

BULLETIN

2/90

**KRISHNAMURTI FOUNDATION
INDIA**

FROM THE EDITOR

Before Science first challenged the beliefs and the rituals of 20th Century Societies, religion ruled over the field of education which is now in the hands of bureaucrats and academics. It was through the *gurukulas* located in ancient forests that people sought in India to penetrate the secrets of the universe, and to equip the student for life in the world. In these talks and discussion with students at Rishi Valley in the sixties, Krishnamurti sought to recall these ideals of the ancient world. Over twenty years has passed since Krishnamurti gave these talks; yet the talks remain, if anything, even more pertinent today than they were when he spoke. In contrast to the educational theories of the sixties which are now outdated, the timeless quality of Krishnamurti's voice remains a challenge to all schools.

The second half of the issue contains a brief description of the schools run by the Krishnamurti Foundation.

There will be a Gathering at the Rishi Valley Education Centre from Nov. 22nd to Nov. 24th.

For further information please contact:

The Secretary

Rishi Valley School

Chittoor District

Andra Pradesh 517 352

TALK TO THE STUDENTS OF RISHI VALLEY

You know, all of us are 'yes-sayers'; we never say no. We say yes to society, yes to our parents, yes to our bosses, yes to our gods. All powerful people have 'yes-sayers' around them. And probably, as you grow up, you will also become 'yes-sayers', repeating; following the pattern of life -- the pattern laid down by society, by the older generation. The older generation has not made the world beautiful. On the contrary, they have made a monstrous thing of it. You will also, probably, make the world ugly, because you will keep on repeating yes.

This yes-saying is part of our morality. We keep on repeating, repeating, just like cogs in a wheel. And this repetition is called morality. Do you understand what I am talking about? That is, in this world, what we consider moral is to be very respectable, to be very good -- whatever that may mean -- to have fear and to bow down, comply, imitate and follow the system laid down : the economic, the social, and the religious system.

So, from the beginning, any sense of revolt, any sense of questioning is destroyed. The older people see to it that this revolt, this questioning is destroyed. Throughout the world, governments, religions, economic systems and society are trying to control our minds. They try to tell us *what* we should think, and never tell us *how* to think. They never teach us to enquire, to question, to ask, to demand, to break through; all that they want us to do is to conform to the pattern: to get a job, a good wife, beget children, become grand-parents, and then to be very happy in our ugly houses, with our ugly families. And, this is called respectability, morality. But I say that this is not morality; this is immorality. Morality is something entirely different; it is marvellous to be moral, and not to be this thing which is so stupid.

Because society is 'respectable', morality must first begin with the complete rejection of society. The Sankaras, the Buddhas and the Christs have made all of us into 'respectable' human beings; all that we have to do is to quote them: Sankara said this..., but it makes no difference in our lives. Our morality is very empty; it has no meaning because we hate, we are ambitions, we are cruel --

nagging wives, harsh husbands, and wise men who think that they know a lot, because they are engineers, scientists, physicists.

Morality begins with humility. Do you know what it is to be humble, to say, 'I don't know', when you really don't know? The older people do not know -- they know how to run machines, but just look at their lives: they have done monstrous, ugly things, and they are never humble. Humility is the beginning of virtue, and humility is to learn to say, 'I don't know' and, yet, to want to know. Even if you have the most expensive car in the world and a very good job, to feel this humility in front of your servant is an extraordinary thing. Do you understand what I mean? Just watch your elders, and see how they talk to the servants -- they order them about as if they were cattle, as if they were not human beings. They have a different language for the servants and, yet, they all talk about being moral.

So, morality and virtue begin with humility and end in humility. If you have no humility, you have no virtue. You may pretend; you may go to temples, you may read the *Gita*, and quote Śaṅkara, Buddha and Christ by the yard, but your hearts will be dry, your minds empty and you will lead a most ugly, stupid life.

