

BULLETIN

1/88

KRISHNAMURTI FOUNDATION INDIA

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 Instituicao 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 Trikoupis 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 Achameesing, 8 Victor Hugo Street,
 Beau Bassin
- NETHERLANDS Stichting Krishnamurti Nederland,
 Secretary: Lage Duin 19, 2121 CC Bennebroek
 Books, Bulletin: Weikamperweg 93, 7351 TG Hoenderloo
- NEW ZEALAND Mr. R. Falla, Charteris, R.D.1, Lyttelton
- NORWAY Krishnamurti Biblioteket, J. Lem, Fagertun 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

FROM THE EDITOR

In 1985, Krishnamurti talked before the *Pacem in Terris Society* of the United Nations. It was the 40th anniversary of the organization; the subject of the talk was the prospects of world peace. Krishnamurti's approach was uncompromising; while holding out an invitation to the individual to understand himself, and so transform himself in the present, he did not offer any such hope for the future, either to the individual or to the organization under whose auspices he was speaking. 'Organizations have never solved this problem [of living peacefully].' Noting that time is a continuous process, he observed that the future would only be a modification of the state of affairs that obtained at the moment.

He asked the audience if they could 'live on this earth with a great understanding of mankind, which is to understand yourself profoundly.'

The talk as well as the question and answer session which followed are reproduced here.

As a companion piece to the above we include an extract from a discussion which took place 40 years earlier, in a newly independent India. The theme of the discussion is responsibility; the responsibility of each human being to change and so create a new culture.

The Future of Humanity and *You are the World* by J. Krishnamurti, recently reprinted in India by Krishnamurti Foundation India, are reviewed in this issue.

TALK AT THE U.N., 1985

I am supposed to talk on world peace beyond the fortieth anniversary of the United Nations.

Man has lived on this earth for over fifty thousand years—perhaps much longer, or for a less duration. During this long evolution, man has not found peace on earth. *Pacem in Terris*—‘Peace on Earth’, has been preached, long before Christianity, by ancient Hindus and the Buddhists; and during all this time man has lived in conflict—not only in conflict with his neighbour, but with people of his own community, of his own society, with his own family. He has fought, struggled, against man.

For the last five thousand years and perhaps more, historically, there have been wars—practically every year. And we are still at war. I believe there are forty wars going on in the present time. And the religious hierarchy, not only the Catholics but also the other groups, have talked about *Pacem in Terris*—peace on earth, goodwill among men. They have never come [together] to have peace on earth. And they have talked about peace when you die: you go to heaven and you have peace there.

One wonders, if one is at all serious, why man kills another human being in the name of God, in the name of peace, in the name of some ideology, for his country, or for the king; why man cannot live at peace with another human being; why there are separate nations, which is after all a glorified tribalism. Probably, we all know this: that religions, whether it be Christianity, Hinduism or Buddhism, are also at war with each other; nations are at war; groups are at war; ideologies, whether it is the Russian or the American or any other category of ideology, they are all at war with each other.

And after so many centuries, why is it that man cannot live peacefully on this marvellous earth? This question has been asked over and over again. An organization like this has been formed round that question. What is the future of this particular organization? After the fortieth year, what lies beyond?

Time is a strange factor in life. One wonders if one realizes that the present is not only the past but also contains the future. The future is what is present because the present, which is also the past, modifying itself now, becomes the future. This has been the cycle of time, the path of time. If we don't stop quarrels, struggles, antagonism, hate, *now*—not after the fortieth year of this organization—it will be like that tomorrow. And you can stretch out that tomorrow for a thousand years; it will be still tomorrow. This has been historically proved, and we can prove it in our daily lives.

So it behoves us to ask ourselves whether we, as human beings—living singly or as a community—can live peacefully with each other.

You and I sitting here on a platform—I am sorry to be sitting up here—we are human beings; and as long as we are in perpetual conflict with each other, there will be no peace on this earth. One may talk about it endlessly. The Roman Catholic hierarchy talks about *Pacem in Terris*. But they have been also responsible for wars in the past. Islam, Hinduism, Buddhism and so on have had their own kinds of war. And the future beyond the fortieth anniversary is what is going on now.

Organizations have not solved this problem. You can reorganize, but war still goes on. So organizations, whether it is a world organization or a particular kind of organization to bring about peace, will never succeed, because human beings, individually, collectively, nationally, are in conflict.

