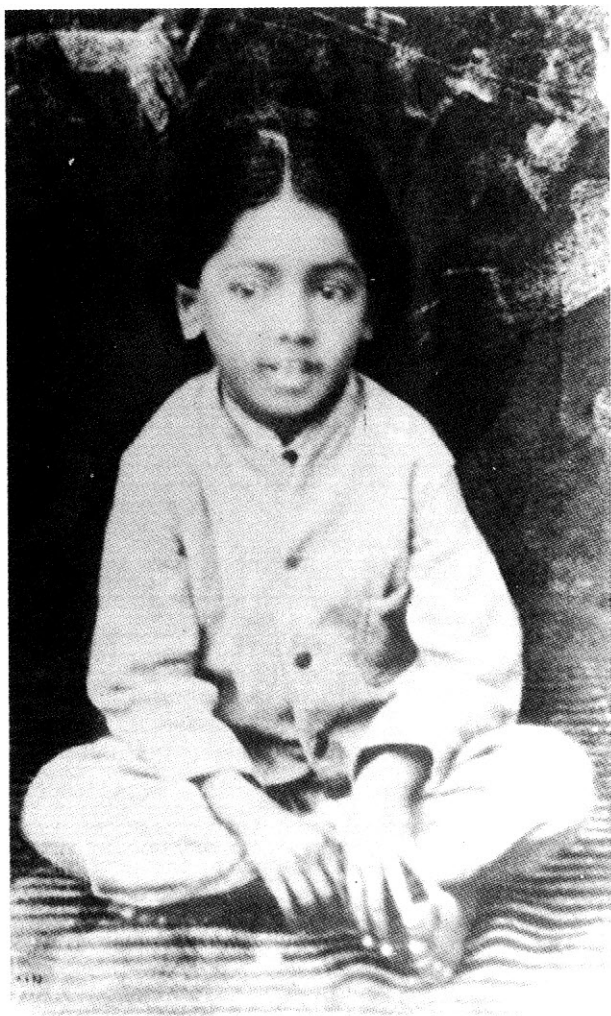


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Bulletin

KRISHNAMURTI FOUNDATION INDIA



Circa 1897, Madanapalle, Andhra Pradesh, India
(first photograph of J. Krishnamurti)

From the Editor

This issue of the Bulletin celebrates the centenary of Krishnamurti's birth with a series of statements, in Krishnamurti's own words. These selections are from a forthcoming book.

Krishnamurti's long life, which spanned most of the twentieth century, was dedicated to a religious teaching that went against the temper of an era shaped by technology and the salvational belief in the powers of science. He began to teach within the confines of the Theosophical Society, which had plucked him as a young boy from obscurity, and raised him to fill the role of World Teacher. The Society had provided Krishnamurti with large ready-made audiences spanning several continents. In these pages, we see Krishnamurti break through this ready-made, encapsulating world, and recreate his own relationship with anonymous multinational audiences. In the new context, the teacher can no longer take for granted a common subject matter, shaped by group identities with a strong sense of a shared past. Nor does he appropriate from the great religions of the world a perennial philosophy and couch his language in the achievements of the past. 'If you have discovered something new, why should you use someone else's words?' he asks.

An intimate link between Krishnamurti's life and his work unites both teacher and the teaching with the listener. Like a light Krishnamurti both illumines and enfolds his listeners. He left behind a radiant teaching whose relevance the world is just beginning to notice. The teaching is dedicated to the art of living; for Krishnamurti there is no other art.



The centenary celebrations were inaugurated on the evening of January 21. The highlight of the event was an address by His Holiness the Dalai Lama. With his wonderful gift of addressing many different levels of the audience, the Dalai Lama spoke of the interconnectedness of all things and of the need for a love that transcends religion. Smt. M. S. Subbulakshmi, now rather frail, sang one of Krishnaji's favourite songs by Meerabai, which added to the nostalgic beauty of the evening.

WHEN I BEGAN TO THINK FOR MYSELF . . .

