

# BULLETIN

1/92

KRISHNAMURTI FOUNDATION  
INDIA

## FROM THE EDITOR

This issue of the Bulletin is devoted to education. The anti-organizational thrust of Krishnamurti's teaching was balanced from the very beginning by an intense concern with education. The schools Krishnamurti set up were for the 'enlightenment' of men and women. Throughout his long life he talked to young students about the process of learning and listening which, for him, were the keys both to education and to enlightenment. Towards the end of his life, in the winter of 1982, he held a series of talks with teachers in which he discussed the intention of these schools, the first of which was brought out in the 1/91 edition of the Bulletin. We now reproduce the second of these discussions.

Krishnamurti prided himself on being a man of his times. In emphasizing the role of schools in the creation of new minds, Krishnamurti was a man with a very long vision, who addressed the critical challenges that face the human species today, while ensuring that his teachings did not fall prey to the kind of fundamentalism that seems to have become the hallmark of religions today.

## THE SECOND NUCLEUS MEETING AT RISHI VALLEY

With Members Of The Krishnamurti Foundation And Staff Of  
The Various Krishnamurti Schools

December 9th, 1982

**Krishnamurti (K):** Would you yourself take the initiative and form a nucleus? I see a nucleus as a group of people who -- seeing what the world is like and what is happening in this country -- come together. Would each one of you take the initiative to gather a group of people who do not belong to any political group, who are not nationalistic, not so-called religious, but who are really concerned with global, and not parochial problems? Would each one of you, on your own initiative, form a group of people who would work together to create a new culture, a new way of living? Would you take such an initiative? Or, if someone took such an initiative, as we are doing now, would you join them in order to create a new culture? Would you, on your own initiative, be part of such a group? Or, would you wait to be told? Would you wait for a new leader, a new politician, a new guru and, then, follow like sheep? However, since you are here, apparently this is what you want to do. Let's be clear. This is what you want to do, isn't it? Right. If so, what do you think we -- all of us together -- ought to do?

The day before yesterday, when we met here, we spoke of not only our relationship to the school -- a relationship which must, and which will create a good human being -- but also of our relationship to each other. So, to come back: Are we of the same thought, same mind? Or, do we still have our own particular little points of view? Do you understand my question? What do you say, Sankar?

**Sankar (SK):** We'll have to find this out by talking.

**K:** You've had four days. (Laughs) You can't take a year. The house is burning. You can't say, 'Well, I'll wait'. You can't take time, and see how to collect the water; that is, whether to get the bucket, the pipe, or whatever. You work.

**H.Parekh (HP):** Sir, if we start with this idea of creating a group,

probably we will not succeed. But if it happened, it would be something really marvellous.

**K:** It never happens by itself, sir. A school doesn't happen by itself. A marriage between man and woman doesn't happen by itself. (Laughs) Here we are . . . I happened to invite you and, unfortunately or fortunately, rather, this meeting took place. My question, sir, is: Are we all of the same mind? Mr Sathaye is the Principal of Rajghat. There he is -- perhaps you have met him, most of you. We -- a group of people who have the same minds, and are caught in the same movement -- gathered there, at Rajghat. Wouldn't it be good if we could form such groups all over India -- here at Rishi Valley, at Madras, and at Bombay (I forgot to mention Bombay last time... *mea culpa*) -- groups which are not national, not political, not regional, that is, Maharashtra against -- what is this place? -- Andhra Pradesh or Tamil Nadu? So, are we of the same mind?

**SK:** Basically yes, sir.

**K:** What do you mean by 'Basically yes'? Why do you say, 'Basically'? Are you thinking in terms of how it will work out?

**SK:** Yes. How to implement it.

**K:** The implementation comes later. The implementation, the working it out, is a small affair. The question is: Are we all in this together? If so, the thing would flow. I would not have to plan out what we should have to do. As we are all in the same boat, each man would pull the oar. Now first, before we go to the practical side of it, are we -- all of us here, in this room -- of the same mind? Do we want to co-operate in order to bring about this new culture both in ourselves, and in the world?

**Lady Participant:** Yes.

**K:** Are you quite sure?

**Srinivas (S):** Sir, we must drop our particular beliefs, and particular ideas, and ---

**K:** It's not an idea.

**S:** No, sir. But we must drop our ideas, if we want to have *that*.

**K:** Of course, of course. That's understood.

**Lady Participant:** Sir, please may I say something? To bring about a change outwardly, does not the change have to come first in us?

**K:** No, no. You see, if you say that it has to come first with us, that we must be good human beings first, before we can transmit to others, we'll wait till doomsday.

**Same Participant As 2 Above:** Could we do it simultaneously?

**K:** No. But if that were our intention, if that were our deep responsibility then, in helping the student, we would be helping ourselves. You see, it is a mutual learning, a mutual activity; it's not an isolated activity: *Me* first and, when I am enlightened, I'll help the world -- which is nonsense, really. You see, if I am not enlightened, and you are not enlightened, but we both were seeking that light, then we'd teach each other, help each other to understand. Do you follow?

