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Bulletin

KRISHNAMURTI FOUNDATION INDIA

From the Editor

Next year, only nine years after his death, we will be celebrating the hundredth anniversary of Krishnamurti's birth. This issue of the Bulletin contains a dialogue from one of the special publications planned for the centenary year. This dialogue, between Krishnamurti and Pupul Jayakar, is about death and survival. Here Krishnamurti talks about his own death and the implications of that death. He makes several important statements in this connection which are of a metaphysical nature. They are addressed to those who knew and loved the person that was Krishnamurti, to those who did not know him and to those who will be born in another historical time. Though the person will perish, he said, 'the truth of what he said is abiding.' That truth, he added, can be 'perceived and lived'.

A DIALOGUE BETWEEN
J.KRISHNAMURTI AND PUPUL JAYAKAR
AT BROCKWOOD PARK ON 7th JUNE 1981

J.KRISHNAMURTI (K): Mrs Jayakar and I are going to have a very serious discussion, a very serious dialogue — very serious. So if you don't understand or if you get bored, please go out quietly — all right?

PUPUL JAYAKAR (PJ): Krishnaji, one of the questions which I feel is at the very depth of the human mind is 'the coming to be' and 'the ceasing to be'. Life and death. The whole of man's life revolves around the wonder of birth and the fear of death. All his urges, his demands, his desires, his fears, his anxieties rest between these two poles — birth and death.

At one level we understand birth and death, but I think the understanding is only at the superficial level. And unless we understand, in depth, the whole problem of existence which is held between the two — the whole problem that lies in the ending of anything — fear, anxiety and the darkness and shadows which surround that one word 'ending', will always be with us.

K: Why do you use the word 'problem'? Why do you make that interval between birth and death a problem?

PJ: By themselves, birth and death are facts, but the mind can never leave them alone. The mind clings to one and rejects the other.

K: Why do you use the word 'problem'?

P: It is a 'problem' because of the shadows that surround that one word 'ending'. There is the joy and splendour of what we see as life and the demand to hold on to it at any cost and to evade that which means an ending. This is a problem. Out of it arise fear, sorrow, all the demands ...

K: So what is the question?

PJ: How do we explore? How can we be free of the darkness

that surrounds the word? How can our minds look at death with simplicity and observe it for what it is?

K: Are you really considering death or that great period between life and death? That is, are you including the whole process of living with all its complexity, misery, confusion — all that — in your consideration of the ending? Are you concerned with finding out what death means and what this long process of struggle, conflict, misery, etc., to which we cling in our avoidance of the other, is? Are you concerned with the whole movement of it?

PJ: You see there is a whole movement of existence in which life and death are. But if you make the scope so wide, I don't think you can get to the anguish and the sorrow of ending. And I want to investigate into the sorrow of ending.

K: Are you inquiring into the sorrow of ending or are you inquiring into the whole process of living and of dying, which includes sorrow, fear, and all the rest of it?

PJ: In that one sentence what you say is correct — it is the whole movement of living and dying which is existence. You talk of the ending of sorrow, I talk of that anguish, that fear, which is the sorrow of ending.

K: Quite, quite.

PJ: The two are slightly different. There is the anguish of 'something which is' ceasing to be ... There is something which is marvellous, something which is beautiful, which fills one's life, and there is always the knowledge that it must end which lurks behind it.

K: What is 'ending'?

PJ: Ending is that process in which something which exists, which sustains, ceases to be; it is no longer available to our senses.

K: What is this? I don't quite understand.

PJ: Sir, something is and in the very nature of that 'isness' there is the sense of the ending of that; there is the disappearance of

that for eternity.

K: Why do you use that word 'eternity'?

PJ: Because there is an absoluteness in that ending. There is no tomorrow in it.

K: Now just a minute — ending what?

PJ: Ending that which sustains. There is the sorrow of something so marvellous ending.

K: Is it so marvellous?

PJ: Let me come to something which is more direct. You are. That you will not be causes great anguish. You are.

K: What do you mean, 'You are'? K is. In that statement — K is — is the anguish of K ceasing to be. Death is inevitable. The person is going to end someday. To him it doesn't matter; there is no fear, no anguish. But you look at that person and say, 'Oh my God, he is going to die'. So if I may use that word as you used it, it is your anguish. Now, why?

PJ: It is ...

K: Why?

PJ: Why do you ask 'why'?

K: I've lived with that person; I've loved that person and he dies. I'm lost. Why? Why am I in a terrible state — a state of despair, a state of loneliness? Why am I in tears, in anguish? Why am I in sorrow? We are not discussing this intellectually — we are talking much more seriously. I've lost that person. He's been dear to me; he's been my companion. He comes to an end. I think it is really important to understand the ending, because there is something totally new when there is an ending.

PJ: That is why I said you cannot ask the 'why' of it.

