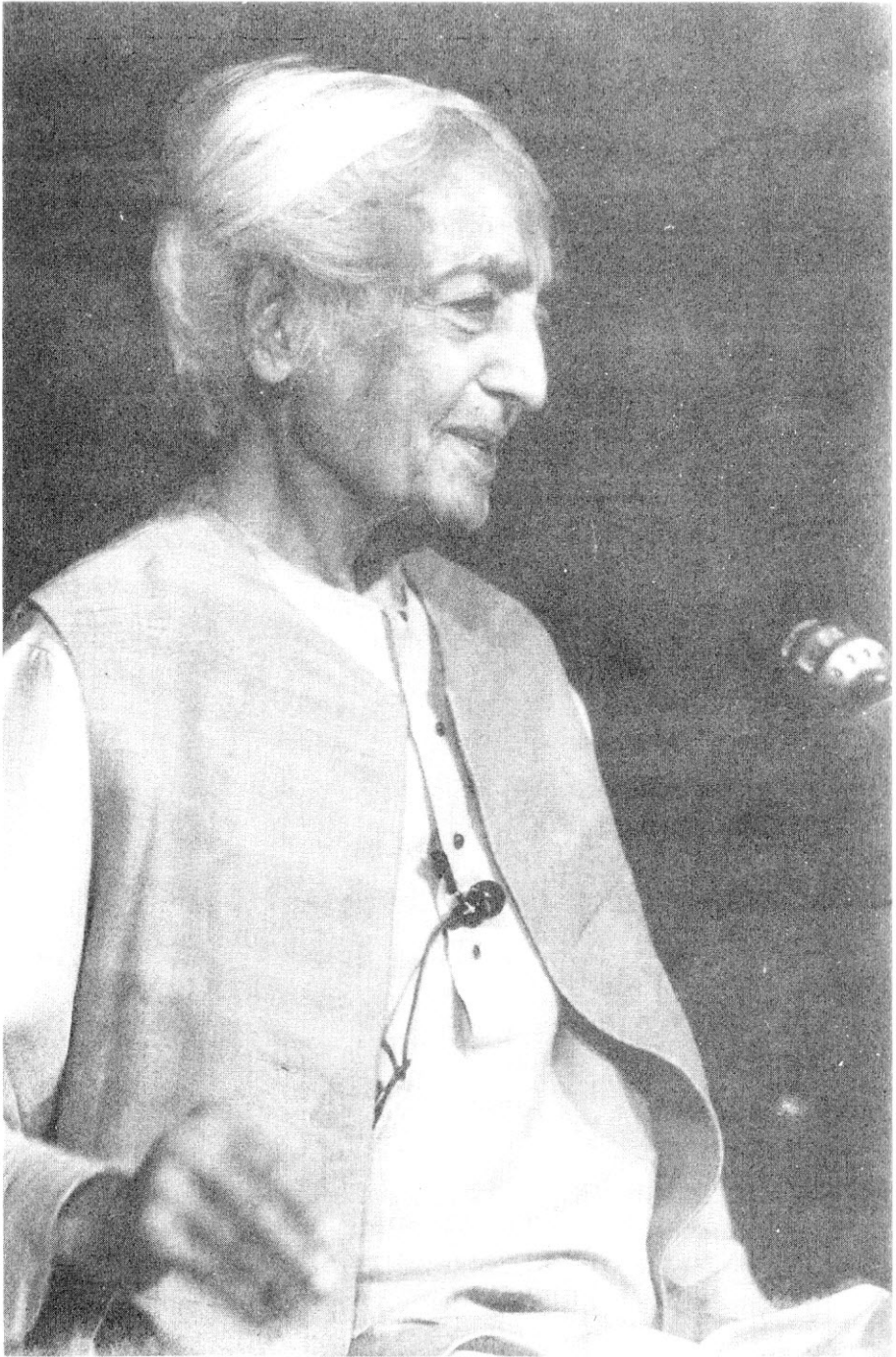


BULLETIN

3/90

**KRISHNAMURTI FOUNDATION
INDIA**



Credit: Mark Edwards

FROM THE EDITOR

This issue brings together unpublished pages from Krishnamurti's diaries of the forties around the theme of meditation. At the centre of Krishnamurti's meditation is the perception of 'What is' and the liberation from 'What is'. Meditation brings space, stillness and order to the content of consciousness. Just as a drawer brimming with old letters is put in order by retaining some and discarding the rest, so the mind is brought to order in meditation. This is an analogy used by Krishnamurti here to describe the place of meditation in life. Krishnamurti's meditation is about life, not life in general but a particular life. And unlike meditational practices advocated by religions across the world, Krishnamurti refused to put his faith in abstract practices.

This issue also includes two book reviews and information regarding The Study at Vasanta Vihar.

DAIRIES

K.J. wanted to know why it was that for many years she had been guided by an inner voice which had completely altered and shaped the course of her life. She obeyed this voice and had become dependent upon it for all her thoughts and actions. It was the voice, she said, that had advised her to come and talk with me, and it had told her that it would stop after she had seen me. She had come once before, and the voice was now silent. What was this voice? Was it real? Was it some superior entity that had taken possession of her? Why was there this dualism within herself?

