

# **BULLETIN**

**1/91**

**KRISHNAMURTI FOUNDATION  
INDIA**

## FROM THE EDITOR

It is often thought that spirituality is other worldly and that it is concerned with the general rather than with the particular or the concrete. As a consequence, in many religions, the world with all its flaws takes second place to the other world that is beyond space/time and the senses. In this issue we explore the status of the world in Krishnamurti's thought. The two major themes that are drawn together in Krishnamurti's cryptic statement, 'You are the World' are presented here for examination. The first set of passages describes encounters where the distance between the observer and the observed dissolves, revealing an identity between Krishnamurti and the individuals he was observing. It is suggested that this identity is the source of compassion for individuals in the world.

The second passage explores the statement 'You are the world' from the point of view of unregenerated individuals. It is suggested that the disorder in the world is a projection of the disorder in human lives, and that no human problem is unique. This realization is the foundation of regeneration.

Krishnamurti's identification of the individual with the world recalls the more ancient identity-statement of the *Upanisads*: *tat tvam asi*, but, as these passages demonstrate, it strikes a completely different note from the later interpreters of the statement, like Sankara. There is no suggestion that the world is an illusion; indeed the individual is held responsible for the world.

**The path was rough and dusty**, and it led to a small town below. A few trees remained scattered on the hillside, but most of them had been cut down for firewood, and one had to climb to a good height to find rich shade. Up there the trees were no longer scrubby and mauled by man; they grew to full height, with thick branches and normal foliage. The people would cut down a branch to allow their goats to eat the leaves, and when it was bare they would reduce it to firewood. There was a scarcity of wood at the lower levels, and now they were going higher, climbing and destroying. Rains were not as plentiful as they used to be; the population was increasing, and the people had to live. There was hunger, and one lived as indifferently as one died. There were no wild animals about here; they must have gone higher up. There were a few birds scratching among the bushes, but even they looked worn out, with some feathers broken. A jay, white and black, was scolding raucously, flying from limb to limb of a solitary tree.

It was getting warm, and it would be very hot by mid-day. There had not been enough rain for many years. The earth was parched and cracked, the few trees were covered with brown dust, and there was not even the morning dew. The sun was relentless, day after day, month in and month out, and the doubtful rainy season was still far away. Some goats went up the hill, with a boy looking after them. He was surprised to see anyone there, but he wouldn't smile, and with a grave look he followed the goats. It was a lonely place, and there was the silence of the coming heat.

Two women came down the path carrying firewood on their heads. One was old and the other quite young, and the burdens they carried looked rather heavy. Each had balanced on her head, protected by a roll of cloth, a long bundle of dried branches tied together with a green vine, and she held it in place with one hand. Their bodies swung freely as they came down the hill with a gait. They had nothing on their feet, though the path was rough. The feet seemed to find their own way, for the women never looked down; they held their heads very straight, their eyes bloodshot

and distant. They were very thin, their ribs showing, and the older woman's hair was matted and unwashed. The girl's hair must have been combed and oiled at one time, for there were still some clean, sparkling strands; but she too was exhausted, and there was a weariness about her. Not long ago she must have sung and played with other children, but that was all over. Now, collecting wood among these hills was her life, and would be till she died, with a respite now and then with the coming of a child.

Down the path we all went. The small country town was several miles away, and there they would sell their burden for a pittance, only to begin again tomorrow. They were chatting, with long intervals of silence. Suddenly the younger one told her mother she was hungry, and the mother replied that they were born with hunger, lived with hunger, and died with hunger; that was their lot. It was the statement of a fact; in her voice there was no reproach, no anger, no hope. We continued down that stony path. There was no observer listening, pitying, and walking behind them. He was not part of them out of love and pity; he was them; he had ceased and they were. They were not the strangers he had met up the hill, they were of him; his were the hands that held the bundles; and the sweat, the exhaustion, the smell, the hunger, were not theirs to be shared and sorrowed over. Time and space had ceased. There were no thoughts in our heads, we were too tired to think; and if we did think, it was to sell the wood, eat, rest, and begin again. The feet on the stony path never hurt, nor the sun overhead. There were only two of us going down that accustomed hill, past that well where we drank as usual, and on across the dry bed of a remembered stream.