Strong nations like America and Russia are at war with each other economically and ideologically. Peace cannot possibly exist on this earth if there are nationalities—which, as we said, is glorified tribalism. Nationalities give a certain security. Man needs security, and he invests in nationalism or in a particular ideology or belief. Beliefs, ideologies and so on have separated man from man

because some believe in certain ideologies, in God, and others don't.

And, we are asking whether you and I and those of us who are involved with organizations can live at peace with each other. Peace requires a great deal of intelligence, not just demonstrations against a particular form of war, against nuclear war or the atom bomb.

It is a vast cynical world. And cynicism can never tolerate affection, care, love. I think we have lost that quality of compassion. We need not analyse what is compassion. You cannot analyse love: love is not within the limits of the brain. Love is not sensation or pleasure; it is not the result of desire. It is something entirely different. To come upon that love which is compassion, which is its own intelligence, we have to understand ourselves, what we are, not through analysis, but through understanding our own sorrow, our own pleasures, our own beliefs.

The brain is the instrument of sensation. It is the centre of all reaction. And we try to find peace, love, within this limited area. Thought is not love because thought is based on experience which is limited, and on knowledge which is always limited, whether now or in the future.

Knowledge is contained in the brain as memory. Thought springs from that memory. This can be observed very simply and easily if one examines oneself, if one looks at one's own activity of thought, experience, knowledge. We don't have to read any book, or become a specialist, to understand our own way of thinking, living.

So thought is always limited, whether it is now or in the future. And we try to solve all our problems, whether technological, religious or personal, through the activity of thought. Surely thought is not love.

You all know, wherever you go, all over the world, human beings suffer; sorrow is shared by all mankind. It is not your sorrow or mine. It is mankind's sorrow, mankind's anxiety, pain, loneliness, despair, aggressiveness. So, we are the rest of humanity. We are

not separate human beings psychologically. You may be a woman or a man, may be tall, dark, short and so on; but inwardly, psychologically, which is far more important, we are the rest of mankind. *You* are the rest of mankind. And so if you kill another, if you are in conflict with another, you are destroying yourself. You can observe this very, very carefully if you look at yourself without any distortion. There can only be peace when you and I have no conflict in ourselves.

You might say, if one achieves, or comes to end all conflict within oneself, how will it affect the rest of mankind? This is a very, very old question. This has been put thousands of years before Christ, if he ever existed. And we have to ask whether in ourselves sorrow, pain, anxiety and all that can ever end. If you look, observe, with that heightened quality of attention—as you look with considerable attention when you are combing your hair or shaving—you can observe yourself, all the nuances, subtlety. And the mirror is your relationship with human beings. In that mirror you can see yourself exactly as you are.

But most of us are frightened to see what we are. And so we gradually develop resistance, guilt. So we never ask for total freedom—[freedom] not to do what we like, but to be free from choice. Where there are multiple choices, there are multiple confusions. So, can we live on this earth with great understanding of mankind, which is to understand ourselves profoundly? Not according to some psychologist, analysts; they too have to be analysed. We can, without turning to the professionals, as simple laymen, observe our own idiosyncrasies, tendencies.

Our brain—the speaker is not a specialist about brain matter—has been conditioned to war, to hate, to conflict. It is conditioned through this long period of evolution. Can that brain with its cells, which contains all the memories, free itself from its own conditioning?—you know it is very simple to answer such questions. If you have been going north all the days of your life—as humanity has been going in a particular direction which is conflict—and somebody comes along and says, 'That leads nowhere. Go south, go east, any other direction but that'; and he is serious, and perhaps you are serious, and when you actually move away from that direction, there is a mutation in the very brain cells them-

selves, because you have broken the pattern. And that pattern must be broken now, not forty or a hundred years later. Can human beings have the vitality, the energy, to transform themselves into civilized human beings, not killing each other?

Chairman: We will have some time for questions, and Mr. Krishnamurti has kindly agreed to answer any questions you may ask.

Questioner 1: I feel there is a disconnecting sense that has been communicated to me. I would look forward to a spiritual connection to myself and fellow people in this group that would be an elevating sense. What I would look forward to experiencing at this lecture is an uplifting spiritual sense of oneness rather than an intellectual expression.

Krishnamurti (K): First of all I don't understand the word 'spiritual'. Is it emotional, romantic, ideological or something vague in the air? Or is it facing actuality, what is going on now, both in ourselves and in the world? Because you are the world. You are not separate from the world. We have created this society, and we are that society. And, whatever experiences one has, so-called religious and spiritual, one must doubt those very experiences; one must question, be sceptical. I wonder if you realize that scepticism, questioning, enquiring, is not advocated in the Christian world. Whereas in Buddhism and Hinduism, that is one of the essential things—you must question everything till you discover or come upon that Truth which is not yours or any other's, it is Truth.

