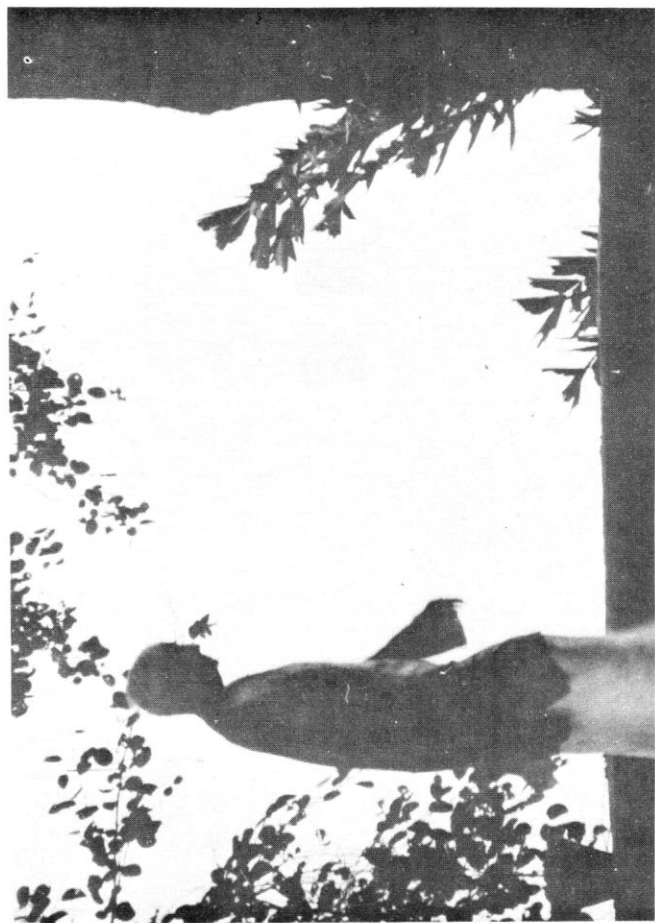


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bulletin

Krishnamurti Foundation India



'I'm nobody, just a passer-by'.
— J. Krishnamurti

FROM THE EDITOR

It was Krishnamurti's last visit to Varanasi. In early November, with winter just setting in, Rajghat provided the final footage for G. Aravindan's film, *The Seer Who Walks Alone* : the lone fisherman on his boat etched upon the river; parrots screeching in a wide arc across the sky; the sun a halo around the mysterious sage who declared : "Man is not the measure of himself."

The discussion took place at Rajghat, not far from where the Buddha had preached his first sermon, with a group of Buddhist scholars — Sanskritists and Tibetologists — who had gathered around Krishnamurti since the early seventies. They were learned men, part of a long tradition of scholars who had preserved a religious tradition for 2000 years through scholarly activities, strenuous philosophic debate and inward search.

Among them was Pandit Jagannath Upadhyaya. Panditji, as we called him, was engaged in producing a critical edition of the *Kalachakratantra*, a Mahayana text which dealt with the teaching of the Bodhisattva Maitreya. Composed sometime between the ninth and eleventh centuries, the text represented a much older tradition of wisdom, which Panditji once over lunch with Krishnamurti had described as "the ancestry of men". Panditji's description had struck a chord in Krishnamurti who had modified the phrase to say, "the ancestry of insight."

Rinpoche Sandong from the Tibetan Institute at Sarnath, Professors Krishnanath and Ram Shankar Tiwari, both based at local educational institutions, were also present on the occasion.

It was before this assembly of scholars that Krishnaji raised two questions: "Is there something sacred, something long lasting. . . in India, in this part of the world?" and, "If it is there, why is this part of the world so corrupt?"

Krishnamurti answered both the questions he posed, the first one indirectly and silently (or directly and silently, depending upon one's point of view). Towards the end of the discussion when several issues had been raised and set aside, and the assembly sat quiet, Panditji asked in Hindi, "You had started the discussion with the question, 'What is this thing?' and, 'Is there this thing in this country?' Is this that thing?"

There was a long silence during which Krishnamurti did not speak and the interpreter said in Hindi to Panditji — "han" (yes). Then Krishnamurti continued, "See, it is not difficult. It's so simple."

Krishnamurti answered the second question on the basis of a generalized observation, "Self-interest is the door which shuts the other out."

For Krishnamurti self-interest was a wide concept encompassing knowledge and the impulse behind organized religion. He explicitly stated this in the discussion published here.

