

BULLETIN

3/91

**KRISHNAMURTI FOUNDATION
INDIA**

FROM THE EDITOR

When Krishnamurti arrived in India in 1947, it was only a few months after the country had become independent; Mahatma Gandhi was alive, and there was a sense of hope in the air, even though the troubles in Punjab and memories of the Second World War cast a shadow over the celebrations. The questions that his audience at Madras asked sprang from this historical perspective of a colonized country with an ancient civilization coming to terms with new ideologies borrowed from the West. Socialism, communism and the non-violent, homespun philosophy of the Mahatma were on the minds of the audience which questioned Krishnamurti in Madras. Krishnamurti was convinced even then that the nation state would not solve India's problems. The questions we have selected from the talks he gave at Madras in 1947 are still with us, almost forty-five years later. We have not solved the problem of how to feed our people, and communal problems and the problem of Punjab are with us in a different guise.

In 1947 Krishnamurti pointed out that the problems besetting us are of our own making and that neither the professional leaders nor ideologies would solve them:

You are life and action, and without understanding yourself, to attempt to solve the problems of another or of the world is to bring more confusion, more misery. The regeneration of the world lies in your own hands, for you are the world.

This collection of selected questions and answers are from Volume IV of *THE COLLECTED WORKS OF J. KRISHNAMURTI* recently published by the Krishnamurti Foundation America.

QUESTIONS AND ANSWERS -- MADRAS, 1947

Question: The communist believes that by guaranteeing food, clothing and shelter to every individual, and abolishing private property, a state can be created in which man can live happily. What do you say about it?

KRISHNAMURTI: The end is the means; they are not separate; through right means the right end is established. To create the right state, right means must be employed. Right means is not separate from right thinking. Right thinking comes with the understanding of the total process of man, of yourself. The cultivation of the part is not the comprehension of the whole. Obviously food, clothing, and shelter should and must be available for everyone; there should be a world pool of man's essential needs and right organization for distribution. There is sufficient scientific knowledge to produce the essential needs of man, but greed, nationalistic spirit, craving for prestige and power, prevent the production of the essentials for all human beings. We are not concerned with feeding, clothing, and sheltering man but are engrossed in a particular system which will guarantee food, clothing, and shelter for all. The extreme left or the right are wrangling over the formula that will assure man security; so they are not concerned with man's happiness, but with which formula will guarantee him happiness.

It is these formulas and systems of the intellect, the nationalistic spirit and greed, the craving for power and position that are preventing the organization of a world pool so that every human being has food, clothes, and shelter. Instead of spending the necessary money to find ways and means to feed, clothe, and shelter man, vast sums are spent in armaments, in blasting each other, in atomic bombs, preparing for the inevitable war that is coming. All this

indicates that those who are dedicated to conclusions, to particular countries, to property, are not concerned with man's happiness.

Besides, does man live by bread alone? Does his happiness lie in the sensate alone? Surely in giving overemphasis to that which is of secondary importance, we bring confusion and misery. The psychological factors are destroying the organization of bread, and without understanding these factors, merely to lay emphasis on bread is to prevent physical security for man. The more we seek security in the physical, the more insecurity there will be, for where there should be insecurity -- psychologically, spiritually -- there we seek permanency, security.

So in order to assure man of food, clothing, shelter, we must lay emphasis on the psychological values that man has established for himself. In freeing man from his psychological, spiritual conditioning, he will inevitably organize a society that will assure for every man food, clothing, and shelter.

What is the state but that which we create in our daily relationship? If we are possessive, envious, ruthless, then we will create a state that will represent us. Man is a very complex entity, and to emphasize one part of him, however much that part may need attention, is to jeopardize man himself.

Question: Mahatma Gandhi and others believe that the time has come when men of goodwill, the sages, the wise men, should join together and organize to fight the present crisis. Are you not escaping from this duty, like most of our spiritual leaders are doing?

