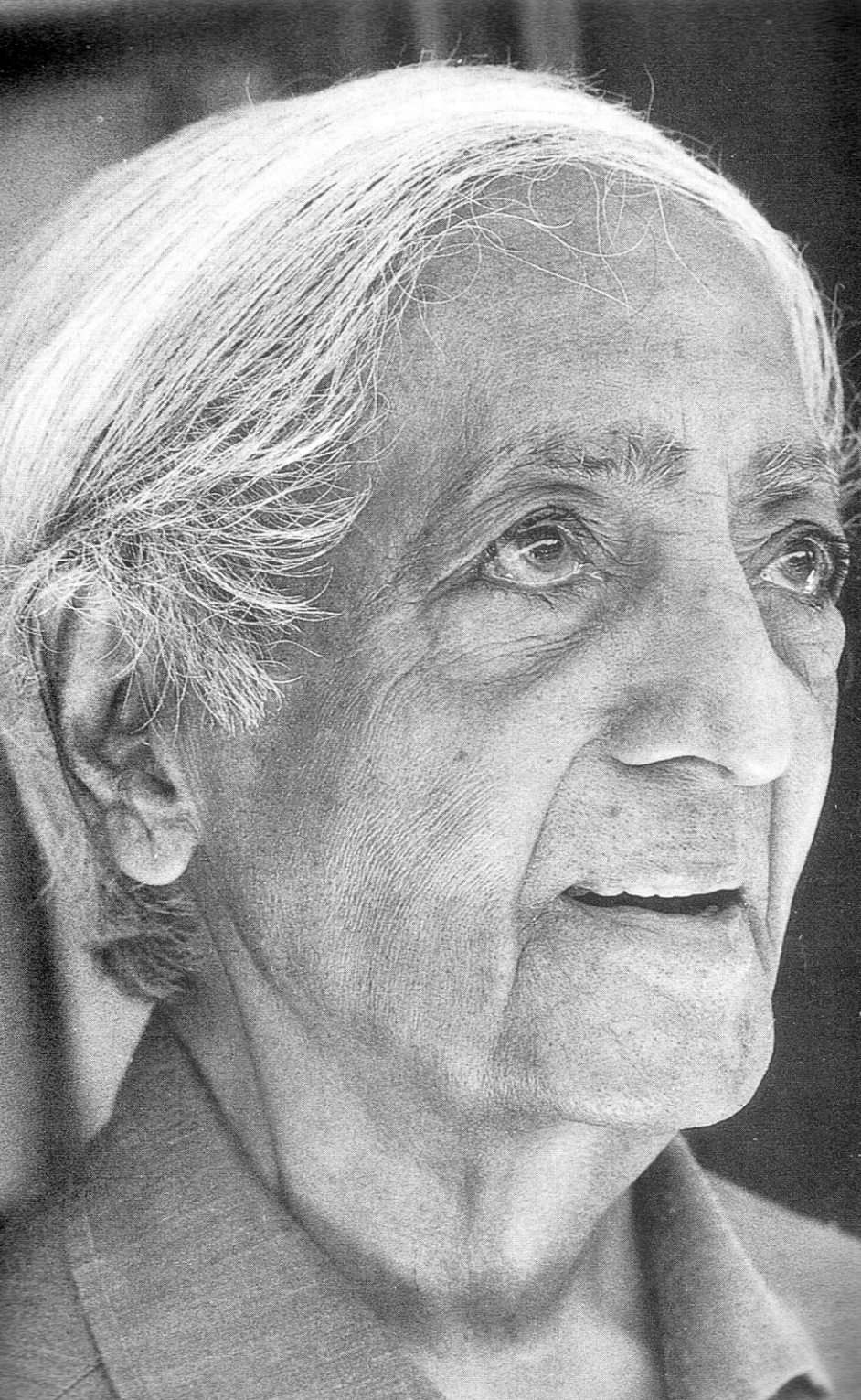


BULLETIN

3/93

**KRISHNAMURTI FOUNDATION
INDIA**



FROM THE EDITOR

THE CONTENTS OF this Bulletin are of special relevance to those who have been familiar with Krishnamurti's teachings for a long time – to 'Krishnamurti-ites' (a phrase Krishnamurti himself used in Commentaries on Living). Some of Krishnamurti's own statements as well as the questions posed to him represent the peculiar dilemmas and paradoxes that earnest seekers of truth find themselves in. Krishnamurti saw very clearly the pitfalls that the seekers encounter on their journey, as their concern is often not with the journey itself but with the 'arrival'. This feeling of having 'arrived' or wanting to 'arrive', tends to create in the mind a sense of either self-importance or frustration. The danger of spiritual ambition is more subtle as it is not recognized for what it is. Hence the significance of Krishnamurti's statement in the first talk reproduced in this Bulletin: 'The more serious, the more earnest we are, the greater danger there is of our trying to become or achieve something.'

A TALK

I THINK IT would be a waste of time and energy if we regarded these talks merely as an intellectual stimulation, or as an entertainment of new ideas. It would be like ploughing a field everlastingly, without ever sowing.

For those who are eager to find something much more significant than the weary routine of daily existence, who want to understand the greater significance of life, it seems very difficult not to get sidetracked in their search because there are so many things in which the mind can lose itself -- in work, in politics, in social activity, in the acquisition of knowledge, or in various associations and organizations. These things apparently give a great deal of satisfaction; and when we are satisfied, our lives invariably become very superficial.

But there are some, I think, who are really serious, and who do not wish to be distracted from the central issue. They want to go to the very end of their search and discover for themselves if there is something more vital than mere reason and the logical explanation of things. Such people are not easily sidetracked. They have a certain spontaneous virtue, which is not the emptiness of cultivated virtue; they have a certain quietness, gentleness, and a sense of proportion; they lead a sane, balanced life, and do not accept the extremes. But unfortunately even they seem to find it very difficult to go beyond the everyday struggles, and the understanding of them, and discover for themselves if there is something really deeply significant.

Those of us who have thought about these things at all, and who are alert both to the recurrent problems in our personal lives, and to the crises that periodically come upon society, must be aware that the merely virtuous or good life is not enough, and that unless we can go beyond and discover something of greater significance, a wider vision, more fullness of life, then