We must now remind ourselves that when Krishnamurti asked, "Is there something already here for which, if it exists, one has to give one's mind and heart — to preserve it," he was speaking as one who had done exactly that — given "mind and heart" and the whole of his long life to "preserve" the sacred. We must also remind ourselves that Krishnamurti was approaching the end of that long life, and that he was addressing a group of men who had also spent their lives preserving an ancient religious tradition, but in an entirely different way. For Krishnamurti that sense of preservation was not good enough. He had set his face against the entire paraphernalia of organized religion — its churches, dogmas, rituals, cults, sacred books, saints and gurus. He had no wish to be deified; "I'm nobody, just a passerby."

As early as 1927 Krishnamurti had written :

When Krishnamurti dies, which is inevitable, you will make a religion, you will set about forming rules in your minds, because the individual, Krishnamurti, has represented to you the Truth. So you will build a temple, you will then begin to have ceremonies, to invent phrases, dogmas, systems of beliefs, creeds, and to create philosophies. If you build great foundations upon me, the individual, you will be caught in that house, in that temple, and so you will have to have another Teacher come and extricate you from that temple, pull you out of that narrowness in order to liberate you.

But the human mind is such that you will build another temple round Him, and so it will go on and on.

But those who understand, who do not depend on authority, who hold all peoples in their hearts, will not build temples — they will really understand.

He had attended the meeting of the Krishnamurti Foundation of India in January 1986, a few weeks before he was to die. He had insisted that houses where he had lived should not become places of pilgrimage, that no cults should grow around him.

He had named no spiritual heirs, no especially privileged people who would carry on in his name, no spiritual hierarchy. The office bearers of the Foundation did not constitute spiritual authorities. This was in consonance with his lifelong assertion that "No man from outside can make you free."

At his instance, the following was inserted into the memorandum of rules and regulations of the Foundation :

Under no circumstances will the Foundation or any of the institutions under its auspices, or any of its members set themselves up as authorities on Krishnamurti's teachings. This is in accordance with Krishnamurti's declaration that no one anywhere should set himself up as an authority on him or his teachings.

What, then, is our responsibility to Krishnamurti? The question was raised before, at an international meeting of Trustees in 1984. His answer had been unhesitating, "To live by the teaching".

A DIALOGUE WITH BUDDHISTS

Krishnamurti (K) : Is there something sacred, something long-lasting, and not conditioned by commerce? Is there something in India, in this part of the world?

Jagannath Upadhyaya (J.U./Interpreter (Int.)) : There is certainly something in this country which is not influenced by external factors.

K : That was not my question. Is there something here which does not exist anywhere else — not influenced, not corrupted, not made ugly by all the circus that goes on in the name of religion? Is there something already here, for which — if it exists — one has to give one's whole mind and heart — to preserve it. You understand, Sir?

J.U./Int. : I cannot say, because in some sense I have not experienced this in a tangible way; nor can I say whether other people have. But my study of ancient texts gives me a certain certitude that there is something which can be experienced in a clear way.

K : I'm asking, Panditji, if there is something enduring, which is not bound by time, evolution and all that? It must be very, very sacred. And if it exists, then one must give one's life to it, protect it, give vitality to it — not by doctrines and knowledge, but by the feeling of it, the depth of it, the beauty of it, the enormous strength of it. That's what I'm asking.

J.U./Int. : We desire to find such a thing, but have not been able to do so. And our experience is such that we find ourselves tangled in many theories, in many traditions, many systems. Occasionally we hear a clear voice that speaks about this in a compelling way. That voice comes from you, but we are in some way unable to reach it. The whole phenomenon is like some huge fair with a lot of different chaotic voices offering solutions.

K : You're not answering my questions : Is there, or is there not [something sacred]? — Not tradition, not a kind of historical process

of ancient culture diminishing, being destroyed by commercialism; but the great impetus which was set going by some power, some intelligence. That power, that intelligence — does it exist now? I am repeating the same thing in different words.

J.U./Int. : If I have to answer your question, then I would say that what you're talking about — that thing — is life.

K : (*Interrupting*) Don't translate. I'm asking a very simple question. Don't complicate it. India exploded over the whole of Asia, like Greece exploded over the whole of Western culture. I'm not talking about India geographically, but as part of the world. [From India] it went to New Zealand; it spread like wild-fire. And it had the tremendous energy of something original, something enormous; it had power to move things. Does that exist here, or is it all in abeyance? And, does it exist at all now?

Rinpoche (R) : I don't know, Sir. I think it exists.

K : Why? Why do you think that?

R : Sometimes it appears, but not usually.

K : It's like a breath of fresh air. If that air is constantly flowing, it's always fresh.

R : It is always flowing, it is always fresh, but the contact with persons is not always there.

K : I understand that, but it's not good enough.

Participant (P) : Why do you want to connect it geographically with this part of the world?

K : Geographically — I'll tell you. All ancients, as far as I understand, worshipped mountains — the gods came from there for the Greeks. And for the ancient Sumerians — again the mountains — the sense of something holy there. Then you come to the Himalayas — it's all in the *Dakshinamurti** . . . The monks lived there, meditated there. Is it there still, or is it being commercialized?