**S:** Yes, sir.

**K:** This thing moves in relationship, and not in isolation. I don't know if I am making myself clear.

**HP:** Sir, politicians gather together because they have some purpose. But things never work out, because everyone has his own ambition.

**K:** That's why I asked, sir, whether we were of the same mind. Do we all want to do the same thing?

**S:** I really wonder if we are all of the same mind.

**K:** That's what I keep on asking. (Laughs)

**Lady Participant:** Sir, normally, when we want to do something, we think that we are of the same mind, but when it comes to practicalities ---

**K:** No, we are not *doing* anything. Before we do something, we must be clear whether we're all together. Do we all want to build -- symbolically -- a new house? If we all did, then we would question as to who the best architect was, what the best foundation, the best wood, and so on, was, and we would get on with it. But if some of us wanted to build a house, and the rest didn't, then there would be

a conflict. Then you would build, and I would tear down. This is generally what happens. So, that's why I keep on asking, if I may, whether we are of the same mind, have the same urge, same intention, same outlook.

**Lady Participant:** Sir, are you trying to say that 'To be of the same mind' is to be in a state where you can see others in yourself and yourself in others?

**K:** I don't quite understand what you mean by that.

**Same Participant As 2 Above:** When we think that we are of the same mind, do we see certain ideas even at the functional level?

**K:** No, I don't think even at the functional level ideas matter. Do you see, really, how difficult it is?

**Same Participant As 2 Above:** I feel responsible.

**K:** Yes, you feel responsible, but *does each one of us* feel responsible? Please, this is a serious question. Don't brush it off. This is a serious question, because nobody can do anything by himself. One may be able to influence, but one cannot *create* something. To build a house by oneself may take a century, but together it may take ten days.

**Male Participant:** Division of labour, sir.

**K:** Yes. So, are we all in this together? Do we want to create a new culture, a new outlook on life that is global and embraces all humanity? It's for you to decide. (Sad Laugh) Next, we ask what our relationship, as a group, is to the schools which we have. One may or may not teach there. We went into that earlier. I might not want to teach, but I would still be a part of the group. That must be understood.

**S:** But, sir, there are chances of people mistaking what you say. There are chances of people taking comfort, and relaxing in your statement that one may or may not teach and that one may do something else instead. Therefore, we will have to be very serious about it.

**K:** That's what I am saying. Unless you are serious, don't join this group. That has to be very clear. If I were not serious, I wouldn't come to you. You see, if I were even half-serious, I would play with

it, and I would soon find out that you were much too serious, and I would drop out. Now, what is our relationship to the school? Or, what is our role if it's not with the school? I may not teach, but I may -- what? -- write. I may go out and talk. It isn't that we must all teach in the school. I mean, that would be absurd. But if we undertook to teach, then we would be teachers there, as well as being, in the other direction, both teachers and disciples of the Teachings. The next question is: What is our relationship with each other? This is more important. Come on, sir, tell me. Let's discuss it. What's our relationship with each other?

**Lady Participant:** I feel there should be complete trust amongst us.

**K:** What do you mean, 'Should be'? How can you trust me? You don't know me. I may say, 'I am entirely with you. I am serious', but how can you trust me? What do you mean by 'Trust in me'?

**Same Participant As 2 Above:** To feel the seriousness of the other person.

**K:** How does trust arise? The word 'trust' is rather difficult; it's a rather complicated word. The content of that word is a great deal.... So, let's move, change that word to something else. I come here. I see that you are all serious, and I join you. And we all do something, either in the school or in some other different direction -- *but we are together*. I may undertake to do the garden. It's good enough for me. There is no status. There is (Laughs) only function. Now, let's say I am slightly slack, inherently lazy or I am not very honest with myself. How will you help me to be honest? You should help me to be honest not by telling me that I am dishonest, but by your very conduct. Do you understand? By your very activity you should show me how tremendously honest you are and, thereby, make me realize that I must change. Do you follow what I am talking about? You see, otherwise we'll begin to analyze each other, criticize each other, and break it up soon. You know the game we all play.

That's why I ask, sir: What is our relationship to each other -- *actually*? There is Sathaye from Rajghat, what's my relationship to him? I am one of the people here in this group. I don't travel north -- I can't -- but I meet him here, and I ask, 'What's my relationship

to him?' Is my relationship established through work? He is a Principal, and I am a teacher. Is our relationship based on function? We must clear up all these things.

**SK:** Like the clerk and the manager.

**K:** Yes, that's it. He's the Principal, and I am only a teacher. (Laughs) So, I must find out what my relationship as a teacher here, and as a member of the group, is to Sathaye, the Principal of Rajghat. What's my relationship to him? He's in the same group, only moved north. What's my relationship to him? Do I meet him at the functional level? How do I meet him? Come on, sir, I'm doing all the talking.

