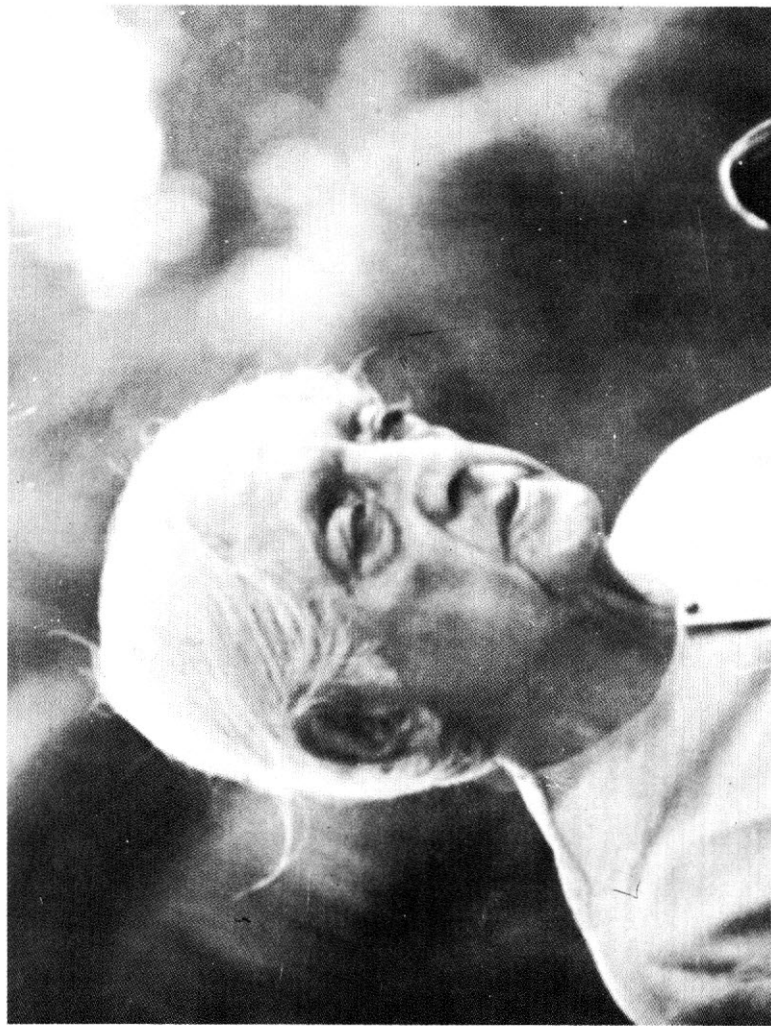


# BULLETIN

'87/2 & 3

KRISHNAMURTI FOUNDATION INDIA



And there is the benediction of that—not in temples, not in churches, not in mosques. That benediction is where you are.

## FROM THE EDITOR

Due to a directive issued by the Government of India earlier this year, from which exemption had to be sought, the first issue of the Bulletin in 1987 came out very late. We are therefore bringing out the second and third issues together in the present enlarged volume.

We include here the last talk given by Krishnamurti in Bombay, in February 1985. It was not known at the time that this would be his last appearance in the city he had visited practically every year for 40 years. In the 40's Bombay was open to the breeze of the Arabian Sea; in the 80's it had become a polluted nightmare. Krishnamurti's last talk in Bombay ended appropriately: 'So there is, if you give your heart and mind and brain, something that is beyond all time. And there is the benediction of that—not in temples, not in churches, not in mosques. That benediction is where you are.'

Also included in this issue are a talk given on All India Radio, Madras, recorded in November 1984, and a discussion with students of the Rajghat School in Varanasi.

## LAST PUBLIC TALK IN BOMBAY

10th February 1985

We are going to cover a lot of ground this evening. Yesterday evening we were talking about sorrow and the ending of sorrow. With the ending of sorrow there is passion. And without the ending of sorrow there is no love. Very few of us really understand or go deeply into the question of sorrow. Is it possible to end all sorrow? This has been a question which has been asked by all human beings, perhaps not very consciously, but deeply they have wanted to find out, as we all do, if there is an end to human suffering, human pain and sorrow.

Sorrow is a great shock to the nervous system, like a blow to the whole physiological as well as psychological being. And we generally try to escape from it taking drugs, drinks and engaging in various forms of religious escapism; or we become cynical; or accept things as they are inevitably.

Can one go into this question very deeply, seriously: Is it possible not to escape from sorrow at all? Perhaps my son dies, and there is immense sorrow, shock, and I discover that I'm really a very lonely human being. I cannot face it, I cannot tolerate it, so I escape from it. And there are many escapes—religious, mundane, or philosophical. Is it possible not to escape in any form from the *achè*, the pain of loneliness, the grief, the shock, but remain completely with the event, with this thing called suffering? Is it possible for you to hold any problem, hold it, not try to solve it, to look at it as if you held a precious jewel exquisitely handcrafted?—a beautiful thing one keeps looking at; one doesn't want to escape from it; its very beauty is so attractive, so pleasurable, we keep looking at it. In the same way if we could

completely, without a movement of thought or escape, hold our sorrow, then that very action of not moving away from the fact brings about a total release from that which has caused pain. We will go into this a little later.

We also wish to consider what is beauty—not the beauty of a person or the beauty of paintings and statues in museums or the most ancient endeavours of man to express his own feelings in stone or in paint or in a poem, but to ask ourselves what is beauty. Beauty may be truth, beauty may be love, and without understanding the nature and the depth of that extraordinary word beauty, we may never be able to come upon that which is sacred. So we must go into the question of what is beauty.

What actually takes place when we see something greatly beautiful like the mountain full of snow against the blue sky? For a second, the very majesty of that mountain, the immensity of it, its beautiful lines against the blue sky, drives away all self-concern. At that second there is no 'one' watching it. The very greatness of that mountain has driven away, for a second, all self-concern. Surely one must have noticed this. Have you noticed a child with a toy? He's been naughty all day long—which is right—and you give him a toy; then, for the next hour, until he breaks it up, he is extraordinarily quiet; the toy has absorbed his naughtiness; the toy has taken him over. Similarly, when we see something extraordinarily beautiful, that very beauty absorbs us. That is, there is beauty when there is no travail of the self, when there is no self-interest. Do you understand that? Without being absorbed or shaken by something extraordinarily beautiful like a mountain or a valley in deep shadow, without being taken over by the mountain, is it possible to understand beauty, to understand it without the self? Because where there is self there is no beauty, where there is self-interest there is no love; and love and beauty go together—they are not separate.