R : It is there. It cannot be commercialized; the commercialization is something else.

* At first glance this association of the Himalayas with *Dakshinamurti* appears obscure. However, iconographic manuals state that Shiva in this aspect as *Dakshinamurti* should be represented as seated in a secluded region of the Himalayas surrounded by *rishis* who are eager to receive his teaching.

Krishnamurti knew Sankaracharya's famous hymn to *Dakshinamurti*, and chanted it with great delight.

K : Is it there?

R : Yes.

K : Why do you say yes?

R : Because it is there. It is . . .

K : (*Demurring*) Sir, you are there — physically. I can theorize how the body is constructed, but you are still *there* : to touch, to feel, to see — to actually see you are sitting there. Is there such a thing?

R : Yes, it is there — actually there. It is there.

K : It is no good telling me, 'It is there, it is there'. If it is there, why has this part of the world been so corrupt, so appalling? You don't realize what I'm saying.

R : From the beginning I am saying that it is there, but the relationship — the contact — with the masses . . .

K : (*interrupting*) I'm not talking about the masses. It's you, you —

R : With the persons —

K : With you —

R : It is diminished.

K : Why has it decreased, why has it diminished, why has it become something small?

R : People are not interested.

K : So what does that mean?

R : They're more interested in commerce.

K : Yes. So it's gone. That doesn't matter. Let's leave that question. Or is it this tremendous self-interest — self-interest in the form of knowledge, in the form of Buddhism, Hinduism — It is all basically self-interest. And that self-interest is increasing tremendously in the world, and that is the door which shuts the other out. You understand? Sir, some time ago, we were talking at Brockwood with three very clever scientists. They are trying to find out artificial intelligence. If they can find that, we are all gone (*laughs*). Your knowledge, your Vedas, your Upanishads, and your Geeta — everything is gone. Because the machine can repeat it much better than you and I can ever do it. It will invent theories, it will create gods, it will bring about a new knowledge. They're doing it now, Sir. And so, if machines can do everything human beings can, what's going to happen to us?

J.U./Int. : The question which you just posed presents a wonderful opportunity to ask a counter question. And the counter question is this : What you say appeals to us, but how are we going to find it, to experience it and share it?

K : You can't experience it. To experience it, there must be an experienter. He has had a thousand experiences; he adds another to it. It's not an experience; it's not something that I and you experience. It's there like electricity : I can admire it, worship it, but it's *there*.

J.U./Int. : Human beings have only one gift — that is the ability to experience, and you are snatching that away. After that what are we to hold on to?

K : I'm not snatching anything away, but I see that experience is a very small affair. I experience — then what? Experience gives you knowledge of how to climb a mountain. We depend on experience, but that thing can't be experienced. You can't experience water — it is there. I can experience sex; I can experience something hitting me; I can experience somebody praising me.

P : Water is there, but I only know it through experience of it.

K : You only know because you perceive it. You know the quality of it — you float on it; but all that is part of your knowledge of it.

P : But If I had no knowledge, I wouldn't have any experience.

K : What you call experience is based on sensory perception. And our sensory perceptions are partial, never complete. Now, to observe with all your senses alert — that's not an experience. Sir, I look at that piece of cloth and say it's red, because I've been conditioned to call it red. If you'd been conditioned to call it purple, you'd call it purple. The brain is always conditioned by our experience, by our sensory responses — how to argue, how to deny and all the rest of it.

I happen to be a Catholic and my whole attitude towards religion is Jesus, Virgin Mary and all the rest of it. You are a Hindu or Buddhist (sorry, I'm not comparing) and everything is from that conditioning. Therefore, when you say experience, or you must learn this or do that, it's all from a brain which has become small — conditioned.

R : We again come to that point we discussed. We understand about conditioning, self-interest and the possibility of moving away but then we just stop there.

K : Why, Sir?

R : Or should I say that the moving away is not absolutely possible?

K : Or, remain where you are — you understand — and not move away. Remain where you are and see what happens. That is, Sir, you never stay whole, abide with what is.

R : Yes, that is obvious,

K : Wait, Sir, wait, wait. We never stay there. We're always moving, moving. Right? I am this, I will be that — it's a movement, away from what is.

R : Either we stay where it is, or stay out of the movement.

K : What is the movement?

R : Change, force.

K : Then we have to understand what is time, the movement in time.

R : Yes.

K : We have to enquire what is time — that which we live daily — We meet at 11 O'clock, you go back, I come. Time as past, time as present. So what is time? It required a lot of time to learn to speak Sanskrit, to enquire into earliest doctrines, various literatures — what the ancients said, what the Buddha said, what Nagarjuna said, and so on.