however noble our efforts and endeavour, we shall always remain in this state of turmoil and ceaseless strife. The good life is obviously necessary; but surely that by itself is not religion. And is it possible to go beyond all that?

Some of us, I think, have seen the stupidity of dogmas, of beliefs, of organized religions, and have set them aside. We fully realize the importance of the good life, being content with little, being kindly, generous; yet somehow we do not seem to discover that vital something which brings about the truly religious life. One may be virtuous, very active in doing good, satisfied with little, unconcerned about oneself; but surely the truly religious life must mean something much more. Any respectable person, any good citizen, is all those things in one degree or another; but that is not religion. Belonging to a church, going to Sunday gatherings, reading an occasional book on religious matters, worshipping a symbol, dedicating one's life to a particular idea or ideal -- surely, none of that is religion. Those are all man-made things; they are within the limits of time, of culture and civilization. And yet even those of us who have dropped all such things seem unable to go beyond.

What is the difficulty? Is it the gift of the few to go beyond? Can only a few understand, or realize, or experience reality, which means that the many must depend on the few for help, for guidance? I think such an idea is utterly false. In this whole idea that only a few can realize, and the rest must follow, lie many forms of thoughtlessness, exploitation and cruelty. If once we accept it, our lives become very shallow, meaningless, trivial.

And most of us accept that idea very easily, do we not? We think that only the few can understand, or that there is only one son of God, and the rest of us are just whatever we are. We accept such an idea because in ourselves we are very lazy; or perhaps we do not have the capacity to penetrate. It may be mostly our lack of this capacity to penetrate, to go to the root

of things, that is preventing deep understanding, this extraordinary sense of unity which is not identification with the idea of unity. Most of us identify ourselves with something, with the family, with the country, with an idea, with a belief hoping thereby to forget our petty little selves. But I am afraid that is no solution. The greater does contain the lesser; but when the lesser tries to identify itself with the greater, it is merely a pose and has no value.

So is it possible for each one of us to have this capacity to go beyond routine virtue, goodness, sensitivity, compassion? These are essential in daily life; but can we not awaken the capacity to penetrate beyond them, beyond all the conscious movements of the mind, beyond all inclinations, hopes, aspirations, desires, so that the mind is no longer an instrument which creates and destroys, which is caught in its own projections, in its own ideas?

