

# **BULLETIN**

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**KRISHNAMURTI FOUNDATION  
INDIA**

## FROM THE EDITOR

In 1971 at Rishi Valley, a *sanyāsi* asked Krishnamurti a personal question that Krishnamurti would not normally have responded to. The question was raised within the traditional framework which posits renunciation as a necessary condition of enlightenment. The semi-legendary accounts of the life of the Buddha which have come down to us, to take only one instance, vividly describe Prince Siddhartha's passage from the life of a prince to that of an enlightened mendicant. Following these accounts, sculptors and painters from Afghanistan to Java tell the poignant story of Prince Siddhartha's renunciation: we see him stealing away at the dead of night without bidding farewell to his wife and his newly born son, cutting his princely locks, parting from his loyal horse and the mourning groom and, finally, we see his wife, past associations written vividly on her face, looking up at her husband, a compassionate and impersonal sage.

Even though Krishnamurti had willingly given up the ready-made role of World Teacher and renounced the wealth and power attached to the role, his autobiographical answer to the *sannyāsi's* question did not refer to these events of his life. Indeed Krishnamurti did not consider that he had renounced anything, because there was nothing to renounce. Neither renunciation nor an awareness of life as sorrow, he felt, had informed his discovery. He said that he did not know how he had come upon enlightenment because he had not gone through the ordinary human experience of becoming – envy, ambition, competition. 'And therefore' he replied, 'there was never any question of giving up'. Krishnamurti's answer here is reminiscent of the statement he made to Mary Lutyens when as his biographer she asked him who or what he was. This not-knowing was at the mysterious core of the man who advocated self-knowledge as the only instrument of freedom.

The theme of an understanding which is freedom from knowledge or limiting consciousness is explored in the two pieces published in this issue of the Bulletin.

The memoirs of Krishnamurti are also reviewed in the issue.

## THE GURU, TRADITION AND FREEDOM

15th January 1971

*Krishnamurti(K)*: Could we relate the whole field of tradition to what we are talking about to see the divergences, contradictions and similarities, and also to see if there is anything new in what we are saying? Let us discuss this, questioning it back and forth.

*Achyut Patwardhan(A)*: Let us start with the four traditional *puruṣar-thas* (aims of life): *dharma* (duty), *artha* (wealth), *kāma* (pleasure) and *mokṣa* (freedom). The traditional approach to living begins with the fact that existence has these four aspects, and each of them is vital for the development of the human being.

*K*: Should we not start with the meaning of it all?

*A*: The traditionalists started with the four aspects as the meaning.

*K*: Should we not enquire what human existence, human sorrow and conflict mean? How do the professionals answer this question?

*Swami Sundaram (SW)*: In the tradition we find two clear directions – the orthodox direction which goes by verbal interpretation of facts, and the breakaway tradition as seen in *Dattātreya* and the *Yoga Vasīṣṭha*. The seers who broke away said, 'No guru. We have discovered it for ourselves; we will not swear by the Vedas. The whole of nature, the whole world is my guru. Observe and understand the world'. For the Buddha also there was a breaking away. His teaching represents the core of the breakaway pattern. Those who broke away were closely linked with life.

If you read the *Yoga Vasīṣṭha*, it says that the mind is full of thoughts, conflicts, and that these conflicts arise because of desire and fear. Unless you are able to resolve them, you cannot understand. It talks of negative thinking. Max Muller and some others misinterpreted the word *nirodha*. The word does not mean suppression, it means negation.

A great deal is said about gurus. The *Yoga Vasīṣṭha* says that giving initiation and such other actions are meaningless. The awakening of the disciple in right understanding and in awareness alone are his primary responsibility. These essentials are the core of the breakaway tradition.

*Radha Burnier(R)*: And yet there are many places in the *Yoga Vasīṣṭha* where it says that without a guru you cannot find anything.

*A*: Breakaway from what? Is it a breakaway from the social system? But the breakaway tradition also continues the social system.

*R*: How is it that the guru tradition has become so important?

*K*: Shall we discuss this question of the guru? Shall we begin with that? What does the word 'guru' mean?

*SW*: *Deśika* is the right word, not guru. *Deśika* means one who helps to awaken the disciple; one who helps the seeker to understand; one who learns.

*R*: The disciple is called *śiṣya*, one who is capable of learning.