To learn a skill requires time, to cover a distance from here to there requires time. Everything we do requires time. Then we must inquire : What is time?

P : Time is the means of achieving.

K : Yes, [achieving] success, failure, achieving a skill, learning a language, writing a letter, covering a distance from here to there and so on. To us that is time. What is time?

P : It's a movement in the mind, a subtle incessant movement of the mind.

K : Then what is the brain? Don't invent. Look at it. What is the brain?

P : It's very difficult to make out the difference between the brain and the mind. Involuntary, incessant thoughts pour in due to unknown stimuli. This is what accounts for time.

K : No Sir, you are not listening. There's time by the clock. And also we have lived on this earth for two and a half million years; there's been a tremendous evolution — which is time. What do you mean by time?

P : All that you've just mentioned is physical time. But the real problem of time seems to hinge on how it works within the psyche. There is something unresolved that we want to resolve.

K : Sir, before we talk of the mind, if I may humbly suggest, what is the brain?

P : The brain is possibly the physical base or biological structure of the mind.

K : The brain is the centre of all our action, centre of all our sensory responses, it is the centre of all thinking — inside the skull. What is the quality of the brain that is asking the question : What is time? How do you receive the question?

J.U./Int : We have understood after discussing with you that it is only total attention that will bring about a total transformation; that's where the problem begins.

K : Would you mind if I say something? Time is the past, time is now; and the now is controlled by the past, shaped by the past. And the future is a modification of the present. (I'm putting it dreadfully simply). So the future is now. Therefore the question is : if all time is contained in the now, all time — past, present and future; then, what do we mean by change?

J.U./Int : The word 'change' does not have any meaning.

K : No, wait. The now contains all time. If that's a fact, a fact — not a theory, not some kind of speculative conclusion — there is no movement towards or for. There is no movement. Movement implies time. Right? So there is *no* change. (*laughs*) Change becomes idiotic. Then I am what I am; I am greedy, and I say yes. (*laughs*).

J.U./Int : There is a wide difference between you and us. We may be saying the same thing.

K : Oh no, no. I don't admit anything of the kind.

J.U./Int : You are saying that all time is now. I also say the same thing : all time is now. But my saying and your saying are two totally different things.

K : Why?

P : Because he says it from logic and speculation.

K : That's it. That means time is operating.

J.U./Int : How can we remove this difficulty?

P : (in Hindi) Panditji, ask the question : how can we break this stream in which we flow?

J.U./Int : The stream is broken through logic. There is a big gulf between you and us. I understand what you're saying speculatively. The problem is : How do we remove this gulf? Because, we have reached a certain meeting — in the sense of understanding.

K : I'll tell you. No, I'll show you. (Please, I'm not a *guru*). Is this a fact : time is now; all time is contained now, at this second. Is this a fact, not an idea? Really, this is a most extraordinary thing : to see that the future is now. Is that a fact — not an idea of the fact?

P : There are two things : Perceiving and conceiving; now I am conceiving, not perceiving.

K : So what's the point of it?

P : No point, but I would like to go on from here — from conception to perception.

K : Conception is not a fact.

P : Conception is not a fact, perception is a fact, and we are all caught up in conception, in time. The simultaneity of conception and time has to be broken. One has to get away from . . .

K : (interrupting) Who gets away?

P : I mean for perception to operate.

K : (laughing) The very word 'operation' means time.

P : Just a minute. If I may come in at this point and say one thing. If all time is in the now, then there is nothing else.

K : Which means what?

P : That you stop looking.

K : Now you're already preconceiving.

P : I'm not preconceiving. If, all time is now —

K : Pupulji, that may be the most extraordinary thing, if you go into it. That may be the essence of compassion. That may be the essence of amazing, undefinable intelligence. Sir, if all time is contained in the now, there's no movement. What I do now, I'll do tomorrow; so tomorrow is now. What am I to do, if the future — tomorrow — is now? I'm greedy, envious, and I'll be envious tomorrow. Is there a possibility of ending that greed instantly? (laughs).

J.U./Int : This is very difficult.

K : It's not difficult at all. I see if I am greedy today, envious today, unless something happens now, tomorrow, I'll be envious. It is very important that something happen *now*. So can I change, mutate, now? There is a movement which is not of time, if there is a radical mutation. You understand, Sir? Two and a half million years ago we were barbarous. We are still barbarous; wanting power, position, killing each other, envious, comparing, all that. You've put me this challenge : All time is now. I have no escape points, no gates through which I can escape from this central fact. I say to myself : My god, if I don't change now, tomorrow will be the same, or a thousand tomorrows. So, is it possible for me to totally mutate — *now*? I say yes.

P : Can you tell us how?

K : Not *how*, Sir. The moment you say *how* you are already in the process of time : I tell you this, this, this, this, and you say I will do this, this to get to that. You can't get it, *because you are what you are now*.