If we can sanely and diligently find out for ourselves how this capacity comes into being, without trying to cultivate it or wishing for it to happen, then I think we shall know what it is to lead a religious life. But this demands an extraordinary revolution in our thinking, which is the only real revolution. Any merely economic or social revolution only breeds the need of further reform, and that is an endless process. Real revolution is inward, and it comes into being without the mind seeking it. What the mind seeks and finds, however reasonable, however rational and intelligent, is never the final answer. For the mind is put together, and what it creates is also put together; therefore it can be undone. But the revolution of which I am speaking is the truly religious life, stripped of all the absurdities of organized religions throughout the world. It has nothing to do with priests, with symbols, with churches.

How is this revolution to take place? As we do not know, we say that we must have faith, or that grace must descend upon us. This may be so; grace may come. But the faith that

is cultivated is only another creation of the mind, and therefore it can be destroyed. Whether there is grace or not, is not our concern; a mind that seeks grace will never find it.

So if you have thought at all about these matters, if you have meditated upon life, then you must have asked yourself whether this inward revolution can take place, and whether it is dependent upon a capacity that can be cultivated, as one cultivates the capacity for accountancy, or engineering, or chemistry. Those are cultivable capacities; they can be built up, and will produce certain results. But I am talking of a capacity which is not cultivable, something that you cannot go after, that you cannot pursue or search out in the dark places of the mind. And without that something, virtue becomes mere respectability which is a terrible thing; without that something, all activity is contradictory, leading to further conflict and misery.

Now, being aware of our own ceaseless struggling within the field of self-conscious activity, our self-concern, taking all this multifarious action and contradiction into account, how are we to come to that other state? How is one to live in that moment which is eternity? All this is not mere sentiment or romanticism. Religion has nothing whatsoever to do with romanticism or sentimentality. It is a very hard thing --hard in the sense that one must work furiously to find out what is truly religious.

Perceiving all the contradiction and confusion that exists in the outward structure of society, and the psychological conflict that is perpetually going on within oneself, one realizes that all our endeavour to be loving or brotherly is actually a pose, a mask. However beautiful the mask may be, behind it there is nothing; so we develop a philosophy of cynicism or despair, or we cling to a belief in something mysterious beyond this ceaseless turmoil. Again, this is obviously not religion; and without the perfume of true religion, life has very little meaning. That is why we are everlastingly struggling to find something. We pursue the many gurus and teachers, haunt the various churches, prac-

tise this or that system of meditation, rejecting one and accepting another. And yet we never seem to cross the threshold; the mind seems incapable of going beyond itself.

So what is it, I wonder, that brings the other into being? Or is it that we cannot do anything but go up to the threshold and remain there, not knowing what lies beyond? It may be that we have to come to the very edge of the precipice of everything we have known, so that there is the cessation of all endeavour, of all cultivation of virtue, and the mind is no longer seeking anything. I think that is all the conscious mind can do. Whatever else it does only creates another pattern, another habit. Must not the mind strip itself of all the things it has gathered, all its accumulations of experience and knowledge, so that it is in a state of innocency which is not cultivated?

Perhaps that is our difficulty. We hear that we must be innocent in order to find out; so we cultivate innocence. But can innocence ever be cultivated? Is it not like the cultivation of humility? Surely, a man who cultivates humility is never humble, any more than the man who practises non-violence ceases to be violent. So it may be that one must see the truth of this -- that the mind which is put together, which is made up of many things, cannot do anything. To see this truth may be all that it can do. Probably there must be the capacity to see the truth in a flash and I think that very perception will cleanse the mind of all the past in an instant.

The more serious, the more earnest we are, the greater danger there is of our trying to become or achieve something. Surely, only the man who is spontaneously humble, who has immense unconscious humility, only such a man is capable of understanding from moment to moment and never accumulating what he had learned. So this great humility of not-knowing is essential, is it not?

But, you see, we are all seeking success, we want a result. We say, 'I have done all these things, and I have got nowhere, I have received nothing; I am still the same'. This despairing sense of desiring success, of wanting to arrive, to attain, to understand, emphasizes, does it not, the separativity of the mind; there is always, the conscious or unconscious endeavour to achieve a result, and therefore the mind is never empty, never free for a second from the movement of the past, of time.