**Male Participant:** We belong to the same family. So, I meet him as a family member.

**K:** Sir, be careful with the usage of the word 'Family'. Look at it carefully. Don't answer it yet. I don't know yet; I am inquiring. Do you understand? I'm asking myself. I have known him for the last four years. Right?

**Sathaye (SA):** Yes, sir.

**K:** And I ask what my relationship to him is.

**A.Kumaraswamy (KS):** We have the same mind.

**K:** Have we the same mind? No. Come on, doctor. You may not have the same mind.

**KS:** I mean, the same purpose.

**K:** No, no. I don't want even to introduce the word 'purpose'. What's my relationship to a man who is part of my horizon? What's my relationship to you? What's your relationship to her? What's your relationship to Sathaye or to any of us? If it's not at the functional level, then at what level do you have a relationship?

**S:** Sir, we're two good friends.

**K:** No, no. You don't know the chap. Go into it, sir.

**Achyut Patwardhan (AP):** Sir, you said something very significant. You said that though we are in Rishi Valley, and in Rajghat, and in Bangalore, and in Ojai, and in Brockwood, there is really only one nucleus.

**K:** Yes, sir.

**AP:** You said that there is only one nucleus, and that it is really the need of the world to begin at a totally new depth.

**K:** That's right.

**AP:** And if this feeling is shared, namely, that we are beginning at this new level, that *this* is the starting point then, perhaps, we might be able to have that. You see, nobody in the world gives priority to this.

**K:** You are right, sir. Have you heard what he said? There is a group in Ojai which is working very hard. I can't tell you how hard they are working. They are working against great odds, because the whole country is against this. There is vulgarity, money, drugs, affluence, and a tremendous want for amusements. I can't tell you what's going on in that country. Yet, there are a few people there, at Ojai (and I hope some day you'll all go there. If I had the money, I would take you all over there tomorrow) who are working very hard. At Brockwood (you will meet one or two of them here) they are living on a shoe-string. They are working like fury to keep the thing going. Fortunately, the house, and the grounds, have been bought. It's ours. We don't rent it. If we did, we would have collapsed long ago. There are four or five people there, including, of course, Mrs Simmons, who is the head of it now. There is the Rajghat School which has had all kinds of difficulties for the last forty years -- legal battles, strikes, and so on. Then there is Rishi Valley which has gone on lamely, (Small Laugh) like a lameduck, for a long time. There is Bombay -- only a very, very, very few people are interested in it. Nobody cares, because it's for poor children. And there is Madras.

**Male Participant:** And Bangalore.

**K:** I'm sorry. (Laughter From The Audience) There is Bangalore. If I forget, forgive me. As Achyutji pointed out, we are all in the same boat. Ojai, Brockwood, Madras, Bombay, Rishi Valley, Rajghat, Bangalore -- all of us are in the same boat. All of us say that we are really concerned. Now, what is our relationship to each other? As Achyutji pointed out, such a group doesn't exist in the world. Do you understand what I am saying? Such a group doesn't exist. Groups may exist under the leadership of Mahesh Yogi (Small

Laugh) or -- what do you call that gentleman here in Bangalore? -- Sai Baba, or some other guru, but we are not like that. Fortunately. We are one body working together.

**S:** There is freedom.

**K:** Quite right, there is freedom. Otherwise, you see, it would be dead from the beginning. Now, what is our relationship to all this?

**HP:** Sir, we do not have any exchange programmes, where teachers from one school can go to other schools.

**K:** Sir, all that can come later, when we have money. You know, the exchange of teachers, and an exchange of students can take place if we all *agree*. To go for a year to Brockwood, a year to Ojai, a year to Madras, and a year to Rajghat is simple. That can be arranged very easily. But, before we start that, we must be *absolutely clear* that we are a group of people, the likes of which doesn't exist anywhere in the world.

**Male Participant:** Sir, there are groups which exist for the banning of the bomb ---

**K:** Yes, yes, yes.

**AP:** They want to approach it through the periphery.

**K:** Yes, sir. That's just it.

**AP:** And we say that this -- our group -- is the only group which is distinguishable from all the rest, because we say that we don't start at the periphery; we start at the centre.

**K:** That's right.

**AP:** So, if we have at least *that* as a starting point ---

**K:** That's what I am saying. Are we all of the same mind? Lady, agreed? What do you say?

**Lady Participant:** I say, 'Yes'.

**K:** If we are, what's our relationship to each other?

**Same Participant As 2 Above:** Sir, the very commonness of our purpose is our relationship.

**K:** No, don't put a *purpose* in relationship. You see, then the ideal

would draw us together. The purpose would make us come together.

**Same Participant As 2 Above:** No, it's not an ideal.

**K:** No, 'purpose', 'ideal'...they all the same thing. It would be that which would draw us together. We are not like that.