Really, a man with humility is never stupid, because he is always learning. The moment you are 'moral' you have ceased to learn, and are merely concerned with repetition, concerned with being a 'good man'. The pity of it all is that you will also grow up into this. Most of you will, unfortunately, become highly respectable; you will have jobs, a wife, a husband, children, and you will -- in the same way -- talk to the servants as if they were dirt; you will treat them patronizingly. Have you noticed how your parents treat your servants, and how they treat you? There is such a vast difference -- isn't there? -- between the cook and the big man who comes for dinner. And the difference, and the maintenance of that difference is called moral in this society. So, we lose all love, we lose all affection, consideration. Do you know what consideration is? Do you know what it is to be concerned with somebody else instead of yourself and your family, to be concerned about your neighbour, to

be concerned about your servants, and to see that their children have an education such as you have?

You know, the world is changing so rapidly -- perhaps not in India, but the rest of the world is breaking through this class difference. I used to stay at a house in America where, occasionally, once a week or once a fortnight, a Negro came to help to clean the house. And he used to sit at the same table -- do you understand? -- and eat the same food. He did his work: he cleaned the house, the kitchen, the bathroom, but he would not stand being treated differently; he had to sit at our table. Do you think your servants will sit at your table and eat with you?

Now, education seems to me to engender this quality of humility. You can't cultivate humility as you can cultivate knowledge. You have to have humility, otherwise life becomes so empty, so tawdry, so shallow. A man who is really humble sees beauty not only in a tree, but also in an ugly face. And, this seeing of beauty is the essence of virtue. Virtue is not the thing that society calls morality. You know, you get married, have a wife, and your mind thinks of other women; your wife nags you, and you become brutal; there is a moral vacuum here, but, because you have a family you keep on going till you are no longer a human being, but just an automaton.

Now, virtue is really, in essence, order. And, you cannot have order occasionally. Order has to be maintained every day. You have to clean your room every day, for dust keeps coming in. You have to put away the things that you leave lying about. You have to put things in order every day of your life, never saying that your room is in order; it never is. Virtue is order -- intellectual, emotional, physical order. And you have to maintain order every day, every minute: order in the way you eat, the way you talk, the way you dress, the way you look at people; all that is virtue. And that demands humility; never saying yes to Sankara, to Buddha, to anybody. So, if you have order, you have no fear. Then it does not matter if you are rich or poor, if you live or die; that is part of humility, and in that humility is great beauty. And, it is only a really good mind that has humility. It is only a good mind that knows life. I mean it. I feel that this is real, and not what Sankara or Buddha or anybody

else has said, for they only breed intellectual philosophers who spin a lot of words, but who, in actuality, lead a tawdry, empty life.

Probably most of you do not understand what I have been saying. Or, do you? You do, don't you, some of you? You know, there is something very odd about life. You hear a phrase, you hear a word, you see a picture, you see an evening star in the valley between two hills, and perhaps not now, but later on in life, that word, that phrase, that star between the two hills means something. So, please, if you can listen to what is being said, it might mean something vital.

Do you go for a walk by yourself sometimes? If you do, have you noticed that you have never moved, even though you are out walking by yourself? -- for you are thinking about what you are going to do; you are thinking about what somebody has told you, and about how you are going to reply to a question tomorrow. You are never alone, are you? You are always thinking about the future or the past or the immediate present. Sometime, when you go out for a walk, just go out alone. Forget all that has been told you, just leave everything in your hostel, and go for a walk, and you will see that something extraordinary will happen to you. If you can leave all your things, all your thoughts, all your feelings in the hostel and lock them up in a box and leave them there, then, when you are walking you will be alone, and then you will see that the world is entirely different. Then you will really see the stars, the birds passing. And the seeing of this enormous, immense beauty is what replenishes, rejuvenates the mind.