Address given on August 2, 1927 at Eerde, Holland
(International Headquarters of the Order of the Star)

When I began to think for myself, which has been now for some years past, I found myself in revolt. I was not satisfied by any teachings, by any authority; I wanted to find out for myself what the World-Teacher meant to me and what the Truth was behind the form of the World-Teacher. Before I began to think for myself, before I had the capacity to think for myself, I took it for granted that I, Krishnamurti, was the vehicle of the World-Teacher because many people maintained that it was so. But when I began to think, I wanted to find out what was meant by the World-Teacher, what was meant by the taking of a vehicle by the World-Teacher, and what was meant by His manifestation in the world. I am going to be purposely vague, because although I could quite easily make it definite, it is not my intention to do so, because once you define a thing it becomes dead; if you make a thing definite—at least that is what I maintain—you are trying to give an interpretation which in the minds of others will take a definite form and hence they will be bound by that form from which they will have to liberate themselves.

What I am going to tell you is not on authority, and you must not obey, but understand. It is not a question of authority, nor of set lines which you must follow blindly—that is what most of you are wanting—you want me to lay down the law, you want me to say: I am so and so; so that you can say: All right, we will work for you. That is not the reason why I am explaining, but it is in order that we should understand each other, that we should help each other. I would make you see things now which you may see for yourselves, perhaps in this life or in some future life.

Now, when I was a small boy I used to see Sri Krishna, with the flute, as He is pictured by the Hindus, because my mother was a devotee of Sri Krishna. She used to talk to me

about Sri Krishna, and hence I created an image in my mind of Sri Krishna, with the flute, with all the devotion, all the love, all the songs, all the delight—you have no idea what a tremendous thing that is for the boys and girls of India. When I grew older and met with Bishop Leadbeater and the Theosophical Society, I began to see the Master K.H.—again in the form which was put before me, the reality from their point of view—and hence the Master K.H. was to me the end. Later on, as I grew, I began to see the Lord Maitreya. That was two years ago, and I saw Him then constantly in the form put before me. I am telling you all this, not to obtain authority nor to create belief, but only in order to strengthen your own beliefs, your own hopes, your own minds and your own hearts. It has been a struggle all the time to find the Truth, because I was not satisfied by the authority of another, or the imposition of another, or the enticement of another; I wanted to discover for myself, and naturally I had to go through sufferings to find out. Now lately, it has been the Buddha whom I have been seeing, and it has been my delight and my glory to be with Him. I have been asked what I mean by 'the Beloved'—I will give a meaning, an explanation, which you will interpret as you please. To me it is all; it is Sri Krishna, it is the Master K. H., it is the Lord Maitreya, it is the Buddha, and yet it is beyond all these forms. What does it matter what name you give? You are fighting over the World-Teacher as a name. The world does not know about the World-Teacher; some of us know individually; some of us believe on authority; others have experience of their own, and knowledge of their own. But this is an individual thing and not a question about which the world will worry. What you are troubling about is whether there is such a person as the World-Teacher, who has manifested Himself in the body of a certain person, Krishnamurti; but in the world nobody will trouble about this question. So you will see my point of view when I speak of my Beloved. It is an unfortunate thing that I have to explain, but I must. I want it to be as vague as possible, and I hope I have made it so. My Beloved is the open skies, the flower, every human being.

I said to myself: Until I become one with all the Teachers, whether They are the same is not of great importance; whether Sri Krishna, Christ, the Lord Maitreya, are one is again a matter of no great consequence. I said to myself: As long as I see Them outside as in a picture, an objective thing, I am separate, I am away from the centre; but when I have the capacity, when I have the strength, when I have the determination, when I am purified and ennobled, then that barrier, that separation, will disappear. I was not satisfied till that barrier was broken down, till that separateness was destroyed. Till I was able to say with certainty, without any undue excitement, or exaggeration in order to convince others, till I was one with my Beloved, I never spoke. I talked of vague generalities which everybody wanted. I never said: I am the World-Teacher; but now that I feel I am one with the Beloved, I say it not in order to impress my authority on you—nor to convince you of my greatness, nor of the greatness of the World-Teacher, nor even of the beauty of life, the simplicity of life—but merely to awaken the desire in your own hearts and in your own minds to seek out the Truth. If I say, and I will say, that I am one with the Beloved, it is because I feel and know it. I have found what I longed for, I have become united, so that henceforth there will be no separation, because my thoughts, my desires, my longings—those of the individual self—have been destroyed.