KRISHNAMURTI: It seems an obvious necessity that men of goodwill should come together, but unfortunately men of goodwill

are also human beings with their passions, with their vested interests, with their formulas and plans. The pure of heart are few. Again, in organizing the means to overcome the crisis, the men of goodwill seem to lose their goodness. The means seem to become the all-important, and not goodness.

Spiritual leadership is contrary to spirituality. Reality, in which alone there is happiness, is pathless and no one can lead you to it. If any leads, he does not know truth. You have to liberate yourself from all those bondages that cause antisocial actions, that prevent the visitation of truth. You are your own saviour and not another. You have to fundamentally and radically transform yourself to go beyond and above the present crisis. No organization, no leader, spiritual or political, can save you from the abyss of catastrophe. You must be your own light. The leader is as confused as the led, and there is no hope in the things made by the hand or by the mind. We are not escaping; we are pointing out that any activity on the edge of the precipice can only precipitate the fall, and there is only safety and happiness away from the precipice. The few who realize this must form centres of enlightenment, away from the abyss.

There is a way out of our present crisis and from all human problems -- a way that is not an escape, a way that leads to eternal bliss.

Question : Young men have asked me again and again, "We are frustrated; we do not know what we are to do in the present crisis -- our leaders are unable to give us a lead because they themselves are confused. We expected so much from political independence and from the settlement with the Muslim League."

KRISHNAMURTI: As there are several questions involved, let us take them one by one. What do we mean by frustration? To be frustrated is to be psychologically prevented from gaining or achiev-

ing that upon which our mind and heart are set. We want something - an ideal, success, a position, the gratification of an urge, and so on -- and when we are thwarted we feel frustrated, a despair, a feeling of being nothing, a miserable failure, and so on. The desire to be has in it, inherently, the seed of frustration. We do not like the ache of loneliness, that peculiar fear of being nothing, that void that is hidden under all our activities. Being aware of it, consciously or unconsciously, we try to cover it or avoid it or run away from it through social activities, through the search for personal happiness or through asceticism or through the search for God and so on. When the activities or the search is questioned, or they fail to achieve their desired result, this void, this emptiness shows itself. The awareness of the void we call frustration.

Now can you ever fill or find a substitution for the void? Having failed to fill it in one direction, are not all attempts to fill it futile? Can it ever be filled? To find out, stop filling it, stop running away from it and understand what this emptiness is; to understand there must be no condemnation nor identification. We have never asked ourselves if this void can ever be filled through any means; we are only concerned with the means of filling it. You may escape from it but you have not understood it, so the void is still there. What would you think of a man who is trying to fill with water a bucket with a hole in it? So, similarly, this void may be without a bottom, and the more you fill it, the more empty it appears.

The despair of frustration we all know, and instead of understanding and so transcending the cause, we pursue one object of hope after another, ever failing, ever in misery. The other issue raised in the question is that "our leaders are unable to give us a lead as they themselves are confused". The leader is created by the follower, by you, and since you yourself are confused, you can only create a confused leader. Circumstances, forces, help to bring about the leader, but you are responsible for the forces, for the circumstances; a man who is enlightened, clear, does not need a leader, he does not create him, but he who is confused demands a

leader and so creates him out of his own confusion. Why do you want a leader? Does he not come into being to tell you what you should or should not do, to direct your conduct? Because you cannot understand the confusion, you look to another to lead you out of it. Being confused, you can only hear the voice of confusion. Confusion is bred by you, you are responsible for it, within and so without, and you alone can clear it up, not another. There is confusion, there is misery, and instead of facing it we want someone to direct us. This desire for authority arises when you seek an easy way of life, when you are lazy, when you are thoughtless. It is this very thoughtlessness that has brought about this aching confusion, and you only perpetuate it by seeking authority, by following. What you are, that you project, and not another can save you. No formula or the embodiment of a formula -- the so-called leader -- can save you. You need a revolution in thinking, and so in action, and not a revolution to change the leaders. Right thinking comes from self-knowledge and not from a book, not from a system, and right thinking alone can save you from this crisis.