**Same Participant As 2 Above:** Right.

**K:** So, what's our relationship? Please, give a little thought to it, and you will see it for yourself in a minute.

**Same Participant As 2 Above:** Our relationship is a relationship of honesty and co-operation.

**K:** We are co-operating. If we are together, we are co-operating. I insist on asking this (Laughs Gently) question. So, please.

**G.Narayan (GN):** Sir, I feel that the relationship is (a) not hierarchical and (b) it is in freedom.

**K:** Yes.

**GN:** And, so, a responsibility arises which is not imposed by the other person.

**K:** That's right. Go on, Narayan. Go into it more deeply. Find out what your relationship with me is. What's your relationship to her?

**Pupul Jayakar (PJ):** Sir, would you say it's a communion? I can communicate.

**K:** Yes, of course. Of course, you'll communicate. I want to get at something deeper which, once we get, will make everything easy.

**Rajesh Dalal (RD):** Sir, it is a relationship which is based on facts.

**K:** Yes, sir.

**RD:** When we perceive something as a fact, we are together.

**K:** I understand that. Go on.

**RD:** When I perceive the fact, and you perceive the fact, the fact will be our common ground.

**K:** That is, would you say our common ground is?...I don't want to say it. Go on. Pick it up. Pick the pieces up some more. Don't guess what I think. (Laugh And Laughter)

**Lady Participant:** Would the common ground be our very presence here?

**K:** What's your relationship with Mr Sathaye who comes from Rajghat? Find out. Don't be theoretical about it.

**Male Participant:** Sir, if you ask me ---

**K:** I'm asking you, old boy. (Laughs)

**Same Participant As 2 Above:** I would make him feel completely at home here.

**K:** He's at home. What's your relationship to him?

**Lady Participant:** Similar work... I mean, the same type of work we are involved in, would ---

**K:** (Very Gentle, Soft Laugh) You see, you are not ... . You use the words 'work', 'purpose', 'goal', 'ideal'-- they are all the same thing. If I was related to you only because we were building a house together then, when the house was built, we would break up. Do you understand what I am saying? We would be together only because we *said* that we were together. If our relationship was based on a purpose, an activity, an ideal, or even if it were built around a person, **it would have no meaning**. At the end -- death. Right, sir?

**Male Participant:** Sir, I am not different from Mr Sathaye or any other ---

**K:** No, you are different.

**Same Participant As 2 Above:** Yes, physically I am different; but at another level I am not different. I am different from him at the functional level, at the physical level ---

**K:** Yes, sir.

**Same Participant As 2 Above:** ... but at a deeper level I am not different from him.

**K:** Yes. So, what? Go on, sir, pursue that.

**Alok Mathur (AM):** Sir, we meet as human beings.

**K:** Ah?

**AM:** Sir, our relationship is one of one human being to another. It has nothing to do with function or anything else.

**HP:** Sir, is it necessary to know a person in order to have a feeling of friendship?

**K:** There he is, sir, ask him. What is Sathaye's relationship to you? You're not being direct. That's what's upsetting me. You're all theoretical.

**Lady Participant:** This relationship that we are talking about is not something to be aimed at. It's something which is happening actually.

**K:** What's your relationship, lady, (Slightly Irritated) to Krishna Kutty? He has been here -- he keeps silent most of the time. (Laughs) What's your relationship with him? How do you look at him?

**Same Participant As 2 Above:** I don't think I am looking at him *because* he is from these schools. I would relate to any human being.

**K:** I'm not any human being. I am asking you, please, what's our relationship to each other? Whether you live in Ojai, in England, in Rajghat, in Bombay, in Bangalore, here or there, what's your relationship to the group which says, 'Look, we are free human beings trying to create a new culture' etc., etc.?

**Same Lady As 2 Above:** I am learning from them. I am asking Radhi, asking Mr Patabhi, 'What are you doing?'

**K:** Yes, learning. So, go on, Deviji, go on, find out a little more. You are bright people. Come on. What's the matter with you?

**Kabir (KB):** Would you say that there is affection, caring and listening?

**K:** Go on, sir. (Amused) They have all said this in different words.

**S:** I would not get hurt, sir.

**K:** Don't think in those terms. (Emphasized)

**Male Participant:** Sir, is our relationship like that of a humble gardener to nature, to the plant? That is, is it an impersonal relationship?

**K:** Exactly.

**Same Participant As 2 Above:** The plant doesn't expect anything from the man, and the man does not expect anything from it. But there is relationship. That quality is very difficult to ---

**K:** I know. But wait a minute, sir, I'll show you something. Srinivas and me -- what's our relationship? What's your relationship with me? Now, carefully think it out. Don't just use words. Wait till you find the feeling, then use the right word. Then we will be able to get to each other.

**Male Participant:** Yes.

**K:** What's your relationship with me and my relationship with you? You are a teacher and a pupil and a disciple. I don't know if you've understood that.