Is there not this dualism in almost everybody? They may employ different terms, calling it the higher and the lower self, the good and the bad, the real and the false, and so on, but in essence it is the conflict of opposites. This conflict -- the conflict of instinct and conditioning, of the inborn and the acquired, of the inner and the outer -- takes various forms and develops different peculiarities and tendencies; it is painful, disintegrating, and it must be resolved, otherwise there is no peace, no creative happiness. The inner gives intimations through dreams, through warnings, through voices, depending upon the intensity of the crisis. These voices, dreams, intimations, arise out of ourselves; we are the opposites, we are the outer and the inner, the conditioning and the instinct. We like to delude ourselves into thinking that the voice, the intimation, is that of a superior entity; it flatters us, gives us a sense of importance, but the main problem of conflict still remains. We must concern ourselves with that problem and not cling to any illusion, however gratifying, for dependence breeds fear, the lack of that true self-confidence which is neither aggressiveness nor competitive ambition.

If we are at all alert, most of us are able to distinguish the good from the bad, 'instinctively' we know the difference, 'something' tells us; but the outer conditioning is too much for us, too clamoring and

demanding, and in varying degrees we yield to it. We have created the outer conditioning through our lust, ill will and ignorance, as we have also created the instinct, the inner voice. We are both the thinker and the thought, but we like to identify ourselves with the one and disown the other. This process of identification and denial prevents our understanding of the conflict.

We must understand the complex machinery of the thinker and his thought. Are they separate? By studying the thought, is not the thinker revealed? Is not this complex machinery made up of both the thinker and his thought? Without one, the other is not. The whole of this machinery, with its higher and lower divisions and subdivisions, is the self. The self is the result of craving in the past and in the present, and just as long as it exists there must be dualism, the 'I' and the 'not-I', the conflict of opposites. Craving takes many forms, subtle and gross: sensuality, worldliness, the desire for prosperity, for personal continuity, and so on. Through constant self-awareness, through thinking out, feeling out every thought-feeling, craving with its ever-burning conflict is brought to an end. Identification, approbation and denial prevent the completeness of thought-feeling in which alone there is freedom from craving; and only in freedom from craving is there joy and peace.

K.L. deplored his weakness in not being able to stick to his intention of being aware. He would be aware for a period, and then he would become distracted and his awareness would be dissipated. He was disgusted with himself, he said, for he had been going on like this for some months. Each time he managed to be aware he knew there would presently follow a period of distraction, disintegration. There must be some deficiency in him, he added sadly.

This constant contraction and expansion, integration and disintegration, is wasteful, it brings insensitivity to the mind-heart. Effort

followed by dissipation weakens the structure of sustained understanding, and in this wasteful process the necessary pliability of mind-heart is lost. Just as those who go from one excitement to another, from one gratification to another, from one so-called spiritual uplift to another, lost their flexibility of thought-feeling, so this wasteful conflict between awareness and distraction brings about the weary dullness and confusion which you know. This constant conflict blunts perception and the faculty of understanding.

Awareness is not a habit to be cultivated, it comes into being through understanding the causes that make the mind-heart dull, ignorant. Habit merely gives continuity to thoughtlessness, and the mere resolution to be aware is of little value. Just as you cannot be healthy if you are always eating wrong food, so there is no intelligence if the mind is crowded with stupid thoughts. In understanding and so eliminating these petty, stupid thoughts-feelings, keen intelligence is awakened. By observing your distractions, by becoming aware of and studying them, you will discover that they begin to lose their attraction, not through the process of exclusion or denial, but through understanding. Understanding is its own reward. To depend on another or on circumstances to stimulate you into being aware soon becomes useless, for awareness is brought into being, not by any outward conditions or stimulations, but by awakened interest.

He said he was aware when he was keenly interested, but interest so often lagged.

It is during these periods of sluggishness, of dissipation, that you must gather yourself to be aware; it is during these periods that intelligence is to be awakened. Most of us live in undulation, in a movement of up and down; when we are at the heights there is clarity and order, but when we are in the depths there is confusion and strife. It is in these depths that there must be awareness, which brings understanding and freedom. To escape from the depths is to increase distraction; but to observe and discover the causes of

the depths, of the valleys, of the confusion, is to bring the clarity of the heights. You cannot discover if you condemn or wish to rid yourself of the depths; indifference, which is to be neither hot nor cold, is the price of their dissipation. Identification breeds confusion and sorrow. Only through choiceless awareness is understanding cultivated.

R.S. said that she was torn between many contradictory wants. She thought she might be capable of inner stillness, but was not sure. She was disturbed by the pettiness of her personal life, and also by the constant threat of that greatest of all stupidities, war. She explained her difficulties and trials at some length, and said that she would like to talk over her state of distraction.

Is not your problem that of confusion? You are distracted, drawn away, because there is no inward order and clarity. Are you not in conflict, and is it not this endless conflict that is making you weary and petty?

Yes, she replied, she thought it was.