*SW*: 'Guru' also means vast, beyond, great.

*K*: The guru is one who is great, beyond, one who is profound. Then what relationship has he to a disciple?

*SW*: In the Upanisads, it is one of love and compassion. The Upanisads maintain that compassion is the contact between the guru and the disciple.

*K*: How has the tradition now become authoritarian? How has a sense of discipline, of following, of accepting whatever the guru says been introduced into the relationship? The authoritarian, compulsive, destructive relationship comes in the way of real thinking; it destroys initiative. How has this relationship come into being?

*SW*: It is difficult to say. The two approaches must have existed for a long time. In one tradition the guru is taken as a friend, as a person the disciple loves; here the guru is not authoritarian at all. The other tradition exploits. It wants authority and followers.

*A*: Swamiji's main point is that there has not been a homogeneous stream. There is the outsider and there is the conformist. A non-conformist is one who rejects society; he is outside society.

**R:** We come back to your first question: What is it all about? Apart from the gurus, what is the fundamental answer to life?

**K:** I wonder if we could find out. Could you dig into it? Could you dig everything out of me? Do you understand what I mean? You come to a well and you get water according to the size of your bucket; whatever vessel you carry, that is the amount of water you get. You have read a great deal of ancient literature; you have practised; you have read what we have talked about; you are well equipped from the traditional point of view; and you know what is happening in the world. Now, you and I meet. Dig out of me as much as you can. Question me about everything, from the beginning to the end. Question deeply – as the conformist and as the non-conformist, as a guru and as a non-guru, as a disciple and as a non-disciple. It is like going to a well with a tremendous thirst, wanting to find out everything. Do it that way, sir. Then I think it will be profitable.

**SW:** Then can I be absolutely free?

**K:** Break all the windows because I feel wisdom is infinite; it has no limits. And because it has no frontiers, it is totally impersonal. So with all your experience, knowledge and understanding of tradition and the breakaway pattern, which also becomes tradition, with what you know and what you have understood, from your own meditations, from your own life, you come to me. Do not be satisfied by just a few words. Dig deep.

**SW:** I would like to know how you came to it yourself?

**K:** You want to know how this person came upon it? I could not tell you. You see, sir, he apparently never went through any practice, any discipline, jealousy, envy, ambition, competition. He did not want power, position, prestige, fame. And, therefore, there was never any question of giving up. So when I say I really do not know, I think that would be the truth. Most of the traditional teachers go through all this – they give up, practise, sacrifice, control; they sit under a tree and come upon clarity.

**SW:** In your teaching, sensitivity, understanding and passive awareness are factors that must saturate all one's living. I would like to ask how you came upon all this.

A: You may have had nothing to give up and, therefore, had no discipline, no *sadhana*. But what about people who have something to give up?

K: I really could not tell you how I came upon all this. I wonder why you bother about it. How is it important?

SW: It is curiosity, it is joy.

K: Let us go beyond that.

SW: When you speak of awareness, attention, sensitivity, one is filled with wonder. How did he come to all this? How is a man able to talk this way? And when we analyse what you say, we find that it is scientific, rational and so full of meaning.

K: You know the story of how the boy was picked up, how he was born in the most orthodox Brahmin family, that he was not conditioned either by tradition or anything in life – Hinduism or Theosophy; none of it touched him. And I do not know why it did not touch him.

A: This question which he asks may be put in another idiom. How did it happen that a person who was in the midst of an environment which laid maximum stress on phenomenal life did not get caught in that life?

SW: K came to it. He is not able to explain how he came to it. But in his talks the whole logic of it is clear. And it is a wonder how, without any practice, he has come to *it*.

K: How is it that a man like K, not having read the sacred books of the East or of the West, not having gone through the whole gamut of experience – of giving up, of sacrifice – says these things? I really could not tell you, sir.

A: You gave the answer a minute ago when you said that wisdom is not personal.

K: But he asks how you came upon wisdom without all this.

SW: I am not asking how he came upon it, but I find a cogency and a rationality in his talks; *it* comes and the listener finds beauty and joy. *It* is in his heart.

K: When you say that *it* has come because it is in his heart, I do not know how to respond. *It* comes — not from the heart or from the mind. *It* comes. Or would you say, sir, that *it* would come to any person who is really not selfish?

SW: Perfectly so, sir.