And then there is the third part of this question: " We expected so much from political independence and from the settlement with the Muslim League."

The forces of greed and exploitation do not cease because you have gained self-government; freedom from envy, ill will, and worldliness does not come though change of governments. Greed and exploitation may by legislation and compulsion be stopped at one level, but will show themselves at another; through compulsion and legislation, psychological facts are not abolished, and if we do not take them into account, we shall reap greater misery and disaster. Exploitation of man by man is not only on the economic level, but has its roots in deeper psychological facts which must be understood and transcended to live sanely and happily in this world. Possessiveness and dependence arise out of psychological insufficiency, incompleteness which manifests itself in so many antisocial actions. The cause is in us, and it cannot be abolished through

compulsion or legislation, save through self-knowledge and right thinking.

When once you admit division between man and man, then you open the door to a host of evils; war is a major evil, and once a country indulges in it, it has opened the door to every kind of secondary evil and misfortune. This communal difference, this class and racial division -- the Brahmin and the non-Brahmin and all the absurdities of the high and the low, the powerful and the weak, and so on -- have caused misery for man. Organized religions with their dogmas and beliefs are responsible for the untold misery of man. Political divisions, the conflict of the left and the right systems -- in all these divisions and bloody wrangles, man, you, is forgotten. Systems become more important than man. Until you are free from class and racial, political and national divisions, and from the separation that organized religions bring about, there is no happiness; there will be chaos and misery.

Question: What is the kind of thing that is needed today to live in peace? At the same time, could you show a way by which millions of people can be fed?

KRISHNAMURTI: To have peace you must live peacefully. There are many causes which bring about strife between man and man. Property is one of the causes of contention. Possession of things made by the hand or by the mind leads to strife; the use of things as an instrument for personal gain causes enmity between man and man. So if you want peace you must live without greed; envy is one of the factors that makes for nationalism, setting man against man. Competition and the desire for success, ambition, cause conflict between man and man. Organized religion divides man from man; one dogma, one belief invariably breeds opposing dogma and belief; belief and dogma create antagonism between man and his fellow man. Conversion is not the way of peace. To have peace you

must be free from the causes of antagonism, you must be peaceful. Communalism and the adherence to a particular system, whether economic or religious, does not lead to peace. To have peace you must cease to be a Muslim or a Hindu, a Christian or a Buddhist, for all racial and religious divisions are false, breeding conflict, confusion, and antagonism.

When there is peace in your heart, then it is comparatively easy to organize food, clothing, shelter for all. If you are not free from ambition, the craving for position and power, then the organization of man's necessities is made impossible; then systems become all-important and not man. There is enough knowledge to feed, clothe, and shelter man, but the men of knowledge are petty and nationalistic, like you, ambitious and greedy. Separatism is a poison that is corrupting the world, you, and if you were aware of this, you would not hesitate to put an end to it. But you are not aware of it; you are vaguely concerned about the starving millions; it is not an immediate and insistent problem. The crisis is far away for most of us, at least you think it is far away, and so you are concerned verbally with it.

Nobody is going to give you peace, not God, because you are not worthy of it. You have made this sorrowful confusion, and hope lies in you alone, not in a system, not in a leader but in yourself alone.

Question: More things are wrought by prayer than this world dreams of! Mahatma Gandhi has wonderfully exemplified its efficacy in his daily life. If individuals without distraction and materialistic aggrandizement lift their hearts to god in penitent prayer, then the mercy of God will dispel the catastrophe that has overtaken the world. Is not the right attitude to develop?

KRISHNAMURTI: You alone are responsible for this catastrophe and you alone can dispel it, not an outside agency, however great.