When not understood, conflict becomes confusing and wearisome. Till we clear up confusion, conflict only brings further confusion. Confusion exists because we do not know how to bring order. Our problem, then, is how to bring order and not how to clear up confusion; in bringing order, confusion ceases.

To bring order to the mind-heart, begin to observe your relationship to each conflict, find out your response to it as it arises. It is far more important to study your response to the conflict than to study the incidents of the conflict, for awareness of your responses will awaken the capacity of true valuation. By becoming aware of

your relationship, of your inward response to each conflict, however trivial, you re-discover its true value. True valuation is not made at once, but as you observe and become deeply aware of your responses, you will begin to discover the full significance of each conflict. Thus you will bring order out of confusion.

If you have a drawerful of old letters, how do you bring order to it? By reading each letter you find out your reaction to it, and then you either tear it up or keep it. After a time you again examine the letters that remain, and of these again you destroy some. Thus there is space and order in the drawer. A drawer is useful because it is empty. Similarly, a mind is 'useful' because there are empty spaces in it; it is not crowded and disordered.

If one may point out, your mind is overcrowded, there is no space, no stillness in any part of it; hence your confusion, distraction and weariness. Your mind becomes 'useful' only when there are deep and wide spaces of stillness, for only then can there be timeless creation. Order brings space, and you cannot have order without the true valuation of each conflict. If true valuation is not made, the conflict will recur and so maintain disorder, confusion. Just as your mind does not dwell on a letter which you have written and posted, so when you make true valuation of a conflict, it will not return again. And just as your mind reverts over and over again to a letter which you have not completed, so an unfulfilled thought or a falsely evaluated conflict will come back again and again. It is these uncompleted thoughts, these repetitive memories that clutter the mind-heart, obscuring and crowding it. Do not try to force them out of the mind-heart, but as each uncompleted thought-feeling arises, as each repetitive memory surges up, however trivial and stupid, become aware of it, examine it, study it, understand it. This understanding is prevented if you identify yourself with it, if you judge it. Become choicelessly aware of it; and as you become more and more aware of it, significantly and deeply, the thought-feeling completes itself, the memory widens and becomes inclusive, not singularistic but extensional. Thus, through continual and exten-

sional revaluation the mind-heart becomes tranquil, and there is then creative emptiness, the highest wisdom.

S.I. explained that he had read some of the published talks and had been pondering over it all, but that he had found within himself a rock-like barrier against which he could do nothing; he had battered his head against it for some time but could neither break it down nor go beyond it, and he despaired of ever being able to go any further by himself. He would like to talk it over, he said, and perhaps together we could find a way of removing this self-enclosing wall. He was an earnest man, but the conceits and self-satisfied conclusions of the so-called intellectual revealed themselves at odd moments. He was unaware of these, but as we talked he gradually became aware of them, and then he immediately wanted to rationalize them away. He was impatient to get on and achieve a result.

Wisdom does not lie at the end, it is gathered on the way. To gather wisdom one must set aside the end, the result. Patience is necessary, not the greed to achieve a result; if there is passive awareness, it helps to uncover the contributing causes that build up the self-enclosing wall. Patience is not a virtue to be cultivated, but without it understanding is difficult. Patience is not to be gained eventually, but rather its necessity must be deeply perceived in the present. Without rationalizing or justifying your impatience, be still now for a while to experience patience. Once you have realized its necessity, patience will ever be implanted in the mind.

Is it not necessary to understand the thinker, the doer, the actor, since his thought, his deed, his action cannot be separated from him? The thinker is the thought, the doer is the deed, the actor is the action. In his thought the thinker is revealed. The thinker through his actions creates his own misery, his ignorance, his strife. The painter paints this picture of passing happiness, of sorrow, of

confusion. Why does he produce this painful picture? Surely, this is the problem that must be studied, understood and dissolved. Why does the thinker think his thoughts, from which flow all his actions? This is the rock wall against which you have been battering your head, is it not? If the thinker can transcend himself, then all conflict will cease; and to transcend he must know himself. What is known and understood, what is fulfilled and completed does not repeat itself. It is repetition that gives continuity to the thinker. Why does the painter create this sorrowful picture? There are a few main causes, and one of them is habit.

The thinker thinks his thoughts through habit, through repetition, through copy, which brings ignorance and sorrow. Is not habit thoughtlessness? Awareness creates order, but it never creates habit. Settled tendencies only bring about thoughtlessness. Why is one thoughtless? Because to think is painful, it creates disturbance, it brings opposition, it may cause one's actions to go contrary to the established pattern. To think-feel extensionally, to become choicelessly aware may lead to unknown depths, and the mind rebels against the unknown; so it moves from the known to the known, from habit to habit, from pattern to pattern. Such a mind never abandons the known to discover the unknown. Realizing the pain of thought, the thinker becomes thoughtless through copy, through habit; being afraid to think, he creates patterns of thoughtlessness. As the thinker is afraid, his actions are born of fear, and then he regards his actions and tries to change them. The thinker is afraid of his own creations; but the deed is the doer, so the thinker is afraid of himself. The thinker is fear itself; the thinker is the cause of ignorance, of sorrow. The thinker may divide himself into many categories of thought, but the thought is still the thinker. The thinker and his efforts to be, to become, are the very cause of conflict and confusion. The thinker himself is ignorance and sorrow.