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There is a single tree in a green field that occupies a whole acre, it is old and highly respected by all the other trees on the hill. In its solitude it dominates the noisy stream, the hills and the cottage across the wooden bridge. You admire it as you pass it by but on your return you look at it in a more leisurely way; its trunk is very large, deeply embedded in the earth, solid and indestructible; its branches are long, dark and curving; it has rich shadows. In the evening it is withdrawn into itself, unapproachable, but during the daylight hours it is open and welcoming. It is whole, untouched by an axe or saw. On a sunny day you sat under it, you felt its venerable age, and because you were alone with it you were aware of the depth and the beauty of life.

The old villager wearily passed you by, as you were sitting on a bridge looking at the sunset; he was almost blind, limping, carrying a bundle in one hand and in the other a stick. It was one of those evenings when the colours of the sunset were on every rock, tree and bush; the grass and the fields seemed to have their own inner light. The sun had set behind a rounded hill and amidst these extravagant colours there was the birth of the evening star. The villager stopped in front of you, looked at those startling colours and at you. You looked at each other and without a word he trudged on. In that communication there was affection, tenderness and respect, not the silly respect but that of religious men. At that moment all time and thought had come to an end. You and he were utterly religious, uncorrupted by belief, image, by word or poverty. You often passed each other on that road among the stony hills and each time, as you looked at one another, there was the joy of total insight.

He was coming, with his wife, from the temple across the way. They were both silent, deeply stirred by the chants and the worship. You happened to be walking behind them and you caught the feeling of their reverence, the strength of their determination to lead a religious life. But it would soon pass away

as they were drawn into their responsibility to their children, who came rushing towards them. He had some kind of profession, was probably capable, for he had a large house. The weight of existence would drown him and although he would go to the temple often, the battle would go on.

The word is not the thing; the image, the symbol is not the real. Reality, truth, is not a word. To put it into words wipes it away and illusion takes its place. The intellect may reject the whole structure of ideology, belief and all the trappings and power that go with them, but reason can justify any belief, any ideation. Reason is the order of thought and thought is the response of the outer. Because it is the outer, thought puts together the inner. No man can ever live only with the outer, and the inner becomes a necessity. This division is the ground on which the battle of 'me' and 'not me' takes place. The outer is the god of religions and ideologies; the inner tries to conform to those images and conflict ensues.

There is neither the outer nor the inner but only the whole. The experiencer is the experienced. Fragmentation is insanity. This wholeness is not merely a word; it is when the division as the outer and inner utterly ceases. The thinker is the thought.

Suddenly, as you were walking along, without a single thought but only observing without the observer, you became aware of a sacredness that thought has never been able to conceive. You stop, you observe the trees, the birds and the passer-by; it is not an illusion or something with which the mind deludes itself. It is there in your eyes, in your whole being. The colour of the butterfly is the butterfly.

The colours which the sun had left were fading, and before dark the shy new moon showed itself before it disappeared behind the hill.

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## RISHI VALLEY, NUCLEUS MEETING #1

(With Teachers of the various Krishnamurti Schools)

**Krishnamurti (K):** Sir we started at Rajghat, Benares, asking if there was a group of people who were totally committed, not to the school, not to teaching any particular subject; but to what K was talking about. Now, the word 'teaching' (*laughs*) sounds rather grandiose, but it's a good word -- probably the right one. We were asking, at Rajghat, if there was a group of people who were committed to the teachings -- not to the person, not to some ideation or image of that person, but to what he said. You see, the person is not important; the teachings are important. So, is there a group of people who are completely soaked in it?

**Participant (P):** Yes sir.

**K:** See the implications of it. That is, they are thoroughly *au fait*, thoroughly *au courant* -- I'm using French words -- thoroughly imbibed in it; it's in their blood, not just up here (*points to his head*), so that they not only teach the 'teaching', but also learn the 'teaching' -- they are both the teacher and the disciple. Right? I'll explain that a bit more as we go along.

Such a nucleus should exist in each place; I think it's important. So, could we form such a group which will carry on (not as disciples of K, or disciples of an idea or theory) and which will actually study the 'teaching', live it, flower in it, be passionate about it? Such a group will have a living quality, not a repetitive quality.

**P:** The 'teachings' will not be just an idea in the mind.

**K:** Right. The place will be an *āśram* in the real, original sense of that word -- not like the rotten things that exist. First I want to ask: Are you all committed to this, or just using this as a stepping stone to something else? You understand sir? To get a better job, for example.