So, I think, what is important is not to read more, discuss more, or to attend more talks, but rather to be conscious of the motives, the intentions, the deceptions of one's own mind, to be simply aware of all that and leave it alone, not try to change it, not try to become something else, because the effort to become something else is like putting on another mask. That is why the danger is much greater for those of us who are earnest and deeply serious than it is for the flippanant and the casual. Our very seriousness may prevent the understanding of things as they are.

It seems to me that what each one of us has to do is to capture the significance of the totality of our thinking. But much concern over detail, over the many conflicting thoughts and feelings will not bring about an understanding of the whole. What is required is the sudden perception of the totality of the mind, which is not the outcome of asking how to see it, but of constantly looking, enquiring, searching. Then, I think, we shall find out for ourselves what is the truly religious life.

*The Collected Works of J. Krishnamurti: Vol X
Brussels, June 25, 1956*

QUESTIONS & ANSWERS

QUESTION: *I have listened to you for many years and I have become quite good at watching my own thoughts and being aware of everything I do, but I have never touched the deep waters or experienced the transformation of which you speak. Why?*

KRISHNAMURTI: I think it is fairly clear why none of us do experience something beyond the mere watching. There may be rare moments of an emotional state in which we see, as it were, the clarity of the sky between clouds, but I do not mean anything of that kind. All such experiences are temporary and have very little significance. The questioner wants to know why, after these many years of watching, he has not found the deep waters. Why should he find them? Do you understand? You think that by watching your own thoughts you are going to get a reward: if you do this, you will get that. You are really not watching at all, because your mind is concerned with gaining a reward. You think that by watching, by being aware, you will be more loving, you will suffer less, be less irritable, get something beyond; so your watching is a process of buying. With this coin you are buying that, which means that your watching is a process of choice; therefore it isn't watching, it isn't attention. To watch is to observe without choice, to see yourself as you actually are without any movement of the desire to change, which is an extremely arduous thing to do; but that doesn't mean that you are going to remain in your present state. You do not know what will happen if you see yourself as you are without wishing to bring about a change in that which you see. Do you understand?

I am going to take an example and work it out, and you will see. Let us say I am violent, as most people are. Our whole culture is violent; but I won't enter into the anatomy of violence now, because that is not the problem we are considering. I am violent, and I realize that I am violent. What happens? My im-

mediate response is that I must do something about it, is it not? I say I must become non-violent. That is what every religious teacher has told us for centuries: that if one is violent one must become non-violent. So I practise, I do all the ideological things. But now I see how absurd that is, because the entity who observes violence and wishes to change it into non-violence is still violent. So I am concerned, not with the expression of that entity, but with the entity himself. You are following all this, I hope.

Now, what is that entity who says, 'I must not be violent'? Is that entity different from the violence he has observed? Are they two different states? Do you understand, sirs, or is this too abstract? It is near the end of the talk and probably you are a bit tired. Surely, the violence and the entity who says, 'I must change violence into non-violence', are both the same. To recognize that fact is to put an end to all conflict, is it not? There is no longer the conflict of trying to change, because I see that the very movement of the mind not to be violent is itself the outcome of violence.

So the questioner wants to know why it is that he cannot go beyond all these superficial wrangles of the mind. For the simple reason that, consciously or unconsciously, the mind is always seeking something, and that very search brings violence, competition, the sense of utter dissatisfaction. It is only when the mind is completely still that there is a possibility of touching the deep waters.

*The Collected Works of J. Krishnamurti: Vol IX,
Ojai, August 21, 1955*

QUESTION: *I have listened to you for a long time. My mind has grown dull, weary, with endless repetition of a few basic statements. Is there any hope of my liberation?*

KRISHNAMURTI: The questioner says that he has listened for a long time, his mind has become dull, weary by the few basic statements made by me. The problem is, has he listened at all? Please do listen, sirs. This is not a matter of laughter. This is not a political meeting, or a meeting of amusement or entertainment, and after 20 or 40 minutes you need distraction, and therefore you laugh.