And this enquiry is not intellectual. The intellect is only a part of the whole human structure. One must look at the world and oneself, as a holistic being. And truth is not something to be experienced. If one may point out, who is the experiencer apart from the experience? Is not the experiencer part of the experience? Otherwise, he wouldn't know what experience he has had. So, the experiencer is the experience. The thinker is the thought. The observer, in the psychological sense, is the observed. There is no difference. And where there is difference, separation, there comes conflict. With the end of conflict there is freedom. And only then Truth can come into being. All this is not intellectual, for God's sake! This is something that one lives, finds out.

Questioner 2: You lay a great deal of stress on enquiry and scepticism. I wonder if you could tell me if faith also plays a role in your exercises.

K: What is faith? What do you put your faith in? One has faith in some experience, one has faith in some belief or in a symbol, and so on. Why does one have faith? Is it out of fear, out of uncertainty, out of a sense of insecurity? When you have faith, for instance as a Hindu, in some symbol, and you hold on to that faith or to that symbol, then you are at war with the rest of the world. But, to enquire, gently, hesitantly, questioning, asking yourself—out of that comes clarity. And there must be clarity to understand that which is eternal.

Questioner 3: At the end you said that we need to break the pattern of conflict in man, between men. My question to you is, do you see that as an evolutionary process that will inevitably happen, or as something that we all have to work very hard to achieve? There is an expression that goes something like this—'In times of darkness the eye begins to see.' Why I am throwing this at you is because, in a sense it is going to happen or it is not going to happen. But how do you see it happening?

K: I don't quite understand your question, sir.

Q3: You talk about breaking the pattern. The brain has a pattern and that pattern has to be broken, in order for there to be peace in the world. Now, is the breaking of that pattern an active movement, or a natural progression in the evolution of man?

K: Sir, have we evolved at all?

Q3: I think we are continuously evolving.

K: So you accept evolution—psychological evolution. We are not talking about biological or technical evolution. After a million years or fifty thousand years, have we changed deeply? Aren't we very primitive? Barbarous? So I am asking if you will consider whether there is psychological evolution at all. I question it.

Q3: I don't know.

K: Personally, to the speaker, there is no psychological evolution. There is only the ending of sorrow, of pain, anxiety, loneliness, despair. Man has lived with it for a million years. And if we rely on time, which is thought—time and thought go together—if we rely on evolution, then another thousand years or more and we will still be barbarous.

Chairman: Will you please identify your name and organization before asking a question?

Questioner 4: My name is Diane Shainberg. I am not with any organization. My question is, what would have to happen for there to begin to be psychological evolution as the speaker understands it?

K: Madam, I am afraid we haven't understood each other. We have lived on this earth for fifty thousand years or more or less. And during that long period of evolution, psychologically, inwardly, subjectively, we have remained more or less barbarous—hating each other, killing each other. And time, which is evolution, is not going to solve that problem. And is it possible, we are asking, for each human being, who is the rest of the world, [to find out] whether that psychological movement can stop to see something afresh.

Questioner 5: My name is Marcel Bahl. I wanted to ask you the same question phrased in a different way. What should we do in order to affect this resistance towards evolution? There was a Dr. Bohm here last month. And he said the same thing which you are saying, in a different way. He is a scientist. And he was explaining the same problem. I wonder, what do you think we could do; as a matter of fact, what could we do right now in order to affect it?

K: What could-you do right now? Right?

Q5: Yes.

K: Change completely, both psychologically and outwardly. First the psychological revolution—not evolution, but revolution. Change completely. That is the real action of humankind; not trying to fiddle around at the periphery.

Questioner 6: Roshan Billimoria with the N.G.O. community. You stated that an important condition for understanding humankind is beginning to understand ourselves clearly. Do you see, in these rooms, within the next forty years at the U.N., this understanding of humankind through understanding ourselves becoming a part of global decision-making?

K: I couldn't answer that question, because I don't belong to the organization. Ask the bosses. *(Laughter)*

Questioner 7: I am the U.N. Representative for the World Citizens Assembly. I would like to add another note, perhaps a note of greater encouragement, in my question. You indicated that organizations may not provide the answer, and you also indicated that the history of humanity would incline you to pessimism about the future or salvation. I think it depends upon the nature of the organizations, whether these are serving the interests of humanity and are prepared to evolve, as the U.N. and many other groups evolve and as humans evolve.