K: I think that would be the most logical answer.

SW: Or is it that you saw the misery of mankind and then got it?

K: No. To answer this question properly, completely, one has to go into the whole thing. There was that boy who was picked up; he went through all kinds of things: he was proclaimed the Messiah; he was worshipped; large properties were given to him; he had a great following. None of this touched him — he gave up land as easily as he accepted it; he did not read any sacred books; he did not read philosophy or psychology; he never practised anything; and there was the quality of speaking from emptiness.

SW: Yes.

K: You understand, sir, there is never any accumulation from which he speaks. So the question: How do you say such things? involves a larger question — whether wisdom, or whatever you might like to call it, can be contained in any particular consciousness, or whether it lies beyond all individual consciousness.

Look at this valley, sir. Look at the hills, the trees, the rocks — the valley is all that. Without the content of the valley there is no valley. Now, if there is no content in consciousness, there is no consciousness — in the sense of the limited. When you ask the question: How is it that he says these things? — I really do not know. But the question can be answered: When it happens, the mind is completely empty. This does not mean that you become a medium.

SW: I conclude from this that infinity is beauty and rationality.

K: Sir, having said that, what is it that you want to find out?

You have capacity, you have read a great deal, you have knowledge and experience, you have practised and meditated — from there, ask.

**SW:** Consciousness is bondage. Only from emptiness is there an entry into this.

**K:** So you are asking how a human being can empty the mind.

**SW:** There is the traditional idea of the *adhikāri*, a person who can learn. And the traditional idea is that there are levels or differences in the person who can receive or learn. What he can learn depends on that difference. The three levels mentioned in the orthodox text are: *sattva*, *rajas* and *tamas*. Those who belong to the first category, *sattva*, can have understanding without listening to a teacher of understanding. Those who belong to the category of *rajas* have to listen and recollect when they face a problem of life. The *tamas* ones cannot learn because their minds are too gross. In order to make the mind subtle there are many *upāsanas* or methods. Yoga starts with breath control and the standing on the head. The *āsanas* (postures of the body) are meant as a cleansing. It is said: Whatever you do, be passive, observe.

**K:** You say that the way human beings are constituted there are levels or gradations of receptivity. Is it possible for people who are still in the process of becoming to come upon *this*?

**SW:** That is one part of it. The other is that for most people there are moments of understanding. But these slip away, and there is a constant struggle. What are such people to do?

**K:** Knowing there are levels, is it possible to cut across these levels?

**A:** Is that a question of time?

**SW:** Can we cut across these levels or are there processes by which we can transcend these levels?

**R:** Tradition says that a long process of time is necessary.

**SW:** I do not agree with that.

**R:** One must have the competence to understand.

**A:** I say my life is a life of becoming. When I come and sit with you, and you say that time is irrelevant, I say, 'Yes', because it is clear. But then I am back again in the field of time, effort etc., and this thing which I feel I understand slips away.

K: When I listen I seem to understand, but when I go away it is gone. The question is fairly clear: How is one who is not bright, one who is not rational, to break through his conditioning and come upon it? What is your answer to this?

SW: My answer which is based on experience, and which is also the traditional answer, is this: Let such a man practise some form of meditation which makes the mind more alert.

K: That is, do certain practices, do certain exercises, breathing etc., till the mind is capable of understanding. And someone else says, 'When I listen to you I understand, but it slips away'. These are the two problems. Now let us consider how a mind that has no capacity can be capable of seeing. How is such a mind capable of seeing, understanding – without practice, without the time process? Time implies process, right? How is such a mind to come upon *this*, without time?

My mind is dull, my mind does not have the clarity to understand *this thing* immediately. So you tell me to practise, to breathe, to eat less; you ask me to practise all the methods and systems which will help to make my mind sharp, clear, sensitive. All that involves time, and when you allow time there are other factors which enter into the mind. The path on which I walk is not straight and narrow; innumerable incidents, happenings, impressions are going to change the movement of my direction; before I get there I see something beautiful, and I am carried away. And that thing which I am trying to understand is not a fixed point either.

A: The point that it is not a fixed thing should be explored.

K: I say my mind is confused, is disturbed; I do not understand. You tell me to understand by doing these things. So you have established understanding as a fixed point, and it is not a fixed point.

SW: It is not a fixed point.