**P:** Yes.

**K:** You may marry, you might have children but, because this school will be such a place, the children will be the future generation of good people. Do you understand what I am trying to say? In the old days people took vows -- right? -- of celibacy; they shaved their

heads, put on a robe. This is happening still, both in the West and in this country. But we are not like that.

**P:** You are quite clear about that, sir?

**K:** Quite clear about it. And, also, we are a people who are free, who have voluntarily come in, and who will voluntarily go out, if we don't like it.

**P:** Yes.

**K:** But, once we're in, we've got to move -- by our own honesty, integrity, by our own sense of humility. You understand? Am I making myself clear? If anybody wants to join the nucleus, the door is open; it's not a closed body; it's not a secret body, right?

What is the intellectual, moral and aesthetic quality of such a group? And, furthermore, are we capable? This capacity does not come through experience. Generally, we look to experience for developing capacity. I study engineering, and I develop certain qualities that give me the capacity to be either a good or a rotten engineer. Capacity of this kind is not necessary.

**P:** Yes, sir.

**K:** As you live, move, capacity comes. But if you 'looked' for capacity, it becomes just another cheap affair.

**P:** Yes, sir.

**K:** Good.

**P:** Sir, is it the capacity to reason out?

**K:** I'm coming to that. It is to have a brain such that you could discuss with *anybody*. Right?

**P:** To be open ---

**K:** No, I'm talking about the clarity of the brain.

**P:** To be without any fear, and ---

**K:** To have a brain that's quick, sharp, that catches on quickly, that is, without a tremendous amount of explanations and description. Have you got such a brain? -- not an erudite brain.

**P:** Not knowledgeable.

**K:** You know, Aldous Huxley once told me, 'I can talk about science, I can talk about painting, I can talk about poetry, I can talk about Vedānta, I can talk about Buddhism, Hinduism'. He could. He had an encyclopedic memory. He said, 'Since I've got such immense knowledge, I wonder if I can experience anything original'. You understand? Isn't it sad?

**P:** Yes sir.

**K:** And that's why he took to drugs like LSD and ---

**T:** Mescaline.

**K:** Mescaline, that's right. We talked about it; he was my friend, so we could talk. He said, 'I want to find something original'. Now, is your brain original -- not repetitive -- so that it can discover something original? Forgive me, but the Indian brain is a repetitive brain. Would you agree to that? You read an awful lot, and repeat what the Buddha said, what Śaṅkara said or what the *Upaniṣads* said. The brain becomes mechanical, and originality is destroyed completely.

**P:** It becomes programmed.

**K:** Yes, programmed. Now, a group of us here have to have a brain that is not conditioned. That's one thing.

**P:** Yes sir. And a brain that has no ideas at all.

**K:** Let's go into it a little bit.

**P:** Yes.

**K:** To face facts absolutely, not translate the facts ---

**P:** According to one's images.

**K:** To face the fact and not move away from that fact -- do you know what vitality you get out of that?

**P:** Yes.

**K:** I wonder if you realize all this.

**P:** Yes sir, I can understand.

**K:** You're damn quick. (*laughter*) Have you got such brains? (I'm asking this not out of impudence -- please, we've gone beyond all that. I don't have to repeat all that, do I? I'm a polite man by nature,

so, please accept my sense of non-interference with you.)

**P:** We know it sir.

**K:** But we must go into this. You see, I have never read any of these books -- the *Gita*, the *Upaniṣads*. I've read a great deal of the Old Testament of the *Bible*, because of the language. Dr Besant, perhaps of whom you know, said, 'If you want to have a good command of English, first read the Old Testament'. You see, it's very simple language, not like Shakespeare, and has such clarity that one can learn to communicate with simple words -- not high faluting words.

**P:** Yes sir.

**K:** Now, are we committed, as a group, to the teachings? Do we merely repeat the teachings, which then becomes dead, or do we flower in them, so that we become both the teachers as well as the disciples of the teachings? Which means that one wipes away, altogether, the sense of vanity of being a teacher. I wonder if you see that. Do you see it?

**P:** Yes sir.

**K:** Which means that one has to not only be terribly honest with oneself, but also have a sense of great humility. For otherwise one can't *learn*; one can defend oneself, but one can't learn.