Hence I am able to say that I am one with the Beloved—whether you interpret it as the Buddha, the Lord Maitreya, Sri Krishna, or any other name.

For sixteen years you have worshipped the picture which has not spoken, which you have interpreted as you pleased, which has inspired you, given you tranquillity, given you inspiration in moments of depression. You were able to hold to that picture because that picture did not speak, it was not alive, there was nothing to be kept alive; but now that the picture, which you have worshipped, which you have created for yourselves, which has inspired you, becomes alive and speaks, you say: Can that picture, which I worshipped, be right? Can it speak? Has it any authority? Has it the power to represent the World-Teacher? Has it the magnitude of His

be another, and woe to the man that bends to any or all of them. That is the very thing that we must not have, and that is what you are trying to bring about. You want an authority that will give you courage, that will make you develop more fully; but no external authority will ever give you the power to develop. Whether the truth which the picture speaks, when it has come to life, is of importance or not must be examined by yourselves.

It has been my practice to listen to everybody, always. I desired to learn, from the gardener, from the pariah, from the untouchable, from my neighbour, from my friend, from everything that could teach, in order to become one with the Beloved. When I had listened to all, and gathered the Truth wherever I found it, I was able to develop myself fully. Now, you are waiting for the Truth to come out of one person; you are waiting for that Truth to be developed, to be forced upon you by authority, and you are worshipping that person instead of the Truth. When Krishnamurti dies, which is inevitable, you will make a religion, you will set about forming rules in your minds, because the individual, Krishnamurti, has represented to you the Truth; so you will build a temple, you will then begin to have ceremonies, to invent phrases, dogmas, systems of beliefs, creeds, and to create philosophies. If you build great foundations upon me, the individual, you will be caught in that house, in that temple, and so you will have to have another Teacher to come and extricate you from that temple, pull you out of that narrowness in order to liberate you; but the human mind is such that you will build another temple round Him, and so it will go on and on. But those who understand, who do not depend on authority, who hold all peoples in their hearts, will not build temples—they will really understand. It is because a few have truly desired to help other people, that they have found it simple. Others who have not understood, although they talk a great deal about it, and of how they will interpret the Teaching will have difficulties. It is perfectly simple for me to go out into the world and teach. The people of the world are not concerned with whether it as a manifestation, or an in-dwelling, or a visitation into the tabernacle prepared for many years, or

Krishnamurti himself. What they are going to say is: I am suffering, I have my passing pleasures and changing sorrows; have you anything lasting to give? You say you have found Happiness and Liberation; can you give me of that, so that I can enter into your kingdom, into your world? That is all they are concerned about and not the badges, the orders, the regulations, the books. They want to see the living waters that flow under the bridge of human beings, so that they can swim with those waters into the vast ocean. And what you are concerned with all the time is how you are going to interpret. You have not found the Truth for yourselves, you are limited, and yet you are trying to set other people free. How are you going to do it? How are you going to discover what is true, what is false, what is the World-Teacher, what is reality, if you have not cleared the stagnation from the pool so that it will reflect the Truth?

I have always in this life, and perhaps in past lives, desired one thing: to escape, to be beyond sorrow, beyond limitations, to discover my Guru or my Beloved—which is your Guru and your Beloved, the Guru, the Beloved who exists in everybody, who exists under every common stone, every blade of grass that is trodden upon. It has been my desire, my longing, to become united with Him so that I should no longer feel that I was separate, no longer be a different entity with a separate self; and when I was able to destroy that self utterly, I was able to unite myself with my Beloved. Hence, because I have found my Beloved, my Truth, I want to give it to you.

