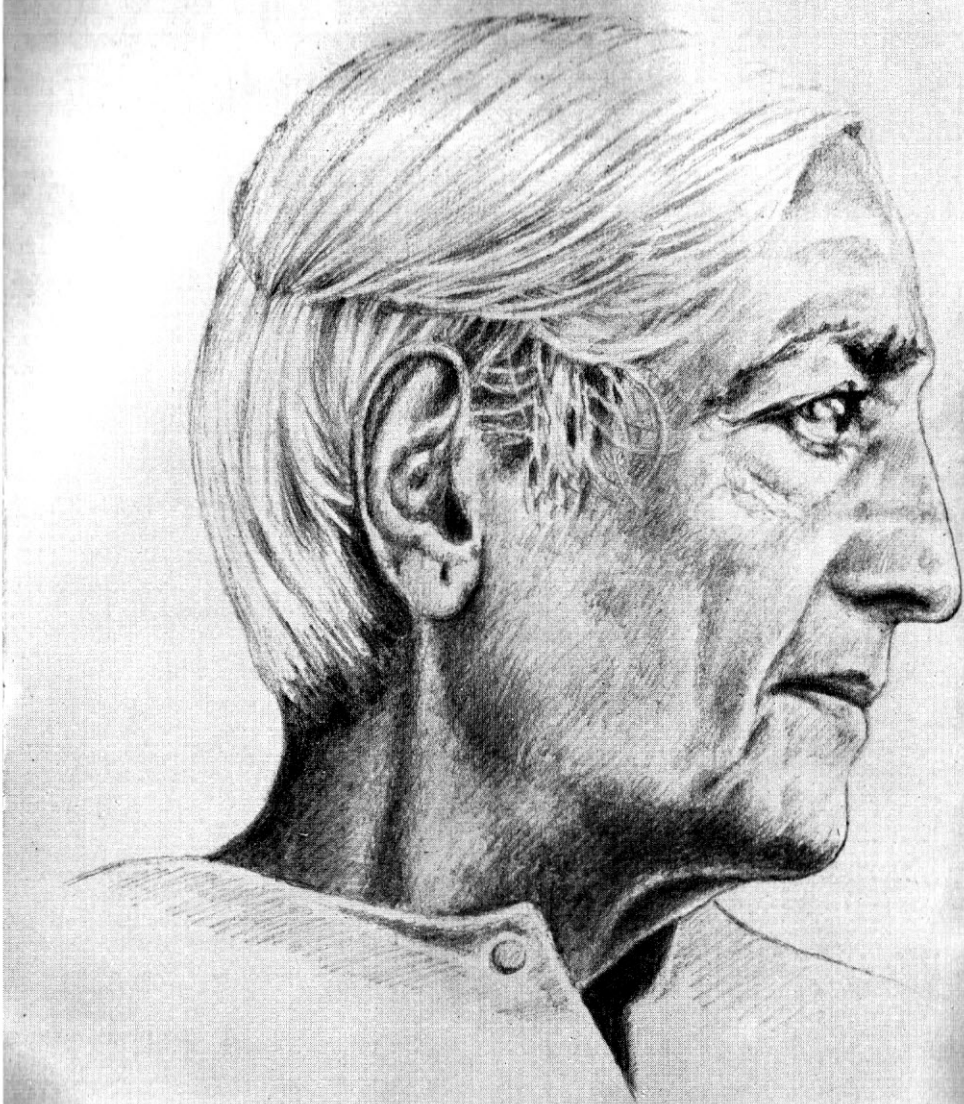


BULLETIN

3/88

KRISHNAMURTI FOUNDATION INDIA



Picture by Mr Gerry Balcombe

This issue contains a comment on and an excerpt of a discussion held in 1984 between Krishnamurti and Iris Murdoch who is one of the most distinguished novelists of today. She taught philosophy at St Anne's College, Oxford and was made an Honorary Fellow of the College in 1963. She is the author of various philosophical works, including *Sartre: Romantic and Rationalist* and *The Sovereignty of Good*. The Bulletin also includes a letter from Krishnamurti to the schools, written in February 1968.

This year's Educational Conference was held at The Valley School, Bangalore, on the 25th, 26th and 27th of November.