We ought to talk over together what is death. This is one certain thing which we all have to face. Whether we are rich or poor, ignorant or full of erudition, young or old, death is certain for every human being; we are all going to die. And we have never been able to understand the nature of death; we are always frightened of dying, aren't we? To understand death, we must also enquire

what is living, what is our life, are we wasting our life, dissipating our energies in various forms, dissipating by specialized professions. You may be rich, you may have all kinds of faculties, you may be a specialist, a great scientist, or business man; you may have power, position, [but] at the end of life has all that been a wastage? All this travail, all the sorrow, all the tremendous anxiety, insecurity, the foolish illusions that man has collected—his gods, all the saints and so on—has all that been a waste? Please, this is a serious question that one must ask oneself. Another cannot answer this question.

We have separated living from dying; dying is at the end of one's life. [We] put it as far away as possible—a long interval of time; but we have, at the end of a long, long journey, to die. And what is it that we call living—earning money, going to the office from nine to five? And you have endless conflict, fear, anxiety, loneliness, despair, depression. This whole way of existence which we call life, living—this enormous travail of man, his endless conflict, deception, corruption—is that living? This is what we call living; we know it; we are very familiar with it; that is our daily existence. And death means the ending of all that, the ending of all the things that we have thought, that we have accumulated, enjoyed. And we are attached to all this. We are attached to our family, to money, to knowledge, to the beliefs that we have lived with, to the ideals; we are attached to all that. And death says, 'That's the end of it, old boy.'

We are afraid of dying, which is letting go all the things that we have known, all the things that we have experienced, gathered—the lovely furniture which we have had and the beautiful collection of pictures, paintings. Death comes and says, 'You can't have any of those any more.' And we cling to the known, afraid of the unknown. We can invent reincarnation, that we should be born next life. But we haven't enquired what it is that is born next life. What is born next life is a bundle of memories.

Now the question is, why has the brain separated living — living which is conflict and so on — and death? Why has this division taken place? Does this division exist when there is attachment? The question is, can one live in the modern world with death?—not suicide, we are not talking about that, but to end all attach-

ment, which is death, while you live. I am attached to the house I am living in—I've bought it, paid a great deal of money for it, and I am attached to all the furniture, the pictures, the family, the memories of all that. And death comes and wipes all that out.

And, can we live every day of our lives with death, ending everything every day, ending all your attachment? That's what it means to die. We have separated living from dying, therefore we are perpetually frightened. But when you bring life and death together—the living and the dying—then you will find out that there is a state of the brain in which all knowledge as memory ends.

You need knowledge to write a letter, to come here, to speak English, to keep accounts, to go to your home and so on. But can you keep knowledge as something not entirely occupied in the mind? Can the brain use knowledge when necessary but be free of old knowledge? Our brain is recording all the time; you are recording what is being said now. That record becomes a memory, and that memory, that recording, is necessary in a certain area, the area of physical activity. So, can the brain use knowledge when necessary but be free of old knowledge? Can the brain be free so that it can function totally in a different direction? That is, every day when you go to bed, wipe out everything that you have collected; die at the end of the day.

You hear a statement of this kind: Living is dying; they are not two separate things at all. You hear that statement, not only with the hearing of the ear, but if you are listening carefully, you hear the truth of it, the actuality of it. And for the moment you see the clarity of it. So, is it possible for each one of us at the end of the day to die to everything that is not necessary, to every memory of hurt, to our beliefs, our fears, our anxieties, our sorrow; end all that every day? And then you find you are living with death all the time, death being the ending.

One should really also go into the question of ending. We never end anything completely; we end if there is any profit in it, if there is any reward. To voluntarily end without a future, without the assumption that there is a 'better'—is it possible to live that way in the modern world? That is, a holistic way of living in which there is

the living and the dying all the time taking place? We are sharing the things which man has lived with for million years—the living and the dying. So we have to examine the thing together, not resist, not say, 'Yes, I believe in reincarnation'; then conversation between us comes to an end.

One is attached to so many things—to one's guru, to the accumulated knowledge, to money, to the beliefs one has lived with, to ideals, to the memory of one's son, daughter, and so on. That memory is you; your whole brain is filled with memory—not only memory of recent events but also the deep, abiding memory of that which has been the animal, the ape. You are part of that memory; and you are attached to this whole consciousness. Right? That is a fact. And, death comes and says, 'That's the end of your attachment.' And we are frightened of that, frightened of being completely free from all that, and death is that, cutting off everything that you have got. You can invent and say, 'Yes, I will continue next life.' [But] what is it that continues? Do you understand my question? What does that desire to continue mean? Is there a continuity at all, except of your bank account, going to the office every day, the routine of worship and the continuity of your beliefs every day—which are all brought together by thought?

Thought is limited and so creates conflict; we went into all that. And the self, the ego, the persona, is a bundle of complicated, ancient and modern memories. We live by memories. We live by knowledge, acquired or inherited, and that knowledge is what we are. The self is the knowledge of the past experiences, thoughts and so on. The self is that. The self may invent—that there is something divine in one; but it is still the activity of thought. And thought is always limited. You can see this for yourself, you don't have to study books and philosophies; you can see for yourself clearly that you are a bundle of memories. And death puts an end to all that memory. Therefore one is frightened. Now, the question is, can one live in the modern world with death?

Then we ought also to talk over together what is love. Is love sensation? Is love desire? Is love pleasure? Is love put together by thought? Do you love your wife or your husband or your children? Is love jealousy? Don't say no. Is love fear, anxiety, pain and all the rest of it? What is love? And without that quality, that

perfume, that flame—you may be very rich, you may have a sense of power, possession, importance—without love you are just an empty shell. So we ought to go into this question of love. If you loved your children, would there be wars? If you loved your children, would you allow them to kill others? Can love exist where there is ambition? Please face all this. But we don't, because we are caught in a routine, in a repetition of sensation as sex and so on.

Love has nothing whatsoever to do with pleasure, with sensation. Love is not put together by thought; therefore it is not within the structure of the brain. It is something entirely outside the brain because the brain by its very nature, its structure, is an instrument of sensation, of nervous responses and so on. Love cannot exist where there is mere sensation. Memory is not love.