K: 'Why' is merely put as an inquiry.

PJ: My sorrow — is it not inevitable? He was the perfume of my existence.

K: Yes, I loved him. He was my companion sexually, and because of him I felt rich. And he, that person, comes to an end.

PJ: Is not that sorrow?

K: It is. My son or my brother dies. It is a tremendous sorrow. I shed tears. I am filled with anxiety. So the mind then says: I must find comfort in the thought that I shall meet him in my next life. I'm asking: Why does man carry the burden of this sorrow? I know it is sorrow; it is as devastating as if the whole of my existence were uprooted. It is like a marvellous tree torn, cut down in an instant.

I'm in sorrow because I've never really understood deeply what ending is. I've lived for forty, fifty, or eighty years and during that entire period I have never realized the meaning of ending — the putting an end to something which I hold dear. I have never totally ended belief, totally ended attachment — ended it, so that it does not continue in another direction.

PJ: What makes the mind capable of ending?

K: I'm taking a very simple example — attachment. Can one end — without any motive or direction — attachment, with all its complexity, and all its implications? Can one have no attachment to anything — to one's experience, knowledge, memory? After all, the ending of knowledge — that's what is going to happen when death comes. Knowledge is what one is clinging to. The knowledge of a person whom I've cherished, whom I've looked after, and lived with. There is the memory of the beauty and the conflict that was involved in it. Now, to end totally, absolutely, the memory of all that, is death.

PJ: You have often said 'Living, enter the house of death'. What is exactly meant by that?

K: 'To invite death while living' does not mean to commit suicide by taking a pill and, thus, ceasing to exist. I think it is very important to invite death while living. I have done it.

You see, the word 'ending' itself contains a depth of meaning. Let us say that there is something, a memory of an experience that I cherish, that I hold on to because it has given me great

delight, a sense of well-being. I cling to that memory. I go to the office, I work, but the memory is so extraordinarily enduring and vital that I hold on to it; therefore I never find out what it means to end. I think there is a great deal in ending, every day, everything that one has psychologically gathered.

PJ: You can end attachment.

K: That is death.

PJ: That is not death.

K: What would you call death? — The organism coming to an end? Or the image I've built about you ending?

PJ: When you reduce it to that, I'd say that it is the image which you have built about someone; but there is much more than that.

K: Of course. I've lived with you, cherished you, and the image of you is deeply rooted in me. You die and the image gathers greater strength. Naturally I put flowers at the shrine of that image; I give poetic words to it. But it is the image that is living. I'm talking of the ending of that image. The mind cannot enter into a totally new dimension if there is a shadow of a memory of anything. Because that other is timeless. That other dimension is eternal and if the mind has to enter into that, it must not have any element of time in it. I think this is logical, rational.

PJ: But life is not logical; life is not rational.

K: Of course not. To understand — without time — that which is everlasting, the mind must be free of all that one has gathered psychologically, which is time. Therefore, there must be ending.

PJ: Therefore there is no exploration to ending?

K: What is ending — ending to continuity? The continuity of a particular thought, a particular direction, a particular desire; it is these that give life a continuity. Birth and death — in that great interval there is a deep continuity, like a river. The volume of water makes the river marvellous — like the Ganga,

Rhine, Amazon — and we cannot see the beauty of the river. You see, we live on the surface of this vast river of our life, and we cannot see the beauty of it because we are always on the surface. And the ending is the ending of the surface.

PJ: The ending of it is the ending of the surface ...

K: Yes, the ending of the surface.

PJ: What dies?

K: All that I've accumulated, both outwardly and inwardly. I have good taste, and I've built up a good business which brings me lot of money — nice house, nice wife, nice children, nice garden. And my life has given a continuity to it all. To end that.

PJ: Sir, do you mind if I explore a little? You mean to tell me that with the death of the body of K, the consciousness of K will end? Please, I'm putting a lot of weight in this.

K: You have said two things: The consciousness of K and the ending of the body. The body will end through accident, disease. That is obvious. What is the consciousness of that person?

PJ: Enormous, unending, abounding compassion.

K: Yes. I would not call that consciousness.

PJ: I'm using the word 'consciousness' because it is associated with the body of K. I cannot think of another word. I could say 'the mind of K'.

K: Keep to the word 'consciousness', and let's look at it. The consciousness of a human being is its content. The content is the whole movement of thought. Language, specialization, beliefs, dogmas, rituals, pain, loneliness, desperation, a sense of fear — all that is the movement of thought. If the movement of thought ends, consciousness as we know it is not.

PJ: But thought as a movement in consciousness — as we know it — does not exist in the mind of K. Yet there is a state of being which manifests itself when I'm in contact with him. It manifests itself therefore, even if you do not reduce it to thought.

K: No, no. One must be very careful in pointing out something: consciousness as we know it is the movement of thought; it is a movement of time.