K: Obviously. If it is a fixed point, and I am going towards it, there are other factors which enter into my journey towards it, and these factors are going to influence me much more than the end.

A: That end is a projection of the unknowing mind.

**K:** That way is not the way at all. First see this. *It* is not a fixed point, and *it* can never be a fixed point; therefore I say that is a false thing altogether. Then, as that is not the way, when I deny the whole thing, I have wiped away a tremendous field — all practices, all meditations, all knowledge. Then what have I left? I am left with the fact that I am confused, that I am dull.

Now, how do I know I am dull, how do I know I am confused? Only through comparison; because I see that you are very perceptive and I say, through comparison, through measurement, I am dull.

I do not compare, and I see what I have done through comparison — I have reduced myself to a state which I call dull. I see that is not the way either. So I reject comparison. Am I dull then, if I do not compare? I have rejected the system — a process, a fixed end which you have evolved as a means of enlightenment through time. And I say, comparison is not the way; measurement means distance.

**SW:** Does it mean that this understanding is not a matter vitally connected with capacity at all? We started with capacity.

**K:** I listen to you, Swamiji, but I do not understand. I do not know what it is that I do not understand, but you show me — time, process, fixed point, etc. You show it to me, and I deny them. So what has happened to my mind? In the very rejection, in the denial, the mind has become less dull. The rejection of the false makes the mind clear; and the rejection of comparison, which is false, makes the mind sharp.

So, what have I left now? I know I am dull only in comparison with you. Dullness exists in my measuring myself with what is called brightness. I say I will not measure. Then, am I dull? I have completely rejected comparison — comparison means conformity. What have I left? — The thing I have called dull is not dull. It is; what is is. What have I left at the end of all this? All that I have left is — I will not compare any more; I will not measure myself with somebody who is superior to me; and I will not tread this path which is beautifully laid out for me. So I reject all the structures which man has imposed upon me to achieve enlightenment.

So, where am I? I start from the beginning. I know nothing about enlightenment, understanding, process, comparison, becoming. I have thrown them away. *I do not know*. Knowledge is the means of getting hurt, and tradition is the instrument by which I get hurt. I do not want that instrument and, therefore, I am not hurt. I start with complete innocence. Innocence means a mind that is incapable of being hurt.

Now I say to myself: Why did they not see this simple fact that there is no fixed point? Why? Why did they pile all this on the human mind, which I have to wade through in order to discard it all?

It is very interesting, sir. Why go through this process if I have to discard it? Why did you not tell me: Do not compare; truth is not a fixed point? Do I flower in goodness through comparison? Can humility be gained through time and practice? Obviously not. And yet you have insisted on practice, why? When you insist on practice, you think that you are going towards a fixed point. So you have deceived yourself and you are deceiving me.

You do not say to me: You know nothing and I know nothing, let us find out if what all the things human beings have imposed on other human beings are true or false. They have said that enlightenment is something to be achieved through time, through discipline, through the guru. Let us find out, search it out.

Why have human beings imposed upon human beings something which is not true? Human beings have tortured themselves, castigated themselves to get enlightenment, as though enlightenment was a fixed point. And they end up blind. I think that is why, sir, the so-called man of error is much nearer the truth than the man who practises to reach the truth. A man who practises truth becomes impure, unchaste.

*Rishi Valley*

## FREEDOM AND THE CONTENT OF CONSCIOUSNESS

18th November, 1972

Freedom seems to me to be one of the most important things in life. Now, is there a total and absolute freedom — a freedom from the known? Can we find that out for ourselves? The known is the total content of consciousness. The content of consciousness is consciousness: what you think, what you feel, what you believe, your superstitions, your pleasures — all that is your consciousness. Please look at yourself through the speaker's description, bearing in mind that the description is not the described — the word is not the thing. The content of your consciousness is what you are, whether you are conscious of it or unconscious of it. This is a fact — as factual as the microphone; it is not an abstraction. You can make an abstraction and live in the abstraction, but you cannot live on words. And as long as that content is not factually perceived there is no freedom.

Freedom is freedom from the known. The known is time. What you don't know — the unknown — can only be imagined through the content of the known, which is thought. The known is the factor of time, and that is because the known is in the field of hope.