Also we should talk over together what is a religious life and what is religion. Again this is a very complex question. Human beings have sought something beyond the physical, beyond the everyday existence of pain, of sorrow or pleasure. They have sought something beyond, first in the clouds, the thunder or the voice of god. Then they worshipped trees, stone—villagers far away from this ugly, beastly town still worship stones, trees, small images. Man wants to find out if there is something sacred, and the priest comes along and says 'I will show you,' [just as] a guru does. The western priest has his rituals, his repetitions, his fancy dress and worship of his particular image. And you—you have your own images. Or you don't believe in any of that; you are an atheist; you say you are a humanitarian. But you and the speaker want to find out something that may be beyond time, beyond all thought. So we are together going to enquire, exercise our brain, our reason, our logic, [to find out] what is religion, what is a religious life, and, is it possible to live a religious life in this modern world.

So let us enquire to find out for ourselves what is really, truly, a religious life. And that can only be found out when we understand what religions actually are and put aside all that—not belong to any religion, to any organization, to any guru, to any so-called spiritual authority. There is no spiritual authority whatsoever; that is one of the crimes that we have committed—we have invented a mediator between truth and ourselves.

When you begin to enquire what is religion, in the process of that enquiry you are living a religious life; not at the end of it. The very process of looking, watching, discussing, doubting, questioning, having no beliefs or faith, in that process of investigation you are already leading a religious life. You are going to do that now.

You seem to lose all reason, all logic and sanity when it comes to religious matters. So we have to be logical, rational, doubting, questioning all the things that man has put together—the gods, the saviours, the gurus and their authority; set everything completely aside that is not religion, that is merely the assumption of authority by the few, if you give them authority.

Have you ever noticed: where there is disorder socially, politically, in human relationships, if it is not resolved, there comes a dictator, a ruler. You have recently had examples of it. Where there is disorder in your life you will create the authority; you are responsible for the authority and there are people who are too willing to accept that authority. Where there is fear man inevitably seeks something that will protect him, that will hold him in a sense of security because he is basically frightened. And out of that fear we invent gods. Out of that fear we invent all the rituals, all the circus that goes on in the name of religion. All the temples in this country, all the churches and mosques, are put together by thought. You may say there is direct revelation, which is never questioned. Doubt that revelation. You accept it, but if you use logic, reason, sanity [you will see] the superstitions that you have accumulated; all that is not religion. Obviously. Can you put that aside to find out what is the nature of religion, what is the mind, the brain, that holds the quality of religious living? Can you as a human being who is frightened not invent, not create illusion, but face fear? Let it disappear completely psychologically. And when you hold it, remain with it, not escape from it, but give your whole attention to it, it is like a light being thrown on fear, a great flashing light, and then that fear disappears completely. And when there is no fear there is no god. Then there is no ritual; everything becomes unnecessary, stupid. The things that thought has invented become irreligious, because thought is merely a material process based on experience, knowledge, memory. Thought invents the whole rigmarole, the whole structure of organized religions which have lost completely all meaning. Can you put aside all that,

voluntarily, not seeking a reward at the end of it? Do you do it? When you do, then there is nobody to ask what is religion.

And is there something beyond all time and thought? You may ask a question, but if thought invents something beyond, that is still a material process. Thought is a material process because it sustains knowledge in the brain cells. The speaker is not a scientist but you can watch it in yourself, you can watch the activity in your brain which is the activity of thought. So if you can put aside all that voluntarily, easily, without any resistance, then you will inevitably ask: Is there something beyond all time and space? Is there something that has never been seen before by any man? Is there something immensely sacred? Is there something that the brain has never touched? So we are going to find out, if you have taken the first step, that is, wiped away all this rubbish called religion. Because you have used your brain, your logic, you doubt, you question.

Then, what is the meditation that is part of religion? What is meditation? To escape from the noise of the world, to have a silent mind, a quiet mind, a peaceful mind? And you practise a system, a method, a mode, to become aware, to keep your thoughts under control. You sit cross-legged and you repeat some *mantra*. I have been told that the word etymologically means 'ponder over', 'not becoming' 'absorb', 'put aside all self-centred activity'. But we repeat, repeat, repeat and carry on with our self-interested way, our egotistic way, and *mantra* has lost its meaning.

So, what is meditation? Is meditation a conscious effort? You meditate consciously, practise in order to achieve something — to achieve a quiet mind, brain, to achieve a sense of stimulus of the brain. What is the difference between that meditator and the man who says 'I want money, so I work for it'? What is the difference between the two? Both are seeking an achievement. One is called spiritual achievement, the other is called mundane achievement—they are both in the line of achievement. So, to the speaker, that is not meditation at all; any conscious, deliberate, active desire with its will is not meditation.

So, one has to ask if there is meditation that is not brought about by thought. Is there meditation of which the speaker / you are not

aware? Do you understand all this? Any deliberate process of meditation is not meditation. That is so obvious. You can sit cross-legged for the rest of your life, meditate, breathe and all the rest of that business, and you will not come anywhere near the other thing, because that is a deliberate action to achieve a result—the cause and the effect. But the effect never becomes the cause; so you are caught in a cycle. Is there a meditation that is not put together by desire, by will, by effort? The speaker says there is. You don't have to believe it; on the contrary you must doubt it, you must question it, as the speaker has questioned it, doubted it, torn it apart. Is there a meditation that is not contrived, organized? To go into that one must understand the brain which is conditioned, the brain which is limited, that brain which is trying to comprehend the limitless, the immeasurable, the timeless, if there is such a thing as the timeless. And for that it is important to understand sound. Sound and silence go together.

We have separated sound from silence. Sound is the world; sound is your heart beating; the universe is filled with sound; all the heavens, the million stars, the whole sky is filled with sound. And we have made that sound into something intolerable. But when you listen to sound the very listening is the silence: silence and sound are not separate. So meditation is something that is not contrived, organized. Meditation *is*. It begins with the first step which is to be free of all your psychological hurts, to be free of all your accumulated fears, anxiety, loneliness, despair, sorrow. That is the foundation, that is the first step, *and the first step is the last step*. If you take that first step, it is over. But we are unwilling to take that first step because we don't want to be free. We want to depend—depend on power, on other people, depend on the environment, depend on our experience, knowledge. We are never free of all dependence, all fear.