The problem is, has he listened? If he has listened for a lifetime, naturally he has grown weary because he has been listening, has he not, according to his background, according to his fixations, his formulations, his experiences. He is not listening. That is why, sirs, to listen properly is an astonishing thing. If I know how to listen to one truth, one thing that is truth, that one thing is going to be the liberating factor. A mind becomes dull through routine and is so eager to gather, to accumulate. You have to just listen sweetly without any argumentation. When in front of a magnificent scenery, in front of a lovely thing, if your mind is chattering or comparing itself with another, do you ever see the magnificent thing? Because your mind is occupied with comparison, you do not see. So if you can just listen without comparing, that very listening will tell you whether the thing that is being spoken is true or false. The truth of that will bring to the mind a freedom from innumerable burdens effortlessly. You are not listening; your mind is either already dull or already gone away somewhere else.

Sirs, it is a great art just to listen not only to another but to oneself, to all the promptings, to all the unconscious demands, motives, pursuits, desires, and to be aware of them choicelessly. That very awareness without choice will show you the truth of that motive, and the truth of this is the creative factor, the liberating factor.

*The Collected Works of J.Krishnamurti: Vol VIII
Madras, December 27, 1953*

QUESTION: *I have heard you every time you speak in Bombay. When I hear you, I feel great clarity and understanding; when you go, I get caught back into the innumerable habits of action and thought. Is it not necessary for me, once and for all, either to understand you or to give up hearing you?*

KRISHNAMURTI: Sir, what is important is to know how to listen not only to me, but to everything in life -- to the song of birds, to the roar of the restless sea, to the voice of a bird, to everything about you. Because we do not know how to listen, we keep on hearing, and hearing dulls the mind. If you keep on coming to these talks year after year and merely hear but not listen, then your mind becomes dull. Your coming here becomes another ritual, a yearly performance. That is what has happened to most of us. We have become dull through repetition of ideas, hearing the same thing over and over and over again, performing the same stupid, vain ritual, pursuing the same ideals or substituting other ideals. This constant struggle within and without, primarily within, this battle 'to become', is making us dull. But if you know how to listen to one talk, really, how to listen to one idea, then you will see your mind becoming astonishingly alert, sharp, clear, subtle. Then you can listen to the talks over and over again, and you will see that each talk has meaning in it afresh every time, that it has significance, that there is a richness -- all of which you would miss when you merely hear.

Sir, you do not know how to see the beauty of a tree or of a person. Though you pass by every day, the beauty is there. You never look at the stars, the skies. You never hear the child's cry. You never listen to those things, your mind is too occupied -- God knows with what -- with its own anxieties, with its own 'becomings', with its own fears. Through this screen of fear, anxiety, hope, frustration, you hear and decide what it is that I am saying. There is nothing, literally nothing at all, which you cannot understand. I am not putting through new ideas, I am not giving directions for you to follow because that

would create merely another authority. You must forsake all authority to listen properly. If you listen after forsaking all authority, all following, then the truth or the falseness thereof comes into being. But a mind which is occupied can never listen. Most of our minds are occupied with love, with hate, with anxieties, with envy, with trying to be good. An occupied mind is a petty mind.

If you listen, your mind becomes a fresh mind, a clear mind, an unspotted mind; such a mind cannot be bought, nor can it come into being through any authority, through any following. So one must understand what one hears, and find out the truth of the matter by observing one's own mind. Truth is not something away from the mind. It is away now because the mind is so confused. A man who seeks answers, seeks truth out of confusion, and so his answer of truth will also be confused.

*The Collected Works of J.Krishnamurti: Vol VIII
Bombay, February 10, 1954*

QUESTION: *Does not this process of constant self-awareness lead to self-centredness?*

KRISHNAMURTI: It does, does it not? The more you are concerned about yourself, watching, improving, thinking about yourself, the more self-centred you are, are you not? That is an obvious fact. If I am concerned with changing myself, then I must observe; I must build a technique which will help me to break up that centre. There is self-centredness as long as I am consciously or unconsciously concerned with a result, with success, as long as I am gaining and putting aside -- which is what most of us are doing. The incentive is the goal I am pursuing; because I want to gain that end, I watch myself. I am unhappy, I am miserable, frustrated, and I feel there is a state in which I can be happy, fulfilled, complete, so I become aware in order to gain that state. I use awareness to get what I want, so I am self-centred. Through awareness, through self-analysis, through reading, studying, I hope to dissolve the 'me', and then I shall be

happy, enlightened, liberated, I shall be one of the elite -- and that is what I want. So the more I am concerned with gaining an end, the greater is the self-centredness of thought. But thought is ever self-enclosing anyhow, is it not?