P : That means that in the listening to that statement of yours, "all time is now", there is a quality of acquisitiveness.

K : Of course.

P : So the listening has to be purified.

K : So, Sir, there is no knowledge, there is no meditation, there is no discipline. Discipline is — I will get there. Everything stops. May I put the question differently? I'm going to die. I must tell you that Italian proverb which says : Everybody is going to die, perhaps I also. (*laughter*).

I know I'm going to die; you all know. There is a time interval between now and death; that is, I will die on January first (I'm not going to die on January first). Doctors have told me I have terminal cancer, and I can't survive the first of January — by chance, by end of January. So I've got a couple of months to die. If time is all now, I am dying. So I don't have time; I don't want time. So death is now. Can the human brain live with death all the time? You understand? I'm going to die — that's certain. And I say, for god's sake wait a minute. But if I realize the fact that all time is now — that means death and living are together; they are never separate. So knowledge is dividing me — knowledge that I'm going to die at the end of

January, and I get frightened; I say please, please, wait, wait, wait, I've got to leave a will, I've to do this, I've to do that. But if I live with death, I'm doing it all the time; that is, I draw up my will. I'm dying now, that means I'm living; I'm living and death is next door; there's no divorce or separation between living and dying (*laughs*).

Can you do this, Sir, or is it impossible? That means death says, "You can't take anything with you" (*laughs*); your knowledge, your books, your wife and children, your money, your character — all that you've built up for yourself; your vanity — everything goes at the end with death. You may say there's a possibility I'll live next life — we'll discuss that another time. But I'm asking you : can I live now, without the least attachment to anything? Why postpone this — which is attachment — until the sickbed? Be free of attachment now. (*laughs*) Why postpone this? Be free. I am not the centre of the light.

P : May we sit silently with you?

(*K assents*)

J.U./Int : You had started the discussion with the question : What is this thing, and, is there this thing in this country? Is this that thing?

Interpreter (in Hindi to J.U.) : *Han* (yes).

K : (*After a long silence*) See, it's not difficult. It's so simple. I don't want personally any reputation; I don't want a sense of 'I know and you don't know'. By nature I'm a very humble man, very shy, humble, respectful, gentle — so what do you want? You understand, Sir? If you can start at that level — Right. That's enough.

There were three holy men in the Himalayas (of course, it has to be the Himalayas). Ten years passed, one of them says : "Oh, what a lovely evening this is!" Another ten years pass, the other man says : "I hope it will rain". Another ten years pass and the third man says : "I wish you two would be quiet." (*laughter*)

Banaras,

November 9, 1985.

ON MESSIAHS

(A discussion)

Question : What about the Messiahs?

Answer : I do not know, Sir. I can say, "Love your neighbour"; "Resist not evil by evil"; but it is not for me to say an epigrammatic statement and for others to live a life according to the teachings. If you blame the divine messages, or become followers, you are going through the whole process of exclusiveness, of resistance.

I am afraid, Sir, we are not meeting on the same level. I am not saying Christ or Buddha have failed. I am not interested in that. I am interested to find out what is truth — not Christ's truth or Buddha's truth, but what is truth. There is no truth belonging to one religion, one man, however divine. I say you can find truth for yourself.

I say, Sir, truth can be found without a *guru*, without Messiahs, and so on, because I must know first of all, in the case of Messiahs, whether the commission was given by the priests to maintain their own state or it was truly said. I can say, "I have been sent by god" — what does it matter? What matters is you who must find truth. Truth cannot be found through another, however great he may be, for the very simple reason that when you go to another, you go merely for gratification, for satisfaction, for refuge. Gratification is not truth; on the contrary truth is something that is devastating — and you must be prepared to go through turmoil. It is not important who is the saviour, who is the Messiah, who is the embodiment of truth. What is important is that you and I should find truth, because our lives are concerned; we are in conflict, we are in misery, we are in sorrow. What does it matter if someone else is happy? What matters is not who clears up my confusion. As I have created it myself, I am responsible for it; I must sweep my room.

History has shown over and over again that man is destroyed by depending on leaders. This is a very important point to realise —

that truth does not come into being when there is stimulation. I cannot stimulate you to truth or I cannot save you. What is important is to see one's own confusion, and the world that we have made, which is confused, which is miserable. And as we have created it and no one else, it is our responsibility to undo it and create a new world — not our leaders, not our saviours; we have to create it. That means you have to alter radically your relationship to things, to people and to ideas; and to bring about that radical revolution — not theoretically but actually, you have to begin with yourself. When you rely on somebody else you are going to be destroyed as you have been destroyed by the so-called leaders. And if you deliver yourselves over to the leader or the priest, you will then be exploited by the priest and the leader, and there is not self-reliance. And it is in that state of understanding which comes through self-knowledge — in that state only — can reality come into being.