The ending of sorrow is love. Where there is that love there is compassion. And that compassion has its own integral intelligence. And when that intelligence acts, that action is always true. There is no conflict where there is that intelligence. You heard all this: you heard the ending of fear, the ending of sorrow, beauty and love. But hearing is one thing and action is another. You hear all these things which are true, logical, sane, rational, but you won't act according to that. You go home and begin all over

again—your worries, your conflicts, your miseries. So one asks: what is the point of it all? What is the point of listening to this speaker and not living it? The listening and not doing is the wastage of your life; if you listen to something that is true and not act, you are wasting your life. And life is much too precious—it is the only thing that we have. And we have also lost touch with nature, which means we have lost touch with ourselves, which is part of nature. We don't love trees, the birds, the waters and the mountains; we are destroying the earth; and we are destroying each other. And all that is such a waste of life.

When one realizes all this not merely intellectually or verbally, then one lives a religious life. To put on a loin cloth or to go begging or to join a monastery is not a religious life. A religious life begins when there is no conflict, when there is the sense of love. One can love another, one's wife or one's husband, but that love is shared by all human beings, is not given to one person and therefore restricted. So, there is, if you give your heart and mind and brain, something that is beyond all time. And there is the benediction of that—not in temples, not in churches, not in mosques. That benediction is where you are.

## VIOLENCE

(Krishnaji's Talk broadcast by AIR,  
Madras, 16 November 1984)

There is violence all over the world. There is violence in Afghanistan, in Russia, some parts of America, in the far east, and especially, in India too, in this country. The real question is not where there is violence, but, why there is violence in the human heart. Why are human beings all over the world so violent? That is the real question; not a particular form of violence as the terrorists, the oppressive governments, the totalitarian governments, and so on, but why human beings are so *violent*; and this violence has continued for so many centuries. The ultimate violence obviously is war, with all its appalling brutality, organized murder in the name of god, in the name of the country and so on. So we must come back to the real question, to why human beings are violent. Is it because we're still so very primitive, barbarous, in our heart, though, according to scientists, biologists and archaeologists, we have lived on this earth for perhaps two or three million years, and probably for the last forty-five to fifty thousand years as human beings, *homo sapiens*? From that very beginning of time we have been violent, hating, angry, jealous, aggressive; have had every form of self-interest—and corruption exists where there is self-interest. And self-interest is basically a form of violence—concern with oneself, concern with one's own progress, with its own gods, with its own tribalism.

The basic cause of this violence is this utter selfishness in human beings—each one a thinking, separate entity, an individual apart from society. But that society we human beings have created, put together, through our greed, through our envy, suffering, loneliness, fear, and so on. So we are society. Society is not different

from us; and because every human being in his heart, sometimes in his behaviour, is violent, so society will become violent. When you kill somebody—a government official, or another human—there is violence, there are riots, thousands are killed in the name of ideology, in the name of certain forms of government.

One seems to turn to violence at the drop of a hat. And evolution, that is long duration of time, has not solved this problem. We have had wars, perhaps ever since man began on the earth—not organized wars as now, killing millions of people with one bomb, but killing people with a club, an arrow, a spear, and so on. Killing has become almost natural, and one must question—if one is at all serious, not merely intellectually, but as a human being living on this marvellous earth with all its beauty—why each one of us, whatever our state be: rich or poor, powerful or just an ordinary citizen, is violent; and whether that violence can be stopped—not in society, not in a group, but that violence in each one of us. That is the real problem: in our consciousness, in our behaviour, in our speech, whether we can be really free from every kind of aggressive, violent, attitude and behaviour.

It is the responsibility of each one of us—wherever we are, in any part of the world, if we are at all human, not merely barbarous—to see that each one of us ends his own particular form of violence. And if there are large groups of such people then we shall bring about a totally different kind of society which stops wars. We shall bring about peaceful governments, righteous governments, governments that are not corrupt; and, as we said, corruption exists where there is self-interest. This is a tremendous problem which each one of us must undertake to face; and for that purpose we must be serious, not frivolous, not just intellectually argue or rationalize why we are violent. And, seriously, with all our heart and mind, end this violence.

## DISCUSSION WITH STUDENTS AT RAJGHAT

19 November 1984

[*Chanting Venkatesa Suprabhatam*]

J. Krishnamurti (K): Is it my turn now? You have chanted, and is it now my turn to speak? Yes? Right. You give me permission to speak? Good. What would you like me to talk about?

Student (S): Sir, I have read your statement that Truth is pathless, and it is in contrast with those who have said something another way. Is it so?

K: Do you really want an answer to that question, or are you just asking?

S: It is confusing. It is not clear. I know that the truth is in front of me and we have to live, but it is confusing when you say that truth is pathless.

K: First, sir, doubt everything. Learn to question everything, including what I said about Truth being a pathless land. Right? Doubt it, question it, enquire into it—not only what I have said about truth, but also what the others have said. Doubt it. Why do you accept anything? Why do you accept, say, that two and two make four? Why do you accept that? Why do you accept authority? Of course, you have to accept the authority of the government. Right? That means you have to pay tax, accept the authority of the postage stamp, the authority of the policeman. But there is no spiritual authority. Does it mean anything to you?

J. Sathaye (JS): He says, 'Two and two is four. If you say two and

two is three, nobody will accept it.'

**K:** What are you trying to tell me? I don't know what you're saying. Sir, I'm saying, you have a brain (you have a brain, don't you?), that which is inside here—that is called the brain. Now, that brain has immense capacity: Look what they're doing in the world—the aeroplane is an extraordinary invention; this is an extraordinary invention, the microphone; they have built warships; the brain is capable of extraordinary things. And, if your brain is very small, limited, it is not capable of great things. Right? You understand this? Now, is your brain merely repeating words; or is it thinking, questioning, asking, demanding, doubting—not only doubting what the others say, but also doubting your own thinking? Do you understand what I'm saying? You want me to repeat it?

**S:** Yes, sir.

**K:** I said, the brain, that which is within the skull, is extraordinarily capable, fantastically so. Look what they have invented—a train, a boat that crosses the great oceans, the warships, the aeroplane, the quick communication: you can telephone to New York within two minutes. You understand? That's what the brain has done, right? So the brain has immense capacity. But if you only think in small terms, if you're only thinking about yourself, then it is a very small brain. Isn't it? Do you see that? If you're thinking about yourself all day long, it doesn't have enormous depth to it. Right? So, will you stop thinking about yourself? Then you will ask, how can I live in this world without thinking about myself, won't you?

Have you understood now what I said? That is, your brain has immense capacity; don't limit it, don't make it small by only thinking about your money, how you will get your money, whether you will be great. Thinking about yourself makes the brain very, very small.