For the record, let me just read a sentence from Dr. Louis Thomas. You probably know him as a fellow author and the scientist author chancellor of the Memorial Sloan Kettering Centre. He states, 'We can build structures human society has never seen before, thoughts never thought before, music never heard before, provided we do not kill ourselves off, provided we can connect ourselves by the affection and respect for which our genes are also coded. There is no end to what we might do on or off this planet.' And the implication there which I share is that we have evolved because we have the capacity for love and cooperation. And that we are not doomed because we manifest hate and fear and greed, and have succumbed in the past to inequities like that.

By the very existence of the U.N. we have an illustration of man's capacity for growth and shared goals. I think that the present does contain the future, and we, by acting energetically in the present, can affect our future and our survival. Therefore I ask, what is the answer to the question you raised about this—when one achieves peace within oneself, how will it affect the rest of humanity given the time limits?

K: What is the question, sir?

Q7: When one achieves peace within oneself, how will it affect the rest of humanity, without organizational structures?

K: I explained that. Forgive me, sir, but I explained it. If I change, how will it affect mankind, the rest of the world? That is the question. Isn't it, sir?

Q7: Yes, that is the question.

K: I think, if I may most respectfully point out, that is a wrong question. Change, and you will see what happens. (*Applause*)

This is really a very important thing. Would you put aside all the side issues? Please, do realize something tremendous—that you are the rest of mankind psychologically. You are mankind—whether you live in India, Russia, China, in America or in Europe—you are the rest of mankind, because you suffer, and everyone on this earth suffers in his own way. We share that suffering; it is not *my* suffering.

So when you ask a question—what difference will it make if I or you change—if I may most humbly point out, it is a wrong question. You are avoiding the central issue. And we never seem to face the central issue, the central challenge, that demands that we live totally differently—not as Americans, Russians, Indians or Buddhists or Christians.

If eight hundred million people said, 'No more war,' we will have peace on this earth. But they won't say that.

We are suggesting that [to face] the central issue, to stop wars, you must stop your own antagonisms, your own conflicts, your own misery and suffering.

Questioner 8 (written): Mr. Krishnamurti, do you believe in the so-called realized soul?

K: Do you believe in the so-called realized soul?—I don't know what it means.

Questioner 9: Sir, you are talking right now from a public forum, and probably, once this lecture is over, you return to a privacy that you probably cherish greatly. So there is, for most human beings in this world, a division between public life and private life. Could you comment on this division? Do you feel it leads to conflict? Is it necessary?

K: Why do we separate public life as though something outside, and private life? If one lived correctly, precisely, not intellectually but holistically, then there is no outward life and private life. Holistically—that is, to live as a whole human being. Not as a sectarian, not as an individual, not as petty little minds, brains, active in our self-interest. Sorry if I am emphatic.

Q 9: Yes.

K: Is it finished, sir?

Chairman: A few more questions.

Questioner 10: If you are living peacefully and the tyrant attacks, do you not defend?

K: If you live peacefully, and a tyrant or a robber attacks you, what will you do? That is the question.

Do you live peacefully for a day or two, or have you lived peacefully all your life? If you have lived peacefully for many years, then you will do the right thing when you are attacked. (*Applause*)

Sirs, the speaker has been at this, talking for the last sixty years and more, all over the world, except behind the iron curtain. Before the war he was all over Europe. And these questions have been put to the speaker for sixty years. The same pattern is being repeated by the young generation, by a civilization that is recent—like America. The same questions, with the same intention to trap the speaker, or to really understand the speaker or to understand themselves. And if you have the misfortune, or the fortune, to talk for sixty years, you will know all the answers and all the questions. There is no difference between question and answer. If you understand the question really deeply, the answer is

in the question.

Chairman: Mr. Robert Miller would like to ask a question.

Questioner 11: Well, it is not to ask a question. It is to congratulate you for your statement. And to confirm that, having lived in this organization for almost forty years, and having lived for more than sixty years, I have come to the same conclusion as you. We are all being programmed, we are programmed into a nation, into an ideology, into a religion. And all these are fragmented human beings. It took me forty years of being in this house, to be de-programmed from the two or three nationalities which were imposed on me—each time I got also a gun to shoot in the other direction. And it is here, after seeing the world in its totality, and humanity in its totality, that I have come to the conclusion that it is more important to be a human being than to be a Jew, or a Catholic, or a Frenchman, or a Russian, or a white or a black.