**P:** Sir we've played all these tricks, so we know.

**K:** I'm sorry I have to repeat all this. And, also, one must have a sense of integrity: when one says something, one means it -- no double talk; no saying one thing and doing another. You know what the word 'integrity' means, of course. I don't have to teach you English. Integrity means 'integral; whole'. Are we such people? Are we a group of people who are free? A nucleus demands that there be no hierarchy; that there be nobody, no leader, to tell you what to do, what not to do, what to think or what not to think. We are both teachers and disciples first. Are we such people?

**P:** Sir, I would like to get one point clarified regarding the question of committment. Both in the previous meeting as well as in this meeting, you have been emphasizing this particular term 'committment'. Now, to me, it seems that anybody who is com-

mitted to the teachings in your sense also has a sense of detachment from the teachings themselves. Some kind of detachment ---

**K:** Question it, doubt it, probe into it, tear it to pieces.

**P:** This is the question in my mind. A person who is committed to the teachings, say today, in two decades from now something completely different can happen to him. He can undergo a mental derangement, for example.

**K:** Mental collapse. Of course.

**P:** So, I don't think that just the affirmation of one's commitment to the teachings is the whole story.

**K:** Of course not. Good Lord, you're quite right, it's not. Would the word 'dedication' be right?

**P:** Even that does not seem appropriate to me sir.

**K:** Let's change the word. What word would you use for a group of people who are involved, who are concerned, who feel responsible for the world? Responsible in the sense that they know what the world is, they are familiar with what is happening in the world and, as human beings who are part of the world, feel that they have to do something about it, and not just theorize, not just say, 'Yes, that's a terrible war'. You understand?

**P:** Yes.

**K:** So, would you accept the word and the content of that word 'responsibility'?

**P:** Yes, sir. Responsibility. I would add that it is really a responsibility to the whole world.

**K:** I said that.

**P:** Yes, but, when you say responsibility to the 'teachings' ---

**K:** Wait, sir. Wait, wait, wait, wait. Responsibility to the world.

**P:** Yes.

**K:** The world is what we human beings have made it, right?

**P:** Yes.

**K:** So, as I am a human being, I have made it. Right? I will not make the world what it is only if I'm out of it -- not physically, but

psychologically. Which means that I should have no fear; I should have love, compassion, and that quality of intelligence which comes with compassion. For *that* I am responsible. Now, do we live that way?

**P:** No.

**K:** We used the word 'excellence' yesterday.

**P:** Yes.

**K:** To be concerned with excellence, to be responsible for it, and to represent all that.

**P:** Yes.

**K:** And, also, to be able to co-operate, because that is what is missing in the world. The world co-operates for personal motives, and so on, but here we have no personal motive. So what word, what phrase, what whole paragraph would describe all this?

**P:** Krishnaji, one feels responsible, but the responsibility becomes limited by the 'me'.

**K:** No. No, sir.

**P:** The motive comes in.

**K:** Don't bring in the 'me'. Where there is responsibility, there there is the forgetting of the self. Right? If I am responsible for the school, for its guidance, for its sustenance, I forget myself. The school is more important than 'me'. If I feel responsible, I've forgotten myself. I don't know if I'm making myself clear.

**P:** Krishnaji, it seems that there are two forces -- either the 'me' operates, or responsibility operates.

**K:** Look sir, I am responsible. I feel that way. Please believe me, I feel that way when I am here. I feel tremendously responsible -- not only to the people here, but also to the land, the trees, the flowers, the beauty of the valley. To me a tree is a sacred thing. Do you understand what I mean? A tree is, to me, one of the most marvelous things on earth. Like a tiger is a marvelous thing. *I feel responsible*. Now, where does the 'me' exist in this at all?

**T:** Sir, a person who feels strongly responsible for the school may have some 'ideas', and feel that that is the way the school should

be run.

**K:** I said responsibility means 'co-operation'. If I co-operate, I've dropped my opinions, my convictions. Would you agree to all this? You understand that sir?

**P:** Yes, yes.

**K:** *We are responsible*; we have no separate ideas about responsibility. Now, to describe all that, what word would you use?