The Madras Gathering 1988-'89 will be held on the 21st, 22nd and the 23rd of January. For details please contact:

The Secretary
Krishnamurti Foundation India
'Vasanta Vihar'
64, Greenways Road
MADRAS 600 028

Also, there will be a seminar on the 'Nature of Dialogue' at 'Vasanta Vihar' on the 24th, 25th and the 26th of January, 1989. For further details contact:

Dr Sunanda Patwardhan
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Krishnamurti Centre for Continuing Dialogue
'Vasanta Vihar'
64, Greenways Road
MADRAS 600 028

Please note the change in the telephone numbers of the K.F.I. Headquarters.

Old Nos:	41 6803	41 7596
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When a seeker (Iris Murdoch) meets an *adhistāna*, an axis, the central region of quietness (Krishnamurti), a circling motion is set in action. Murdoch avers that 'philosophy makes no progress' though the individual can and does—in contrajuxtaposition with Krishnamurti's radical view that there is 'no suppression, transmutation, escape, image, or assumption' period. From a certain perspective (I.M.), there is duality: the triple-form of seeker, sought, and the process thereto beckons. From another perspective (J.K.), the means and the end, the knower and the known, the experiencer and the experience are not divided.

This presents us with the classic philosophical confrontation — whether it is labelled as: the problem of the One and the many; the problem between good and bad; the problems inherent in relationship/identity/causation; the dilemma that if there is no 'movement', how is one to 'reach' an ideal/heaven or 'improve' from bad/poor/incomplete to good/better/best? One dares to say that the 'eye of the storm' can be found herein and thus, any and every philosophical problem arises from this confrontation.

You don't let a single thought slip
by without knowing what it is. (J.K.)

You give me the end but not the means. (I.M.)

No, no, wait, wait a minute, let's look at it. (J.K.)

According to Krishnamurti, since all diversity, all desire, all images and assumptions are but little vanities and brutalities—fear and despair is the only possible outcome of any psychological movement. Every desire, even for a purifying knowledge, produces but conflict. However, we should be grateful to Iris Murdoch and thank her for providing us with an opportunity to 'see clearly', 'to watch',

what happens when theoretical and disembodied knowledge comes face-to-face with itself (as it truly is), minus any condemnation, criticism, or regret.

In order to follow this confrontation, philosophically and systematically, we need to grasp the fundamental presuppositions involved. Basic to this understanding is the understanding of 'movement' as understood both by Murdoch and Krishnamurti.

The common sense, everyday understanding of humanity is that there exists a spectrum ranging between very good to very bad, from perfect to imperfect, from love to hate—a gradation of opposites. This is Murdoch's presupposition as well. On the other hand, Krishnamurti claims that there is "no psychological becoming at all".

Krishnamurti says, 'Let's go into it... The world has been divided into good and bad, into dichotomies.' Murdoch replies, "But you don't dispute/reject/refute this, do you?" K replies, "I don't refute... just look at it". This is the key to understanding Krishnamurti's position.

What he attempts to do requires all of one's attention. His overriding concern and fundamental pillar from which he responds is SILENCE. A silence which cannot be cultivated. A silence which is timeless and involves no movement. A silence which is not an image or an assumption. Thus, it involves no claims as to 'eternity', 'perfection', 'ideality', etc. It is that which cannot be possessed or cultivated. It is neither a God nor an ideal. It is neither universal nor exclusive. This 'eye of the storm' is that which is unmoving and around which all thought, all action, every process revolves.

By questioning analytically, systematically, with all of her academic philosophical background at her disposal, Iris Murdoch has allowed us the privilege of watching Krishnamurti think. "The world is deceptive, deceiving... and if one is not very aware, you'll just slip into it. One must become very sensitive, not to one's own desires, one's own demands, but sensitive to the world, to what is going on in the world." Typically, an individual observes—but only intellectually, mentally, that there is a vast universe of inter-

connected events, phenomena, and forces. And all the while one strives to remain separate, unique and somebody.

“Don't say yes, and don't say no. Go into it. Watch. Look at it—don't answer so quickly. It is much more complex than that. Carry no images—about anything. Don't assume anything. Traditions, in all lands, have provided humanity with a myriad possibilities... all insistent and insidious, seductive and subtle beyond belief. Thus, one must see for oneself—then it's clear.”

GEETHA VARADAN

A DISCUSSION

K: Can we begin? Right. Now we can start.

I: Well, I am still trying to formulate some fundamental question, which I can't grip or entirely see at the moment. Perhaps I could sort of walk round it a bit and ask one or two different sorts of questions for the moment. The idea of duty, I think, is a fundamental one in most moral systems. I mean that philosophers argue about it, but there it is. People are taught duties when they are growing up. They ought to tell the truth, for instance. Well, you shy away from the idea of duty.