K: Quite right.

Q11: I will not kill for any reason, for any nation or for any religion or for any ideology; this is my conclusion which is also yours.

K: Is it a conclusion, sir? Or is it an actuality?

Q11: That is my actuality.

K: That is it. Not a conclusion. (*Applause*)

Chairman: Ambassador Barish would like to comment.

Questioner 12: It is not a comment, it is a question. I would like to remind you that an eye for an eye and a tooth for a tooth is not exactly a Christian precept. On the contrary Christ taught the peaceful ways—care for your fellow human beings, compassion and love.

What I would like to know is how to break this pattern of confrontation among human beings. I am not talking about states, because states are formed by human beings, and government too. They are human beings that rule the countries. How could we

break this pattern? How is it that mankind has not been able to practise the loving thought, as those that Christ brought to us, and by other religions such as Hinduism and Buddhism. I would like very much to say, could we find a formula, a solution, to break that terrible pattern of confrontation and hate, even between families, as Mr. Krishnamurti has pointed out; because it is not just war among nations—it is always that confrontation, duality, even among children. You see, if one is with mamma, then the other one wants immediately... It pushes the other one.... That pattern—how could we break it? Thank you.

K: May I answer your question? We are programmed like computers. We are Catholics, Protestants, Buddhists and so on. As Mr. Miller pointed out, we are conditioned. Do we realize, or see, actually—not theoretically or ideologically, but actually—that we are programmed? Or is it just a casual statement?

If you are actually programmed, and you realize the consequences of being programmed, the consequences being hate, war, separating yourself from others; if you realize that you are being programmed, pressured, preached at—and if you really see that—you abandon it, you don't want a formula for it.

The moment you have a formula, then you are caught. Then you become programmed again; because you have your programme, and the other person has another programme. So what is important is to realize the actuality of being programmed—not intellectually but with all your blood, all your energy.

Chairman: Because of the time element, we will not be able to entertain any more questions. On behalf of the *Pacem in Terris Society* and the movement for a better world, we would like to thank our honoured guest speaker, and Robert Miller and Ambassador Barish who are the honorary presidents of the Society, and all of you who came to attend the lecture today. (*Applause*)

TALK AT THE CONSTITUTION CLUB, NEW DELHI

15 December 1948

Krishnamurti (K): Most of us are aware—if at all we are aware—that we are like a gramophone, producing music either good or bad. We are merely the effect, aren't we? And we are not aware of the cause. There is a difference between the music of the gramophone and the musician. Either we regard life as merely an effect and a series of effects and reconciliations of effects, or there is something beyond effects—the cause, the substance, the root of things. What is it that we are aware of?

Voice: We are aware of effects only.

Question (Q): We have got so many problems that we do not know what to put our finger on. Physically, the main problem is how to make both ends meet.

K: It is a problem of insufficient means, of bad or unequal economic adjustment. Isn't it? Now, how are you going to change that?

Voice: Unless society changes...

K: You are saying that unless society changes there can be no radical reformation. Now what is society? It is an effect, isn't it? What is the cause? Unless you and I change the cause, merely regulating or reordering the effect, which we call society, is not going to fundamentally alter society.

To bring about a radical revolution in the social structure I must begin with myself; which does not mean that I am isolating myself

from society. I have to create a new structure. Now, to create a new structure I must be both the architect as well as the builder and the workman. Therefore I cannot look to another. I cannot rely on any leader; any leader I choose would be out of my confusion. This does not mean either that I am isolated or conceited. But I say, 'On me depends the whole structure of a new society, a new culture.' Are you prepared to do that? If it is a problem of vital importance, of making both ends meet, you must be prepared to do that. You must give up the *pujas*, the expensive weddings and all the superstitions connected with a modern Hindu society. Are you prepared to do that? And yet you want to make both ends meet! Which means that you want to carry on with all your foolishness and yet make both ends meet.

Voice: Can the effort of one man convert the whole of society?

K: How did socialism begin? How did Communism and Buddhism begin? They all began from one. To you the mass has become important; you think in terms of mass movements, large actions, large responsibilities, which means *you do not want to take the responsibility*. 'Let someone else do the work and when it is successful, I will join'—such dishonest thinking! It is a problem which you must tackle but which you refuse to tackle. You say, 'I would rather put up with my difficulties rather than upset the whole fabric.' Why don't you begin to clean the front doorstep, which is the path of the street, which is yourself?