**P:** While talking to my colleagues yesterday, a question was raised. It was a question regarding practicability. It was pointed out that there is a division between reality, that is, what is practicable, and the 'vision', the idea ---

**K:** No, no.

**P:** I would like to tell you ---

**K:** Go on, sir, please explain, not just to me; we are all equals here.

**P:** We have here, in this school, children of the rich, of the powerful -- politicians, and so on. We ask them for favours and, then, we yield to their demands, and this is spoiling the school. So I said: Let's have just a hundred children -- or even only five -- but we will not have, and yield to this group. I was told: You are not being practical; you will get the electricity supply cut. But I say: Let us have no electricity, let us have no water. (*laughter*)

**K:** Sir, just a minute. When I first came here with Subba Rao, there was no water here. There was only one well. We slept on the floor; we had kerosene lamps which didn't work properly; there were no toilets. We did everything. Do you want to go back to that?

**T:** No sir, we don't want to go back to that but, if that situation arises, let us not ---

**K:** Wait sir, wait. Go into it very carefully. Don't take sides; don't be definite.

**P:** I'm just saying that I'm prepared for anything.

**K:** Don't be definite; let's examine. The moment you are definite, you are taking a stand. Let the ball roll. Do you understand what I am saying?

**P:** Yes, sir.

**K:** If you take a stand, you become divisive.

**P:** Yes, sir.

**K:** So, if you and I are concerned with 'what is', then we will not be concerned with 'rich' children or 'poor' children, but with children.

**P:** Yes, I understand that they are.

**K:** Now let's go on. You don't like the words 'dedication', 'commitment', 'involvement'.

**P:** Sir, we can use the word 'responsibility', the responsibility to mankind.

**K:** No, not 'mankind' sir, but the feeling of tremendous responsibility.

**P:** Sir, can I ask you something? Are you objecting to the word 'committed' or to the word 'teaching'?

**P:** 'Committed'.

**P:** 'Committed to' or 'committed'?

**P:** Committed to something. I mention this because if one gets committed to some particular thing, then immediately there is a division -- one stands in opposition to the things to which one is not committed.

**K:** No, sir. You are serious, I'm not. There is division. You are jolly, I'm not. You are clever, you are bright; you've got brains, and I haven't got any. There is division; there is no equality in the world. What are you objecting to?

**P:** I would like to point out something. People have been committed to Gandhism or to some other 'ism'. That is a static frame-work. Whereas, here we are committed to a moving, dynamic process of perception, process of living. Therefore there is no stagnation here. What creates division is stagnation, and not movement.

**P:** And as the 'teaching' is not a dogma, it will not be divisive.

**P:** May I say that the word 'commitment', in India, is a very loaded word? -- because they talk of a 'committed democracy', 'a committed judiciary', which means standing in a certain relationship to the establishment. And you also know that the Communists use the word 'commitment' in a certain way. We are not using it in that way.

**P:** Yes.

**P:** We know that there is acting from confusion and acting with clarity. And we say that unless we act with clarity there is no right relationship with the 'teaching' itself. So we are determined never to allow confusion (with regard to the 'teaching') to find a place in our mind, because we must face the 'teaching' with absolute honesty and clarity.

**K:** Sir, I think he is against 'commitment', 'dedication', 'identification', because he feels that they bring the 'teaching' down to a very narrow point of view. Right?

**P:** Yes, sir.

**P:** And creates division.

**K:** No, a point of view, which will then create division.

**S:** Yes, sir.

**K:** Now sir, suppose you are interested in mathematics or physics, the very study of physics, those prolonged years of investigation and experience, sets you apart from me, a carpenter. Right?

**P:** Yes.

**K:** We are not talking of functions. Right?

**P:** Right.

**K:** We are not talking here of functions, or of status, but of a 'teaching' which involves the whole existence of human life. Do you agree to that?

**P:** Yes, sir. And I am totally interested in that; I am involved in it.

**K:** I am involved in it, you may not be -- immediately there is a division. But I have not got the spirit of division. You may have it ---

**P:** Yes.

**K:** So, what is this feeling of responsibility to the 'teachings' and to humanity now, after saying all this? -- we won't use the word 'commitment', we won't use 'dedication'; we won't use any of these worn out words.

**P:** That conveys something.

**K:** Let's proceed from there. Are we such people? This does not mean that I may not marry. This does not mean that I'm stuck here for the rest of my life. Are we such a group? I am asking this question because we are all getting old. I'm eighty seven. I'm sure to die, perhaps five years later or ten years later.