K: Yes. I feel responsibility is better than duty.

I: Well, all right, but would not a sense of responsibility be a sense of duty?

K: No, because responsibility implies care, affection, a sense of communication with the other person, not doing something because you are obliged to do it or disciplined to do it or told to do it—but be responsible. If I undertake to build a house, I am responsible for building the house. If I am responsible for my children, I will be responsible completely. Not only till they pass out of my house—but I would see that they lived properly, were brought up not to kill. You follow?

I: Yes, there would be no limits to the ideas...

K: No limits to responsibility.

I: Yes, one connects, perhaps, duty with very definite things which have to be done. But on the other hand, if you take

something like a duty to tell the truth, that's something so fundamental...

K: Telling the truth is part of my responsibility. I wouldn't be dishonest to myself.

I: Yes. Well, don't let's worry then about the word duty—but this is a case where one is dealing with an aspect of human life, which belongs to the continuity of life.

K: Yes, continuity of life.

I: And would you say that just by that being so, that it is an everyday notion which is part of the decent moral continuity of a society's life and would you regard it as being essentially different from what we are talking about this morning; from the real thing and from love?

K: Yes, I would consider it different.

I: But I don't see quite where the division comes between ordinary—what we would call—goodness or moral behavior and this fundamental thing.

K: Could we start with: Why are we fragmented? Why do we look at life and all our actions and our business, whatever it is, in this fragmented way?—business, religion, love, hate, you follow?

I: Well, life has to be dealt with everyday...

K: Yes, yes. But why should I accept life to be dealt with in this way?

I: I think it is to unify it. I mean, you seem to feel that we should have some kind of completely unitary selflessness which then isn't divisible.

K: Yes, that's it.

I: But then, I mean, let's say the words like truth and love are...

K: Are one. If there is love, there is truth, there is beauty.

I: Yes, this is so if one is looking at it in a philosophical sense.

K: No, in an actual sense. I mean, if I really loved, there is beauty in it. Then I can't be dishonest.

I: Yes, but what worries me is the point of connection between the truth which is love—the fundamental truth—and ordinary conceptions of truth, as in, 'Tell the truth'.

K: Yes. Suppose I've lied and I acknowledge I've lied, I acknowledge I've been angry; that's honesty. That is the truth in the ordinary sense of the word. I don't cover up my lie with lots of phony stuff. I say, 'I've lied'. 'I've been angry.' 'Sorry, I've been brutal.' I think we are so trained to cover up all this, to escape from all this, and not to be terribly honest to one's self.

I: Yes. Well, one of the things which I think you are very much concerned with is overcoming conflict and overcoming separatist thinking and so on.

K: Yes.

I: You make these distinctions between desire and love. And you then bring truth into the centre by saying that love is truth.

K: Yes, yes of course.

I: Yes. But this doesn't seem to me to connect very easily with ordinary moral life. And this is where the idea of purifying desire or something would come in. It looks as if one would have two judgments of morality. You say, 'He's a good man' in the ordinary sense of the word but 'He is an imperfect man' in your sense of the word.

K: Yes.

I: And isn't it important for you—I'm thinking of you as someone wishing well to men—to make connections?

K: Yes, I see this. I would ask myself or I would ask my friend, 'Why are we fragmented?' first.

I: Well you want to go back to a metaphysical question right at the beginning.

K: Of course. From *there* you have to start.

I: Yes, this is your feeling; that we must be nice at the beginning, all the time.

K: Yes. All the time.

I: I like this and what you say about 'new', that what you want is something new—you use the word 'new'—that is, not the acquired collection of what one has, but something new.

K: Yes, I've asked the students in our many discussions, why is it we are fragmented like this, so broken-up, what has gone wrong with us? After millions of years we are still fighting, we are killing each other, we are angry. You follow what I mean? What's wrong?

I: Well, there's a sense of conflict or fragmentation, which is bad—which means we are fighting. But there is also ordinary discursive reason and how we set about getting to know things and acting.

K: Yes. Say for example, I use my reason to see why the world is divided into these kinds of things, like nationality and religion. Why do we accept this way of living?

I: Yes, well, I think there's a kind of empirical, ordinary answer to this; that we can try and stop it by doing all sorts of things, like people do when they talk to other people.