**Male Participant:** Yes, I have understood that.

**K:** Profoundly.

**Same Participant As 2 Above:** Yes. Profoundly.

**K:** You are a teacher of what K has been talking about, and you are a disciple of that too.

**Male Participant:** Yes.

**K:** So am I.

**Male Participant:** Yes.

**K:**(Cautioning) Now listen carefully, listen, listen. You are that, and I am that. I am both teacher and disciple.

**S:** You are not superior to me.

**K:** What's our relationship?

**Lady Participant:** That of equality. We are at the same level.

**K:** No, lady... you haven't ---

**Lady Participant:** Sir, the word relationship is confusing. I feel that it is the Teaching that matters ---

**K:** Would you mind, lady, going into yourself? Go into yourself, and find out what 'Relationship with another' means. Find out what the nature of relationship -- the content, the depth, the beauty, and the vitality of it -- is.

**Lady Participant:** Listening to oneself as you would to another person ---

**K:** Miss English teacher, what do you say? This is really very good. Right? It makes your brain work -- not in the traditional sense. Unfortunately, all of you are expressing a traditional sense. Break the traditional sense. Look at it differently.

**Lady Participant:** Sir, as I see it, I am in a quest for something that is true. I'm questioning, and so are you, and *that* is our relationship.

**K:** We are both, you and I, drinking at the same well; we are drinking the same water.

**S:** Sir ---

**K:** Look, look. Hold on, wait ... wait (Impatient Cautioning) She and I are drinking the same water, from the same well. She may have a different pitcher from mine. Mine may break very easily because it's terra-cotta, and hers may be made of stainless steel, *but we are drinking the same water.*

**KS:** Sir, there is some truth ---

**K:** (Impatient) Go into it, sir. Don't use words till you're clear. My god, this'll make you think! What's our relationship?

**Lady Participant:** Is it a communion, sir? Is there some link between us which doesn't have to be spoken of?

**K:** You work it out. I'm glad you're stuck with it.

**HP:** When we are related maybe we cannot speak, in a deep sense, that is.

**K:** What? When we are related, we cannot? ---

**HP:** Speak about what relationship is.

**K:** *No, sir, I can.* I tell my wife, 'I love you' -- I wonder if you ever do. (Laughs)

**S:** Sir, it can't be expressed in small things.

**K:** We're going to put it clearly in a minute or two. *Go into it.* The Teaching says that relationship cannot exist if I have an image about him or if he has an image about me. If we had images, then we would

both be running on parallel lines, and we would never meet. Right, sir? Now, where do we meet?

**S:** If both of us don't ---

**K:** (Cuts Him Short) Where do we meet? If you were a man and I were a woman, we would meet in bed.

**Male Participant:** Sir, as long as we have an image about ourselves ---

**K:** (Impatient) Yes, yes, I have said that. Go into it, sir. All right, sir, let's forget this question for the moment -- we'll come back to it a little later. We are a group of people who are apparently really concerned -- we won't use the words committed or dedicated. We are responsible, we are co-operative; we are a free people who belong to no group, no sect, no nationality, no religion. We are a very thoughtful, alive people. Now, how would we translate all this to the student who must join us? This is not a closed circle. There is a door open. How would we make those students say, 'My god, these people have something which I *must* have'? Do you understand what I am saying?

**Male Participant:** Yes, sir.

**K:** How would we make those students say, 'These people are extraordinarily alive, extraordinarily sensitive, bright, and intelligent, and I want to come and join them'? How would we help them to come, and to be like that? I am a teacher of mathematics. How would I help them through mathematics, *through* mathematics?

**S:** Absolute intellectual honesty in teaching.

**K:** Yes, yes, yes. I'm keen on, say, mathematics -- I don't care what it is. I want to help that student, through mathematics, to have such intelligence. Careful, I am using that .... I'm getting it. (Slowly, As Though Realizing Something) Go on. I'm not going to help you. (Laughs) He sees that you are extraordinarily alive, have beauty, and all the rest of it, and you want to help him to come to you, to your excellence. What will you do? You are a teacher of mathematics. How will you move in that direction? How will you help him to be both the teacher and the student?

**KS:** We will explore together.

**K:** Yes, sir, explore together. Then what? How will you help him to have a brain that is alive, creative? Have you got such a mind?

**S:** I think so, sir.

**K:** Don't think so. (Small Laugh) You can't say, '*I think so*'. If you did, then you wouldn't have got it. Do you see that? Then it would be a conjecture.

**KS:** An idea.

**K:** Right. Do you get what I am saying?

**S:** Yes, sir.

**K:** So, is your mind, (Correcting Himself) brain, extraordinarily sensitive -- sensitive to nature, to colour? Or, is it partly alive, partly dead? Or, is it thinking along certain lines and, therefore, stuck in a groove? Investigate all this, sir.

**S:** It's not whole.

**K:** Yes. So, (Swift Cautioning) now wait a minute. What is your relationship with another who is not whole? Go on, investigate; pull all the threads out of it. You have got this global mind -- let's call it *global* -- and I haven't got it. How will you help me to perceive, not the words, but the quality, the depth, the dignity, the vitality of that?