This problem of inequitable distribution of wealth is there, I quite agree, because the rulers, the people to whom we have given ourselves, are equally stupid.

Voice: How to change that?

K: To change the structure of society I must begin with myself. The present social organization is obviously unsuitable, ineffective for the present world. So what are you going to do? How are you going to bring about a new society, a new culture which may not be based on class, on private ownership? How are we going to begin?

A few of us must begin; being without a sense of class, being

without nationality, not carried away by titles, name, position, not using property as a means of self-aggrandisement. I need property, which means food, clothing and shelter—but I am not going to use it as a means of expanding myself. Are you prepared to do this, that is, prepared to understand yourself, your relationship to things, people and ideas?

Relationship is a means of self-revelation—is the understanding of the motives which drive us. But we do not look back. We have completely lost the self-confidence to do something. Sir, why have we lost self-confidence?

We have merely become gramophones, making good music or bad music, but we are never the musician. Why?

BOOK REVIEW

You Are The World

By J. Krishnamurti. *Madras: Krishnamurti Foundation India, Re-printed 1988. Paperback, Rs.40.00.*

Published originally in 1972, *You Are The World* is a collection of talks and discussions with students at major universities in the United States of America during the early 70s. The Vietnam war had radicalized the student population at universities; a sense that there was something 'badly wrong' with a society which supported the war had encouraged many to question the values of that society and some even to acts of violence aimed at its dismantling.

The title of the book, the intriguing equation it offers between the world and the individual, draws together the several themes in the book: that the divisions in society are the result of the psychological conflicts within the individual; that the individual is conditioned by society and is neither unique nor whole; that these very features derived from society drive the individual into isolation from the world; and, finally and paradoxically, the individual who breaks down the barriers of isolation is one with the non-divisive world of compassion, and can change the world.

'I am not your teacher—you are not my disciple. There is no authority, no guru.... You yourself are both the teacher and the disciple.' This was Krishnamurti's no less radical and anti-authoritarian message.

The Future of Humanity

By J. Krishnamurti and David Bohm. *Madras: Krishnamurti Foundation India, 1987. Paperback, Rs.25.00.*

This small book (93 pages) records two serious dialogues between a modern scientist (Prof. David Bohm) and a modern sage (J. Krishnamurti), which took place at Brockwood Park in England during June 1983 on the question, 'What is the future of humanity?' The serious reader will find in this little book the entire wisdom and approach of Krishnamurti to life and its problems. There are fundamental questions here that one can reflect on and ponder over for a whole lifetime, for the answers do not lie in the field of the intellect. They are questions which challenge the intellect of mankind and make it realize its own limitations.

Some of the questions that are raised here and discussed in depth are:

- i) Has the psyche of man altered in any fundamental way over a million years, or is it essentially still the same? Is there psychological evolution at all?
- ii) Can the future of humanity be different from the present, if there is no transformation in the psyche of man? Is humanity condemned to live in perpetual conflict and wars?
- iii) Can the cunning intelligence of thought which has brought about fantastic technological progress help resolve the psychological problems of man? If a desert can be converted into a garden by careful planning with thought, can violence not be converted into nonviolence by similar planning and effort?
- iv) Can the brain of man, which is conditioned and programmed like a computer by his biological instincts, religious and cultural training, knowledge and past experiences, free itself from its reactions and discover something totally new and unlimited? Does this mean an actual mutation has to take place in the brain cells which contain the conditioning?
- v) Is the consciousness of mankind really one from the very

beginning, or is it a large unit built up of the consciousness of separate individuals in communication with each other?

vi) Is there an end to psychological suffering? Why have ideals not helped to eliminate conflict?

vii) Is the mind separate from the brain? Is there an activity that does not require the cooperation of thought, which can go on even when thought is absent? Can the brain perceive such activity?

viii) Can a few people freeing themselves from the limitations of their conditioned brains affect this vast current of mankind? Who will listen to them?

The answers to such questions cannot be found or communicated through words. They question the thought-process itself; therefore they cannot be answered verbally. The words do indicate an answer, but the actual answer lies beyond words and has to be perceived by the reader for himself. There are here completely new meanings given to commonly used words like mind, intelligence, love, compassion and insight. To discover the full meaning of what is said here the reader must restrain the natural tendency to interpret it in terms of the known.