So what? To break down the self-centredness, I must understand why the mind seeks an end, a goal, a particular result. Why does my mind go after a reward? Why? Can it function in any other way? Is not the movement of the mind from memory to memory, from result to result? I have acquired this, I don't like it, and I am going to get something else. I don't like this thought, but that thought will be better, nobler, more comforting, more satisfying. As long as I am thinking, I can think in no other terms, for the mind moves from knowledge to knowledge, from memory to memory. Is not thinking self-centred in its very nature? I know there are exceptions, but we are not discussing the exceptions. In our everyday life, are we not consciously or unconsciously pursuing an end, gaining and avoiding, seeking to continue, putting aside anything that is disturbing, that is insecure, uncertain? In seeking its own certainty, the mind creates self-centredness, and is not that self-centredness the 'me', which then watches over and analyses itself? So as long as we seek a result, self-centredness must exist, whether in an individual, in a group, in a nation, or a race. But if we can understand why the mind seeks a result, a satisfying end, why it wants to be certain -- if we understand that, then there is a possibility of breaking down the walls that enclose thought as the 'me'. But that requires an astonishing awareness of the total process not only of the conscious but also of the unconscious levels, an awareness from moment to moment in which there is no gathering, no accumulation, no saying, 'Yes, I have understood this, and I am going to use it for tomorrow', a spontaneity which is not of the mind. Only then is there a possibility of going beyond the self-enclosing activities of thought.

The Collected Works of J.Krishnamurti: Vol VII
Ojai, August 23, 1952

QUESTION: *I am already an introvert and it seems to me that from what you have been saying, is there not a danger of my becoming more and more self-centred, more of an introvert?*

KRISHNAMURTI: If you are an introvert in opposition to an extrovert, then there is a danger of self-centredness. If you put yourself in opposition, then there is no understanding; then your thoughts, feelings, and actions are self-enclosing, isolating. In intelligently comprehending the outer you will come inevitably to the inner, and thereby the division of the outer and inner ceases. If you oppose the outer and cling to the inner, or if you deny the inner and assert the outer, then there is the conflict of the opposites, in which there is no understanding. To understand the outer, the world, you must begin with yourself, for you, your thoughts-feelings and actions, are the result of both the outer and inner. You are the centre of all objective and subjective existence, and to comprehend it, where are you to begin, save with yourself? This does not encourage unbalance, on the contrary it will bring creative understanding, inward peace.

But if you deny the outer, the world, if you try to escape from it, if you distort it, shaping it to your fancies, then your inner world is an illusion, isolating and hindering. Then it is a state of delusion which brings misery. To be is to be related, but you can block, distort this relationship, thus becoming more and more isolated and self-centred which leads to mental disorder. The root of understanding is within yourself, in self-knowledge.

*The Collected Works of J.Krishnamurti: Vol III
Ojai, June 18, 1944*

EXCERPTS

The questioner implies that he has been through all that; he has read and thought about life a great deal, he has probably been all over the world and has not found an answer to this discontent. People who are thoughtful, aware of what is happening around them and in themselves, are aware that politics, science and religion have not answered any of our deep human problems. We have technologically evolved and developed but inwardly we are discontented. The questioner, listening to the speaker, is even more disturbed, more discontented and antagonistic and asks what is wrong with what the speaker is saying -- or is there something wrong with himself? Instead of accepting and sitting quietly and saying yes, he is antagonistic to the speaker; he does not accept.

One must be very clear as to whether this discontent has a cause because if it has a cause then it is seeking contentment, satisfaction, gratification. The discontent creates the opposite, the wish to be contented, to be satisfied, to be completely bourgeois. If what one wants, when one is discontented, is to find something with which one can be completely contented, so that one is never disturbed, then one will find a way to obtain contentment, and discontent will wither and be gone.