We must differentiate between prayer and meditation. What do we mean by prayer? As it is generally understood and practiced, it is a form of supplication or petition; you are in need and you pray; you are in confusion, in sorrow, and you pray. To whom are you praying? To God, you say. But God or truth is the unknown; that which cannot be formulated, cannot be created. It must come to you, you cannot go to it; you may not beg of it, petition it; it must seek you out. When you seek it, when you pray to it, you create it and what you create is not truth, God. The peace of truth shatters the peace that you crave.

God cannot give you peace for the god that you seek is fabricated out of your own mind, and when you pray to it, it does produce certain results; what you ask you receive, but you have to pay for it as in the fairy tales. If you pray for peace you will have it, but it will be the peace of decay, of death. Peace is creative, dynamic, and it does not come into being through supplication. Prayer is wholly different from meditation. He who prays cannot comprehend what meditation is, for he is concerned with gain. Meditation is understanding; understanding does not come through books, through following an example, but through self-knowledge which is a process of self-discovery. Meditation is an awareness of the whole process of living, not merely of any one part of existence; it is to be aware of every thought, feeling, and action.

Meditation is not concentration; meditation is all-inclusive, whereas concentration is exclusive. Focusing your attention on images made by the hand or by the mind, excluding all other thoughts, images, feelings, is not meditation. The excluding process of concentration is comparatively easy and futile. Meditation is an awareness extending ever-deeply and widely through the clear perception of the many layers of consciousness.

Prayer, concentration, and meditation are different processes, each having a different end. Prayer and concentration do not open the door of reality; meditation born of self-knowledge opens the door to the immeasurable, to the eternal. Those who are caught in the gratification of prayer and in the concentrated interest of exclusiveness cannot know the purifying significance of meditation. Spontaneity is essential for self-knowledge; spontaneous response reveals the ways of the mind and the heart. When there is no condemnation, no judgment, no identification, awareness reveals the significance of every thought and feeling. Awareness flows into meditation, in which the thinker and the thought are one, without the division between the thinker and his thought. Right meditation brings about stillness, absolute stillness of the mind, uninduced and free. Only then can reality come into being.

Question: You have attained illumination but what about us, the millions?

KRISHNAMURTI: It is not at all important who has attained, but it is very essential to be aware of your own state. The mass is you; the millions are you and I. Despair and confusion, conflict and sorrow surround us; you and I have contributed towards this despair and decay, and none can solve the problems of the world except yourself. Not the illumined, not the leader, neither the temple nor the church; neither a guru nor a system can deliver you, the world, from conflict and sorrow. You alone can solve the problem; it cannot be solved for you by another.

Be aware of the causes of sorrow and strife in yourself and resolve them. Do not talk of saving the mass or safeguarding the millions, for the mass is yourself. Be aware of your sorrow, of your emptiness, of your own confusion, for what you are, the world is. Your problem is the world's problem. To bring about happiness and

peace in the world, there must be fundamental transformation of your mind and heart.

You are life and action, and without understanding yourself, to attempt to solve the problems of another or of the world is to bring more confusion, more misery. The regeneration of the world lies in your own hands, for you are the world.

Question: The communists say that the rulers of Indian States, the zamindars and the capitalists are the chief exploiters of the nation and that they should be liquidated in order to secure food, clothing, and shelter for all. Gandhi says that the rulers, the zamindars, and the capitalists are the trustees of the persons under their control and influence, and therefore they may be allowed to remain and function. What do you say?

KRISHNAMURTI: It is very odd that everywhere in the world people are acquainted with what their leaders and groups, either of the left or of the right, think, but they themselves do not seem to know that they think. They attach great significance to what others, so-called prominent people, say and very little significance to their own thoughts. What is important is what you think and feel, for it is your life, your misery and conflict that is concerned. Let us regard this question as though we had never read a book or read any speeches of your so-called leaders. The question is concerned with exploitation and how to be rid of it. How do you become a zamindar or a maharajah? Surely by exploiting the people. To pursue more than what you need becomes exploitation. You need food, clothes and shelter, but when they become the means of personal aggrandizement, then exploitation begins. To use another to gain power and position, authority and domination is exploitation. Exploitation is the problem and not who exploits. The capitalist, the ruler, the zamindar are like you; if you had the chance you would become like

them. You would lose your generosity, your love, the moment you climb the ladder of success, of gain.