Discussions tend to be of two kinds. One in which the individuals hold on to their own points of view and argue with each other about their conclusions. The other in which the participants do not hold to any particular point of view and explore the question together, exchanging their perceptions and seeking to find the truth. The discussions reported in this book are of the latter kind. One feels grateful to Professor Bohm for asking such searching questions and analyzing rationally the direct perceptions of a mind which has insight and therefore does not need to conceptualize the truth.

P. KRISHNA

KRISHNAMURTI FOUNDATION INDIA — CENTRES

J. Krishnamurti Pragma Parishad, Rajghat

JKPP, or the Krishnamurti Study Centre, on the Rajghat campus by the river Ganga in Varanasi, is meant for individuals interested in exploring Krishnamurti's teachings. The centre, with five cottages and a guest house, was opened to visitors after the Rajghat Gathering in 1987. Many people from different parts of the world, interested in Krishnamurti's teachings, have since visited and stayed here.

The Study Centre has a library of Krishnamurti's books, audio and video cassettes of his talks and dialogues, and a mini archive of his teachings. These are being enlarged with more material. Group discussion meetings are held every Monday and Wednesday, and video shows of Krishnamurti's talks every Thursday.

JKPP translates and publishes in Hindi and other northern languages Krishnamurti's books, as well as a quarterly bulletin in Hindi — *Parisamvad*. Thirteen books and five issues of the bulletin are in print.

Those interested in exploring Krishnamurti's teachings are welcome to the Study Centre. For details please write to the Secretary, Rajghat Education Centre, Krishnamurti Foundation India, Rajghat Fort, Varanasi 221 001.

Prajna Parishad, Rishi Valley

The Prajna Parishad, a centre for the study of Krishnamurti's teachings in an educational setting, is located in the Old Guest House on the Rishi Valley campus where Krishnamurti lived during his annual visits to Rishi Valley. It has a library, audio and video facilities, and offers temporary accommodation for visitors to study the teachings. For information address Prajna Parishad, Rishi Valley Education Centre, Rishi Valley 517 352, Chittoor District, Andhra Pradesh.

Uttar Kashi Retreat

Located at a height of 1250 metres above sea level, on the left bank of the river Bhagirathi in the Himalayas, this centre is meant for people who wish to take a break from their daily activities and

go into retreat. Accommodation is limited. For information address the Secretary, Uttar Kashi Retreat, Vill. and P.O. Ranari (via Dunda), Uttar Kashi, U.P. 249 151

Bombay Centre

The Bombay Centre has a lending library of books and cassettes, and is open to the public every day except Monday. Video shows of Krishnamurti's talks are held on Thursdays, Saturdays and Sundays, and discussion groups meet once a week. The Centre has an active programme of translating and publishing Krishnamurti's books in Marathi and Gujarati. For information write to the Secretary, Bombay Centre, Krishnamurti Foundation India, Himmat Nivas, 31 Dongersi Road, Malabar Hill, Bombay 400 006.

Vasanta Vihar

The Foundation's headquarters, Vasanta Vihar publishes Krishnamurti's books in English and the KFI Bulletin, as well as producing audio and video cassettes of his talks and dialogues. The main archives and a lending library of books and cassettes are located here. Video shows are held on Saturdays. Regular seminars and discussion meetings on Krishnamurti's teachings are also held here. For information write to the Secretary, Krishnamurti Foundation India, Vasanta Vihar, 64/65 Greenways Road, Madras 600 028.

More information on the activities, centres and schools of the KFI are published in a Brochure on sale for Rs. 15.00 at all centres.

KFI BULLETIN IN HINDI

J. Krishnamurti Pragya Parishad, Kashi, publishes a bulletin in Hindi called *PARISAMVAD*.

It is published four times a year in the months of March, June, September and December.

Parisamvad contains translations into Hindi of published as well as unpublished material from Krishnamurti's Talks, Dialogues, Discussions and Interviews. It also contains articles, memoirs, etc., about Krishnamurti, and news about the activities of the J. Krishnamurti Pragya Parishad, Kashi.

A single copy of *Parisamvad* costs Rs.5.00. Annual subscription is Rs.20.00, and Lifetime subscription is Rs.200.00.

To get your copy of *Parisamvad*, please fill in the accompanying form and mail it to the address given therein.

The Secretary
Rajghat Education Centre
Krishnamurti Foundation India
Rajghat Fort, Varanasi 221001

Dated

Dear Sir,

Please

- Send me a specimen copy of *Parisamvad*.
- Enrol me as an Annual subscriber.
- Enrol me as a Lifetime subscriber.