8th November, 1961

TALK TO THE STUDENTS OF RISHI VALLEY

Coming from the west -- America, England, France -- to this country (India) you see poverty, terrible poverty. You see dirt, squalor, corruption -- not that corruption doesn't exist in other parts of the world, it does. But here, it is much more. There is corruption at every level -- even in small, petty little affairs. And you, after leaving this school and going to college, will have to face this world -- this world which is a pretty awful mess. You see, in India there is great poverty, hunger. People are dying. The government is inefficient, corrupt. Population is increasing, and you will find that to get a job will be extremely difficult. You will have to face all this, and it isn't going to be a very pleasant business. For women, for little girls, it will be easier, because they will get married, and put the responsibility of their lives onto their husbands.

I don't think you have realised how serious things are, living as you do in this lovely valley. You live in this pleasant, serene valley, full of beauty and quietness, and you forget what the world outside is like. The world outside is terrible, brutal, violent, sick, and I am very sorry that you have got to face it. So, first, if I may suggest, have a happy time here -- a really happy time. You know, you will not get it outside when you leave. So, enjoy yourself thoroughly. Look at the trees, the flowers, the birds, the sky. Look at those rocks that shine in the sun. Look at the leaves that sparkle in the clear air. Look at the moon and the stars that are so brilliant, and see the deep shadows that the moon casts. See all that, enjoy all that, not just casually, but with your hearts, with your minds, with your bodies; enjoy it thoroughly.

When you enter the world, in order to fit in comfortably, you'll become a human robot; you'll function mechanically. You'll enter an office, get a job and, because you probably will have married, you'll have to support your wife and children. You will have responsibilities. The world will close in on you, and put you in a spot where you cannot battle. You will be caught. You will be trapped. The world is like that. So now, in school, you will have to prepare for that. You will have to get a very good technical education in order to get a good job as an engineer, a doctor, a scientist. But you also

have to prepare -- now -- to have something much greater than a technique, something much more than a mere degree which enables you, with your little mind, to fit comfortably into a little house with a wife and children and get lost in this world of India.

You know, Europe and America have used religion as a means of social reform in order to bring about a society in which there is democracy, equality, a society in which there are good roads, a society in which there is no poverty, a society in which there is food, clothing and shelter. They have used religion, ethics, to bring about a good society. But, a good society is not a religious society. Although they have religion, that is, thousands of churches where they talk everlastingly about God, about Jesus the saviour, and people attend masses and so on, they are not religious. They have used religion to bring about social order, social justice -- a welfare for the working people. To them, social action as a religion is most important. But that is not religion. That is only social behaviour, social goodness.

This country, in the very beginning, was a religious country. Religion played a tremendous part -- real religion. To them (the ancients) religion mattered very much. But now, in this country, religion has gone, it is finished, even though thousands of people go on pilgrimages to various temples. The worship of stones, of trees, the various rituals -- all that is not religion. Religion in this country is dead. And if India goes the way of the West, which is the way of prosperity (not that it should not be prosperous, it should) you will find that it creates tremendous problems, because man cannot live by money.

So, one has to, right from now, right from today -- a lovely morning like this -- find out how to live a religious life in a world that is seeking more and more ways and means of becoming prosperous, of enjoying life, of having the good things of life (which doesn't mean that you shouldn't have the good things of life). But if you concentrate all your energy on that, it is going to create terrible problems. I don't think you know what those problems are. They exist already in America, in Europe. And, therefore, though one must have in this country food, clothes and shelter -- some prosperity for

everybody and not just for a few people -- that is not going to solve human problems -- the problems of relationship, of happiness and beauty. What will do so is religion, the religious feeling which is dead in this country. So, you have to spend time not only to acquire technological knowledge which will give you a good job and all the rest of that, but also, you must spend a great deal of time, a great deal of energy and thought on this question, namely: What is religion, and can a man be really religious in a world that has gone mad? Do you understand the problem? You must have a good education. You must have knowledge, a great deal of information, for otherwise you cannot be efficient, otherwise you cannot build a good society. I mean by a good society, a society where people are happy, well fed and not at each other's throats; a society where no one dominates, corrupts or controls thought through literature or through a political ideology, and so on.