So we are asking whether the mind, which is the total content of consciousness, can ever be completely free. Otherwise we will always move in the field of the known. The known is the 'me' — my desires, my pursuits, my fears, my demands for success; the 'me' is constantly imitating, conforming, and without knowing the 'me' — without knowing yourself totally — there is no seeing.

Knowing yourself completely is total freedom, and from that freedom you can act in the world — not away from the world. Is it possible to know yourself completely so that there is not a hidden corner, not a secret recess, not a door which you have not opened? Can you know yourself totally? You can only know the known, not the unknown. And what you are is content which is knowable, which can be found out. Can the mind be free of the content which is consciousness?

We are asking whether the whole content can be known, otherwise there is no freedom. You can imagine freedom, you can create an idea of freedom through thought, but that is an abstraction; that is not freedom. We live in this world; this world is very real. You cannot make an abstraction of this world, of its superstitions, its corruption, and the petty, narrow, stupidity of its human beings. These are facts.

We are together enquiring into the whole problem of total freedom, which lies in the mind's being free from the known. And we are asking: Can the mind ever be free from the known, from the 'me' with all its complexities, with all its sorrows and anxieties about life. We are inquiring into the mind, into this consciousness which is a residue of the past — inherited as tradition, modified by culture. I see that my consciousness is your consciousness, that when I inquire into my consciousness I am really inquiring into your consciousness also.

Now, will this inquiry take time? Will the inquiry take many days? Will it need careful examination, careful analysis, careful observation? Is time necessary to uncover the whole nature and structure of the content of consciousness? Time involves the analyser, the examiner, the one who observes. Now, is the observer, the analyser, different from the content of consciousness? Or, the observer, the analyser, *is* the content of consciousness? And is it possible to uncover the whole of consciousness without analysis, without time — to see the content instantly, to have an insight into the total content? That is, is it possible to observe without the observer? The observer, with his knowledge, with his experience, his condemnations, justifications and so on, is the past. The observer is the past, as the thinker is the past. So when the mind operates through thought, it is operating within the field of time. Thought is time because thought divides as yesterday, today and tomorrow. And thought — which is you — in the very process of investigation needs time.

Is there an observation in which time is not required at all? Are you following this? Probably most of you have not thought about these things. Most of you are second-hand people, the result of

other people's ideas and other people's formulas — from the Upanisads, the Gita, the Quran or your own petty religious book. When something new is put before you, your reaction is to resist, or to compare what is being said with what you already know, with what you already have read. And that gives you complete satisfaction.

We are inquiring into the mind which is the product of time, an evolutionary thing which has functioned within the field of time as thought. And we are asking whether there is an observation without time.

Can the mind be free of death? Can it be aware of love, when it is always pursuing pleasure and, therefore, avoiding fear? There is the fear of the unknown; there is the fear of not surviving; there is old age with all its calamities, when you lose your memory; there is the sadness of all old things; there is death of which we are so frightened that we need security and so believe in reincarnation.

Now, what is it that reincarnates? Is it not the content of consciousness which reincarnates? And isn't this content a part of your culture, a part of your religion, a part of your beliefs? And you want *that* to be reborn.

Now, in that content, is there anything permanent? Or nothing is permanent, and that is what you are frightened of? Thought, memory and the brain cells demand security, otherwise they cannot function. So thought creates for the sake of its own continuity the fear of death and the need for survival. Now, is there anything permanent in your consciousness? Or is the whole of consciousness the 'you' which can be known and, therefore, it is not permanent? Is the known the permanent? The known is the past, the known is time, and the known is the structure and the nature of thought, which is 'you'. Is there in your consciousness a permanent being, that which has a timeless quality, that which is beyond time? Is there such a thing in your consciousness, or have you invented such a thing and put it in your consciousness? So the question is: Can you incarnate today differently? Can the mind be free of death, free of the content which it has gathered through thousands of years?

Now in inquiring into the mind, into this consciousness which is the residue of the past, and which is acquired, inherited as tradition, modified according to the culture in which you live, you will see that your consciousness is another's consciousness. When you inquire into your consciousness you are really inquiring into your neighbour's consciousness, because your consciousness is not fundamentally different from the consciousness of your neighbour. If you look you will see that his miseries, his confusion, his ambitions, imitation and conformity are just like yours. You may have a different name, a separate bank account, live in a different house; you may have much more knowledge and you may have read all the scriptures of this unfortunate culture; you may think you are different, but you are conditioned by the culture in which you live. We may think we are different but if we go behind it all we see that we are all alike: we are all pursuing the same thing; we all want to achieve success, achieve enlightenment, find God. We are all afraid of life; we are all constantly struggling, in pain, agony and sorrow. We are afraid for the things we hold dear, the things we are attached to, the things that we have known.