Then, he asked, how was the thinker to transcend, to go beyond himself?

Sir, your mind is not silent enough to appreciate the problem, and you want to go beyond it before you have even understood it. If read rightly, thoughtfully, the problem contains the answer. Again, if one may say so, there is impatience, and greed for a result will not reveal the answer.

When it is said that the thinker himself is ignorance, sorrow, fear, does this mean anything to you, sir? Apparently it does not, for you are only concerned to go beyond it. How can the thinker go beyond himself if he himself is ignorance? He must cease to be. Ignorance and sorrow must cease to be. Ignorance cannot become enlightenment, hate cannot become love at any time.

Then, he asked, how was he to set about destroying ignorance and hate?

Again, your thought is concerned with result, with achievement, with getting rid of one thing in order to gain something else. Now please listen. You have agreed all along that the thinker is the thought, that they are not separate, but you have not felt the shock of this realization -- the realization that the thinker, the 'you' is himself the poison, and that whatever he wishes or does will be poisonous. Why is it that you do not feel the shock of this realization? Either because you really do not see that the thinker, the 'you' is the poison, or you are numbed. If on seeing that mountain you do not respond to its beauty, and you realize that you do not, such a realization in itself will give you a shock, will it not?

Similarly, when you realize that the thinker himself is ignorance and you are not startled by it but immediately pass on to other things, that in itself, if you see what you are doing, should be a shock, for it means that by your reasons, your explanations, decisions and conclusions, you have made yourself insensitive. Your intellect has built walls of self-protection against all discovery and spontaneity, against freedom and understanding. The intellect

will never find the answer. But if you allow yourself to inquire into why you are not startled by the thought that the thinker himself is sorrow, then you will begin to break down the self-enclosing walls. If you live with this dead numbness of the intellect, if you become choicelessly aware of it and do not escape from it, then you will find that the rock against which you have been beating your head will melt away. You are numb and you have not allowed yourself to realize, to feel it. When you are shaken by the realization of your numbness, there is the beginning of the cessation of the thinker and his thought; and only then is there the intimation of the eternal.

W.X. explained that he had studied the various systems of meditation and for many years now had been faithfully practicing some of them. He had also prayed regularly, following the path of devotion. He had disciplined himself to stick systematically to his meditation, but in spite of his prolonged efforts he did not seem able to break through to reality, to God.

Are not the various forms of what you call meditation concerned with fashioning thought after a pattern? Worship of the ideal, the following of thought into the formulated, the cultivation of certain qualities -- is not all this in the direction of self-becoming or self-not-becoming? In meditation are you not attempting to be or not to be, to become or not to become? Your effort in meditation is directed to achievement, and without understanding this effort, may it not in itself become the means of preventing the realization of that which is? Without understanding him who prays, may not his prayer lead to delusion? Effort in the form of prayer brings its own reward, but is the reward commensurate with the real? The reward is according to the effort, and unless the maker of the effort understands himself, surely his effort, his prayer has no right foundation. Prayer is often answered, but may it not be fear calling to fear, greed to greed? An answer is not necessarily the true answer, and without knowing

himself, he who prays, the maker of the effort, has no basis for right thinking and right action.

Mere practice develops habit which cultivates thoughtlessness. If the means brings about thoughtlessness, then the end will be the fruit of thoughtlessness. The means cannot be separated from the end; the end exists in the means.

If you do not understand yourself, you have no foundation upon which to build. Without self-knowledge there is no surety, there is contradiction, misery, ignorance, and what you build today will be destroyed tomorrow. If you understand yourself, you understand the whole. Without you, the world is not. Without you, I am not. You are the result of the past, of all the fathers and mothers, as I also am; your father is my father, you are me. You are the world, and what you are the world is. Without self-knowledge, all knowledge is ignorance and leads to sorrow.

Yes, he replied, he saw that very clearly and it was very revealing.

So without understanding yourself, right meditation is not possible. Without becoming aware of the thinker, merely to reshape thought is of little significance. Meditation, then, is awareness, self-discovery. To discover there must be freedom from identification, from judgment, and to bring about this freedom is a very difficult task; but this freedom must be established from the very beginning, because identification and judgment prevent the understanding of every thought-feeling. A wrong means will produce a wrong end; through a wrong means the true cannot be found. Awareness must be choiceless from the very beginning. If the maker of choice continues, then there will ever be duality, the 'I' and the 'not-I', merit and demerit, and so on. Through duality the one is not. The maker of effort, the maker of choice must be understood and dissolved. The maker of effort is the center of accumulation, and what is accumulated is not the real. This center, this thinker,

this accumulator of experience and memory, must be dissolved. The whole process of awareness or meditation is to reduce to silence the thinker, the maker of choice.

He asked how this was to be done.

Before we seek a result we must understand the problem. In becoming aware of the problem itself there is the flowering of its solution. To seek an answer outside of the problem is to bring confusion.