Is that clear? Have you understood that? Not only the words; see the fact of it. You know that the Americans sent a man to the moon. Do you know it needs tremendous energy, great mathematical knowledge, great cooperation of thousands of people? Your brain is capable of doing anything. If you're thinking about yourself, then your brain becomes very small, petty, narrow, limited.

Now, the next question is, how can you live in a world, in a society, that is competitive, each person thinking about himself and his family, his position? You know what's happening in the world. How can you, if you're trying not to be limited, live in a world with all this appalling selfishness? You understand my question?

S: Yes, sir.

K: Now, to live unselfishly, without being completely self-centred, requires intelligence, doesn't it? Now, what do you mean by intelligence? Tell me, are you intelligent? Intelligence—what does that mean?

S: Our brain's capacity to think.

K: The capacity to think is intelligence? That's *part of* intelligence. If you think rationally, sanely, logically, then the brain has capacity; but if you're emotional, sentimental, then you again limit that capacity. Have you understood this? Sir, explain to them.

JS: They have understood.

K: Now, what do you mean by understanding? You have never thought about all this, have you? When you say 'I understand,' what do you mean by that? You understand the words, or you understand the truth of it, the reality of it? I can understand when you tell me, 'Don't be selfish.' I can say Yes, and yet be selfish. That's not understanding, is it? I don't have to ask you whether you understand or not when you have pain. You understand your pain, don't you? And don't bother about who is unselfish. Find out for yourself whether *you* are selfish.

S: We experience pain. But we have only this idea of selfishness; we can't get rid of that.

JS: He says we know that we're selfish. But does it necessarily mean that whatever we know, we have to leave that? We enjoy being selfish.

K: All right. (*laughter*) You're quite right, sir. You've said something true—that you like being selfish, right? All people do. And

see what that selfishness has done in the world. Have you understood my question? That is, all human beings living on this earth, in some manner or other, enjoy being selfish. That's a fact. And do you see the effect, the consequences, the result that this selfishness has caused in the world?

JS: He says we know what the consequences are.

K: Do you really, actually, *know*? Or you just say, 'Yes, we know it,' and carry on?

S: When the consequences are not good for us, then we think that we were not very selfish about that thing.

K: Sir, first of all, do you know what it means to be selfish? Do you know the content of that word?

S: It means to be always bothered about one's own interests.

K: Something much more than that, surely? I may be worried about my family, I may be concerned about my children. I may be concerned about war, I may be concerned about my meditation, and so on. That's only a very small part of selfishness, isn't it? That's only a part of it.

S: I know that it is a part, but please tell us what is complete.

K: I'm going to go into it. I explained part of selfishness; and the other part is, identifying yourself with a group—identifying yourself as a Hindu, as a Muslim, as a Christian, or identifying yourself with a particular religion or with a particular ideology, and identifying yourself with a particular experience. Right? Any form of identification with something is an indication of selfishness.

S: Please repeat it, sir.

K: Any form of identification (you know what that word identification means, right?)—with an idea, with a family, with a concept, with an ideology, and so on—any form is an indication of the self.

S: Any form of identification.

K: With anything. If I identify myself with this college, it is part of selfishness. If I identify myself with a group of people—like India—it is still part of selfishness. Selfishness, or self-centredness, or self-interest, is a very, very complex thing. To be free of it, you have to understand the whole of it.

JS: He asks, when you are identified with truth also, is that selfishness?

K: Of course, any form. Say, for instance, I want to help you. Wanting to help people—

S: Wanting to help is ...

K: Wait, listen, sir. Get the meaning of it first. There is the surgeon, a doctor who helps people; educators, your teachers who help you to understand your mathematics, geography, history, and so on. Right? You go to a doctor to be helped. You go to the bank to be helped, if you have money there. Right? So you depend on the government, on the police, on the doctor, and so on. And you seek help there.

And also, I want to be helped by somebody, *inside*, because I'm unhappy, I'm confused, I'm lonely, I don't know, I'm uncertain. I want to be helped. And I say, that kind of help is a part of self-interest, part of the one who tries to help somebody. So, any kind of spiritual help is a part of self-interest. Have you understood what I said? We have had help for generations and generations: the gurus, the teachers, the local priests, the local gurus—you know these small gurus who say, 'I will help people.' This has been going on for thousands of years; it's not something new. And has it helped people? or made them more weak?

S: Made them more weak.

K: Are you sure? Therefore, will you seek help from somebody about your own troubles? Will you stop seeking help?

Take the whole thing, not just 'help'. Mankind, for millennia upon millennia, has said, 'I must get help from God, from prayer, from chanting.' They have sought this help; and man has not been

helped—he is still cruel, violent, silly, stupid. So he cannot stand by himself, and it is our job to help him to stand by himself— if you are interested. I don't want to help you. I want you to understand what life is, how complicated it is, how selfish it is. If you have understood it, you become clear; and if there are ten, hundred, people in this room who are very clear, then it is like sunlight.

S: It is very confusing.

K: He says it is very confusing. Why?

S: Because we have always considered teachers and gurus the light of this world.

K: It's because, in fact, sir, you haven't thought about all this. Have you? No. That's all. Think about it. Don't accept it. Look at it. Enquire. Question. That way you begin to have a good brain.

It is time for me to stop. May I stop? May I get up?

S: Yes, sir.

K: All right.

S: No, sir.

JS: They're saying No.

K: Why? You want to escape from that class? (*laughter*)

## BOOK REVIEW

### Sayings of J. Krishnamurti

By Susunaga Weeraperuma

*Bombay: Chetana, 1986. 226 pp. Hardcover. Rs. 150/-*

The *Sayings of J. Krishnamurti* is an anthology of quotations carefully selected from previously published sources and covers a period from 1933–1968. The quotations are a fairly good representation of the 'teachings' on important subjects and are arranged in an alphabetical order. The book, in bold type, is attractively presented and fulfils the role of a quick reference on J. Krishnamurti's insights. It is of value to both the reader who is familiar with the world of Krishnamurti and the individual on his first discovery. As each quotation is furnished with details of its source, the reader will find it informative and a great help in the further pursuit of the study.

In the preface the compiler informs the reader that the title was suggested by 'K' in preference to 'The Wisdom of Krishnamurti', which he pronounced 'too grand'.

The compiler— Susunaga Weeraperuma — has worked at the British National Bibliography (British Library) as well as other London libraries and has published several works on library science. He is well known as the compiler of the only existent bibliography of J. Krishnamurti.