**S:** I would, at every moment of my life ... No, not that, sir.

**K:** (Gentle Laugh) Go on, sir. Wouldn't you begin at a level which I would understand?

**S:** Yes. A fundamental ---

**K:** At a basic, grass-root level.

**S:** Yes.

**K:** Wouldn't you?

**S:** Yes.

**K:** Which means, to look at how you eat, at what you do, and you'll also point out to me what nationalism does. So, you'll build it by first laying the foundation. Then you will slowly build it, build it, build it. Right?

**S:** Yes, sir.

**K:** So, at the end of a year you would have got me *without* your

doing anything about it. I wonder if you understand what I am saying. Right, sir? Agreed?

**KB:** Could you please repeat what you said, sir?

**K:** The other day I was talking to some politician in Delhi. Achyutji was there. The politician said that we must give confidence at the grass-root level, that is, we must give confidence to the man who has no confidence -- to the labourer, to the mass, as he called them. And, he went on to say that they were working at that, namely, giving him confidence so that he could work properly. Now, you are my teacher in Bangalore. How would you bring about a quality of mind, a brain -- I'll keep to the word brain -- that is global, that is concerned with humanity, concerned with all the horrors that are going on? How would you help me, as your student, to have that global quality? As I was saying, wouldn't you begin at the lowest level -- that is, making me aware of how I eat, what I do, what and how I talk? And, then, you would move on to a national level, that is, pointing out how nations are destroying each other. So you would gradually show me what humans have done both to themselves and to each other. So I would begin, from your verbal structure, to see the depth of it for myself. Because that's all that you can do. You may feel it, but you would have to put it into words, and it would be those words that would give me the depth of it. Do you understand, sir?

**KB:** Yes, sir.

**K:** So, you build it up gradually. First you build the foundation, then the windows, and then the roof, and so on, till the house is complete. Now, what does all that imply? Don't answer me quickly.

**GN:** Communication.

**K:** Yes, you *have* communicated. Move. You've communicated. You, the teacher, have communicated; you have helped me. What's the meaning of all this?

**Male Participant:** I am being conditioned, and ---

**K:** No, no, no. You're breaking my conditioning. I come from a family which has conditioned me. You are helping me to break it up by saying, 'Don't be silly, look at the world, how broken up it is. Don't

belong to that kind of stupid make-up'. When you have created this in me, what has it done to me?

**Lady Participant:** Made me very sensitive.

**K:** Have you done that?

**KS:** Sir, does it not depend on the relationship that I have with?

**Male Participant:** (Interrupting) You have expanded me. You have awakened ---

**Anantaswamy (AS):** You have made the child more intelligent.

**K:** What do you mean by that word 'intelligence'? Why have you done this to me?

**S:** Because you ---

**K:** (Impatient Cautioning) No, no, think it out. Not, 'Because'... Why have you done this to me? Why have you taken this immense trouble to build me? Go on, sir. Don't be shy of that word.

**S:** Compassion.

**K:** Care, compassion, love, attention.

**S:** Responsibility.

**K:** Yes. Responsibility, care, affection, love, compassion. What does all that imply? Come on, sir. Isn't that an action of intelligence? Because compassion needs intelligence. You cannot be compassionate without intelligence. You cannot have care without intelligence. So, all that is a movement of intelligence. Non-intelligence is nationality, and all the rest of it. Now you have created a way, a movement of intelligence in me. Because you are intelligent, you have created it in me. Then what happens? You are a member of this group. You have that feeling. Then you meet Sathaye from Rajghat. What's your relationship to him? Sir, when you invite a guest, what's your feeling towards him? What's your feeling about a guest? You wouldn't invite somebody whom you didn't like. Let's say that you have a house. You will only invite somebody whom you like, somebody who is a friend, somebody who is a companion, someone with whom you can talk and discuss things. (There is no guest here. I say that he is a guest, but he is actually a part . . . ) So,

how would treat a guest? You would welcome him, you would give him the best bedroom, and all that. Then what would take place between the guest and you who own the house? What would take place when you treat him that way?

**Male Participant:** Joy. I get joy. I'll be very happy.

**K:** Yes. What does that mean, sir? Jesus, you people.... He is a friend of yours. And you've opened the door to your house (not that you have a house, or that I have a house). You have opened the door. What does that mean?

**Radhika Herzberger (RH):** Welcome.

**K:** Ah?

**RH:** (Laughingly) A welcome.

**K:** Yes, sir. (Tone Indicates That At Last There Has Been Some Understanding On The Part Of The Audience) Indeed you are welcome. Why don't you use these simple words? He's welcome. Then what happens?