You see, for issues to remain at a proper level, one must be extraordinarily religious, and that is one of the most difficult things to do. By being religious I don't mean going to temples or performing rituals or quoting the various *Upaniṣads* and *Gītās* and all the old, 'sacred books'. All that is dead, gone, finished. I don't mean, by being religious, believing in something -- believing in God, for example. Being religious is something quite, quite different, and it is a very difficult thing to explain. Because, you know, a religious thing, a religious feeling is...is what? You know, when one got up in the morning, as you did this morning, and one looked out of the window and did not immediately chatter, talk, one saw the hills. One saw the trees, the birds, and the shadow of the rising sun passing over this valley. There was a deep silence. There was the great beauty of the stillness of a night which has left the land. To look at all that with great feeling, with great love, with great affection, great tenderness is to love the earth; and to have this passion is part of the religious feeling. The religious feeling is to behave rightly, to be polite, courteous, kindly, to be extraordinarily affectionate -- always. The religious feeling is to not be ambitious, to not want to dominate people, to never bear a grudge, to never become bitter, but to keep the mind extraordinarily alive, subtle and the heart full of joy. I think all that, and much more than that is a part of the

religious feeling, the religious mind. And, without that, do what you will (you might have a very good job, you might build a marvelous India) you will not solve the human problem; the human problem is much greater than just getting bread and butter.

Now, will you ask me questions? Ask any old question. It doesn't matter what.

Student: Sir, how is one to lead a religious life?

Krishnamurti: How is one to lead a religious life? That's rather a difficult question, isn't it? You know, people thought that to lead a religious life one had to leave the world. So they became monks, *sannyāsis*. They renounced the world and worldly things. They had one meal a day, and wandered from village to village repeating some *mantras*, reading the *Gīta*, explaining the *Gīta*, thinking that that was a religious life. Do you think that that is a religious life? What do you say? Let us talk about it. I am not an authority, you understand?

Student: Isn't that a pure life, sir?

Krishnamurti: Now, wait a minute. What do you mean by 'a pure life'? What does that word 'pure' mean? Look at it, don't think I am trying to criticise or trap you. You used the word 'pure'. What does it mean? Does it mean not to think bad thoughts? How do you know that these birds (the monks, the *sannyasis*) don't think bad thoughts? How do you know that they are not boiling inside? They might put on a loin cloth, have one meal a day, read the *Gīta* and go from village to village preaching goodness, kindness, but inside they may be angry, annoyed. They may be very small minded. They may probably be frightened that they will not reach the highest heaven. Inwardly they may have great desires. Do you follow? Do outward forms indicate purity? Or, is purity something that is inside? Do you understand my question? You see, inwardly, really, if you are not ambitious, greedy, envious, if you are not battling with yourself, with your desires, if you don't compare yourself with anybody, then, out of that comes a great beauty, a great feeling, a great passion, a love for things, for people, for ideals. There is beauty, you follow? You see, I personally don't like the word 'purity',

because that word is rather puritanical. It is rather a harsh word; it is a word that condemns.

So, in order to lead a religious life in this world, one must not escape from it, not run away from it. Enclosing oneself in a monastery or becoming a *sannyasi* or taking to a begging bowl are all forms of escape, aren't they? No?

Student: Yes.

Krishnamurti: Why do you say yes? Do you agree with me because I said that it is an escape? Do you understand what society and all that it implies is? By leaving all that society is -- cars, houses, clothes, wives, enjoyment, children, amusements such as going to a cinema -- do you think you will find truth or God or whatever it is? By renouncing, by saying, 'Oh! that is all sinful', are you religious? Do you, if you want to lead a religious life, leave the world? Or, do you stay and see what is behind and implied in all this worldliness? Do you stay and see what the meaning of all this prosperity, this worldliness is? When you understand society -- worldliness -- you do not run away from it, you do not leave it; it falls away from you. Like a leaf falls away from the tree, so too, outward things like possessions, prestige, the desire to be somebody drop away from you -- naturally. Out of the understanding of the implications of all that society is, comes a different kind of religious life. You see, a religious life begins with the understanding of yourself in relation to the world.