PJ: Yes.

K: See that very clearly. Consciousness as we know it is the movement of thought. Therefore, when thought, after investigating, etc., comes to an end — not in the material world but in the psychological world — consciousness as we know it is not.

PJ: Sir, you can use any other word but there is a state of being which manifests itself as K.

K: Yes. You are perfectly right.

PJ: What word shall I use?

K: I am not asking you to change words but let us say, for example, that through meditation — real meditation and not all the foolish stuff that passes for it — you've come to a point that is absolute. And you say so.

PJ: Yes.

K: And I see this. I feel it. To me this is a most extraordinary state. Through you, through my contact with you, I feel this immensity. And my whole urge, striving, says that I must capture it; I must have it. It is not you Pupilji having it. It is there. It is not yours or mine, it is there.

PJ: But it is there because of you.

K: It is there not because of me. It is there.

PJ: Where?

K: It has no place.

PJ: I can only accept what you say up to a point.

K: All right...First of all, it is not yours or mine.

PJ: I only know that it is manifest in the person of K. Therefore when you say it has no place, I cannot accept it.

K: Because you have identified K with that.

PJ: But K is that.

K: Wait...May be. But K says it has nothing whatsoever to do with K or anybody else. It is there. Beauty is not yours or mine. It is there. In a tree, in a flower — it's there.

PJ: But, sir, the healing and the compassion in K is not out there.

K: Of course not. It is not out there.

PJ: I'm talking about the healing and compassion of K.

K: But that is not K. This ...

PJ: But it will cease to be manifest; that is what I'm saying, inquiring about.

K: I get it, I get it. Of course, I understand what you are trying to say, but I question that.

PJ: What do you mean 'I question that'?

K: It may manifest through X. That which is manifested or which is manifesting does not belong to X. It has nothing to do with X. It has nothing to do with K.

PJ: I'm prepared to accept that also, namely, that it does not belong to K. But K and 'that' are inseparable.

K: All right, but when you identify that with the person, we enter into a very delicate thing.

PJ: I want to go into it slowly. Take the Buddha. Whatever the Buddha-consciousness was, or whatever was manifesting through him, has ceased to be.

K: I question it. I doubt it. Let's be very careful. Let us talk about the Buddha. You say the consciousness of Buddha ceased when he passed away, right? It manifested through him and he was 'that' and when he died you say 'that' disappeared.

PJ: I have no knowledge of saying that it disappeared. I only

say that it could no longer be contacted. See this, K...

K: Naturally not.

PJ: Why do you say 'naturally not'?

K: He was illumined and he came to it. Therefore between him and 'that' there was no division. I, his disciple, say, 'My God, he is dead and with his death the whole thing is over'. I say it is not. That which is good can never be over. Just as evil (I am using the word 'evil', even though there is too much darkness involved with that word) continues in the world, right? Evil is totally different from that which is good. The good exists and has always existed, but not as the opposite of evil. The evil has in itself continued.

PJ: But we are moving away.

K: I'm not so sure, but it doesn't matter.

PJ: You say that it does not disappear.

K: Good can never disappear.

PJ: I'm talking of that great illumined compassion. Now I can contact it.

K: But you can contact it even if that person is not. That's the whole point. It has nothing to do with a particular person.

PJ: Is what you say about being a light to yourself connected with the contacting of 'that' without the person? When you say that 'it' can be contacted without the person...

K: Not 'contacted'. It can be perceived, lived; it is then for you to reach out and hold. It is then for you to reach out and receive it. Thought or consciousness as we know it has to come to an end, for thought is really the enemy of that. Thought is the enemy of compassion, obviously — right? And to have that flame, it requires, it demands, not a great sacrifice of this and that but an awakened intelligence, an intelligence which sees the movement of thought. And the very awareness of the movement of thought ends it. That's what real meditation is.

PJ: What then is the significance of death?

K: None. It has no meaning because you are living with death all the time. It has no significance because you are ending everything all the time. I don't think we see the importance and beauty of ending. We see the continuity with its waves of beauty and all its superficiality.

PJ: I drive away tomorrow. Do I cut myself completely from you?

K: No, not from me; you cut yourself from that. You cut yourself from all that eternity with all its compassion, and so on.

It's simple. I meet the Buddha. I listen to him very carefully. He makes a tremendous impression on me and, then, he goes away. But the truth of what he has said is abiding. He has told me, very carefully, 'Be a light to yourself so that the truth is in you'. It is that seed that is flowering in me. He goes away, but the seed is flowering. And I might say, 'I miss him. I'm sorry. I've lost a friend or somebody whom I really loved', but what is important is that the seed of truth which has been planted by my awareness, alertness, listening, that seed will flower. Otherwise what is the point of somebody having it? If X has this extraordinary illumination — I'm using that word as a sense of immense compassion, and all that — if only that person has it, and he dies, what then?