New Delhi,

December 17, 1948.

ON ORGANISED RELIGION

Question : What place has organised religion in modern society?

Answer : Let us find out what we mean by religion and what we mean by modern society. What has religion meant to you? Does it not mean a set of beliefs, some rituals, dogmas, many superstitions, *Puja*, repetition of words, vague unfulfilled frustrated hopes, reading certain books, pursuing *Curus*, going to the temple occasionally, and so on? Is that religion? Is religion a custom, a habit, a tradition? Surely religion is something far beyond all that, is it not? Religion implies search for a reality which has nothing whatever to do with organised religion, organised belief, church, dogmas or rituals. And yet we are surrounded, enmeshed, caught up, to obey all beliefs, superstitions, etc. So obviously modern man is not religious. Therefore his society is not a sane, balanced society. He may follow certain doctrines, worship certain pictures or have a new religion of the state. Obviously all these things are not religion.

I say religion is the search for reality, but reality which is unknown, not the reality of the books or the experience of others. And to find that reality, to uncover it, or to invite it, the known must stop, all the traditions must be understood, the significance of beliefs must be gone into and discarded. Even repetition or rituals have no meaning. So a man who is religious obviously does not belong

to any religion, any organisation; he is neither a Hindu nor Muslim; he does not belong to any class.

And what is the modern world? Modern world is made up of technique and efficiency, mass organisation, the extraordinary advancement of technique, the maldistribution of mass needs, the ownership of production in the hands of the few, nationalities, the constant recurring wars because of sovereign governments, and so on. That is the modern world, is it not? Where is technical advancement without an equally vital and psychological advancement? And so there is an ill-balance. The modern world is made up of extraordinary rapid technical advancements and at the same time human misery, empty hearts and empty minds. We know techniques of how to kill each other, how to build aeroplanes, and so on. So that is the modern world which is yourself.

The modern world is not different from you. Your world which is yourself is a world of extraordinary rapid technological advancement, the cultivation of the intellect and empty hearts. If you look into yourselves, you are the very product of the modern civilisation. You know how to do a few tricks, but we are not creative human beings. To be able to create needs extraordinary inward richness and that richness can only come about when we understand truth, when we are capable of receiving truth. So organised religion and modern world go together. Both cultivate the empty heart. And that is the unfortunate part of our existence. We are superficial, intellectually brilliant, capable of great inventions, producing the most destructive means of liquidating each other, creating more and more division between ourselves. We do not know what it means to love. We have no song in our hearts. We play the gramophone, listen to the radio, but there is no singing, because our hearts are empty. We create a world that is utterly confused, miserable, and our relationships are so flimsy, so superficial.

Yes, organised religion and modern world go together, because both lead to confusion and this confusion of organised religion and the modern world is the outcome of ourselves, they are the self-projected expressions of ourselves. So there can be no transformation in the world outside unless there is a transformation within the skin of us. To bring about transformation is not the problem of the expert, of the specialist, of the leader or the priest. It is a problem of each one of us. If we leave it to others we become

irresponsible and therefore our hearts become empty; and an empty heart and merely technological mind, the mind that is filled with technological things, is not a creative human being. Because we have lost that creative state of being, we have produced a world that is utterly miserable, confusing, broken by wars, torn by class and racial distinctions.

It is our responsibility to begin with ourselves and to bring about the radical transformation within ourselves.

New Delhi,
November 14, 1948.

Activities of the Foundation

With Krishnamurti's death, the Foundation is in the process of investigating its own role, aware of its special responsibility to remain in contact with the difficult and fundamental questions he posed.

Vasant Vihar at Madras will continue to remain the head-quarters of the Krishnamurti Foundation of India, the centre primarily responsible for the dissemination of the teachings.

The Publications Division of the Foundation is located at Vasant Vihar in Madras. The practice of editing and publishing the large corpus of unpublished material left behind by Krishnamurti will continue. Audio and video cassettes are available at Vasant Vihar and can be ordered by mail.

The Bulletin which was being published three times a year will continue to be sent to annual subscribers from Vasant Vihar.

The library of books and tapes on Krishnamurti is open at Vasant Vihar to members from five to seven every evening except Sunday.

Video films of Krishnamurti's talks and discussions are regularly shown at Vasant Vihar, every Saturday at 5.30 p.m.

The Foundation will hold seminars and discussion meetings at Vasant Vihar from time to time.

A retreat for those deeply interested in exploring Krishnamurti's teachings is also planned.

Krishnamurti archives are being set up at Vasant Vihar. The archives will contain a collection of his works, master audio and video tapes, letters, films and newspaper clippings. Any contribution to the archives would be deeply appreciated by the Foundation.