**S:** He is at home.

**K:** Yes, he is welcome. You say, 'Come and sit down, let's talk', because you care. Right, sir?

**RH:** Yes.

**K:** I am working, and you fellows....What's the matter?

**S:** We don't know as many words as you do, sir.

**K:** Words? (Laughter)

**S:** We don't know as many words as you do, sir. Therefore, we can't say what it is.

**K:** Sir, would you say, sir, that care and intelligence go together? Attention and love and compassion and intelligence go together. I cannot be compassionate if I am a Catholic.

**S:** Yes.

**K:** Are you quite sure?

**S:** Yes, sir.

**K:** Why?

**S:** Because you will have a purpose.

**K:** Purpose, or I will be anchored in Jesus ---

**S:** Yes.

**K:** So, I cannot be compassionate if I am a Catholic, or a Hindu, or a Buddhist. Now, he -- Sathye -- comes from Rajghat. He has said that he is free of all that, and you have also said that. So, *there it is*. Do you understand what I am saying? *There it is*. You have established it. Do you follow, sir? Now, let's come down. What shall we do together? There is a school here. Now, what shall we who are here -- or at Madras, Rajghat, or Bombay -- do together? What do we all do together? We can't go to Bombay, obviously. We are here. But the endeavour is together. Though these places are miles away, this is a co-operative venture. It is a venture of a people who are really free. Together. -- what does that mean? Will we have dissension?

**Male Participant:** What is dissension?

**K:** What's dissension?

**RH:** Quarrel.

**K:** Quarrel. Disagreement. Go in to it, sir. Don't say, 'Yes' or 'No'. Will you have disagreements? What do you say?

**Lady Participant:** We might, but we would be willing to look at it.

**K:** 'We might'-- Why? No, no. Don't just throw up your arms.

**Same Participant As 2 Above:** There are bound to be occasions when we will get stuck in certain ideas but, as long as we are open, we will be able to see that we are stuck in the ideas.

**K:** So, what is more important? -- To first quarrel and, then, see the idea? (Slight Laughter From The Audience) Take it slowly, lady. I am asking you: Is it necessary to have dissension? Is it necessary to have disagreement, or even agreement? Is it necessary to have any divisive process acting? Do you understand the word 'divisive'? I am not an English expert, sir. I read the dictionary a great deal. (Laughs And Laughter From The Audience) I like that, because I like to look at the words and the meaning of words. Why should we have any disagreement? It is very important to see this. The world functions on disagreement. I either agree to work with you or I don't

agree to work with you. That is, as long as I have something to gain (or not to lose) I work with you. My question is: Why do we have to have disagreements at all? This is really important. Sir, just go into it, don't tell me yet. Why should we have disagreements among ourselves?

**Male Participant:** Because we try to project our own opinions.

**K:** Yes, sir. But why do you have opinions? What a waste of energy!

**Same Participant As 2 Above:** Yes.

**K:** (Quickly) No, no, don't just say, 'Yes'. If you saw that it was a wastage of energy, it would be finished. You wouldn't have them. That is intelligence. I don't know if you follow what I am saying. If you saw something false, you'd wipe it out immediately, and not say, 'I'll stick to my opinions, but I'll yield to you'. (Laughs) Now, can we ask ourselves why we should have any kind of agreement or disagreement? The world functions on this basis, namely, the basis of agreement and disagreement. But we are not functioning like that. So, why should we have disagreement? Does disagreement arise through function? Let's say that I undertake to do the garden or am involved with the carpentry or the cooking. I am at it, and you come along and examine it and say, 'Look, do it a different way', or you suggest this, and suggest that. I get irritated, because I am doing my best. I say, 'Why do you interfere with it?' And then we begin to .... Do you understand? Now, if I wanted to learn, there would be no agreement or disagreement. I wonder if you see this. I would be learning. You see, I would be both a teacher and a disciple. *You have not got that in your blood.* If I was learning, when you come and say, 'Look, your cooking is rotten', I would say, 'Right, sir, tell me what's wrong, and I shall see what I can do'. Right? This can take place if the root, the core -- that you are both the teacher and the disciple -- is understood. *If you were learning,* when you are criticized, you'd say, 'Quite right. Let's look at it'. You are not learning when you have opinions, judgements, conclusions and you stick to them. Do you understand, sirs? Disagreement or agreement is a total waste of time when you are learning.

The other day, at Brockwood, a man came up to me and said,

'Sir, you are a beautiful old man, but you are stuck in a rut'. I said, 'By Jove, is that so?' I didn't say, 'No, sir. You are wrong. I'm not stuck', or anything like that. I said, 'Is that so?' It takes about two minutes to get from the tent to the door of the kitchen, and I said to myself, 'Now, am I? Am I stuck in a groove?' I quickly went through it, and realized that I was not. I was honest about this. So, I went to him the next morning and said, 'Sorry sir, but your statement is not quite right'. I went into it, and it was finished. I didn't say, 'You are wrong, and I am right'. Do you understand, sir? So, if we were all learning, then there would be no problem. If we were all learning, there would never be any agreement or disagreement amongst us. You see, sir, we are not only learning, but are also teachers of *that* body of Teaching. So, there can never be any argument, disagreement or even agreement amongst us. *This is intelligence.*

(Long Pause) Sir, once we are clear about this matter, namely, that there can be no agreement or disagreement and, therefore, no dissension, and no quarrels, we will already be out of the other world. If you really saw this, sir, it would be marvellous.