(Please tick your choice)

I am enclosing herewith a bank draft/M.O. Receipt No. _____
dated _____ for
Rs. _____ payable to the SEC-
RETARY, RAJGHAT EXECUTIVE COMMITTEE at VARANASI.

Please mail my copy of *Parisamvad* at the address given below:

Thanking you,

Yours faithfully,

Name in Block Letters _____

SUBSCRIPTION RENEWAL

KFI Bulletin

Dear Subscriber,

Your Annual Subscription to KFI BULLETIN for the year 1988 is due now. Please fill in the form below and send it to us with a Demand Draft for Rs 22.00.

Alternatively, you can take out a Life Subscription for Rs 250.00 Please make the D.D. payable to KRISHNAMURTI FOUNDATION INDIA at MADRAS.

KFI Bulletin — Subscription for 1988

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

Postal Address: _____

(Tick the appropriate box and fill in particulars)

Please RENEW my subscription to KFI BULLETIN for the year 1988. D.D. for Rs 22.00 is enclosed. My Subscription No. is _____

Please enrol me as a NEW SUBSCRIBER to KFI BULLETIN for the year 1988. D.D. for Rs 22.00 is enclosed.

Please enrol me as LIFE SUBSCRIBER to KFI BULLETIN. D.D. for Rs 250.00 is enclosed.

Statement about ownership and other particulars
of Krishnamurti Foundation India Bulletin

FORM IV

- | | |
|--|--|
| 1. Place of Publication | Krishnamurti Foundation India
'Vasanta Vihar'
64/65, Greenways Road,
Madras 600 028 |
| 2. Periodicity of Publication | Once in 4 months |
| 3. Printer's Name
Whether Citizen of India
Address: | Amiyo Ranjan Ganguli
Yes
Sri Aurobindo Ashram Press
Pondicherry 605 002 |
| 4. Publisher's Name
Whether Citizen of India
Address: | Dr. (Mrs.) Radhika Herzberger
Yes
Krishnamurti Foundation India
'Vasanta Vihar'
64/65, Greenways Road,
Madras 600 028 |
| 5. Editor's Name
Address: | Dr. (Mrs.) Radhika Herzberger
Same as above |
| 6. Name and addresses of individuals who own the Newspaper and partners or shareholders holding more than one percent of the total capital | Krishnamurti Foundation India
Address as above |

I, Dr. (Mrs.) Radhika Herzberger hereby declare that the particulars given are true to the best of my knowledge and belief.

Dated 31 January 1988

Sd/- Radhika Herzberger
Signature of Publisher

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

List of Books

By J. KRISHNAMURTI

The Wholeness of Life	40.00
Exploration into Insight	20.00
The Flame of Attention	30.00
The Network of Thought	50.00
Questions and Answers	25.00
The Flight of the Eagle	25.00
Mind without Measure	30.00
The Way of Intelligence (Hard cover)	95.00
The Way of Intelligence (Paperback)	50.00
Krishnamurti on Education	50.00
The Future of Humanity	25.00
You are the World	40.00
Krishnamurti's Notebook	40.00
Sri Lanka Talks, 1980	20.00
Talks by Krishnamurti in India	10.00
Letters to the Schools	16.00
Letters to the Schools, Vol. 2	10.00
Meditations	30.00
Commentaries on Living, I	24.00
Commentaries on Living, II	24.00
Commentaries on Living, III	27.00
Truth and Actuality	90.00
Life Ahead	75.00
Krishnamurti's Journal	124.00
Beyond Violence	20.00
Freedom from the Known	20.00
The First and Last Freedom (Hard cover)	220.00
The First and Last Freedom (Paperback)	90.00
The Ending of Time	90.00
Education and the Significance of Life (B.I.)	20.00
The Penguin Krishnamurti Reader	92.00
The Second Penguin Krishnamurti Reader	92.00
The Beginnings of Learning	88.00
The Impossible Question	88.00
Talks and Dialogues	35.00
The World of Peace	160.00

On KRISHNAMURTI

Within the Mind	40.00
Krishnamurti: The Years of Awakening (Paperback)	45.00
Krishnamurti: The Years of Fulfilment (Paperback)	55.00
Krishnamurti: The Years of Fulfilment (Rider edition)	174.00
Krishnamurti: A Biography (by Pupul Jayakar)	85.00