing curricula relevant to problems of the environment and poverty, organizing craft workshops and adopting reforestation schemes, the centre plans to grow with the community. At Rishi Valley, one-third of the students are girls and ten percent receive scholarships. There is an exchange programme for students with Atlantic College in the U.K. and teachers from abroad teach from time to time.

The Valley School, Bangalore

Started in 1978, this school is situated about 19 km. south west of Bangalore city. The 104 acre campus is picturesque, surrounded by undulating hills, farms and reserve forest. A small lake from which a stream flows and a distant view of the hills add to its beauty. The school has its own dairy and a small farm.

There are about 165 boys and girls. Most of them come from Bangalore City. The school has provided residence for about 35 children and plans to turn residential for about 100 children in due course. The boy-girl ratio is about 2 : 1 and there are twenty five teachers, in all, including a few part time teachers.

There are classes from 1 to 10 and since last year some eight students are doing their three year course pursuing their areas of interest in different fields in addition to ISC (12). Attempts are being made to help children to question and learn at their own pace without the constraints of formal class room teaching.

The School KFI, Madras

Started in 1973, The School is situated at Adyar on a thirteen acre campus full of old trees. It is not residential, but the children spend

the greater part of the day from 8 a.m. to 4.30 p.m. on the campus and have lunch together at noon. Boys and girls are admitted at three and a half years of age into the nursery class where an attempt is made to create an atmosphere that is free and friendly, enabling the children to discover the world around them. There are classes up to grade ten after which pupils take the public examination. Of the 240 students, 112 are girls. At the moment there are four visiting students, three from America and one from Sweden.

A special feature of the school is the active involvement of parents. This has made it possible for The School to establish close links with many homes.

Bal Anand, Bombay

Bal Anand, an after-school centre for children of the urban poor, is located in a large garage under a high-rise complex in Dongersi Road, Bombay. It has been run for the past thirty-two years in order to give opportunities for creative work in an atmosphere of affection and freedom.

The centre runs a Bal Wadi or Kindergarten for approximately 40 children. It also has several classes in painting, embroidery, music, yoga and chanting for about 60 municipal school-going children between the ages of five to fifteen. There are also provisions for coaching them in subjects in which they are weak; these include English, Mathematics and Science.

The number of children has fallen this year because the insistence on neatness, cleanliness and regular attendance is greater than ever. However, of the 94 children on the school rolls this year, the number of girls is slightly higher than that of boys.

The child's health and general welfare is one of the centre's main concerns. A mid-morning snack is given daily; medical check-ups are held regularly and tonics and medicines distributed freely. Sponsorship aid is obtained from abroad for about 25 children through the India Sponsorship Committee and The Theosophical Order of Service.

Parents are encouraged to discuss their children with the workers and an attempt is being made to organise special activities for them. Discussions on Krishnaji's teachings with the teachers and workers are held regularly.

Oak Grove School, California

Oak Grove School is located at Ojai Valley in California. Its beautiful campus, designed by a distinguished architect, adjoins the

oak grove under which Krishnamurti gave his talks. A coherent academic programme which stresses development of basic skills, systematic exploration of the world and independent inquiry, prepares students from kindergarten through high school.

Brockwood Park, England

Brockwood is situated in a large, beautiful Georgian mansion built in 1769 that sits in its own park of mature and rare trees from around the world. It is, in many ways, an appropriate setting for the ninety people who have come to Brockwood as students and staff from twenty-three different countries. The age range of the sixty students is from fourteen to the mid-twenties, with the younger students doing course work to prepare them for university, and the older students doing university work itself. Students preparing for university entrance can take the examinations required for entry into English and most European universities, or they can prepare for entry to American universities where Brockwood has a well established reputation. Several students have received university degrees from the Open University while at Brockwood and we have six more at the moment who are in the process of earning such degrees. The average class consists of four students, with many students receiving individual lessons. There are very few fixed courses (except as required by external examination). There are instead courses created at the start of every year by students and staff together in response to the student's interests and requirements.

(Extracted from a report by the Principal of Brockwood Park)

A New Approach to Teacher Education

This year, we begin a new programme for the preparation of teachers at Rishi Valley School.

It is a course with a difference. Admission is limited to four or five carefully selected students. They learn how to teach by interacting with experienced teachers of the school, by taking classes and participating fully in other activities on the campus.

Their study is oriented towards an understanding of Krishnamurti's philosophy and its implications for education. The duration of the course is one academic year beginning the first of July each year.

Stipends are available for deserving students.

We invite young men and women, preferably graduates, trained or untrained, who are keen on making teaching their vocation to write to the Principal, Rishi Valley School, Rishi Valley — 517 352, Chittoor District, Andhra Pradesh, for particulars regarding admission for 1986-87.

KRISHNAMURTI SCHOOLS

India RISHI VALLEY EDUCATION CENTRE

RISHI VALLEY SCHOOL
Rishi Valley 517 352
Chittoor District,
Andhra Pradesh.

Boarding School
Ages 7 to 19

RAJGHAT EDUCATION CENTRE
RAJGHAT SCHOOL
Rajghat Fort,
Varanasi — 221 001, Uttar Pradesh

Boarding School
Ages 7 to 19

THE SCHOOL — KFI — MADRAS

'Damodar Gardens'

Besant Avenue, Madras 600 020

Day School

Ages 3 to 13

THE VALLEY SCHOOL

'Haridvanam'

17th K.M. Kanakapura Road,
Thatguni Post, Bangalore 560 062.

Day School

Ages 6 to 13

BAL-ANAND

'Akash Deep'

28, Dongersi Road, Bombay

An after-school
centre for young
children.

U.K. BROCKWOOD PARK
Bramdean, Hampshire
SO 24OLQ

Education Centre and
Boarding School
from 14 years.

U.S.A. THE OAK GROVE SCHOOL

P.O. Box 216
Ojai, California 93023.

Day and Boarding School
Ages 3½ to 17.

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This Matter of Culture. London : Victor Gollancz Ltd. 1964.

Krishnamurti on Education. New Delhi : Orient Longman. 1974.

Beginnings of Learning. London : Victor Gollancz Ltd., 1975.

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GATHERING IN RAJGHAT

A gathering will be held in Rajghat from 25th October to 28th October this year. Video programmes of Krishnamurti will be shown and interested people can meet and discuss Krishnamurti and related issues. People interested in attending the gathering should contact Sri. R.R. Upasani, Secretary, Rajghat Education Centre, Rajghat Fort, Varanasi 221 001.

PANDIT JAGANNATH UPADHYAYA (1922-1986)

Pandit Jagannath Upadhyaya, a close associate of Krishnaji's, and a member of the Krishnamurti Foundation India, died on September 15, 1986 after a brief illness. He was 64.

Pandit Upadhyaya was born in Uttar Pradesh and educated in the orthodox way, with a grounding in the Vedas and the Darshanik systems of philosophy. Though he specialized in Vedanta, a certain unorthodox spirit drew him to Buddhist thought, and he mastered the Pali canon as well as Mahayana texts. His working life was spent teaching at the Sanskrit University in Varanasi.

A strong feeling for social justice pervaded Panditji's erudition. He used to claim that it was socialism which led him to discard his sacred thread, not religion.

Over the years, Krishnaji and Panditji had many dialogues, several of these were on Buddhist themes; some have been published in *The Way of Intelligence*.

A questioning, even rebellious seeker; warm, poetic, steeped in traditional learning, in dialogue with a compassionate sage who questioned all authority : This is the image we remember.

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Sd/- Radhika Herzberger
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