Did I mean, he asked, that he must not seek a result in his meditation?

If thought is pursuing an end, it is not concerned with the means. If the thinker is concerned with his achievement, he is cultivating duality. If the maker of effort is looking for a reward, he is nourishing craving, and craving leads to illusion and sorrow. If you are seeking a result, you are strengthening self-enclosing memory, for the thinker expands himself into the result. If you are seeking a result, is not your thought concerned with gain, with achievement, with the strengthening of the center of accumulation? Is there not the strengthening of the experiencer and his experience? If you are seeking a result, are you not fabricating time? And through the process of time is the timeless, the eternal, to be discovered? Surely, time must cease for the timeless to be.

Our problem, then, is to understand the thinker and not merely to transform or modify his thoughts. His thoughts reveal the thinker. Through awareness of his thoughts-feelings the maker of them is known. You cannot come upon the maker if there is judgment of his thoughts-feelings, but in following every thought-feeling with choiceless awareness its maker is discovered in all his different forms, different guises, different poses. All the threads of his thoughts-feelings, however trivial or stupid, lead to him, and they

must be followed up and understood. If all the cunning expressions of the thinker are studied and understood, revalued again and again, if every thought-feeling-action is thought out, felt out and so completed, then the center, the thinker, the becomer ceases to be, just as a tree dies if the leaves and branches are cut down over and over again. The thinker is then no longer the experiencer with his uncreative accumulations, memories; he is utterly silent, no longer gathering or rejecting, and in that deep silence of wisdom there is the timeless creation of the eternal. Do not speculate upon it, do not formulate it, but become aware of every thought-feeling-action. The flame of awareness burns away all hindrances, blockages, and then that flame itself is the real, the illumined, causeless and deathless.

O. said that he could not meditate because his mind wandered all over the place, and he felt it was about time that he gave some thought to the matter. He was an active person, always involved in one activity or another.

Activity without deep comprehension leads to confusion; it has led to the present state of the world. Without self-knowledge, activity inevitably creates conflict. Meditation is the beginning of discovery in self-knowledge, and such discovery is liberating, creative. But to concentrate on a virtue, on becoming something now or in the future, can never bring about discovery in self-knowledge; it is never liberating, creative, and so remains within the boundaries of thoughtlessness. Concentration on a picture, an image, a symbol, an ideal, is not meditation. To force the mind to dwell on something, however noble, prevents discovery; it does not release or free the mind, but only shapes it to a pattern. Freeing the mind of its self-created hindrances is meditation.

Become aware of your thoughts and feelings, and follow each thought-feeling, however trivial or absurd. Thoughts-feelings arise

out of interest, laziness or habit, and you must discover which it is. In thinking out, feeling out a thought, a feeling, other thoughts and feelings project themselves, and so the mind becomes distracted. In discovering that you are distracted, you will begin to awaken interest, enthusiasm, which will naturally bring about concentration. When a child is interested in something, he is wholly concentrated; but if you try to force him to concentrate, he loses interest and his mind wanders. To be really aware needs constant application.

O. said that it was difficult for him to be aware of each thought and feeling, because he was not used to it. Would it come through practice?

You must be alert to the whole question of practice lest it become mere habit. Habit destroys or prevents receptiveness, discovery, understanding. Alertness of mind comes through constant thoughtfulness, and thoughtfulness is not habit. If you find it difficult to be aware, then experiment with writing down every thought and feeling that arises throughout the day; write down your reactions of jealousy, envy, vanity, sensuality, the intentions behind your words, and so on.

He could not, he replied, write down every thought and feeling, because he had to earn a livelihood, he had to see many people and had but little time.

Then spend some time before breakfast in writing them down -- which may necessitate going to bed earlier and putting aside some social affair. If you write these things down whenever you can, and in the evening before sleeping look over all that you have written during the day, study and examine it without judgment, without condemnation, you will begin to discover the hidden causes of your thoughts and feelings, desires and words. If you do this regularly, you will notice that, whenever during the day you are unable to write because your attention is given to something else, you are never-

theless unconsciously registering your thoughts, feelings, reactions, and you will then be able to write them down later, at your convenience.

Now, the important thing in this is to study with free intelligence what you have written down, and in studying it you will become aware of your own state. In the flame of self-awareness, of self-knowledge, the causes of conflict are discovered and consumed. You should continue to write down your thoughts and feelings, intentions and reactions, not once or twice, but for a considerable number of days until you are able to be aware of them instantly. Through self-knowledge there is right thinking, and from right thinking follows everything else.

Meditation is not only constant self-awareness, but constant abandonment of the self. Out of right thinking there is meditation, from which there comes the tranquillity of wisdom; and in that serenity the highest is realized.

Writing down what one thinks and feels, one's desires and reactions, brings about an inward awareness, the cooperation of unconscious with the conscious, and this in turn leads to integration and understanding. The effort lies in becoming thoughtful, not in concentrating upon something, which only prevents the comprehension of the whole.