Student: Sir, then, to understand yourself in relation to the world, you have to experience the world.

Krishnamurti: No. Wait a minute. That word 'experience' is rather a difficult word. I said: Understand yourself in relation to the world. Right? Now, why should I, in order to understand the world, go through all the worldliness? Do you understand? It is like saying: I must drink, drink, drink till I am drunk, in order to know what it is to be sober. Do you understand what I mean? Must I get drunk in order to find out what sobriety is? Must I go through all that in order to find out how absurd it is? Do you understand this? Yes? Good.

Student: What then is real religion, sir?

Krishnamurti: First of all, sir, the real stuff, the real thing is to never have fear. Do you understand? The basis, the foundation of a religious life is the absence of any fear. We all know physical fear, don't we? We are afraid of illness. We are afraid of dogs. We are afraid of going out at night. We are afraid that a snake might bite us. All this is physical fear, right? Physical fear is a kind of self-protective fear. If I was not physically self-protective, and I walked out, say for example, at night without a torch, I might be bitten by a snake, and that would be the end of me. If I was living in a town, with buses and cars passing by, and if I had no self-protective reaction, I might be run over by a bus. So, self-enlightened physical protection is a necessity. We are not talking of fear at a physical level, but of fear at a level inside. For example, you are afraid of what people might say. You are afraid of your father and mother because they'll get angry, scold and threaten you, because you have not done very well in the examinations. This fear is something quite different, isn't it? This fear is created by thought.

Student: Does it mean that things like praying are not real religion?

Krishnamurti: Praying is not real religion. Do you notice when you pray? You pray when you are unhappy, right? You pray for your husband or for your wife to get well. You pray for better health or for a better house, a better refrigerator or whatever it is. I know people who have prayed for a better refrigerator. (Laughter) And they got it too. Prayer is always supplication, asking, begging. So, prayer is not necessarily an indication of a religious life. Going to the temple does not indicate a religious life. Quoting the *Gita* or the *Quran* does not indicate a religious life, just as ritual does not indicate a religious life. You know, you are all afraid -- inwardly. You are afraid of your wives. You are afraid of your neighbours. You are afraid of getting ill. Or, you might be very ambitious. Because you see that so and so has a better job, a better position, and that everybody respects him, you would like to be like him. You see, if the inward stay of fear, of ambition, of greed, of envy, if those can be entirely eliminated, out of that will come a different

kind of mind, a different kind of outlook, a different way of living. That is religion.

Student: Can one put up with society and yet lead a religious life?

Krishnamurti: I am afraid not. I wonder what you mean by 'put up with society'? What is society? Have you ever thought of what society is? Don't be shy. You have asked a good question; let us go into it. Do you know what society is? Society, to make it very simple, is based on human relationship, isn't it? Society is the structure of human relationship. Are you getting bored -- all of you here? I am afraid you are. Look, this is society, you follow? The person who asked the question is interested, and the rest are bored; they want to get out. So, there is a battle, a struggle going on between you and me and the people who are bored with the question. That is society. That is, in human relationship there is always friction and, to civilise that friction, a structure, which is called society, is built. Is this too difficult? Do you understand? Look at the society in which you live when you go outside Rishi Valley. You will find that your parents, your parents' friends and the others are struggling to be important, struggling to have more money, struggling to have a better house. Each fights the other, not only in business, in politics and in so-called religion, but also amongst themselves; there is fighting going on between husband and wife. This is going on all the time. This structure, which is based on greed, envy and so on, is what is called society. Now, 'to put up' with all that, as you say, to accept all that and yet to want to lead a religious life, is not possible. To lead a religious life one cannot be greedy, envious, competitive.