The Foundation also runs five educational institutions in various parts of India :

The Rajghat Educational Centre, Rajghat Fort, Varanasi — 221 001.

The Rishi Valley Education Centre, Chittoor District, Andhra Pradesh — 517 352.

The Bangalore Education Centre, 'Haridvanam', Thatguni P.O. Bangalore — 560 062.

The School, K.F.I., Damodar Gardens, Besant Avenue, Adyar, Madras — 600 020.

Bal-Anand School, 'Akash Deep', Ground Floor, 28, Dongersi Road, Bombay — 400 006.

Those interested in participating in the activities of the Foundation should write to the Secretary, K.F.I., Vasant Vihar, 64, Greenways Road, Madras — 600 028. Those interested in education should write directly to the schools.

STUDY CENTRES

KFI is setting up centres where Krishnamurti's teachings can be studied in depth. These centres will house a library of Krishnamurti's books, video and audio cassettes of his talks and discussions, and a small archives. Arrangements are also being made for people to stay at these centres for short periods. The first two centres will be located at Rajghat and Rishi Valley.

Forthcoming Publication

LAST TALKS

A collection of J. Krishnamurti's last public talks and private discussions.

Krishnamurti was nearing the end of his long journey. From November 1985 to January 1986, before he was to die — he delivered public talks at Varanasi and Madras. He also held several group discussions with Buddhist scholars, teachers, students of Rishi Valley School, friends and members of the K.F.I. These are collected in the present volume which also includes an introduction describing his last journey to India.

The Rishi Valley Education Conference

Teachers from various Krishnamurti schools in India met at Rishi Valley in December — from the 12th to the 17th — to listen to carefully selected tapes of Krishnamurti's dealing with educational themes; to discuss the implications of his teachings on the curriculum, specifically in the areas of cultivation of a global outlook, concern for man and environment, flowering in goodness and intelligence; and the religious spirit.

Mrs. Pupul Jayakar and Mrs. Radha Burnier participated in the discussions with teachers and students. The discussions which were very lively were followed by a display of the work materials prepared in the various schools.

Rajghat Gathering : October 1986

About a hundred people came together and participated in dialogues and discussions at a gathering organised in Rajghat from the 25th to the 28th October 1986.

This was in response to the enthusiastic support that the idea of a gathering received from serious and interested people.

On the first day, the first issue of the Hindi bulletin 'Parisamvad' was released under the auspices of the 'J. Krishnamurti Pragya Parishad'. On all four days, audio and video tapes of Krishnamurti's last talks were played. Three themes dominated : the disorder in today's world, whether virtue can be practised, and children's education.

Books and audio and video tapes were on sale for all the four days.

The gathering proved to be a moving and meaningful experience for all who took part in it.

LIST OF AUDIO TAPES

1969, 1970

Public Talks at New Delhi, Banaras, Bombay, Madras, London, Saanen, Brockwood.

Question and Answer Meetings at Saanen and Brockwood.

Talks to students at Rishi Valley and B.H.U.

1971, 1972

Public Talks at New Delhi, Madras, Amsterdam, Saanen, Brockwood, Banaras.

Question and Answer Meetings at Saanen and Brockwood.

Talks to students at Rishi Valley.

1973, 1974

Public Talks at Saanen, Brockwood, New Delhi, Banaras, Madras, Bangalore, Bombay, Santa Monica (U.S.A.), New York.

Question and Answer Meetings at Madras, Brockwood, Saanen.

Talks to students at Banaras and Rishi Valley.

1975, 1976

Public Talks at New Delhi, Madras, Bangalore, Bombay, Banaras, Ojai, Saanen, Brockwood.

Question and Answer Meetings at Saanen, Madras, Brockwood, Banaras.

Talks to students at Banaras and Rishi Valley.

1977, 1978

Public Talks at Ojai, Saanen, Brockwood, Madras, Bombay, Banaras.

Question and Answer Meetings at Brockwood and Madras.

Talk to students at Rishi Valley.

1979, 1980

Public Talks at Banaras, Madras, Bombay, Ojai, Saanen, Brockwood.

Question and Answer Meeting at Brockwood.

Talk to students at Rishi Valley.

1981, 1982

Public Talks at Madras, Bombay, Ojai, Saanen, Amsterdam, Brockwood, Delhi, Banaras, Calcutta, London, New York.

Question and Answer Meetings at Madras, Brockwood, Ojai.

Talk to students at Rishi Valley.

SPECIAL CASSETTES

The Wholeness of Living : A selection of five tapes containing the most powerful talks given at various places : 1. The art of learning. 2. Fear, pleasure and sorrow. 3. Death and reincarnation. 4. What is a religious mind? 5. Meditation.