GEETHA VARADAN

## **Krishnamurti—A Biography**

by Pupul Jayakar

*New Delhi: Penguin Books India Pvt. Ltd., Paperback, Rs. 85.00*

Alchemy of the soul is now a fashionable enterprise in the East. Both the spiritually thirsty and the trendy dilettante have become fascinated with godmen from the East. And so, mantras and magic have been sought and sold by countless gurus, rishis, maharishis, swamis, sadhus, sanyasis, yogis and other purveyors of pricy enlightenment. As a trade, which is essentially what it is, instant salvation flourishes in a way that most secular businessmen envy.

The market for Karma Kola, to use Gita Mehta's felicitous phrase, has a kaleidoscopic quality. Like sensations in taste and dress, it changes from mood to mood. In this quicksand of spirituality the turnover of teachers has been phenomenal. Master follows master with name-blurring speed as yesterday's divine vessel becomes today's non-entity.

However, for many decades, one name has stood out and above this parade. Long before the era of tinsel philosophers, Jiddu Krishnamurti brought his message to the West. With a consistency that ignored pretentious fashions in salvation, Krishnamurti advocated concepts of peace, spiritual investigation, and truth that gave him a special position in the hierarchy of modern oriental sages. His teachings will probably endure long after memory of the salesmen of Karma Kola has vanished.

What raised Krishnamurti above the phalanx of these holy men? What made him so different and so much more credible?

Obviously, the answer is in the combination of personality, lifestyle, and ideas. It is these which Pupul Jayakar, one of India's leading cultural savants, explores in her new biography of this sage for all seasons. However, *Krishnamurti* is more than simply the story of its subject. It is a skillful interweaving of strands that joined together to form the undergirding matrix of Krishnamurti's life. In that sense, this book is really four works linked together through its central personality. It is a chronological record of Krishnamurti's activities, a presentation of his message, an analysis of his personal growth and relationships, and an informal history of spiritual exchanges between east and west in our time. Since each of these areas is of considerable importance, they deserve separate discussion and comment.

I

As a record of his life, *Krishnamurti* follows a conventional approach. We see how, as a Brahman boy of fifteen in 1910, Krishnamurti was selected by leaders of the Theosophical Society in Adyar (on the outskirts of Madras) to be their putative World Teacher. Thereafter, his development evolves in three phases of about twenty-five years each. From 1910 to about 1930, the Theosophists largely dominate his physical movements—sending him for education to Europe, looking after his needs, and introducing him to the west as the Universal Sage.

Krishnamurti, himself, underwent a series of spiritual awakenings during this time. Every move forward lessened his ties to the Theosophists. Eventually, in the early 1930s, he broke with them, dissolved the Order of the Star which had been created as an organization for his mission, and returned all its properties and assets to their donors. It was a shattering repudiation for these Theosophists, who made Indian causes their own and helped to stir nationalism on the sub-continent. Unfortunately, they wanted Krishnamurti to be a messiah in their image—a role the maturing philosopher was not prepared to fill.

From the early 1930s until around the mid-1950s, Krishnamurti was largely forgotten by the media and many of his older followers. He spent much of this time in California, at his retreat Arya Vihara in Ojai. Great dramas of war and anti-colonial struggles

grabbed the headlines. Philosophers were not much in demand. After World War II, Krishnamurti began making occasional visits to India, establishing ties with new groups of younger people. It was on one of these journeys, in 1948, that he met Pupul Jayakar—an association that lasted until his death nearly forty years later.

Slowly, another generation discovered Krishnamurti. From east and west, came a revived interest in his message. Dividing his time between India, Europe, and the United States, Krishnamurti was becoming better known than ever before. His schools in India, his writings and his lectures earned him a worldwide reputation. His honesty, simple goodness and wisdom were widely appealing to young and old. The last three decades, in many ways, fulfilled the earlier prediction of teaching to the world. Finally, active to the end, Krishnamurti died in Ojai in February 1986. He was ninety.

All this, and much more, is recorded by Pupul Jayakar. At times, when describing his early years, her writing is tentative. However, once we get to the period after 1948, when personal experience guides her commentary, her touch is deft and her language commanding. The portraits of those around Krishnamurti, his complex relationship with them, and the impact of these on his growth, are masterfully etched. It is a rare gift to be able to enrich observation with descriptive talent of this order.

## II

Perhaps the most exciting part of *Krishnamurti* is the ongoing presentation of his teachings. It is here that this book takes on an almost luminous quality—blending philosophy, analysis and personal perception with the evolutionary unwrapping of Krishnamurti's teachings. Since his method was largely Socratic, the reader is witness to a dialogue which extends over several decades. Reconstructed from Pupul Jayakar's own notes and other authentic sources, this is one of the most stimulating documentations of a great philosophic mind at work.

We hear the young Krishnamurti bursting forth with the voice of world salvation at Adyar in 1925: 'I come for those who want sympathy, who want happiness, who are longing to find happi-

ness in all things. I come not to destroy, but to build.' Yet, a few years later, he declared: 'Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect.... I do not want to belong to any organization of a spiritual kind... The moment you follow someone you cease to follow Truth.... My purpose is to make men unconditionally free.... The only spirituality is the incorruptibility of the self which is eternal, is the harmony between reason and love.' Gradually, Krishnamurti's ideas were taking on a more holistic, secular orientation.

In 1947 and 1948, on his visit to India, 'full awakening came.' This realization evolved through a focusing of method and a new awareness of mind. As Jayakar puts it, in a moving passage:

It was an austere teaching... in its total negation of all anchors, crutches, and rituals.... The denial of the guru as central to religious enquiry was in India the ultimate negation of all spiritual authority.... By his refusal to concede the place of any intermediary between the seeker and reality, Krishnamurti cast total responsibility on the seeker.... The only concern was with the awakening of a living perception: seeing and listening to the actual in the outer as revealed in relationship to man and nature; and in the inner as revealed in thoughts and feelings that were the actual content of the mind.

From then on, Krishnamurti expanded use of the dialogue as a form of instruction and exploration. The question and answer, and sometimes the question alone, enabled development at a pace that was appropriate to both teacher and student. In an atmosphere almost like the ancient Greek lyceum, Krishnamurti pursued discussions with a few followers, often for several hours each day. Many of these talks were diligently recorded by Pupul Jayakar, and make fascinating reading.

In 1984, Pupul Jayakar asked Krishnamurti for a summation of his teaching. The reply was at once both elliptical and direct. He spoke of truth and the need to live it; of energy that emanates from the mind; of a state totally out of time; of the journey of discovery; of the sense of timeless, eternal protection. Perhaps, the best reflection comes from the author herself: 'At times [his teaching] appeared so lucid, clear, simple, and then so distant, immense, universal, that it defied an unified perception of it.'