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 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 neighbouring countries.
- * Ensuring that Krishnamurti's books and tapes are available in libraries, schools, colleges, universities, cultural and religious institutions, and also in book shops.
- * 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 going 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 cooperation 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 exhibitions and sales of books and tapes.
- * Contacting libraries, universities, schools and colleges, cultural and religious institutions, and also book shops 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 also of 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 book and 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:

Krishnamurti Centenary Committee
Krishnamurti Foundation India
'Vasanta Vihar', 64 Greenways Road
Madras — 600 028

Our new Telephone Numbers: 4937803 / 4937596

Copyright Infringement

Of late, a number of books in Indian languages based on J. Krishnamurti's teachings have appeared in the market. These are either translations of his books in English, or interpretative studies that incorporate extensive passages from the originals.

These books have been brought out by individuals or commercial publishers without securing permission from K.F.I., and therefore they violate copyrights held by Krishnamurti Foundation Trust and by Krishnamurti Foundation of America.

We request our readers to bring such unauthorized publications to our notice.

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Special Centenary Publications

J.KRISHNAMURTI FOR BEGINNERS: An Anthology. This book is meant to introduce the life and teachings of J.Krishnamurti to those who have never read or heard him previously. The selections focus, therefore, on some of Krishnamurti's basic statements on the problems of daily living and on the nature of religious life. They also represent the rich variety of genres that he used — public talks, answers to questions, writings, interviews, diaries, dictations, letters, dialogues and discussions.

MIND IN MEDITATION is a good introduction to Krishnamurti's view of meditation, for here — as in his other talks and writings — he focuses relentlessly on the importance of being aware of our daily lives and actions, and asserts that unless there is order in our daily everyday living, there is no basis for meditation. Negating the traditional notion of meditation as control of thought, or as a system to be practised, he says: 'There must be complete self-knowledge. So there must be no system, no method, no concentration — and a mind that has understood all this through negation, then becomes naturally very quiet.'

FREEDOM, RESPONSIBILITY AND DISCIPLINE: This booklet is not a sermon for the young on freedom, responsibility and discipline. On the contrary, it is a dialogue in which Krishnamurti enquires into these issues of life with a group of children of the Rishi Valley School. He explains very carefully the meaning of freedom, responsibility and discipline and their inter-relationship. However his explanations are not definitions to be accepted but statements to be questioned. Freedom is not freedom to make choices; responsibility is not duty; discipline is not obedience — these are some of Krishnamurti's original insights that challenge students, teachers and parents.

CONVERSATIONS: In these thirteen short conversations, the reader is made aware of the depth and the complexity of the human psyche — its existential problems, emotional traumas and philosophical questions. Krishnamurti's response to each participant is fresh and spontaneous, arising as it does from his accurate perception of the human predicament. His vision of life is all-emcompassing, and makes no division between the worldly life and the religious life. 'Religion', he says, 'is not separate from life; on the contrary it is life itself. It is this division between religion and life which has bred all the misery you are talking about. So we come back to the basic question of whether it is possible in daily life to live in a state which, for the moment, let us call enlightenment.'

KRISHNAMURTI SCHOOLS

THE BHAGIRATHI VALLEY SCHOOL Uttar Kashi Retreat P.O. Ranari (Via Dunda) Uttar Kashi — 249 151, Uttar Pradesh	Elementary School for local students
RISHI VALLEY SCHOOL (KFI) Rishi Valley — 517 352 Chittoor District, Andhra Pradesh	Boarding School Ages 8 to 17
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THE SCHOOL (KFI) 'Damodar Gardens' Besant Avenue Madras — 600 020	Day School Ages 6 to 17
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BAL-ANAND 'Akash Deep' 28, Dongersi Road Bombay — 400 006	An After-School Centre for young children
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BIRDS OF RISHI VALLEY

And Renewal of Their Habitats

by S. Rangaswami & S. Sridhar

A richly illustrated study of birds, conservation and the recovery of natural habitats.

This compendium of nature lore explores the whole context of environmental awareness and education in modern India. It documents the efforts of a small school to revitalize its natural environment, records the increase in variety of birdlife as a direct result of those efforts, explains basic concepts of ecology, and provides an unusual overview of historical and philosophical perspectives.

Teachers, naturalists and conservationists have contributed essays dedicated to the environmentalist's creed: "Think globally and act locally". Policy makers aiming to anchor education in non-sectarian values will find a realistic model in this detailed study of more than one hundred and fifty species of birds in relation to their habitats.

Other notable features include copious references to the ancient names of birds in Sanskrit literature, based on their form, function and behaviour; and lyrical passages from J. Krishnamurti's journals and commentaries, with his own close observations of many of these birds.

284 pages with 40 pages of colour plates

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