Are the capitalists, the zamindars, the Indian State rulers, trustees? To trust there must be love, but love ceases with greed, with the desire to dominate, to influence. Love ceases when you give importance to yourself as a leader or as a zamindar. Both the leader and the led exploit, as well as the maharajah and the capitalist. Do not be persuaded by any what to think, but be thoughtful.

The problem is exploitation. Does the exploitation cease through collective action and is it increased through individual enterprise? We know that individual greed and the craving for power has plunged the world into confusion and sorrow; we also see that an all-powerful state can and does exploit and bring about other forms of conflict and misery. We see that greed and the craving for power in the individual and in the state or in the collective are destructive, ruthless. In organizing collectively man's necessities, the exploitation of man's being and what he thinks and feels is also being carried on. With acquisition there must ever be exploitation; the craving for acquisition must inevitably bring about exploitation. Acquisition is always psychological. When emphasis is laid on you as an acquiring entity, the individual or the collective, there will be always exploitation. This does not mean that we should not organize for the physical welfare of man, but if the organizer uses the organization as a means of acquisition, then he and the organization will become the means of exploitation.

Can man live in relationship with another without acquisition, which is without exploitation? Can you live in a society without acquisitiveness? Can you live without more and more, without more and more property, which represents power, position, and psychological security? Because you are unwilling not to acquire and not to use human needs as a means to self-aggrandizement, both the movements of the right and the left are liquidating you in their own way. But liquidation, murder, is not, surely, the way.

So can acquisitiveness be relinquished voluntarily? Can you let go freely the craving for power -- power gained through the things made by the hand or by the mind? If you do not, society, the others, in their acquisitiveness, are going to compel you, and then you will become a mere cog, as you are now, in another vast social machine. This voluntary abandonment of acquisitiveness is the way out of this suffocating confusion. Acquisitiveness comes with the desire to be secure; the more the confusion, the greater the desire to be secure. But is there security? Because we have sought security, psychological security, we have created confusion and misery about us. Unless you voluntarily relinquish acquisitiveness, the state will control and regiment you; you will be exploited then by the collective instead of by individuals or by groups. If you voluntarily and intelligently put aside this craving to possess, then you will create a society not based on compulsion and exploitation.

To create a new society you must radically transform your present values, which demands pliable alertness and an extending awareness; but being apathetic, indifferent, you will be directed and compelled, and the world's problems, which are your own, are not dissolved through compulsion. It is arduous to understand the deeper, psychological significance of exploitation, and without understanding it, to merely substitute one exploiter for another is to continue in strife and misery. Because psychologically, inwardly, you are poor, aching with loneliness, with emptiness, possessions made by the hand or by the mind assume predominating significance. This constant companion, this aching void must be faced and understood; then exploitation which is psychological, will cease.

Question : Are your teachings intended only for the sannyasis or for all of us with families and responsibilities?

KRISHNAMURTI: These teachings are meant for all, for those who have renounced the world and for those who are in it. The renouncer is still in the world of his burning desires, as is the man of the world. They are both held in bondage, the bondage of sensate values or the bondage of the mind. These teachings bring freedom to both. Reality is not found either in things made by the hand or by the mind; truth is the liberator, the truth of *what is*. One has to understand *what is* -- the passions and the envies, the ill will and the acquisitiveness -- and the understanding of *what is* is its own liberation. One realizes at rare moments, when the mind is not occupied with itself, when the self is absent, that truth which liberates.