Perhaps that is what most of us are doing. You have been to this or to that talk, you come here wanting some kind of satisfaction, some kind of certainty and assurance, some gratifying truth. Most of us find satisfaction very easily: in the kitchen, in some aspect of religion, or in politics. So gradually and inevitably the mind is narrowed down, made small when its capacity is so immense.

If one is not satisfied with anything, discontented with the whole universe -- as the questioner puts it --not just dissatisfied at the level of having no house or money, then that discontent has no cause; it is discontent in itself, not because of something.

Such people are rare who have this flame of discontent. Perhaps such a person comes here, listens, and that discontent increases, it becomes all-consuming. So what shall he do when he is totally dissatisfied with the whole structure of thought? He is in an immovable state. He is not seeking, he is not wanting, he is not pursuing something or other; he is aflame with this thing. And the speaker is also immovable. What he says is so; not because he is dogmatic, superstitious, romantic or self-assertive. He says that if you comprehend consciousness with its content and the freeing of that consciousness of its content, there is a totally different dimension. He has said this for fifty years, not because he has invented it, but because it is so.

There are these two entities, one is completely discontented, nothing satisfies him -- words, books, ideas, leaders, politics, nothing -- and so he is in an immovable state, and the other is equally immovable, he will not budge, he will not yield. What happens? Two human beings, one from the depth of his mind and heart is totally dissatisfied and the other also from the depth of his mind and heart says, 'It is so'; then these two entities meet. This is not something romantic, invented out of imagination. This is so. But if one feels antagonistic to the other, then he has already moved. He has not remained completely dissatisfied. The moment he says, 'I am antagonistic to you and to that of which you speak', he has moved away from what is burning. He has already softened. Still the other has no antagonism; he says, 'It is so'. When the first person meets the speaker without antagonism, without wanting something from him, he is alight. Then both are the same. Fire is fire. It is not your fire, my fire, it is fire. When the fire is dampened, the two are different.

From Questions and Answers

Many of you, fortunately or unfortunately, have heard the speaker for many years and one sees that this breaking of the 'programme' of the brain has not come about. You repeatedly

listen to that statement year after year and it has not come about. Is it because you want to attain, to become, to have that state in which the pattern of the brain has been broken? You have listened, and it has not come about, and you are hoping that it will come about -- which is another form of striving to become. So you are still in conflict. So you brush it all aside and say you will not come here any more because you have not got what you want -- 'I want that but have not got it'. That wanting is the desire to be something and is a cause of conflict. That desire comes from the 'programmed' brain. We are saying: to break that programme, that pattern, observe without the movement of thought. It sounds very simple, but see the logic of it, the reason, the sanity, of it, not because the speaker says so, but because it is sane. Obviously, one must exercise the capacity to be logical, rational and yet know its limitation; because rational, logical thinking is still part of thought. Knowing that thought is limited, be aware of that limitation and do not push it further because it will still be limited however far you go; whereas if you observe a rose, a flower, without the word, without naming the colour, but just look at it, then that look brings about great sensitivity, breaks down this sense of heaviness of the brain, and gives extraordinary vitality. There is a totally different kind of energy when there is pure perception, which is not related to thought and time.

From The Network of Thought

Krishnamurti: You have helped the student to look at himself, you have helped him to be aware of this fear and to turn inward in the sense that he feels more conscious of the fear. You have to balance it by something else.

Teacher: Do you mean, sir, that this process of internal introspection is likely to lead to some complications in the child?

Krishnamurti: It is bound to lead to a kind of self-conscious feeling: 'Am I doing the right thing or the wrong thing?' There would be nervousness or self-importance, or the showing off in

'How fearless I am!' How will you balance that? Think it out, use your mind very carefully. At this stage I think the problem again requires a different kind of approach. Otherwise you will be helping the child by concentrated attention to become self-conscious, self-assertive, arrogant, and with an authoritarian outlook.

Teacher: There should be an opportunity for the child to be sensitive to other things which are not within.

Krishnamurti: It appears to me, you will unconsciously strengthen egotism, a sense of self-importance, a sense of being assertive, aggressive, rude.

You have so far dealt with the movement of the mind. The tide is moving in, the tide also moves out. If it remains inward it is like the backwaters of a bay, but if the tide has a movement inward, then it has to have an outward movement. You have dealt so far only with an inward movement. How will you help the student to move out?