I am as the flower that gives scent to the morning air; it does not concern itself with who is passing by. It gives its scent, and those who are happy, who are suffering, will breathe that scent; but those who are contented, who are not longing, who do not care, who have no idea of the delights of the scent, will pass by unheeding. Are you going to compel them to stop and breathe that scent? You are concerned with how you are going to convince them. Why should you convince them? You will only convince those who are really searching. It is because you are doubting in your own search, that you are not searching truly; you are satisfied with your little knowl-

edge, your little authorities. You want those authorities to speak, to save you from your doubts. Suppose a certain person was able to tell you that I am the World-Teacher, in what way would it help, in what way would it alter the Truth? In what way would understanding come to your heart, and knowledge come to your mind? If you depend on authority, you will be building your foundations on the sands, and the wave of sorrow will come and wash them away; but if you build your foundations in stone, the stone of your own experience, of your own knowledge, of your own sorrows and your own sufferings, if you are able to build your house on that, brick by brick, experience upon experience, then you will be able to convince others. Up till now you have been depending on the two Protectors of the Order for authority, on someone else to tell you the Truth, whereas the Truth lies within you. In your own hearts, in your own experience, you will find the Truth, and that is the only thing of value. That alone will satisfy your afflictions, that alone will clear away your sorrows, and that is why I feel I have got to speak of these things. I could not have said last year, as I can say now, that I am the Teacher; for had I said it then it would have been insincere, it would have been untrue. Because I had not then united the Source and the Goal, I was not able to say that I was the Teacher. But now I can say it. I have become one with the Beloved, I have been made simple, I have become glorified because of Him, and because of Him I can help. My purpose is not to create discussions on authority, on manifestations in the personality of Krishnamurti, but to give the waters that shall wash away your sorrows, your petty tyrannies, your limitations, so that you will be free, so that you will eventually join that ocean where there is no limitation, where there is the Beloved.

I hope I have made it clear; and to the minds that will understand, it should be clear. The minds and the hearts that have groped, that have searched, that have longed to find the Truth—they will find it. You are not going to convince, to alter the mode of life in those who do not desire to alter; but as I have changed and become one with the Beloved, as I have found my end, which is the end for all, and as I have become

united with the end, because I have affection—and without affection you cannot attain the end—because I bear love, because I have suffered and seen and found all, naturally it is my duty, it is my pleasure, my *dharma*, to give it to those who have not. Whether I give it through the Order of the Star, or through any other body, that is of no value. People are not going to be concerned through what body it comes; they are only going to be satisfied if their sorrows, their pleasures, their passing vanities, their fleeting desires, can be killed and a greater thing than these established.

When once you understand the truth of this Liberation and of this Happiness, it will set you free from yourselves, from all your vanities, pleasures, afflictions and sorrows. As I have attained Liberation, I want to give of it; but you say: You must give it in a certain fashion; you must be able to give it in a certain phraseology, in a certain fashion of language. Does it really matter out of what glass you drink the water, so long as that water is able to quench your thirst? Does it really matter who feeds you, so long as by that food you are satisfied and strengthened? Because you have been accustomed for centuries to labels, you want life to be labelled. You want Krishnamurti to be labelled, and in a definite manner, so that you can say: Now I can understand—and then there will be peace within you. I am afraid it is not going to be that way. Can you bind the waters of the sea? People have tried, but there is always disaster. I do not want to be bound, because that means limitation. You cannot bind the air; you can hold it, you can pollute it, you can put poison in that air, but the air which is outside, which is for all, you can never control. I am not going to be bound by anyone; I am going on my way, because that is the only way. I have found what I wanted; I have been united with my Beloved, and my Beloved and I will wander together the face of the earth.

You will never be able to force people, whatever authority, whatever dread, whatever threats of damnation you may use. That age is past; this is an age of revolution and of turmoil; there is a desire to know everything for oneself, and because you have not that desire inside you, you are being kept in the world of limitation. You think you have found,

but you have not found. Because you have been made certain in your little uncertainties, you think you can convert the world.