Transformation of Man : Seven discussions with Dr. David Bohm and Dr. David Shainberg : 1. What will bring about the transformation of man? 2. Psychological security and the fear of insecurity. 3. Why do human beings live in chaos? 4. Why do human beings never change? 5. The conscious and the unconscious mind. 6. Transformation of human consciousness. 7. Psychological death and the emptying of the mind.

Dialogues with Prof. Allen W. Anderson : 1. Knowledge and transformation. 2. Knowledge and human relationship. 3. Responsibility. 4. Responsibility and relationship. 5. Order. 6. Fear. 7. Desire. 8. Pleasure. 9. Inward beauty. 10. The art of listening. 11. Nature of hurt and the religious mind. 12. Love, sex and chastity. 13. Death. 14. Education and religion. 15. Education and the essence of religion. 16. Meditation. 17. Meditation.

Discussions with Rishi Valley School Students in 1978 : 1. What does it mean to learn about fear, desire, will power and what are you going to be later on? 2. Why are you frightened of anybody? 3. Observing without memory. 4. Are you free of fear? Pressure, good conduct.

Dialogues with Swami Venkatesananda : 1. The *guru* and the search. 2. *Vedanta* and the ending of knowledge.

The Ground of All Existence : Ten dialogues with Dr. David Bohm in 1980 : 1. When did mankind take a wrong turn? 2. Emptiness, energy and beyond. 3. The ground of all existence. 4. What will make man change radically? 5. Is the ground an idea or something absolute? 6. Unless there is a mutation in the brain, it won't be a change in depth — what will bring about this change? (in two tapes). 7. Can there be an insight that dispels darkness and the maker of the darkness? (in two tapes). 8. What does a man who has gone beyond time do? 9. Is the decay of the brain due to wrong use? 10. Is there an order that is not man-made?

Future of Man : Dialogues with Dr. Bohm (in two tapes)

Dialogues with Pupul Jayakar : 1. What is culture? 2. Brain, mind and emptiness (in two tapes).

Nature of the Mind : Discussions with Bohm, Sheldrake, Hidley and Krause. 1. Roots of psychological disorder. 2. Psychological suffering. 3. Need for security. 4. What is a healthy mind? (four tapes).

Seminar on Brain : With a group at Brockwood (three tapes).

Meditation : 4th talk in Brockwood in 1978.

LIST OF VIDEO TAPES (VHS PAL COLOUR)

1983-84

SAANEN : Talks 1, 2, 3, 4, 5, & 6

Question and Answer meetings 1, 2 & 3

BROCKWOOD : Talks 2, 3 & 4

Question & Answer meetings 1 & 2

MADRAS : Question and Answer meetings 1 & 2

1984-85

BROCKWOOD : Talks 1, 2, 3 & 4

Question and Answer meetings 1 & 2

RISHI VALLEY : Talks to students 2 & 3

MADRAS : Talks 2, 3 & 4

Question & Answer meetings 1 & 2

DISCUSSIONS

With Allen W. Anderson : Nos. 5, 6, 7, 8, 10, 14, 17 & 18

With David Bohm and David Shainberg on "Transformation of Man" Nos. 2, 3, 4, 5, 6 & 7

Nature of Mind : A seminar with a group of intellectuals (Four discussions in two tapes)

With Dr. Bohm on "The Future of Man" (Parts I & II in one Tape).

With Pupul Jayakar on "What is Culture?" and "Brain, mind and Emptiness" (two discussions in one tape).

SPECIAL TAPE

Krishnamurti : The Challenge of Change.

A colour documentary on the life and teachings of Krishnamurti
— Produced in U.S.A.

Books : J. Krishnamurti

Talks & Dialogues	Rs. P
The Way of Intelligence (Hard cover)	95.00
The Way of Intelligence (Paperback)	50.00
Commentaries on Living I Series	22.00
Commentaries on Living II Series	22.00
Commentaries on Living III Series	25.00
The Penguin Krishnamurti Reader	77.90
The Second Penguin Krishnamurti Reader	77.90
The Flight of the Eagle	25.00
You are the World	25.00
The Impossible Question	69.00
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Wholeness of Life	24.00
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Think on these Things	40.00
Krishnamurti on Education	25.00
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Letters to the Schools — Vol. I	16.00
Letters to the Schools — Vol. II	10.00
On Krishnamurti	
Krishnamurti : The Years of Awakening — a biography by Mary Lutyens (paperback)	45.00
Krishnamurti : The Years of Fulfilment	45.00
One Thousand Moons : A book of photographs by Asit Chandmal (Hard cover)	195.00
Within the Mind	40.00
The Seer Who Walks Alone	1.00
Pamphlets	
Inward Flowering	3.00
A Dialogue with Oneself	2.00
Core of the Teachings	1.00
Book of Life	2.00

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