Can the content of consciousness be observed without thought as time, without the observer which is the past? That is, can you see your consciousness totally without the impediments of analysis, conclusion, contrivance, and without justification? — all of which is the past. Can you have an insight into the content? When you have an insight into the content you have solved it. Do you understand?

To have an insight is to observe without time. To observe without time means to look or to listen without division as the observer and the observed. Look, sir, it is fairly simple. Have you noticed the gap between two thoughts? Have you noticed the interval between two thoughts? Or is your thought a continuous movement? Is that interval a product of thought or is it an interval in which you are not aware, as thought? If, in that interval, there is an undercurrent of thought of which you are not aware, then that interval is a continuation of thought. If there is no continuation of thought, then there is an interval in which time does not exist. Then in that interval you have insight.

Don't ask me how to have that interval. The moment you ask me how to have that interval, you will never get it. Do you understand? To have the interval you have to be patient, you have to be tremendously virtuous, serious, intense. Otherwise you won't have this extraordinary quality of perception which is insight. And when you have that insight, which is intelligence, it reveals the whole content of consciousness. So perceiving is timeless, isn't it? And intelligence, which is perception, is timeless. And intelligence is not yours or mine; it lies beyond the field of consciousness.

So, can you look at your consciousness with all its problems, its loves, its fears, its pleasures, its agonies, its callousness, imitation, conformity, its desire for security, its pursuit of ambition? Can you look at it with that state which is completely immobile, which is attention? Freedom is the immobility of attention. Do you understand, sirs?

Now can such a mind come upon the beauty of love? And can you, sitting there, listening to these things about reality, completely purge the mind of its violence? To such a mind there is not death, such a mind does not believe in reincarnation.

Do you understand the quality of a mind that has no death? That means that the mind is free of time. Time is thought, time is imagination, time is contriving, time is remembering; time is not love. And when there is this total harmony of living, then the mind itself goes beyond itself.

What we have done this evening is to meditate; meditation demands a mind that is completely immobile, completely still.

*New Delhi*

## BOOK REVIEW

### Truth Is A Pathless Land

By Ingram Smith, Quest books, Theosophical Publishing House, Wheaton, Illinois, U.S.A., 1989. Paperback, 220 pages, \$ 8.25

With the passing away of Krishnamurti in 1986, there has been a sudden spurt in the number of books being written about him and his teachings by those who were closely associated with him over several years. This one is very readable, is more about Krishnamurti than about his teachings, and is written in an anecdotal, autobiographical style. A free human being, not caught in any form of mental conditioning, is a rare phenomenon, and one feels grateful to the long-time associates of K who give us an account of such a man, as they have had the opportunity to observe him personally at close quarters. How does such a man live and conduct himself in personal life? Is he very different from others and, if so, in what ways? These are some of the questions such books help explore. Since the man was a living embodiment of his teachings, they also indirectly provide an insight into the teachings. There are not many books about Krishnamurti the man, revealing his personal and human side. Mr Smith has tried to give a very honest and factual account which helps to destroy the images and myths that our minds tend to conjure up around a great man. The author's own images about K were smashed to pieces in his very first meeting with him in Colombo in 1949. He found that Krishnamurti was not at all like the quiet, serene, imperturbable and dispassionate monk that one might imagine him to be by reading only his teachings. The book reveals him to be a fearless and extraordinarily sensitive human being with strong feelings and great compassion.

I have a word of caution for the serious reader. While one must accept the factual observations made by the author, it is necessary to be skeptical of his interpretations of them. The latter may or may not be true as they represent speculations of the author. The following examples would illustrate this point:

(1) The account of his first meeting with K (p.13-14), in which he found the latter to be highly nervous and agitated, is acceptable, but I would doubt his explanation that this was because K was reflecting the mental state of the author.

(2) In the chapter on 'Evening Walks' the author mentions his observations that Krishnamurti responded differently to different vehicles and dogs that passed him by. There was no mechanical or habitual response. Then comes the author's interpretation that K's response depended on the attitude of the driver/dog. It may or may not be so, one cannot be sure.