F.G. explained that she had belonged to a great many religious cults and societies. In each of them she had found something that had stirred her deeper feelings, for which she was thankful, but now she felt exhausted and was finding that she had got nowhere with herself. She had, she said, collected a bagful of theories, explana-

tions, rituals and phrases, but was confused, uncertain and rather lost.

Is it not important first to comprehend what you have done to yourself, and then proceed with this understanding to re-educate yourself? Without understanding the past, you are likely to go on repeating these profitless thoughts and actions. To understand the past you must begin with the present, with the state in which you now find yourself. This is important to grasp. Beginning with your present knowledge of yourself, however little or much it may be, you must become aware of and follow the movements of the past, and by thus understanding them you will not again be caught up in them.

Man moves from cage to cage, from hindrance to hindrance, from the known to the known, and so there is constant conflict and no release from sorrow. Are these emotional orgies with their fears, this romanticism with its gratification, the way of discovering truth, the highest? Do they not merely stretch the emotions, and then let them down again? Does not this constant expansion and contraction vainly wear out the pliability of thought-feeling? And to comprehend the real, is it not essential to cultivate the pliability of thought-feeling to the highest degree? When this exquisite flexibility is used up, wasted in romantic fears and gratifications, then how can the mind-heart feel and understand the real, which needs a heightened constancy? Having dissipated yourself in illusory things, as so many others have, you must now gently and thoughtfully set about reviving, through self-awareness, the wasted sensibility of the mind-heart. In this awareness you must cultivate kindly and tolerant observation of your thoughts-feelings, without identifying yourself with them. From this will come the restoration of pliability, understanding.

Theories and explanations, rituals and phrases, are vain, they prevent self-knowledge; they hinder and do not aid; they dissipate

rather than focus thought-feeling on that which is essential; they bring disunity and not integration; they cause a narrow sectarian spirit and bring division among people. Along that way lie confusion, conflict and antagonism.

One indulges in these things as an escape from oneself; but there is no escape, no deliverance from oneself save within oneself. Without self-knowledge there is ignorance, and ignorance breeds sorrow and confusion, uncertainty and weariness. When one's mind is filled with theories and explanations, one is fashioning the living with the dead. Instead of alertly and watchfully allowing thought-feeling to flow into deeper and wider understanding, one forces thought-feeling to conform to a pattern of the good; but the good and the bad are both binding, and this hindrance, through fear, through greed and ill will, again causes conflict and confusion.

You must become self-aware and discover why you have collected these theories and explanations. Merely to offer superficially intellectual or reasoned causes for their accumulation is of little value, and it will not bring about the freedom of thought-feeling; but if through awareness you discover the causes, then this discovery, being the truth, will be liberating and creative. Out of this discovery comes self-knowledge and right thinking. Craving is dissolved through right thinking, and freedom from craving is virtue. As the mind approaches the eternal there is the extinction of all desire.

THE STUDY

The Krishnamurti Foundation India welcomes you to visit The Study and make use of its facilities.

The Study is based on the vision of J. Krishnamurti and inspired by the statements he made about his Teachings. A few years before his death in 1986, he felt that whereas much had been done for young people, it was time that something was done in particular for adults. For this purpose, he wished to bring about centres where people could go and stay to study the Teachings without any organized programme and with only their own seriousness to guide them. He said:

This is a place of learning and austere living with inward discipline and work without a guru, without a leader and without a system of meditation.

There are many people who, because of the distractions of occupation, family or other factors in their lives, find it difficult to immerse themselves in the Teachings. So each one comes to this place on his own to mediate, to study the Teachings and to do some physical work, if he wishes.

If I went to The Study, first of all, I would want to be quiet and not bring problems there -- my household problems, business preoccupations and so on. And also, I think, I would want what K says to be entirely a part of my life, not that I just study K and repeat what he says. Rather, in the very studying of it I am really absorbing it -- not just bits of it here and there or only what suits me.

Let us say that a man like you comes to this new Study. You take all the trouble to come to this place, and for the first few days you may want to be quiet. If you are sensitive, you realise that there is something here which is not only different from your home, but also totally different from going to a discussion somewhere. Then you begin to study -- not only you but all the people living here are studying, seeing, questioning. And everyone actually listening with their whole being will, naturally, bring about a religious atmosphere. The Study will be a place for all serious people who have left behind them their nationality, their sectarian beliefs and all the other things that divide human beings.

The Place:

The Study is located in 'Vasanta Vihar', the house Krishnamurti lived in. This six-acre plot of land was the venue of Krishnamurti's annual talks. Filled with trees and flowers, it is a veritable oasis in the midst of a city. It is also the headquarters of the Krishnamurti Foundation India, housing its administrative and publications offices, the archives and a bookshop.

The Study:

The Study consists mainly of a library of all the books by Krishnamurti, translations of his works, xerox copies of out-of-print books, biographies, evaluative studies of the Teachings, and Bulletins of the various Krishnamurti Foundations. Separate video consoles and audio cassette players and a library of cassette tapes enable you to listen to the programmes of your choice.

Besides, there are select books on religion, philosophy, psychology, literature and arts, and also journals of a serious nature.