K: But we don't. Madam, the fact is we've never done it. We haven't stopped this division. I mean, if I had a son with an Arab woman and a son with an Israeli woman, what am I to do? I mean, they are fighting.

I: Yes, but you wouldn't deny this, would you, that part of what

you want to communicate is something which would have practical effect in politics?

K: Yes, it has practical effect in politics, religion, daily life. Which is, I would say, 'Look don't let's start with theories and all that. Let's start with why we human beings right throughout the world are so broken up, so divided in ourselves'.

I: But this is partly, it seems to me, an empirical question, in that you could say why we can find out why a certain religion held certain views at a certain time and separated off. And one could study Christianity in this way. But there is also a sort of metaphysical question...

K: Yes.

I: which I would think is partly unanswerable. I mean, it's like saying: Why are there human beings?

K: No. (Laughs).

I: I mean, one must say, 'Well I don't know'. I mean, people who believe in God would say, 'God created the world'.

K: Of course. And the scientists have different reasons.

I: Yes, yes, I mean, if you exclude the empirical answer, you are asking a kind of metaphysical question which in a way can't be answered.

K: No. I'd like to ask: Is it that thought itself is fragmented?

I: Well I think thought itself *is* fragmented and it seems to me in a sense unavoidably so. I mean, what we are doing now—using a natural language and concepts and using words which we've learnt to understand and so on—this is something which depends on a spreading out of interest to the world in many, many different ways. I mean, the word 'discursive' sort of covers this kind of notion; that the intellect has to spread itself out, it has to emerge into language and so on. It can't be compact.

K: No, no of course not.

I: It can't be 'one'—which many philosophers want. They want to think that there is 'one'. But in your ejection, you don't seem to me to allow, to put it this way, the redemption of the world, the bringing of the world into the centre, into goodness, into truth and love.

K: Yes, I have. I say, 'Yes, it must be'.

I: Well yes, but then one can't get rid of all fragmentation, one's got to redeem it, if you see what I mean.

K: Yes, redeem it. Let us redeem. Now, human beings, why are they like this? Let's redeem that—not intellectually explain—the fact, the daily fact that there is such conflict, such violence.

I: Well, again there are many historical reasons why there is a conflict in, let's take Ireland for instance. But you're thinking of a much deeper thing.

K: Much deeper thing, naturally.

I: Oh well, if somebody asks me that I would say, 'I can't answer the metaphysical question but what I can say is: Why ought it not to be so?' And this uses the word 'ought' which you don't want.

K: (Laughs). Quite, quite.

I: As I said, we have a conception of goodness from which we spread, as it were, all kinds of thought and action into the world—it's putting it very badly—hoping that gradually we can make the world better and remove conflict in the superficial sense and in the deeper sense too.

K: Madam, we've lived on this earth, according to the scientists, biologists and all the rest of it for at least 2 or 3 million years—evolved. We are still at it.

I: Yes, we are. And who can say what the future holds.

K: The future is what we are now. If we don't do something now we'll be exactly [the same] tomorrow.

I: Yes, but what we can do now is something very limited really. We can do something to ourselves and we can do something to a small number of people.

K: Yes, people, but ourselves is the world.

I: And we can also take part in politics, which is the way it's happening in the world.

K: Yes, but I am the rest of the world because my consciousness is like the rest of mankind.

I: Yes, you mean that if you could do it other people can do it.

K: I mean, if I change I effect the...

I: Yes, well there is also the fact that one has a very limited amount of time in which to achieve this insight.

K: (Laughs). That's why don't let time interfere with this question. I'm a human being. My way of life, my way of thinking, my actions are comparatively like the rest of mankind. They may have outward differences, but deeply, I am the rest of mankind. *I am mankind.*

I: Well except that you are a very unusual person. But leaving that aside...

K: No, no. I am mankind because we all suffer. We all go through a hell of a time. So, I am the rest of mankind and so I am humanity. *That is real love.*

I: Yes. But how does this...

K: Therefore come and join me. Come and let go your petty little nationalisms and all the rest. Come and join me. Let's be free and look at the world differently, and not always be in conflict with each other. Madam this is happening everyday of one's existence.

I: Yes, but I can't help putting the problem in terms of: How much influence can one have? After all, if anybody wants to influence people in order to bring about the end of this period of conflict and so on, they have to involve themselves in persuasion, in politics, for instance. And many people would say, I mean, many people *do* say now, that to worry about your own soul and whether you are selfless or not is a waste of time. You must simply go and help other people, go and stop people from suffering.