The book is valuable provided the reader maintains this discrimination between the factual description of K and that of the image of K which the author has in his mind.

The book starts with a short parable which beautifully sums up the whole experience of the author's association with K and probably represents the experience of many others who came close to K. They were attracted to him with the hope that he may help to free them from their bondage, only to find that they had accepted 'another more profound, longer lasting bondage, a manacle of the mind'. Paradoxically, this only confirms the truth K stated ever so often, that no one can help a man to be free, he has to come upon it by himself. We are limited by our own ability to learn, not by the teacher's ability to teach. This is why Krishnamurti summarily rejected the Guru-disciple relationship in this field.

There is a particularly poignant chapter entitled 'I Am That Man' which describes a dialogue which K had with Dr Perera in Colombo on 'State control' versus 'Freedom of the individual'. It illustrates K's approach to a dialogue without allowing any antagonism to develop.

The book describes some mysterious and intriguing experiences that are not easy to understand. One is Krishnamurti's narration (p.21) of how Master Kuthumi used to appear before him and talk to him until one day he decided to touch him and walked right through him, after which he never saw him again. Does it mean that Master Kuthumi stopped coming or that K's mind stopped hallucinating? Another (p.72) is the author's experience of

seeing through the walls someone making a bed at the far end of the house. The author does not confirm if it was true. Long ago, in 1958 I had once asked K, in a personal conversation, if such occult experiences were real or hallucinations of the mind. And he answered: 'Sir, those things exist, but they have nothing to do with goodness. It is another form of power, and those practising it become weird. Therefore I am not interested in it. And, of course, the mind also has tremendous capacity to hallucinate'.

The book contains several minor episodes, conversations and discussions with Krishnamurti recorded by the author, some profound, others trivial, making the book a mixed bag, like a personal diary with a little of everything. Those already interested in K would find it interesting, but others perhaps not so much. An important question that puzzles my mind after reading the book is: Did people like the author who were closely associated with K over several years, really undergo a change of heart or was it only a partial influence? — partly an intellectual understanding, partly a change of ideas; all up there in the head. The reader must examine that for himself.

*P. Krishna.*

### **Letters Of Wisdom**

By B. Sanjiva Rao, Dipti Publications, Sri Aurobindo Ashram, Pondicherry, 1989. Paperback, 254 pages, Rs. 30.00

Six years before he died at the age of 75, Sanjiva Rao, a close associate of Mrs Besant's and of J. Krishnamurti's, embarked on a remarkable friendship. The friendship began when Sanjiva Rao on a chance visit to the Aurobindo Ashram at Pondicherry met Vasanti Rao, a young woman in her late twenties. Sanjiva Rao was immediately drawn to this young woman who had at so early an age given up the worldly life. Though they seldom met, he regularly wrote to her — hesitantly at first and then with complete candour. The friendship flourished in a series of letters dealing essentially with the spiritual life, spiritual organizations and spiritual power. Several

edited versions of Sanjiva Rao's letters to Vasanti Rao have now been published.

Sanjiva Rao had lived two religious lives. The first one under the spell of Annie Besant and the Theosophists; the second one under the influence of J. Krishnamurti. To Annie Besant he owed the conviction that human beings can be chosen instruments through which higher forces work out their separate purposes for the world. This conviction saw a young Sanjiva Rao with only Rs 57 in the bank, set out to buy 400 acres of land on the banks of the Ganga for Krishnamurti, who had by then left the Theosophical Society and become interested in education. The land was very valuable, moreover it was in the possession of the Indian army. And Mrs Besant had told him: 'I am not giving you a single penny and you must have no reserve funds'. She believed that the Masters would send the money 'if the work deserves to be maintained'.

In a spirit of high adventure, Sanjiva Rao recounts the series of coincidences, lucky breaks and sheer hard work which enabled him to work out the Master's purposes. Not only did he succeed in buying the land at Rajghat, he acquired land across the river Varuna which held memories of the Buddha's presence. Rabindranath Tagore lent him his own architect, Surendranath Kar, to build a most beautiful school hall. He raised money to build several other buildings. And finally, after a great deal of opposition he established a successful primary school.