The Study has a separate lending library of books and tapes. Video tapes are lent by post to those outside Madras.

Group video shows are held every Saturday. Informal discussions, which are open to all, are held twice a week.

What you can do:

There is no instructor or schedule. You may spend your time reading or listening, wandering about in the garden or sitting quietly in the Silence Room.

The place exists for a serious purpose; it should not be treated as a convenient lodging house or as a base for sight-seeing or transacting business in the city.

For further information, write to :

The Study
Krishnamurti Foundation India
'Vasanta Vihar'
64, Greenways Road
Madras - 600 028.

Telephones: Office (10 a.m. to 5 p.m.): 837 803 Annexe: 837 596.

BOOK REVIEWS

From Krishnamurti to the Upanishads, World Order for the 21st Century: An Indian Vision. Vol.1 by V.G. Krishnamurti, Writers Workshop, Calcutta: 1990. Rs 200/-

The deliberately anti-chronological title of the book underlines one of the major themes that runs through it -- a reappraisal of the Indian philosophical past in the light of Krishnamurti's teachings. And the subtitle emphasises the second important theme which is to suggest that a typically Brahminical mode of thinking, made creative and whole under the impact of Krishnamurti's teaching, can serve as the basis of a new order in the world faced with disaster. The 2 themes are linked when Krishnamurti's thought is seen as the 20th century version of the perennial Indian search for liberation (moksa).

Taking his cue from Krishnamurti's writing in *Mind without Measure* ('The old Brahmanical culture is dead') and in the story of Nachiketas which Krishnamurti retold on several occasions, the author explores aspects of the proposed restoration of Brahminical culture. The task which the author has undertaken has engaged the serious attention of political writers as well as novelists: Will a culture which gave (in the absence of a strong ideology of state) identity and unity for 4000 years to a people divided by language and race, survive in a post-industrial age? And what forms will this survival take? And also, what is it in the Brahminical culture that allows equations between the 2nd millennium B.C. and the 2nd millennium A.D.? -- So cosmopolitan a writer as V.S. Naipall talks about this ancient Brahminism as having 'seeded' the achievements of several physicists in South India as well as his own ambitions as a writer in English.

Though the above questions are implicit in Mr V.G. Krishnamurti's book, he has not raised them in quite the same way. The author's preferred method in the first three chapters of the book is to paraphrase Krishnamurti's writing, supplementing this paraphrase with quotations from ancient texts and derogatory references to present reality. The first chapter, called 'Nature of Mind' has the following divisions: 'News, Hallucinations and the Mind of Man', 'Current Events and the Problem of Deconditioning Society'; the second chapter is called 'What is' with sections called, for example, 'Coming upon what is' and 'What is and Values'. The author completely rejects the last 300 years of history, arguing throughout that 'life reduced to a label on the tin can of industrialization is not life'. (p.142)

In the third chapter the author undertakes an appraisal of Brahminical thought. He declares quite emphatically that he is not a casteist; Brahminism is 'not a caste but a state of mind'. He calls it a 'renouncing frame of mind as the basis for the search for truth'. Truth is understood in the following way: 'Life is not a local thing, going from yesterday through today to a predetermined tomorrow. There is a wholeness in it which is beyond time and place.' (p.141) And the search for this transcendent state requires restraint, simplicity and consideration for others. This is the point at which ancient wisdom and J.Krishnamurti come together for the author. A compendium of quotations from Brahminical texts and from J.Krishnamurti placed towards the end of the chapter attest to this synthesis.

The author finds a basic and tolerant humanitarianism in Brahminism which he expresses paradoxically: 'Not denying anything, and at the same time denying everything.' (p.151) This humanitarianism is illustrated with examples from literature. 'The poet creates Rama with his extraordinary austerity and Krishna with his 6000 wives Nothing is right, nothing is wrong. The very demons are people who had the grace of God to begin with and who became arrogant, greedy, vain and lustful by that very grace

of God which they couldn't take with simplicity and restraint....It is not the grace of God which saves you, but the nobility of your own nature.' (p.151)

At the beginning of the book the author states the following: 'This book does not purport to be either an explanation or a commentary on either J.Krishnamurti or the Upanishads, it is just what one might feel if one is familiar with both.' And that is exactly what the book is -- a way of feeling influenced by J.Krishnamurti, but supported and enriched by the ancient Indian ideal of enlightenment. J.Krishnamurti believed that it was his task to broadcast as widely as possible the seed of his teaching; it was his audiences' task to nurture the seed by preparing the soil. If a resurgent Brahminism, inspired by Krishnamurti's vision, is to become the basis of a new order, it will require that we come to terms with the problems of the world of our time. For Krishnamurti the world (*jagat*) is not an illusory falsehood (*mithya*) as it was for Sankara. The world will have to be transformed as will the individual.

The book can be obtained by writing to: Writer's Workshop, 162/92 Lake Gardens, Calcutta 700 045. Or to Mr V.G. Krishnamurti, Flat 411, Central Park Apartments 1, 7-1-217 Nature Cure Hospital Road, Ameerpet, Hyderabad 500 016.