When the Eiffel Tower was built, it thought itself the most beautiful, the most wonderful, the highest thing in the world, till a small aeroplane came flying over it. You are all thinking that you can run with the deer and roar with the lion, but you can only run with the deer and roar with the lion when you have become united with the Beloved. It is no good asking me who is the Beloved. Of what use is explanation? For you will not understand the Beloved until you are able to see Him in every animal, in every blade of grass, in every person that is suffering, in every individual.

So, friends, the only thing that matters is that you should give the waters that will quench the thirst of the people—the people who are not here, who are in the world. And the water that will give satisfaction, that will purify their hearts, ennoble their minds, is this: The finding of the Truth, and the establishing in their own minds and in their own hearts of Liberation and Happiness.



TRUTH HAS NO ASPECTS

Talk to Theosophists given on March 31, 1934
at Auckland, New Zealand.

Friends,

First of all, I should like to say that what I am going to say should not be taken in a partisan spirit. Most of you here are probably Theosophists, with certain definite ideals and ideas, with certain definite teachings, and you think I hold contrary views and make out that I belong to another camp with other ideals and beliefs. Let us rather approach the whole thing from the point of view of discovery rather than trying to say, 'We believe in this, and you don't; therefore, we are upholders of certain ideas which you are trying to destroy'. Now that spirit, that kind of attitude, indicates opposition rather than understanding; that you have something which you desire to protect, and if anyone questions what you have, you immediately will say that he is attacking or I am attacking. It is not at all my intention to attack anything, but rather to help you to discover if what you are upholding is true. If it is true, then no one can attack it, and it does not matter if anyone attacks it, if what you hold is real; and you can only find out what is real by considering it, not protecting it, not being on the defensive.

You know, wherever I go Theosophists ask me, as do other organizations, to speak to them; and Theosophists with whom I have lived for so long have taken up this unfortunate attitude, that I am attacking them, destroying their pet beliefs, which they must protect at all costs, and all the nonsense of it. Whereas, I feel if we can really consider together, reason together, and see what we have in our hands that we want to protect, then instead of belonging to any one particular camp, or particular section of thought, we shall naturally understand what is true; and that which is true has no party. It is neither yours nor mine. So that is my attitude in addressing you, and in talking anywhere: to help you to discover—and I mean this honestly—if what you hold is really lasting, or a

thing that you have built up out of conceit, out of self-protection, self-preservation, out of search for security. Such things have no value though they may wear the clothing of surety, of certainty, and of wisdom.

Now, sirs, I would like to say that, to me, truth has no aspects. We are in the habit, especially Theosophists I think, and some others besides, of saying that truth has many aspects: Christianity is one aspect. Buddhism another, Hinduism another, and so on. This merely indicates that we want to stick to our own particular temperament and our own prejudices, and be tolerant to other people's prejudices. Whereas, to me, truth has no aspects; it is one, and that which is complete, whole, has no aspects. It is not like a light with many coloured lamps. That is, you place coloured lamps over that light, and then try to be tolerant to a red light if you are a green light, and invent that unfortunate word 'tolerance', which is so artificial, a dry thing that has no value. Surely you are not tolerant to your brother, to your children. When there is real affection there is no tolerance, so, it is only when the heart has withered that we talk about tolerance. I, personally, do not care what you believe or do not believe, as my affection is not based on belief. Belief is an artificial thing; whereas affection is the innateness of things, and when that affection withers, then we try to spread brotherhood through the world and talk about tolerance, the unity of religions. But where there is real understanding there is no talk about tolerance.

Understanding does not lie through books. You can be students of books for many years, but if you do not know how to live, then all your knowledge withers; it has no substance, no value. Whereas, one moment of full awareness, full conscious understanding, brings about real, lasting peace; not a thing that is static, but that peace which is continually in movement, unlimited.



IT IS UTTERLY USELESS TO MULTIPLY SYSTEMS

Public Talk given on May 18, 1935
at Rio de Janeiro, Brazil

Question: Have the teachings attributed to the great teachers—Christ, Buddha, Hermes, and others—any value for the attainment of the direct path to truth?