There were, it seems, two elements to the Krishnamurti teaching. One was a constant element—the philosophic quest, the scepticism of the revealed and the value of the experimental, the need to renew and release the flow of cosmic energy through the self. The other was a constantly evolving mantle—the lessons to be learned from religion, from nature, from man, from science and technology. As new knowledge from outside impacted on growth inside, the individual was formed and reformed. 'The whole world believed in God. Unfortunately, I do not know what God is. Probably, I can never find out.... What I am concerned with is whether the mind, the brain, can be totally, completely free....'

It is this consciousness of freedom that infuses Krishnamurti's quest. It is also what gives his doctrine, sometimes obscure and often changing, its central compass with its transcendence. While Krishnamurti's personal progressions are profoundly interesting, his struggles and agonies and ecstasies making for spiritual engagement of a classic nature, it is his sense of liberation that we can all share. Ultimately, as we sense movement among both the teacher and those around him, we feel Krishnamurti's strength in drawing others into this quest.

Pupul Jayakar's treatment of this philosophic thread is magnificent. She has a subtle sense of the limits of the possible for the follower, and she never exceeds it. That is why a reading of the dialogues in her book are vibrating and provocative. There is so much here—Krishnamurti on truth, on evil, on good, on time, on death, and so on. But, there is always the discipline of the principal theme, which Mrs Jayakar keeps in the forefront of our consciousness.

### III

From his earliest days, Krishnamurti was never alone. Mrs Besant, his first mentor, had required that two persons be near him to care for his physical body—whatever mental state he may be in. Krishnamurti appears to have accepted this, both then and later. While alone in thought and spirit, he was constantly in the company of others. In addition, much of his time was taken in meeting large numbers of people, both in groups and individually. From his relationships with them, we can learn something about the teacher and his personal growth.

As the playful boy gives way to the serious student, the mature thinker, the sombre sage, we see how Krishnamurti often outgrows his close companions. Whenever they are unable to keep up with him, relationships wither and often break.

Yet, there were always others. Some came and went, some stayed, and some continued long relationships with him. Among the last was Indira Gandhi. From the late 1950s, until her death in 1984, this much misunderstood leader of India maintained a continuing contact with Krishnamurti. Fortunately for us, most of this contact was handled through Pupul Jayakar, who was also a close friend of Indira Gandhi's. In three extraordinary chapters, she narrates the encounters between the philosopher and the politician. We are given penetrating insights into Mrs Gandhi's character, revealing unusual glimpses of depth and feeling. Her intellectual and spiritual nature and even her doubts about policy decisions emerge. Eventually, we see that Indira was much more of a philosopher and Krishnamurti could be much more practical than is generally known.

There are many shorter, but insightful and amusing dialogues between Krishnamurti and other thinkers. Among them are two meetings with Jawaharlal Nehru in 1948 and 1949. Nehru, then facing great tensions in the Indian Union, discusses questions of finding and understanding oneself. Krishnamurti talks about regenerating India. There is a challenging debate with the Christian, ex-Jesuit philosopher, Ivan Illich. A powerhouse of modern ideas, Illich tends to approach social and moral problems from a perception of class consciousness and elite dominance. Krishnamurti's perception is centred on mind, consciousness and material dominance. They disagree on suffering, on the need for psychological wellsprings in which to root the human personality, on the evolution of man. This is a dialogue which deserves to be read and reread.

Pupul Jayakar's lucid presentation of these discussions, and their arrangement throughout the book, gives insight into the enduring appeal of Krishnamurti. Here is a teacher singularly free of dogmatism, learning and growing both by himself and through exchanges, able to communicate across generational barriers, will-

ing to share experiences even with those who disagreed. In a world where truth is often seen as one-dimensional, where heretic status is the price of dissent, and where unreasoning denial is demanded of affiliates, Krishnamurti stands in bold relief against the spiritual backdrop of his times.

#### IV

The spiritual ethos of this century has been distinguished by a growing interaction between east and west. In our day, the exchange has reached a noisy crescendo. Although showmanship now frequently accompanies spirituality, there is a growing receptivity, in western society, to the message of the east.

Krishnamurti's life spanned most of the twentieth century, and much of it was spent living and teaching in the west. In what way did he contribute to the development of interest in oriental philosophy? Was he a product or a catalyst of this ethos? Was his following in any way related to the manifestation of eastern belief in western societies? Or was he a phenomenon apart from all of this?

Pupul Jayakar does not address these questions frontally, but several conclusions can be elicited from her writing. It is clear that in the early part of this century, Krishnamurti was a significant force in evoking an interest in eastern thought. To many thousands of listeners, his was the first exposition of this learning, and the impact lingered long. His communion with the leading literati of that time, among them Aldous Huxley and George Bernard Shaw, assured their interest in the philosophy of the east. In this and many other ways Krishnamurti was a progenitor of today's enthusiasm for Asian wisdom.

After World War II, when the contemporary wave of enthusiasm was mounting, Krishnamurti was more a beneficiary than an inspirator of the movement. Flashy gurus with simple soul balm made the running, but it was an aging Krishnamurti who stayed the course. Sooner or later, the best and the brightest, having tested shallower springs, came to the ideas of Krishnamurti. In fact, few actually followed him. But, many found the exposure a profound and refreshing contrast.

One of the more interesting elements in Krishnamurti's life was his sustained empathy with India. Pupul Jayakar reveals this in many references to his relationship with his homeland. Somehow, even after long and pleasant spells abroad, he felt a need to nourish his spirit in India. The growing esteem in which he was held there resulted in the elderly Krishnamurti drawing bigger Indian audiences than ever before. Although denying the title or validity of a guru, he had indeed become a kind of venerated national figure. All the more remarkable because his fluency in Indian languages was limited and English was his primary medium of discourse. A prophet honoured in his own land must truly be the real thing!

## V

*Krishnamurti*, then, is a multi-layered work—each facet beautifully crafted by language and content. Perhaps, its satisfying effect is also due to the author's unwillingness to categorise or analyse the essential mystery of Krishnamurti. Many biographers have sought to explain Krishnamurti, diagnose his spirituality, capture and present his being in a neatly defined package. Jayakar does none of this. She leaves Krishnamurti to speak for himself, and with some elucidation here and there, allows us to form our own contours of his mind.