May I ask you a question? Yes? Do you ever go out for a walk by yourself? Wait, I said: By yourself. When you go out for a walk by yourself, are you really by yourself or are you only physically alone? Do you follow what I am saying? Look: You have left your friends behind, and are out walking by yourself. Now, are you really walking by yourself or is a person whom you like or dislike also walking with you? That is, are you out walking -- physically alone, but in conversation with your friend whom you have left behind?

Are all your thoughts and feelings which you have had in the house with your friends, out too? I think that this a little bit too difficult. You know, to walk alone means not only to be physically by yourself, but also to leave everything that you have -- thoughts, feelings, worries -- behind. Do you understand? Do you see the difference? You see, when you go out for a walk with your problems, with your worries, with your quarrels, with your memories, when you go out with all that, you think that you are alone, but you are not. When you leave your problems behind and walk, then you are alone. Then you can see the birds. Then you can see the trees. Then you can see the mountains, the shape of the rocks. Then you can see how the lizard moves. Then you can look at a flower. It is only when you are alone. that is, when you have left all your memories and your problems behind, that you can look.

I would like to ask you another question. May I? What do you all want to be when you grow up? Of course, for the girls it is understood; it is certain : Get married and have babies. No? I am glad. There is somebody who says that it's not going to be like that. Though she'll get married, she might also become a doctor. So, what will the others do? I know several people, young men who joined the army or the air force, and they regret it tremendously. Please, follow what I say. They thought that going up in the air, flying in aeroplanes, dropping bombs and killing people was great fun. They thought that from the great heights up there, they wouldn't see people, and so they could drop a bomb and go off flying. Or, they thought that there would never be a war. But there was a war, and they saw the horror of it all, but they cannot get out. You see, they have got several children, some of them at school and some at college, so they are stuck. You follow? So, what are you going to do? Become monks?

Student: I would like to be an educated gentlemen.

Krishnamurti: You'd like to be an educated gentleman? That's quite all right. You see, he wants education, not a profession, not a technical skill, but education. He wants his mind to be educated. Do you know what it means to be educated? Does education mean merely the reading of books, the passing of examinations and

getting a degree? That is only a very small part of education, isn't it? To be educated means to have a mind that is always learning, and which never says: I know. It is to have a mind that never comes to a conclusion, a mind which never takes a stand about anything. A mind that is really, deeply educated is very active, very alive, very sensitive, very subtle.

Will you do something? -- Now, not tomorrow. Sit very quietly. Close your eyes, and find out what you are thinking about. After finding out what you are thinking, find out also why you are thinking in a particular form. You see, by sitting quietly, and looking at the thought and what the reason for that thought is, you learn a great deal. And that is really the education of the mind.

31st January, 1967

BOOKS ON Krishnamurti

Krishnamurti: Within the Mind	40.00
Krishnamurti: A Biography -- by Pupul Jayakar	100.00
One Thousand Moons -- by Asit Chandmal	150.00
Krishnamurti: The Years of Awakening (Paper back) -- by Mary Lutyens	60.00
Krishnamurti: The Years of Fulfilment (Paper back) - by Mary Lutyens	60.00
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Krishnamurti: The Open Door - by Mary Lutyens	300.00
Life and Death of Krishnamurti - by Mary Lutyens	240.00
KFI Bulletin (Single Copy)	10.00
KFI Parisamvad (Single Copy)	5.00

THE KRISHNAMURTI SCHOOLS

The Krishnamurti Foundation India runs five educational centres in India. The schools at Rishi Valley in Andhra Pradesh and at Rajghat in Varanasi are the oldest, having been started about sixty years ago. They are both residential. The Valley School in Bangalore and The School in Madras are day-boarding schools of recent origin. Bal-Anand in Bombay is a special after-school centre for deprived children.