R.Herzberger.

The Life and Death of Krishnamurti by Mary Lutyens. John Murry, 1990. Rs 255/-

'You are the world', Krishnamurti declared early in life and proceeded to live as if there were no boundaries between him and the world. His long peripatetic life spanned 9 decades of almost

incessant travel around the globe. How does a modern biographer begin to write the life of such a man, when the biographer's own art requires the idea of a self defining itself against family, society and the accidents of history? Krishnamurti, on the few occasions when he talked about himself, described a 'vacant boy' untouched by life; neither the brutality of his childhood years nor the adulation of his later years left a mark as the vacant boy survived into manhood and old age intact, protected, the vacantness deepening into 'a vast emptiness'. 'I see', said he at the age of 85, 'that the boy's mind is the same as now'. (p. 161)

Krishnamurti instinctively felt that this vacant state was not exclusively his; anyone could come upon it if they lived correctly. And that was the concentrated burden of his teaching.

With psychoanalysis providing an explanatory model, a biographer could choose to ignore or explain away Krishnamurti's sense of himself. Or, a biographer could make the 'vacant mind' a starting point of the investigation. And it would seem that that is exactly what Krishnamurti had wanted his chosen biographer, Mrs Lutyens, to do. Mrs Lutyens does not do either in her latest book *'The Life and death of Krishnamurti'*. She has far too much respect for Krishnamurti to doubt his statement that the source of his teaching was an 'otherness', 'not man-made, thought-made, self-induced'.(p.162) The biography is not, therefore, in the modern psychoanalytic idiom. Neither does Mrs Lutyens follow up Krishnamurti's invitation to explore the vacant-mind to its source. 'You might be able to because you are writing about it. I cannot. If you and Maria sat down and said, "Let us enquire", I'm pretty sure you could find out. Or do it alone. I see something; what I see is true -- I can never find out. Water can never find out what water is. That is quite right. You find out and I will corroborate it.'(p.162) If she had undertaken the mysterious investigation, we might have a new genre of religious literature -- biography as meditation.

The life and Death of Krishnamurti is the story of Krishnamurti's life told by an affectionate and protective friend. The portrait she

paints is of a dreamy boy from Andhra growing into a gentle Anglicized Indian with an old world grace, without vanity but with a luminous sense of his own worth.

The framework for Mrs Lutyen's portrait is built out of the author's long friendship with Krishnamurti, her first hand knowledge of the Theosophical background which nurtured him and her close reading of Krishnamurti's writing. The experience of friends who were also friends of Krishnamurti's contribute to her framework. Within the contours of this framework Mrs Lutyens, who is also the author of a previous 3-volume work on Krishnamurti, tries to put his life into a final perspective. The book therefore is more than a chronicle; it is an elucidation of the teaching, an explication of several of his more ambiguous remarks and an interpretation of events. Thus, for example, Krishnamurti's statement shortly before he died, 'Too good to be true -- sorrow I thought I had lost you', which had appeared so startling quoted without benefit of context in her earlier book, is now elucidated. 'Mary [Zimbalist] is quite sure that what he meant by this was: I thought I had lost suffering but that was too good to be true.' 'Sorrow' refers to physical suffering which had returned after a remission, she explains.(p. 207)

Occasionally the framework through which Mrs Lutyens sees events limits her vision. A case in point is her interpretation of Krishnamurti's last communication with Pandit Jagannath Upadhyaya. The communication was in the form of a question of wrenching starkness: 'What should be done with the body?' sent by transcontinental telephone from Ojai to Varanasi and New Delhi, to be relayed to Pandit Upadhyaya. Panditji was a friend of Krishnamurti's; he was also a distinguished Buddhist Scholar engaged in editing an ancient text dealing with the transfer of cosmic consciousness. The implication of the stark question is not as Mrs Lutyens's believes: 'What is the traditional method of dealing with the body of a "holy man" in India?'(p.203) For 'holy' men are a dime a dozen in India, and Krishnamurti did not identify himself with the 'holy' men of India. Panditji's reply addressed the question :

'What should be done with the body of the World Teacher?' One of Panditji's recommendations was: The doors of all the houses in which Krishnamurti had lived be opened for seven days, during which period recordings of his talks be played continuously, those who were close to him engage in a philosophical dialogue on the teachings and nobody be denied entrance to these talks and discussions.

One could multiply instances of this sort, where Mrs Lutyens view is limited by her framework but the exercise would only confirm what is a universal law: *The observer is the observed*; what we are and what we want to be influences what we see.

At the end of the book, Mrs Lutyens explores the mystery of his life and death raising several questions about the man in relation to the transcendental 'otherness' manifested in him. Many of these questions were Krishnamurti's, others are Mrs Lutyen's own. The few conclusions she reaches are tentative, for she is aware of the anomalies in his statements about himself. So she allows the mystery to remain, pointing finally to Krishnamurti's teaching's and its relevance to our times.

The Life and Death of Krishnamurti is available at KFI, 'Vasanta Vihar', 64 Greenways Road, Madras 600 028.

R.Herzberger.

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