But before Sanjiva Rao's own vision for the land at Rajghat could be completely realized, Krishnamurti returned from America, and as a culmination of a series of personality clashes with his colleagues, Sanjiva Rao was asked to step aside and to retire from active work. It was a hard blow, and in his words there followed 'a terrific mental struggle ... caused by the breakup of all that we had built'. (p. 66) An ordinary mortal might have become embittered, but Sanjiva Rao had by this time learnt from J. Krishnamurti to look at every human impulse with a clear and dispassionate gaze. In these letters he trains his eyes on his own life: 'Without fully realizing what I was doing, I had encouraged what I considered to be a righteous indignation which was really the disguised resent-

ment on account of the opposition to what I was doing'.(p 23) 'To see oneself as one actually is, both consciously and unconsciously, is a terrible experience.' (p. 249) He admits, however, that this self-examination led him to a renewed faith in life: 'I have learnt one very important truth; that is that when you get rid of all outer props, and fall back upon Life Itself, you are never let down. Life buoys you up, gives you the Energy that is needed no matter how impossibly hard the work may appear to be'.(p. 28)

His tone in the letters is self-deprecating ('this garrulity of an old man'), that of a high-minded, well-read and gentle teacher who never presumes to guide: 'You must follow your path, just as I must go my own way'.(p.79) Even so Sanjiva Rao does mark out the landscape of the religious life for Vasanti Rao. In an early letter he distinguishes truths of science from religious truths. If the former are the outcome of collective effort, and necessarily hypothetical, the latter are not to be accepted secondhand, but have to be '**realized** by each individual for himself and on every occasion'.(p.60) Elsewhere he tells her that 'Truth is utter loyalty to your being'.

The character of *asrams* is critically examined and their failings recorded in a single harsh conclusion: '..no organisation however perfect can possibly bring about the cessation of human failings. It can only put our desires in a concentration camp, they break out in revolt and even during their enforced confinement, they express themselves in subtler forms'.(pp. 223-224) Sanjiva Rao suggests that whether one lives a religious life in an *asram* or a secular life outside it, it is one's likes and dislikes, pleasures and pain, which shape each 'little world'. In other words, *sansāra* follows us wherever we go. 'The **realisation** that I live in this illusory world and I judge everything from the standpoint of this imaginary world destroys it and *Sansara* and *Nirvana* are discovered to be the same world differently sensed and experienced.' The thought here is Krishnamurti's and the language Nagarjuna's.

A definite warning is implied in the way the letters trace the misfortunes and final tragedy of a friend attracted to the magical practices of Tantra. And one detects a peevish note in a final

statement: 'I have no use for Tantrism either of the black or the white variety. I don't wish to trouble you to tell me about it. I am sorry I made this request'. (p. 219)

These are the letters of a 20th century Indian coming to terms with his life and his religious destiny. Sanjiva Rao was a man of his time, a man of action and considerable achievement who came under the influence of two of the most important religious figures of our time. The letters illuminate a lost world. They also speak directly to those of us who wish to lead a spiritual life in a secular age dominated by science.

*R. Herzberger*

## **Meditations**

By J. Krishnamurti, Krishnamurti Foundation India, Madras, Reprinted 1989. Paperback, 64 pages, Rs. 40.00.

First published in 1980, *Meditations* is a collection of quotations on meditation from Krishnamurti's later works. Every quotation occupies its own single page; some are short, others long; no two are alike; each is a whole world.

### **From Meditations:**

A meditative mind is silent. It is not the silence which thought can conceive of; it is not the silence of a still evening; it is the silence when thought — with all its images, its words and perceptions — has entirely ceased. The meditative mind is the religious mind — the religion that is not touched by the church, the temples or by chants.

The religious mind is the explosion of love. It is this love that knows no separation. To it, far is near. It is not the one or the many, but rather that state of love in which all division ceases. Like beauty it is not of the measure of words. From this silence alone the meditative mind acts.

*R. Herzberger*

### **J. Krishnamurti Prajñā Parisad, 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 North Indian languages Krishnamurti's books, as well as a quarterly bulletin in Hindi – Parisamvad.

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.

### **Prajñā Pariṣad, Rishi Valley**

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

### **Uttar Kāsi 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 Kāśī Retreat, Vill. and P.O. Ranari (via Dunda) Uttar Kāśī, 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, Himat 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 produces 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.*

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## KRISHNAMURTI SCHOOLS

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