Located in beautiful campuses, these schools have grown over the years to stand for an education that is relevant and meaningful to life. An effort is being made to develop distinctive curricula that offer a broad spectrum of global concerns.

The Rajghat Education Centre, Rajghat Fort, Varanasi.

At the confluence of the rivers Ganga and Varuna, is located our largest Centre. It consists of the following units.

1. The Rajghat Besant School: This is a fully residential co-educational school for children from classes 2 to 12, affiliated to the Central Board of Secondary Education, New Delhi. It has about 280 boys and 100 girls drawn mostly from North India. Of these, nearly 30 receive merit scholarships from the Government of India. The school offers both Science and Arts courses at the secondary level.

2. The Vasanta College for Women: This has about 500 students studying Arts, Social Sciences, Home Science and Education for the three year B.A. (Honours) degree of the Banaras Hindu University. Of these, about 90 students stay on campus in a hostel known as the Vasanta Ashram and the rest commute by bus from the city.

3. The Rural Centre: This comprises a primary school for about 150 village children, a charitable hospital with 30 beds serving the neighbouring villages, a carpet training centre for the village youth and an agricultural farm with a dairy for training farmers in modern methods of farming.

The Rishi Valley Education Centre, Rishi Valley, A.P.

The Rishi Valley Education Centre is situated in the drought-prone area of rural Andhra Pradesh about twenty kilometres from Madanapalle where Krishnamurti was born. It consists of a board-

ing school with 340 fees-paying students drawn from different parts of India and a rural education centre supported by the Foundation, with 75 day scholars drawn from the villages. The location makes it possible for the two schools to have an impact on the country-side. By serving as educational resource centres, developing curricula relevant to problems of the environment and poverty, organizing craft workshops and adopting reforestation schemes, the centre plans to grow with the community. At Rishi Valley, one-third of the students are girls and ten percent of the students receive scholarships. There is an exchange programme for students with Atlantic College in the U.K. and teachers from abroad teach from time to time.

The Valley school, Bangalore.

Started in 1978, this school is situated about 19 km. south west of Bangalore city. The 104 acre campus is picturesque, surrounded by undulating hills, farms and reserve forest. A small lake from which a stream flows and a distant view of the hills add to its beauty. The school has its own dairy and a small farm.

There are about 165 boys and girls. Most of them come from Bangalore city. The school has provided residence for about 35 children and plans to turn residential for about 100 children in due course. The boy-girl ratio is 2:1 and there are 25 teachers in all, including a few part time teachers.

There are classes from 1 to 10 and some students are doing their three year course, pursuing their areas of interest in different fields in addition to the ISC (12). Attempts are being made to help children to question and learn at their own pace without the constraints of formal class room teaching.

The School KFI, Madras.

Started in 1973, The School is situated at Adayar on a thirteen acre campus full of old trees. It is not residential, but the children spend the greater part of the day (from 8 a.m. to 4.30 p.m.) on the campus and have lunch together at noon. Boys and girls are admitted at three and a half years of age into the nursery class where an attempt is made to create an atmosphere that is free and friendly, enabling the children to discover the world around them. There are

classes up to grade ten, after which pupils take the public examination.

A special feature of the school is the active involvement of parents. This has made it possible for The School to establish close links with many homes.

Bal Anand, Bombay.

Bal Anand is a study cum play centre for poor municipal school going children in Bombay. It is housed on the ground floor of a six storeyed building set off by flowering trees, and situated off the main road in one of the quieter residential areas of the city.

The purpose of running such a centre is to give under privileged children an opportunity for expressing themselves in various forms of creative activity and also the opportunity to play and study in a quiet, relaxed atmosphere.

Classes are conducted between 8.30 and 10.15 every school day morning, and thrice a week for a couple of hours after school in the evenings.

Special importance is attached to the teaching of art: drawing, painting, collage. Classes are held in sewing, embroidery, singing, chanting and yoga. The children are also helped with their regular school work.