K: Yes, but wait. See what has happened to those people who are helping and those people who are helped; there's very little. Hitler wanted to, you follow? Buddha said, 'Mankind suffers, there must be an end to suffering', right? And look what they've done. Suffering is going on.

I: Yes—I am sorry, I keep wanting to turn it around a bit so that I could get a bit more light—when you speak of overcoming conflict and overcoming suffering...

K: Not overcoming—ending.

I: Ending, yes. Is this anything like what a Buddhist would think of as *nirvāna*?

K: Apparently *nirvāna* means, from what I've discussed with people, a state in which the self is not. The self in the sense, all the turmoil and all that. Come to that point—don't discuss what *nirvāna* is—you will find out.

I: Yes, I would understand something like this as meaning that one is in a selfless condition and the denial of the world is the meaninglessness of all these other things.

K: And that's what they have done; deny the world. But I *don't* say, 'Deny the world'. On the contrary, we have to live here.

I: Yes, I mean, if one thinks of Plato's image of the cave; that you are in darkness and then gradually you move out into the light...

K: I know.

I: He also speaks of coming back into the cave, by which I think he means that you find some kind of liberation for yourself, but then you have to liberate everybody else as well.

K: That's the point. You know the whole sense of *bodhisattva* and all that. I won't go into that. So, if you change fundamentally, won't it affect mankind?

I: It will affect a certain number of people.

K: No, you will have. Look, Christianity has affected how many millions?

I: Yes certainly, I was about to say that there are cases like the life of Christ—whether Christ really existed as a historical man or not—the image of Christ has changed people's lives.

K: Through propaganda they've changed, right?

I: Yes.

K: Now, Buddhism has affected the whole of Asia.

I: Yes, yes. But all right, you would go on to say that nevertheless...

K: Yes, I say, 'Let's few of us work at this, then we'll change the world'.

I: I think we've had great teachers who've had a great deal of influence, who have, as far as I can see, advocated a kind of selflessness which is not unlike what you are speaking of.

K: Yes, freedom. Freedom from the self.

I: What is one to do?

K: 'What is one to do?' requires sitting down and talking about it, going into it, right? Naturally. And breaking down barriers between us.

I: Yes. I think we've come upon a slightly different question. A question about influence.

K: I don't want to influence anybody.

I: No.

K: That's the worst thing to happen. Because if I influence you, somebody else will come along and influence you too, in another direction. But if you see something for yourself; it's clear.

I: Ah, well yes, that again is something which we agree about; that you have to do the thing yourself. It's no good being told by somebody.

K: Yes. Therefore, no propaganda.

I: This is something which I think theologians are realizing now; that you can't have God thrust upon you. I mean, whatever spiritual life is, it is something which you have to discover for yourself.

K: In the spiritual world there is no authority.

I: Yes, yes, I agree there.

K: But now everything is that. People want authority. They want some kind of security in authority.

I: Yes, well I don't myself see any answer to the problem of how the discovery of spiritual truth, or whatever this may be, can change the world. You perhaps have more hope for the world than I have.

K: (Laughs). No, I'm neither pessimistic nor optimistic. But I see that unless there are a few of us who radically change the whole psychological structure we are now, we are going down the hill all the time. That's all.

I: Yes. Well I agree with that too. I mean, if the world lost people who are concerned with what you are concerned with, I think that

it would lose its centre in someway.

K: Yes, that's what I mean. But there are very few people who are concerned, who are totally free from all this.

I: Yes. But then you want, to put it sort of bluntly as it were, that there be more of such people, but at the same time you reject traditional methods of, for instance, ideas of duty, ideas of asceticism and so on, which have been, as it were, part of the training of people who achieve, perhaps, this state.

K: Why should I be trained? If I see something to be true, I stick to it. Why should I be trained?

I: Yes, but I think you've probably had a gift of grace—what a Christian would call grace—which a lot of people haven't had. That is, what you achieve easily would be very, very difficult to achieve for the majority of people.

K: Perhaps that may be. But I mean, after all, there must be... All right, if you use the word 'grace', be in a state to receive *that*. Which means don't be selfish, don't have conflict. Have some kind of inward silence.

I: Yes, I agree entirely with this. Yes, don't let's argue about the question of influence or politics because I understand your position here.

K: Yes, that's right.

I: I would think, I mean, I would feel that it is perhaps important to try in certain ways to influence one's surroundings. But, I mean, I know that this is full of difficulties. I would rather in a way stick to the question we were worrying at this morning, though I don't quite see how to find the way of enlightening myself on this subject. It's partly to do with the question of time and fragmentation. That time is fragmentation.