**P:** Yes.

**K:** There must be some people, not disciples, not someone to take on my mantle, and all that nonsense.

**P:** Not propagandists.

**K:** Yes, not propagandists, but people who are alive with *this thing*. Now, I am not saying this out of conceit or some kind of possessive attachment to the 'teaching', but I think that this 'teaching' covers the whole of human existence. If you've studied it, it will cover the whole of human life, from the physical to the most inward depth of a human being. There is nothing in it that sets it apart as a cult... I personally look at it as a marvelous thing -- not because I've said it -- as something extraordinarily life-giving. And that life-giving spring can never never go dry. This is how I feel. This is what it is to me, otherwise I wouldn't spend a day on it -- I would just become a carpenter or something else.

Now, are we such a group? If we are, then what is our relationship to the school, what is our relationship to the world, and what is our relationship to each other? Do you understand?

I begin with the world: What's our relationship with the world? What's our relationship with the environment which is our school? -- environment -- not only the school, but the whole earth around it. And, what is our relationship with each other?

**P:** Yes.

**K:** Please be critical.

**P:** As soon as we have the schools, in fact as long as we have any institution, we get into human dynamics which, if not now, at a particular point of time brings about division.

**K:** Any institution is dead. All organizations, whether they be political or religious, end up as dry river beds.

We have a school whose intent, right from the time it first began, was to bring about excellence, not in academics but in human beings. The school's intent is to bring about good human beings who have great affection, clarity, and so on. So far it has not, forgive me, succeeded. But now that all you young people are here, you might do it. You might help the students.

**P:** Yes, sir.

**K:** It's up to you. So I ask: What is your responsibility, what is your relationship, not just to India but to the whole world? That is, what is your relationship to the vast group of people? What is your relationship to the school, and what is your relationship to each other? These three are important. Relationship means responsibility, of course. I am related to my children because I've borne them, or rather my wife and I have borne them and, so, we are responsible for them. Right? So, what is your relationship to this vast humanity? That's a wrong question. Perhaps that's why you are stuck, and not answering it. I don't know if you understand.

I asked: What's your responsibility or relationship to the world? It's a wrong question. You ought to have spotted it, not me.

**P:** The answer is not immediately perceivable.

**K:** No, it's a wrong question. I'll show you in a minute, you'll see.

**P:** From myself to the world ---

**K:** *You are the world.*

**P:** Yes.

**K:** That's the truth. It's not just a verbal assertion that the world has been created by human beings. As you are a human being, you have created it. *You are that.* You are society; society is not different from you. If you want to change society, you have to change ---

**P:** Yourself.

**K:** Right, sir?

**P:** Yes, sir.

**K:** Don't just agree.

**P:** Yes.

**K:** What is your relationship? Got it?

**P:** Yes.

**K:** What? Tell me. I've purposely stopped there. I asked a wrong question. It was: What is your relationship to the world? -- not to the physical world, but to the human world, the world of society, the world of politics, the world of religion. I asked: What is your relationship to the whole invention of man? That's a wrong question, because you have created this world -- through your fears, through your greed, and so on. Your relationship is, therefore, not to the world but.... Come on, sirs, tell me.

**P:** To yourself.

**K:** You are bright people, so, come on.

**P:** The word 'relationship' itself says that you are different from what is being talked about.

**K:** So the word 'relationship' itself isn't correct. Come on. Do you see something in this?

**P:** Yes.

**K:** That is, the moment you establish a relationship, there is a divisiveness. Right?

**P:** Yes, sir. Me and you.

**K:** No. You have a division by the very usage of that word 'relationship'.

**K:** The word 'relationship' means that I am 'related to' something.

**P:** Language is not very adequate.

**K:** Yes. Therefore, we'll break it up. When you use the word 'relationship' it implies a divisive process. Right? So, when you recognize that you are the world and that the world is you, there is no division in that at all. Therefore the word 'relationship' doesn't exist. I wonder if you get this.

P: Yes, sir.

K: So, what then are you? Look at it, sir. Careful. *I am the world.* Do you realize that?

P: Yes.

K: Not verbally, but do you get the feeling, the quality, the strength, the beauty and the vitality of a statement such as this? I am *actually* the world.

P: When you say, 'I am the world', at that moment you are not the world.

K: No, no, no, no, no.

P: Yes.

K: Words are mere description. But we are not caught in the description.

P: Sir, I think the only thing is to change oneself.

K: Now, careful. Do you see?