Bal Anand also runs a Bal Wadi or pre-primary group between 10.30 and 12.45 every morning.

Special attention is paid to the child's health and diet. Medical check-ups are held regularly, tonics and medicines distributed, and a snack, which often includes a glass of milk, is given every day.

Outings and excursions are organised quite frequently and, occasionally, films are shown at the centre.

A few of our children have been sponsored by the Theosophical Order of Service.

Bal Anand has won the respect and goodwill of the local population by its efforts to brighten and to make the lives of their children a little more meaningful.

Oak Grove School, California.

Oak Grove School is located at Ojai Valley in California. Its beautiful campus, designed by a distinguished architect, adjoins the oak grove under which Krishnamurti gave his talks. A coherent academic programme which stresses development of basic skills, systematic exploration of the world and independent inquiry, prepares students from kindergarten through high school.

Brockwood Park, England.

Brockwood, situated in a large, beautiful Georgian mansion built in 1969, sits in its own park of mature and rare trees from around the world. It is, in many ways, an appropriate setting for the ninety people who have come to Brockwood as students and staff from twenty-three different countries. The age range of the sixty students is from fourteen to the mid-twenties, with the younger students doing course work to prepare them for university, and the older students doing university work itself. Students preparing for university entrance can take the examinations required for entry into English and most European universities, or they can prepare for entry to American universities where Brockwood has a well established reputation. Several students have received university degrees from the Open University while at Brockwood. The average class consists of four students, with many students receiving individual lessons. There are very few fixed courses (except as required by external examination). There are, instead, courses created at the start of every year by students and staff together in response to the student's interests and requirements.

LIST OF BOOKS

By J. Krishnamurti

The Wholeness of Life	40.00
Exploration into Insight	35.00
The Flame of Attention	30.00
The Network of Thought	40.00
Questions and Answers	30.00
The Flight of the Eagle	50.00
Mind without Measure	30.00
The Way of Intelligence (Hard Cover)	95.00
The Way of Intelligence (Paper back)	50.00
Krishnamurti on Education	50.00
The Future of Humanity	25.00
You are the World	40.00
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The Second Penguin Krishnamurti Reader	92.00
The Beginnings of Learning	92.00
The Impossible Question	92.00
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The Awakening of Intelligence	180.00
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The First and Last Freedom	190.00
The Ending of Time	105.00
Think on These Things	45.00
Freedom from the Known	20.00
Beyond Violence	22.00
On Learning	5.00
Book of Life	5.00

LIST OF SCHOOLS

INDIA	<p>RISHI VALLEY SCHOOL Rishi Valley 517 352 Chittoor District Andhra Pradesh</p> <p>RAJGHAT BESANT SCHOOL Rajghat Fort Varanasi 221 001 Uttar Pradesh</p> <p>VASANTA COLLEGE FOR WOMEN Rajghat Fort Varanasi 221 001 Uttar Pradesh</p> <p>THE SCHOOL Damodar Gardens Besant Avenue Madras 600 020</p> <p>THE VALLEY SCHOOL Haridvanam 17th K.M. Kanakapura Road Thatgunj Post Bangalore 560 062</p> <p>BAL-ANAND Akash Deep 28 Dongersi Road Bombay 400 006</p>	<p>Boarding School Ages 8 to 17</p> <p>Boarding school Ages 7 to 19</p> <p>B.A. & B.ED (Humanities only)</p> <p>Day School Ages 3 to 17</p> <p>Day\Boarding School- Ages 6 to 17</p> <p>An after-school centre for young children</p>
U.K.	<p>BROCKWOOD PARK Bramdean, Hampshire SO 24 0LQ</p>	<p>Education Centre & Boarding School Ages 14 upwards</p>
U.S.A.	<p>THE OAK GROVE SCHOOL P.O. Box 1560 Ojai, California 93023</p>	<p>Day\Boarding School Ages 3 to 17</p>

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