K: Yes. Yes, that's it. To be free of time. That means no movement forward.

I: Yes, to be free and in the truth and in love. And not to be acquiring and not to be planning.

K: Yes, that's right.

I: How would one, if one had this kind of insight or however you would put it, know that one had it?

K: I think one wouldn't know. But it would show in your actions, in your daily life.

I: Yes. It seems to me that you are thinking in terms of two entirely different planes and I'm wanting to connect the two and you refuse this connection.

K: No. There's a physical plane, right?

I: Yes, well, there's a psychological plane then also, which is what we were speaking of.

K: Yes, psychological plane. Why should there be division there? Why should there be a superior psychology or lower psychology? It's a whole psychology.

I: Yes. I mean some kind of—I introduce the word—redemption.

K: Yes, I understand. You see, 'To be redeemed'—by *whom*? If I looked to you to be redeemed, I'm lost.

I: Yes. I'm not thinking of being redeemed in the Christian sense. I just mean by 'redeemed' that something which is fragmented is drawn in. I'm using the image of a centre and of outlying parts.

K: Yes, I understand.

I: I mean, what I'm all the time trying to discover is just where this divide is between say, the life of a very good man...

K: Ordinary sense—'good'?

I: Yes, ordinary, very virtuous man, who is being very unselfish in

the ordinary sense and done a lot of good to people and so on—between that life and the life of truth.

K: Ah... That's totally different.

I: Well, why is it totally different?

K: Of course it is. (Emphatic).

I: I mean, you could say this seems to be a metaphysical remark.

K: Yes, I know.

I: You don't mind? Yes. Go on.

K: And after all, the self is a very subtle, cunning thing. It can hide under prayers.

I: Yes, absolutely yes.

K: It can hide under every little action, thinking it is noble. 'I'm helping mankind.' 'I influence for the good.'

I: Yes, yes. 'I'm really a remarkable person, admired by everybody', in brackets as it were. Yes.

K: So, to understand that, what the self is, requires such observation, a daily looking at it. Not just saying at one moment 'I'm free, that's it'. But it requires such attention.

I: Yes. So you would think that if somebody were entirely absorbed in outward action, as it were, it wouldn't be in the truth.

K: That's the most dangerous thing. (Laughs).

I: So, a certain amount of fundamental quietness could be compatible with leading an active life, couldn't it?

K: Yes, yes. That silence is not the product of thought. It is not to be cultivated. Silence. Quiet. Inside there is no movement.

I: Yes, I think I believe in that silence too. And this would connect with what you say about living in the present and timelessness.

K: Yes. If you know, meditation is an extraordinary thing. I've talked to various types of people who meditate: Tibetan and the Hindu, the Buddhist, the Zen, you know all the rest. It's all a conscious, deliberate effect. It isn't something you do for the love of it. Not meditate 'for the love of'... You can love and yet be selfish. But I mean in the sense, to meditate without conscious effort.

I: Yes, I think any means that one adopts towards goodness is likely to become a barrier.

K: Absolutely.

I: It's likely to, because one seeks idols. I mean, we are idol worshippers.

K: Oh yes, then that's finished. That's... (Shrugs).

I: Yes. One seeks consolation in the feeling that you are doing something, yes, but nevertheless, doing it could help you.

K: No, no, I've talked to people who've spent years—please, I mean it—twentyfive years. The man who came to me was about seventy—much older than I was—and he said, 'I've spent twenty-five years in the jungle, wandering all over, begging, and I've deceived myself all along'.

I: Well, he's to be congratulated, I suppose. He was prepared to say something like that.

K: Yes, yes, that shows something. To be really quiet is something you can't cultivate. You can't get it by practice and all the rest of it. It's in your daily life that you have to acquire it.

I: It comes by a gift, perhaps.

K: No—in your daily life madam. Otherwise what's the point of your quietness if your daily life is not affected, if your daily life isn't

without conflict?

I: Well of course, I mean this is why I am constantly wanting to say that the connection with one's daily life is a fundamental idea.

K: Yes.

I: I mean, if somebody claimed to have this quietness but behaved badly in ordinary life, I would be skeptical.

K: I know.

I: Yes, yes. My own thoughts on this subject are, I think, influenced by Plato and I think or I feel perhaps that something that you are insisting on—which he also insisted on—is the absolute separateness of this idea of the timeless and the eternal. That it's quite separate from what we ordinarily think of as goodness, which is a kind of idolatry.