The man of family is caught in the world of his own responsibilities. The more there is confusion about him, the more he is concerned with his family, with himself, and so seeks security, which only adds further confusion. Instead of understanding the significance of confusion himself, he looks to the security of his family, which he calls responsibility. He must bring peace and order within himself and not escape from this fact through the apprehensive search for security. The man who has renounced the world -- he too is caught in the desire for security; he is not different for he is burdened with the formulations of his own mind; they too bring him confusion and sorrow. Creation, reality, is when the mind ceases to create.

Is it possible to live in the world without greed and ill will, without stupidity and those passions that destroy man? Yes, it is possible. You may laugh but it is possible. Try and see if it is not possible. To live without greed and ill will, you must be very alert, aware of every thought and feeling; following a leader, accepting conclusions and formulas indicate the lack of awareness which alone can free you from conflict and misery. Without love, family has no significance, and love alone can bring about regeneration and a happy world.

Question: You may have heard of the awful tragedy that has taken place and is even now taking place in the Punjab. Will the individual action based on self-knowledge and right thinking by the few who are capable of such action be significant to the solution of this Punjab problem?

KRISHNAMURTI: What is happening in the Punjab is happening the world over; it is not peculiarly an Indian problem -- man's inhumanity to man. Who is responsible for this tragedy? Each one of us; each one is bound to some religious or racial or national stupidity. Do you not think in terms of Hindu and Muslim, of the Germans and the English? We are not human beings; we are mere labels; as the nationalistic and patriotic spirit is on the increase everywhere in the world, there is bound to be conflict, confusion, and antagonism. A disease has a cause, and until the cause is removed there cannot be good health. For generations we have lived on wrong thinking and naturally it must result in conflict and misery. This chaos and misery is the outcome of the cultivation of sensate values; through awareness of the cause, the cause ceases to be. The dissolution of the cause is not a matter of time, not of growth, but of immediate perception. We do not immediately perceive for various reasons, one of them being the fear and the consequence of immediate action. So though we are capable of immediate perception, we carry on in our old stupid ways as it is more convenient, not demanding exertion. You must awaken to the causes of misery and disaster, not tomorrow but now. Do not build your philosophy on time, but be aware of *what is*, which will lead thought to the infinite.

Question: I am very seriously disturbed by the sexual urge. How am I to overcome it?

KRISHNAMURTI: Let us understand this process of overcoming. In overcoming there is no understanding; what you overcome has

to be conquered again and again, like a physical enemy. Overcoming is another form of suppression, and what is suppressed or controlled will come up again in another form. Conquering one country by another is a futile and endless process. Overcoming is a difficult and tedious process, a stupid activity; understanding demands careful and right observation, a tentative approach, intelligence. The thoughtless is always overcoming. The struggle to overcome is real folly, which does not imply indulgence, the opposite which is equally foolish. The problem has to be understood and not suppressed or overcome. What has been overcome appears again and again in different ways.

You will have understanding of the problem only when you are not lost in overcoming it, justifying it, or identifying with it; you will have an understanding of the problem only when the problem itself is all-important. By being aware of the problem, it yields its significance. You must accept the problem to understand it. Creativeness is involved in this problem of the questioner. All our thoughts and feelings are uncreative, so sex as pleasure becomes a problem. Pleasures have become sensate and mechanical, and so the sexual urge, in which there is self-forgetfulness and so creative joy, becomes a consuming problem. There is creative joy when the activities of the self are absent. All activities of the self breed boredom and misery. The so-called religious activity of the self has become thoughtless and miserable, mechanical, a vain repetition; authority blinds you; fear cripples you; rituals are vain repetition, a release for sentimentalism. The worship of the image, the inscription, or the idea is uncreative, for it is one of the subtle forms of the activities of the self, this self-projected identification. The reading of sacred books and the repetition of words only dulls thought and feeling, which is another form of escape. Joy, happiness which come with virtue and freedom is the highest form of intelligence, but that is denied with the desire to gain, with belief, with authority, with imitation. Religion is virtue which yields freedom, and only in freedom can the real come into being. The following of authority, going to temples, churches, repeating mantras, chants, attending upon the priest is not religion. In thought and feeling you are starved. Your minds are made full by conformity, and your hearts are dry by

conflict of passion, ill will, and sensate desires. Machines are not creative, habit only dulls the mind and heart. Repetition destroys clarity, the power to think, to feel, to understand.