P: Sir, I understand that as an idea. To *feel* that I am the world, now that's a ---

K: That's the truth. Do you see that?

P: Sir, we see ourselves. We see what the children do. Confusion and corruption is part of what we see. We can see this, sir.

K: Sir, every human in the world goes through some kind of torture.

P: Yes, sir.

K: Some kind of agony.

P: Same jealousies, same ---

K: Yes, we go through all that. So there is no division. But there is a division if I say ---

P: Physically there is a division.

K: Yes, of course. If I say, 'I am this', and I hold to that, then there is division. Right?

P: Then there is commitment to something.

K: You get it?

P: Yes, sir.

K: Right, now let's proceed. I won't use the words 'relationship to the world', but I'll use the words 'relationship to the school'.

P: Yes.

K: What is my responsibility to the school? What is a school? The word, its origin, comes from Greek and Latin, and it means 'leisure'. Do you understand, sir? Right? Now see the importance. Only when we have leisure, we learn.

P: Yes, sir.

K: Right? Do you agree with that? So let's proceed, sir. I am asking this question, because a school is different. We are dealing with children, with students, not grown up people. What's your relationship or responsibility to those who are here? -- Not to the future generation or past generation, but to those who are here.

What's your responsibility, your relationship to them? You may not teach, you understand? You may not teach them mathematics or history or english, but you are here, and this is your environment. What is your relationship, your responsibility, to the environment? This makes you sit up and think, doesn't it? Go on. I said, sir, that if I used the word 'responsibility' with regard to the world, then that very word 'responsibility' would imply a division. I would be 'responsible for', right? But when I realize that I am the world, and that the world is me -- not verbally, but in my blood, in my heart, in my feeling -- when I realize the depth of it, then there is no division at all. *I am that* -- not, 'I am *Brahman*' or any such thing but I am that -- the world. Therefore I won't use that word 'responsibility' or 'relationship' -- I am that. If I want to change the world, that is society, politics, and so on, I have to begin here. (*points to himself*) Right? That's all.

Then I asked: What is our responsibility as a group who are -- let's use the word 'nucleus' -- to the environment which is the school in which we find ourselves? Do you understand my question? What's our responsibility? I may not be a teacher, but I'd like to be the nucleus of such a people. You are, apparently, such a nucleus. I come from Bangalore or from Amritsar or even further away, say

from England. I've studied, I've meditated, I've gone into this. I come here, and see such a serious group of people. So I say, 'By jove, I'd like to join them. There is somebody whom I can talk to'.

Now, what is my responsibility or relationship to my environment, which happens to be this school?

**P:** It's everything sir. It's how I live. It's how I walk, how I talk, how I ---

**K:** Yes, sir, go into it. What is my responsibility as part of a body of people who are serious, who are involved, who feel that they must create a new generation in their environment? How will I, knowing the dangers of organization, deal with the school in its entirety? I know all the functional, organizational aspects -- the rich can come; the poor, uneducated ones cannot. Their children ... I know all that.

**P:** Yes, sir.

**K:** So what shall I do? I've studied, but I am not a teacher. What do I feel about the school?

**P:** You observe.

**K:** No, no ... I've observed. The school is there.

**T:** Is it the total care of the environment, of the people?

**K:** What does that mean, sir?

**P:** Total care means taking each and everything, seeing what it is ---

**K:** Sir, what does 'care' mean? Affection?

**P:** Yes. It is total affection.

**K:** Go into it sir, much deeper than that. *Care*: how they walk, how they dress, their taste in clothes, how they eat, the kind of food, whether the food is hot -- you follow? -- their beds, their mosquito nets, their bath, their soap, their water, the combing of their hair. CARE. Right?

**P:** Yes.

**K:** Do you feel that way?

**P:** Yes, sir. I think we feel that way, sir.

**K:** *Care*. I care for the land.

P: Yes, sir.

K: The moment I have that feeling, I care for the trees, for the plants, for the flowers, for the land, for the water. I do the same with my children, the students. I may not be able to teach mathematics, but I'm caring for them.

P: Yes.

K: I wonder if you see this.

P: I can see it clearly, sir.

K: No, not see it, but ---

P: I feel it.

K: All right. I care. So I say to the Pricipal, 'Please ... I offer to work for two hours, or three hours, or four hours'. And I stick to it, I look after it. I do this because I care; I'm interested in good taste. Do you follow? And I am watchful. I care how I behave. I care what I think. I'll study it. I'm helping, you follow? The school is me. I am the teacher and the disciple, right?