K: Idolatry, yes. Quite right.

I: Yes. And he uses the image of destroying idols; that you destroy images, you destroy idols and you go on. But of course he does picture life as a pilgrimage in a way in which I think you don't.

K: Ah no. If I've no images in myself about anything, there's no self in that.

I: Yes. You are really picturing what many spiritual people have thought of as the end of the journey. I mean, that you're at the end, except that you want to insist that of course one is already in a sense potentially at the end or that there is only...

K: One has to be careful of that too, because the Hindus believe there's God, there is the *atman* inside, and that given a chance, peel off your ignorance and you'll be like that. That's an assumption. I don't want to assume anything.

I: Well yes, I think there's a metaphysical, I wouldn't call it assumption, because it's something I agree with, so I wouldn't use the word assumption...

K: It is. It is an idea.

I: Yes, this is a metaphysical assertion or religious—you wouldn't want to use the word 'religious' because that might be misleading.

K: Yes, I mean, this is just a concept which has been cultivated, which has been traditional and that's no meaning. Because look, I've this concept that God is in me and then I go and kill somebody.

I: Well, yes, I mean, anything involving the idea of God is of course already in a sense an idol.

K: That's all I'm saying. We are idol worshippers; whether it's physical, hand made or mental, made by the mind.

I: Yes. So there is the absoluteness of the division for you—and I think perhaps I see what you mean, I'm not quite sure—between the ordinary process of life and this being-in-the-truth which is something which lives in the present in the way in which something eternal must live in the present, if you see what I mean. That is, you must insist on it being quite separate from the world of the idols.

K: Yes, absolutely. After all that's been man's search for eternity.

I: Yes, well that's what people always wanted.

K: And then they made an idea of it.

I: Which is not a continuation of time, but quite different from...

K: (Laughs) Of course, of course. It's the end of time.

TO THE SCHOOLS

Bombay. February 1968

Culture, as the word indicates, is something that is constantly growing, changing, a movement without any particular end. To cultivate a plant or a flower needs attention and protection, and to cultivate the mind is much more difficult than to cultivate fishes or bacteria. The mind is very complex, very subtle, and has immense possibilities, possibilities that are really incalculable. And we neglect the totality of the mind and try to cultivate a very small part of it—through education, through learning a technique which will give us the capacity to earn a livelihood. When one cultivates a very small patch of a very vast field there is not only a contradiction between the immensity and the particular little training that one gets through education, through social contacts, through relationship with other human beings, but also these fragments contradict each other.

This contradiction is expressed in daily life, which breeds conflict, hatred, antagonism, and the competitive aggression which has become so important merely to survive. And because one is not able to bring about an end to this contradiction in oneself and in the society or the community in which one lives, one escapes to temples, to churches or mosques, to drink or to the exaggeration of sexual relationships and so on. All escapes are essentially the same, whether they be escapes to so-called God or through giving importance to sex.

The cultivation of the fragment must inevitably lead to destruction and sorrow, whether that fragment be the particular belief, idea, the family, nation. The glory and the success of the fragment must divide, separate, and so bring about chaos in the world. This, the cultivation of the fragment, has been so far the main concern of

education, of society. This fragmentary cultivation must nurture fear, and so the constant search for security, both outer and inner. This is the society in which we live, with its wars, violence, brutality, aggression, and the ever mounting sorrow.

In a school of this kind, if we give all importance to acquiring technical knowledge and totally neglect the vastness of the mind as human beings, we shall become mechanical, bored with life, and fundamentally lazy—which, again *is* what is taking place.

You can cultivate the fragment but you cannot cultivate the whole field, because you have not the instrument with which to enter this vastness. We do not realize this, and so the intellect becomes all-important, or an emotional, enthusiastic devotion to a particular ideology—of the state, or of one's own image, or the concept of this vastness, which is called religion, a thing cultivated by man in his fears. This becomes tradition.

So our problem is not only to have first-class training in technological knowledge, but also to feel our way into this extra-ordinary mind, with all its immensity. You will inevitably ask: How is this to be done? The 'how' is the method, the system, and if you follow the system or the method, it doesn't matter what it is, whose it is, you are again cultivating the fragment. When you realize this you will not ask 'how?'