Education, business, the gathering of money, the tedious routine of office work, the thoughtless entertainments, and so on have destroyed joy and happiness. You are hedged around by stupid society, by uncreative thought, by distorting emotionalism. What then do you expect? The sexual urge then becomes the all-consuming problem. If you understand what it means to be creative, religiously and emotionally, when you love and when you cry, then sex becomes a secondary problem. When the secondary problems assume primary importance, then conflict, confusion, and misery set in. Passion, though religion and law have forbidden it, has not been understood.

Through strife and regimentation you have lost love. Love is chaste. Without love, to overcome the sexual urge or to indulge in it has no meaning. You and your society are the results of the lack of love, the degradation, the exploitation, the ruthlessness, the wars. How immature, how unformed you are. Passion begets children; possession and jealousy dominate, and what kind of civilization do you expect from such responses? You are told to find God, you must be a *brahmachārin*, a celibate. Can you find God without love? That which you achieve through an act of will, through conforming to an ideal, through following a belief, a conclusion, will not lead you to the real. The way to the real lies through self-knowledge, which brings understanding, and not through suppression or indulgence, nor through substitution and distortion. With love is chastity; but to become chaste -- the action of craving and self-continuity -- is to be ugly, vicious, and immature. You do not know love; your life is a series of aspirations for an ideal or objective position, the continuance of your self through property, family, or through the ideal. Without love, existence has no significance. Suppression of passion does not solve the problem of existence, the sex passion or the passion to become. You may suppress the sexual urge, but if you

are ambitious, that passion becomes another dominating problem which is equally brutal, vicious, and ugly. But to a man who loves, passion does not become a problem. You are caught in the net of habit, of imagination, and of yesterday's memory. Why are you held in it? Again, you are not creative, you do not love. Creation is constant renewal. That which was will never be. You hold to memory for in it there is excitement, stimulation. Inwardly you are starved and empty, fearful and isolated, and so repetition and recollection follow. Love is neither memory nor repetition; it is ever new and full. What is repeated becomes mechanical, without joy. The problem is not sex but creativeness. You are hedged about with anxiety, you are caught in the search for security, physical as well as psychological; you are stimulated by the advertisements, by the cinemas, by the periodicals, and so on. Stimulation without creative release is very destructive. Politics are cunning deceptions, and the structure of society is based on violence, ruthlessness, envy. There must be an inward revolution which only right thinking can bring about. Only through self-knowledge can right thinking and creation come into being. Reality comes into being with the cessation of the self, with its power to accumulate self-enclosing memories. You are enclosed by your own craving and fears, memories and ideals, and the only self-forgetting release you have becomes in its turn an overwhelming problem. Do not condemn it, suppress it, or find substitutions for it, but be aware of it and its deep and wide significance is soon revealed. Only then, as the full meaning of the problem is understood, does the problem lose its grip on the mind. Seeing the false as the false and the truth in the false is the beginning of wisdom. You cannot see the false if you are not aware of every thought, feeling, and action. Awareness is the door to love and it is love that purifies, that is chaste.

BOOK REVIEW

Krishnamurti: The Man, The Mystery & The Message by Stuart Holroyd. Element Books: 1991.