Sir, do you see what happens? If I care, I am also caring. Is this impractical? The moment you care, you're practical.

Are we such a group? Because we are creating the future generation.

7th December 1982.

## **KRISHNAMURTI FOUNDATION INDIA**

### **Rajghat Gathering 1991 -- Varanasi**

The Krishnamurti Foundation India is happy to announce that its Annual Public Gathering will be held this year at the Rajghat Education Centre in Varanasi from November 12 to 15, 1991.

The intention of the Gathering is to enable interested persons to come together as friends to share, discuss and investigate fundamental questions of life in the light of Krishnamurti's teachings.

The programme each day will commence with a chanting/silence session in the morning, and will include video screenings of Krishnamurti's talks, talks by guest speakers, group discussions, evening walks and cultural programmes.

Boarding and Lodging (in School Hostels) for the period of the Gathering (4 days) will cost Rs 300/- per person. Hotel accommodation can be arranged in City Hotels. For further information please contact;

The Secretary  
Rajghat Education Centre  
Krishnamurti Foundation India  
Rajghat Fort  
VARANASI - 221 001.

# **KRISHNAMURTI FOUNDATION INDIA**

## **Rajghat Education Centre**

The Rajghat Education Centre of the Krishnamurti Foundation India is looking for experienced individuals with a deep commitment to Krishnamurti's teachings and to his approach to education, for filling the following senior positions:

### **1. PRINCIPAL, VASANTA COLLEGE FOR WOMEN:**

The Vasanta College for Women is located in a beautiful campus on the banks of the river Ganga in Rajghat, Varanasi. About 700 girls study in this college for the three year B.A. (Hons) course prescribed by the Banaras Hindu University in the field of Arts, Language and the Social Sciences. There is also a one-year B.Ed. course for training teachers after their B.A. There is a hostel for 100 girls on the campus, the rest come from the city by college buses. The college has about 40 teachers.

The incumbent must have an M.Phil. or a Ph.d. degree with at least 10 years experience of teaching at the college level. The post carries a grade of salary equivalent to that of a Reader (Associate Professor) in an Indian University. Free residential accommodation on the campus will also be provided.

### **2. VICE-PRINCIPAL, RAJGHAT BESANT SCHOOL:**

This is a fully residential, co-educational senior secondary school affiliated to the Central Board of Secondary Education, New Delhi. About 400 students, ranging from 6 to 18 years, and 50 teachers live and 'learn together' on a beautiful campus in Rajghat, Varanasi.

The incumbent should have an M.A./M.Sc. or an equivalent degree in any field, and also the experience of teaching in a school for at least 10 years. The salary and terms of appointment are negotiable.

### **3. DIRECTOR, RAJGHAT RURAL CENTRE:**

The Rural Centre consists of a charitable hospital with 28 beds, a livestock farm with 50 Jersey Cows, agricultural farms spread over 100 acres of land and a village primary school with 350

children aged 3 to 12 years.

The incumbent should have a strong urge to work for the poor and uneducated people living in the neighbouring villages and should be able to organize activities that would be beneficial to them. The salary is negotiable, and free residential accommodation will be provided on the campus.

#### 4. BURSAR, RAJGHAT BESANT SCHOOL:

A person with experience/expertise in the management of Accounts, Finances, Budgets, Purchases, Stocks and Stores, Estate etc., preferably a Chartered Accountant or equivalent qualification. Salary and terms negotiable. Retired persons will also be considered.

Those interested are requested to send their bio-data to:

Prof.P.Krishna, Rector  
Rajghat Education Centre  
Krishnamurti Foundation  
Rajghat Fort, Varanasi -- 221 001

## KFI PUBLICATIONS

*COMMENTARIES ON LIVING Series 1* has now been published by the K.F.I. for distribution in India. Originally published in the early sixties, the work is now a classic. The book consists of a collection of interviews between Krishnamurti and ordinary people from different walks of life, juxtaposed against a backdrop of nature. Rs 50/-

### Forthcoming

*TRADITION AND REVOLUTION* is a series of dialogues on ancient Indian philosophical themes. This is a revised edition of a book that has been out of print for some time.

## LIST OF SCHOOLS

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

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