So you have already plunged into a different investigation. This investigation demands complete freedom. This freedom is not disorder, it is not *laisser-aller*, and each one of us has never asked of himself, has never demanded of himself, this freedom. If we have, then we have also built an image, a concept, an idea of what this freedom is; and obviously that's not freedom. Freedom is not something to be found in heaven but in our daily life—freedom from brutality, violence, greed, and so on. Without this foundation of freedom the growth of the fragment brings chaos and untold mischief and misery.

True culture is a movement in freedom, not within a pattern of an ideology which becomes tradition.

J. KRISHNAMURTI

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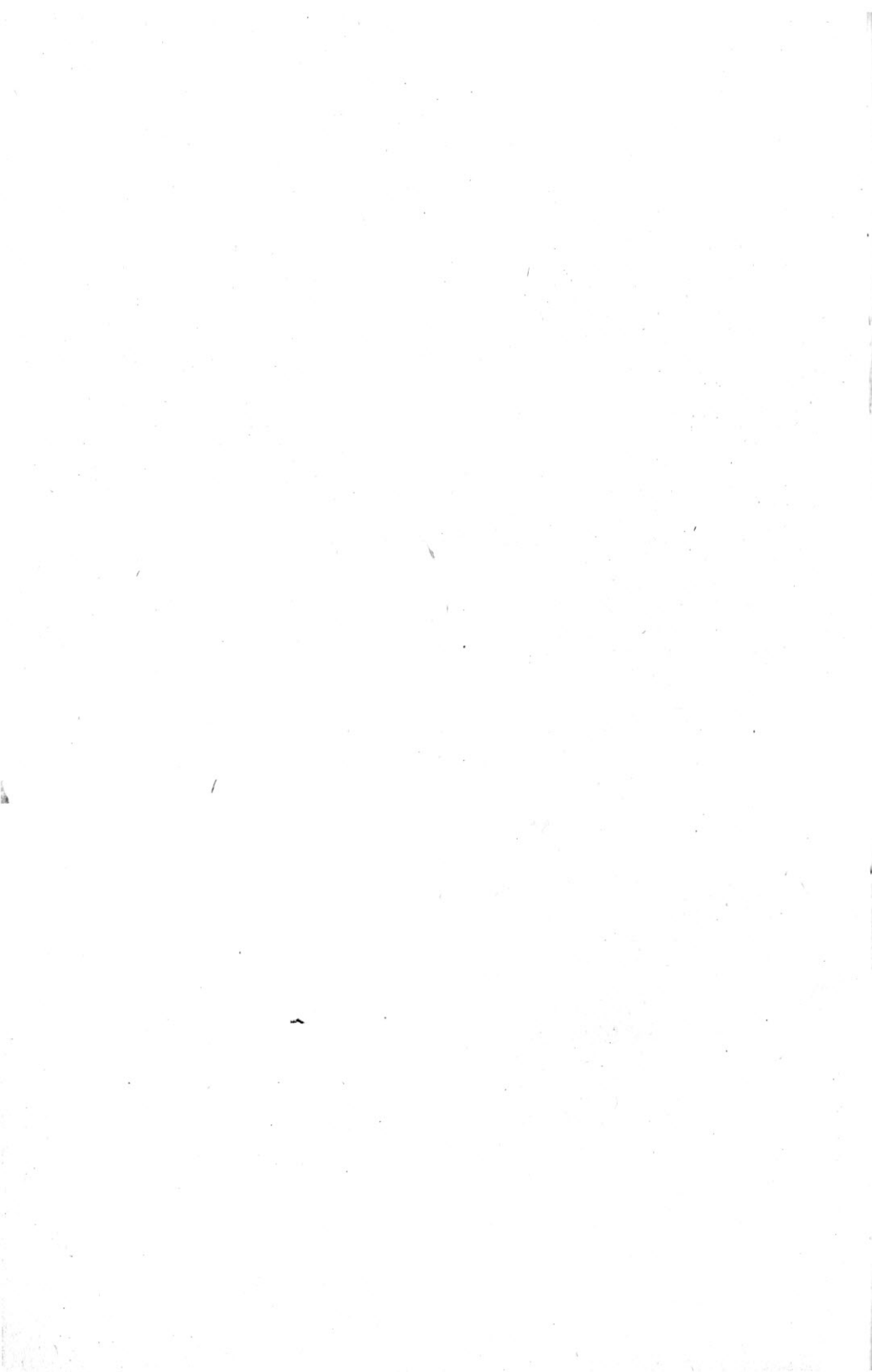
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