Stuart Holroyd's book is a multi-faceted exposition and assessment of J. Krishnamurti's life and teachings, based in part on his earlier work *The Quest Of The Quiet Mind*. In 48 swiftly paced pages, Holroyd retells the story of Krishnamurti's life, without lingering over detail. The story begins with the Theosophists preparing for an *avatār*, whose coming had been predicted. Bishop Leadbeater, pompous and full of ceremony, chooses an undernourished and barely literate boy from a group of children playing on the beaches of Adayar. We follow Holroyd's ironic voice as Bishop Leadbeater takes charge of educating the 'marvelous boy'; creates for him a series of past lives in which lesser Theosophists rediscover themselves; brings down messages from on high; and writes the hugely successful little book *At the Feet of the Master* in Krishnamurti's name. The young Krishnamurti readily falls into the role thrust upon him: he heads the Order of the Star in the East, an organization dedicated to preparing the way for 'The Second Coming'. He is thoroughly conditioned, believes in his destiny, and learns to speak in extravagantly rapturous and flowery phrases. He is naturally sent to England for his education, because:

Despite Leadbeater's reverence for the exotically named Beings of the Occult hierarchy, he remained a typical Englishman of his day in believing that the pinnacle of human evolution was the English gentleman...(p. 7)

A cult is born around the young figure, and it attracts a vast devoted following and large properties.

Holroyd speculates that an ordinary man, finding himself in such circumstances, would have gloried in the role. On the other hand, an honest man might have become disillusioned, have rejected the role, and lived out his life in quiet cynicism. But Krishnamurti followed neither of these courses. He became disillusioned with his role and rejected it, abandoning the properties that came with it, and then cultivated his own experience of life to become a quiet sage of immense strength and dignity.

Holroyd's book is suited to Western audiences, those heirs to the Age of Enlightenment, who since the 18th century have been inclined to skepticism about religious phenomena. The main thrust of the book is to show that Krishnamurti's teachings have a directness and simplicity which can be explicated rationally against the background of widely accepted intellectual positions. Thus Holroyd draws out Krishnamurti's concept of freedom against the framework of political thought inspired by Marx, Mill and Rousseau, and he develops Krishnamurti's concept of the mind and self against the framework of psychological theories inspired by Freud and others. The result is a many-sided portrait of an Indian doctrine of enlightenment that in the West had been burdened with alien connotations of irrationality.

In an effort to evaluate Krishnamurti's achievements in totality, Holroyd counts as a major gift Krishnamurti's mastery of language and poetic imagery, emphasising his transparent descriptions of people and nature. In a chapter devoted to the applications of the teachings, Holroyd sketches Krishnamurti's distinctive educational philosophy and, in a somewhat idealized mode, describes the schools Krishnamurti established around the world. The final chapter deals with the extended dialogue between David Bohm and Krishnamurti, a scientist and a religious seer.

While expounding Krishnamurti's thought in a rationalist vocabulary, Holroyd does not flinch from asking the difficult questions -- about the psycho-physical phenomenon of *kuridalinī* power, which manifested in Krishnamurti at different junctures of his life; and the connection between the teaching and this mysterious phenomenon. In the process he makes an important point, that despite sharing the character of revelations, Krishnamurti's teachings do not borrow their authenticity from this source. The teaching is not true because of any transcendent origin; it must be put to the test of living experience. Krishnamurti's religious thought leaves no room for faith.

William James, who had closely examined religious mysticism in his classic work *The Varieties Of Religious Experience*, declared that:

The mystic is, in short, *invulnerable*, and must be left, whether we relish it or not, in undisturbed enjoyment of his creed. Faith, says Tolstoy, is that by which men live; and faith-state and mystic state are practically convertible terms.

Holroyd finds in Krishnamurti an exception to this general rule.

R.H.

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Published by Dr Radhika Herzberger for the Krishnamurti Foundation India, 64/65, Greenways Road, Madras 600 028 and printed at M/S Sidma Offset Press (P) Ltd., 56, Cathedral Road, Madras 600 086.

Editor: Dr Radhika Herzberger.