## ON THE SUBJECT OF EDUCATION

Krishnamurti wrote nine books on education, reflecting his lifelong concern with the awakening of intelligence in young minds. He met with teachers and parents and spoke to students in colleges and universities and in the schools he founded.

The earliest book was written in Ojai during World War II, when he did not travel and was living quietly at Arya Vihara, now the site of the Krishnamurti Library. When published in 1953, *Education and the Significance of Life* was a great success and it remains so to this day.

Ten years later, *Life Ahead* was published as a series of talks to children and parents. In this book, Krishnamurti addressed such disarming questions from children as 'Why do people want things?' 'What should we ask God to give us?' 'Suppose I want to go home and the Principal says no. If I disobey him, I will have to face consequences. If I obey the Principal, it will break my heart. What am I to do?'

Then in 1964, *Think On These Things* -- a small paperback with a faded rose on the cover -- was published. (It was published in Europe as *This Matter of Culture*). This book has interested more people in the thoughts of Krishnamurti than any other. It has sold over 400,000 copies in America alone. At the end of the book is an index of the more than 130 questions posed to him by students, parents, and teachers. The Foundation recommends it as a good gift or first book to read.

In 1970, *Talks to American Students* was published. These include Krishnamurti's 1968 talks to students in Puerto Rico, to the Claremont Colleges in California, and to the New School for Social Research in New York City. In these years, the student populations around the world were in revolt, and Krishnamurti explored with them the true meaning of freedom and rebellion.

*You Are The World* followed in 1972 with talks to college students at Brandeis, Berkeley, Stanford, and Santa Cruz.

*Krishnamurti On Education*, published in 1974, is a finely

wrought compendium of perennial issues that children, parents, and teachers face at home and in the classroom. Fear, knowledge, violence, competition, behavior, and the good mind are a few of the issues listed in the table of contents and explored in the talks and discussions.

Although his concern for children and the subject of what is right education developed from the 1920s with his involvement in schools in India, it was living with staff and teenagers at Brockwood Park in England in the 1970s that gave him a concentrated exposure to the adolescent mind. *Beginnings of Learning*, published in 1975, consists of biweekly talks, discussions, and conversations with those students, their teachers, and parents at Brockwood Park and also of talks at the schools in India.

From 1978 to 1983 Krishnamurti wrote short, intimate letters to the staff, students, and parents in the seven schools he founded in America, England, and India. *Letters to the Schools, Volumes I and II*, are useful as provocative introductions to the larger issues of life Krishnamurti explores length in other books.

*Things of the Mind: Dialogues with J. Krishnamurti* is a book of transcripts from meetings Krishnamurti had with a group of high school students and their teachers, and a group of college students and their professors in the spring of 1981 in Ojai. Here, Krishnamurti's teachings are communicated to these young people and their teachers, who had no previous exposure to Krishnamurti.

Federico Fellini, the Italian film-maker who knew Krishnamurti, once said, 'There is no end. There is no beginning. There is only the infinite passion of life.' That infinite passion is what makes all these books on education by Krishnamurti so full of vitality.

*From: The Newsletter Of The Krishnamurti Foundation of America. 1991*

## A REPORT OF THE INTERNATIONAL EDUCATION- MEETINGS AT RISHI VALLEY

As part of the meetings of the Krishnamurti Foundations from around the world, there was a three-day education conference at Rishi Valley from January 29 to January 31. There were three main areas of discussion. 'Towards developing a new metaphor of living and teaching in the Krishnamurti Schools' dealt basically with the question of the relationship of Krishnamurti's teachings to the educational and cultural settings of a school. What kind of communication is needed to make the school a place of 'learning and leisure'? Can there be a coherence in the way we live and relate to people? -- these were some questions around which the discussion developed. An underlying theme on the first day of the meeting was whether Krishnamurti Schools have a uniform essence, whether a vision of place is necessary as a guide to action, the problems which arise when vision is translated into an ideology.

On the second day of the meetings we talked about 'The need for structures in an educational setting'. While everyone agreed that some sorts of structures were absolutely necessary, a great deal of discussion was devoted to the designing of these structures. It was felt that properly designed structures can in fact promote values that flow out of Krishnamurti's teachings: there are structures which can decondition children, remove their prejudices and serve as reminders of the basic intent of the schools. Everyone agreed that structures should evolve organically within the context of the school and not be imposed artificially.

The third day was given over to 'Practical matters concerning greater cooperation between the schools'. Concrete proposals regarding teacher exchange programmes, and the possibilities of publishing an educational journal were discussed.

R.H

## LIST OF SCHOOLS

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

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