Teacher: When you spoke of the outward movement, I felt I was not looking from the point of the whole but from the development of the partial movement.

Krishnamurti: If I had not kept on pushing and therefore made you realize it was only a partial answer, you would not have moved. You only talk of the inner movement, but it is a movement of the tide both inward and outward. It is a movement you have treated in one direction and you do not know how to treat the inner and the outer as one movement.

Teacher: Is it possible right from the beginning to move both inward and outward?

Krishnamurti: What is the outward movement that is going to give the balance?

Teacher: Not only the balance, but a sense of humility that comes now and then.

Krishnamurti: There are hills, trees, the river, the sands. That is the outward movement. The perception, the seeing, that is the outward movement. Nature has provided you with the beauty of all this, the rivers, trees, the arid land. So there has to be movement both outward and inward, the everlasting movement.

From Krishnamurti on Education

KRISHNAMURTI CENTENARY

The Krishnamurti Foundation India is happy to inform you that it plans to commemorate in 1995 the birth centenary of J. Krishnamurti (1895-1986). The Foundations in America, England, and Spain will also be marking the centenary in their countries and other parts of the world.

The theme of the Centenary is 'A Century of Krishnamurti'. The Centenary is an occasion to focus attention on the relevance of the timeless teachings of Krishnamurti to the contemporary age and to ensure that they become a living part of the human heritage.

In order to consolidate its present work and to reach out to a wider audience, the KFI has drawn up several programmes to disseminate the teachings of Krishnamurti. Some of them are:

- Encouraging individuals and groups to form Krishnamurti Study Centres in their localities where people can gather periodically to read and borrow books and tapes of Krishnamurti and meet like-minded people.
- Holding video shows of Krishnamurti's programmes.
- Arranging lectures and seminars in various towns and cities in India and the neighbouring countries in Asia.
- Ensuring that Krishnamurti's books and tapes are available in libraries, schools, colleges, universities, cultural and religious institutions, and also in bookshops.
- Sponsoring programmes about Krishnamurti on television and radio.
- Getting articles about Krishnamurti, reviews of his books and excerpts from his works published in newspapers and journals.

Besides, the KFI proposes to bring out new books and pamphlets to mark the Centenary, and also offer some popular titles at reduced cost. Attempts are on to release some audio tapes of Krishnamurti's talks through a commercial recording company that has a wide distribution network.

The KFI seeks your co-operation in carrying out all these tasks. We will be happy if you can inform us as to what area of activity interests you and in what manner you can take the initiative in carrying out the following schemes:

- * Starting Krishnamurti Study Centres in your locality with the help of some friends, and also strengthening the existing Centres. The Foundation is keen on supporting your work.
- * Arranging video shows for the public, or in educational and cultural institutions.
- * Arranging exhibition-cum-sale of books and tapes.
- * Contacting libraries, universities, schools and colleges, cultural and religious institutions, and also bookshops in your locality and finding out whether they have stocks of Krishnamurti's books.
- * Contacting local newspapers and journals and getting articles, book reviews and excerpts from Krishnamurti's works published.
- * Arranging lectures and discussions by the Trustees of the Foundation.
- * Enrolling more subscribers for the Bulletin
- * Helping us enlarge our Mailing List by suggesting the names and addresses of your friends and of also religious and cultural institutions in your area who would be interested in keeping in touch with the Foundation and receiving our annual Bulletins, Centenary brochures, and books/audio-video catalogues.

We would like to know the number of Centenary brochures (which will be ready in March 1994) you would require for distributing among your friends and for putting up on the notice-boards of various institutions.

We appeal to you to donate generously towards the work in connection with the Centenary, and suggest the names of your friends in India and abroad who might help us to raise funds for our various projects. We are also looking for institutions that might sponsor newspaper advertisements about our publications.

We look forward to hearing your suggestions and proposals for sharing in the work. Please write to the Krishnamurti Centenary Committee, Krishnamurti Foundation India, 'Vasanta Vihar' 64 Greenways Road, Madras - 600 028. (Our new Telephone Numbers: 4937803 / 4937596)

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Editor : Dr Radhika Herzberger.