How right she is! Krishnamurti remains inexplicable. His growth, his capacity to transcend cultures, the power of his charisma and his subtlety can only be experienced, and that, Mrs Jayakar encourages us to do. We are fortunate that she combines three difficult roles with consummate skill. As a biographer, her research is sound and much of her material is original. As a student of Krishnamurti, she brings an admiration and understanding to her biographical task. But she is too intelligent a literary artist to be uncritically loyal, and so she is able to maintain an objectivity that evokes professional appreciation. Above all, Pupul Jayakar retails her work in elegant prose, making *Krishnamurti* a pleasure to read.

RALPH BUULTJENS

*Ralph Buultjens is Professor at New York University and the New School for Social Research.*

## Forthcoming Books

### **LAST TALKS**

Krishnaji's last talks and discussions in India, 1985-86

### **KRISHNAMURTI IN BOMBAY**

A selection of talks and discussions in Bombay (*available in April 1988*)

## Just Released

### **THE FUTURE OF HUMANITY**

In these *new* dialogues with physicist David Bohm, Krishnamurti explores the prospects for the continued existence of our world, given our immense capabilities for self-destruction.

(Price: Rs. 25.00)

### **KRISHNAMURTI ON EDUCATION**

Now available in a *new* format, this book provides the most complete summary of his thoughts on education.

(Price: Rs. 50.00)

### **KRISHNAMURTI — A BIOGRAPHY**

by Pupul Jayakar (Price: Rs. 85.00)

*The above books and all other publications of Krishnamurti Foundation India are available at:*

Krishnamurti Foundation India  
Vasanta Vihar  
64/65 Greenways Road  
Madras 600 028

Krishnamurti Foundation India  
Bombay Centre  
Himmat Nivas  
31 Dongersi Road  
Bombay 400 006

Krishnamurti Foundation India  
Rajghat Centre  
Rajghat Fort  
Rajghat  
Varanasi 221 001

## **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 and 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 and 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.

Published by Dr. Radhika Herzberger for the Krishnamurti Foundation India,  
64-65, Greenways Road, Madras 600 028 and printed at Sri Aurobindo Ashram  
Press, Pondicherry 605 002.

Editor: Dr. Radhika Herzberger

## KRISHNAMURTI FOUNDATION INDIA

Vasanta Vihar, 64/5 Greenways Road, Madras 600028

- U.K. Krishnamurti Foundation Trust Ltd.  
24 Southend Road, Beckenham, Kent, U.K. BR3 1SD
- SPANISH AMERICA Fundación Krishnamurti Hispanoamericana,  
P.O. Box 1782, San Juan, Puerto Rico 00919-1782
- U.S.A. Krishnamurti Foundation of America,  
P.O. Box 216, Ojai, California 93023
- AUSTRALIA Mrs. Mavis Bennett, Krishnamurti Books,  
P.O. Box 655, Surfers Paradise, Queensland 4217
- BELGIUM Krishnamurti Komitee Belgie (French)  
Comte et Comtesse Hugues van der Straten Ponthoz,  
Mr. R. Linssen,  
20 rue Pére Dedeken, 1040 Bruxelles  
Krishnamurti Komitee Belgie (Flemish)  
Monica Cattoor, Mortierstraat 11, 9850 Poesele-Nevele
- BRAZIL Instituição Cultural Krishnamurti,  
Avenida Presidente Vargas 418 - Sala 1, 109,  
Caixa Postal 1827-ZC-00, Rio de Janeiro, Estado Do Rio de Janeiro
- CANADA Krishnamurti Centre of Canada,  
1480 Palmerston Ave., West Vancouver, B.C. V7T 2H7
- DENMARK Krishnamurti Komiteen,  
Strandboulevarden 62 B, 4.mf., 2100 Copenhagen 0
- FINLAND Krishnamurti-Kirjat, Eerikinkatu, 26 A 9, 00100 Helsinki 10
- FRANCE Association Culturelle Krishnamurti,  
73 rue Fondary, 75015 Paris
- GERMANY/AUSTRIA Mrs. I. von Massenbach, Ganghoferstr. 7, D-8031 Gernlinden  
Mr. Manfred Schneider, Albert-Schweitzer-Strasse 1,  
D-6072 Dreieich-Götzenhain
- GREECE Spyros Tsourapas, c/o Petros Hadjipetros,  
15 Harkaou Trikoupi 145 62 Kifissia, Athens
- ICELAND Mr. S. Halldorsson, Bakastig 1, Reykjavik
- INDONESIA Mr. M. Dalidd, 14 Djalan Singkep, Malang
- ISRAEL Mr. Avraham Jacoby, Ahneveim St. No. 16 Shickoon-Mizrah  
Rishon-le-Zion 75-534
- ITALY Dott. Ing. Giovanni Turchi, Via Garofalo 19, 20133 Milano
- JAPAN Yumiko Shimizu, Kataoka-kata, Kamimeguro 3-42-21, Meguro, Tokyo
- MAURITIUS Krishnamurti Centre, c/o Vishnu Achameeing, 8 Victor Hugo Street,  
Beau Bassin
- NETHERLANDS Stichting Krishnamurti Nederland,  
Secretary: Lage Duin 19, 2121 CC Bennebroek  
Books, Bulletin: Weikammerweg 93, 7351 TG Hoenderloo
- NEW ZEALAND Mr. R. Falla, Charteris, R.D.1, Lyttelton
- NORWAY Krishnamurti Biblioteket, J. Lem, Fagertunun 12 N-4790, Lillesand
- PORTUGAL Núcleo Cultural Krishnamurti, Av. Leonor Fernandes 36, 7000 Evora
- SINGAPORE Mr. Koh Kok Kiang, 104 Henderson Crescent, 079-62, Singapore 0315
- SOUTH AFRICA Krishnamurti Learning Centre of Southern Africa,  
113 Ninth Avenue, Durban
- SPAIN Krishnamurti Información, Calle Canuda 45-47 Barcelona 2
- SRI LANKA Krishnamurti Centre Sri Lanka Inc., 23/3 Mirihana Road, Nugegoda
- SWEDEN Krishnamurti Center, c/o Englund, Storskogsvagen 45, 14400, Ronninge
- SWITZERLAND Krishnamurti Freunde der Schweiz (German and Italian)  
Mr. Franz Haller, Bachstrasse 18, CH5303 Würenlingen  
Miss Gisèle Balleys (for the Suisse Romande)  
rue Encyclopédie 6 bis, CH1202 Geneva