Krishnamurti: If you will not misunderstand, I would say that their teachings become valueless because the human mind, being so subtle, so cunning in its desire for self-protection, twists the teachings to suit its own purposes and creates systems and ideals as a means of escape, out of which grow petrified churches and exploiting priests. Religions throughout the world, through their systems and the trickery of their organized exploitation, seek to teach man to love, to think, to live sanely, intelligently; but how can a system create love or teach you to think selflessly? As you do not want to do this, as you are unwilling to live completely, integrally, with a vulnerable mind and heart, you have created a system which has become your master, a system that is contrary to and destructive of thought and love. So it is utterly useless to multiply systems. If the mind frees itself from the illusion of its own self-protective demands and cravings, then there will be love, intelligence; then there will not be this division created by religions and beliefs; man will not be against man.



WHEN THERE IS ALERT PASSIVITY, UNDERSTANDING COMES

Public Talk given on December 28, 1947 at Madras

Question: Can an ignorant man, with many responsibilities, understand and so carry out your teachings without the aid of another, without resorting to teachers and books?

Krishnamurti: Can understanding be given by another? Can love be taught? Can a guru, a teacher, or a book lead you to love? Can they teach you how to be merciful, to be generous, and the way of understanding? Can you follow another and be free? Can you accept authority and yet be free? Surely there is creativeness only when there is freedom, inward freedom, when there is no fear, no imitation. Who is the ignorant man? An ignorant man is he who does not know himself; the learned man is ignorant if he does not know himself. The merely learned man, by giving wrong value to knowledge, is caught in the net of his own stupidity. Understanding comes only through self-knowledge, the knowledge of your total process, and not one part of it, the psychological or the physical, for they are interactive. Self-knowledge is arduous, for it demands constant awareness, which is not introspection. Introspection is a process of self-improvement, with its conflicts and condemnations, its morbidity and confusion. But awareness is wholly different from introspection. Awareness is a process of your everyday thought, feeling, and action with their condemnation, justification, or identification. To understand, there cannot be condemnation or identification, so when there is alert passivity, understanding comes. So self-knowledge is the beginning of wisdom.

The questioner wants to know if an ignorant man, with many responsibilities, can understand and carry out the teachings without the aid of a teacher or a book. If he accepts authority of any kind there can be no understanding. Authority is ever blinding, whether it is outer or inner. Responsibility implies relationship, does it not? Relationship is a process

From *The Collected Works Of J. Krishnamurti*, vol. IV — 1945-1948, pp. 142-143.

of self-knowledge, revealing the ways of the self, the ways of the thinker. There is no existence in isolation; to be is to be related. A man who seeks to avoid the world is still related; he is running away from conflict and not understanding it. In relationship which is activity between you and another, the ways of the self are revealed. Surely, to know yourself, what you think and feel and do, you don't have to go to a guru or to a book, do you? To think out, to feel out every thought and feeling is arduous; to see their implication and meaning demands earnest and swift pliability. None can assist you in this pursuit. You and I can talk over a problem, go into it significantly with the thoroughness of a consecrated mind, with that penetrating interest. You go to another, to a teacher, only when the deep interest to understand is gone, when interest itself is the search, devotion itself. Therein lies the misfortune. When you are interested, when you are aware of the significance of relationship, then that very awareness unfolds the ways of your thoughts and actions.

So the problem is not whether you should go to teachers and books, but to be aware, to be aware simply of what you are thinking, feeling, and doing when you talk to your friends, to your wives, and children. Be aware and discover self-knowledge. If you are aware, you will perceive that conflict and pain increase, for then you begin to see the significance of your thoughts, feelings, and actions. To escape from conflict and pain you turn to teachers and books; in them there is no understanding of your conflict and pain. The teachers and books introduce other problems and other miseries. There is no creative joy in following, in copying an example; creativeness comes into being only where there is freedom. Only when the activities of the self, of the thinker, are quiet and still, then only is there the ecstasy of the real. Only in that state, when the mind is not burdened by its own self-created fears and hopes, conflicts and sorrow, is there creative joy. This joy cannot be taught by another, or given to you by another, it comes into being only when the problems are understood and so dissolved. To be aware from moment to moment is arduous, demanding swift pliability. Our minds are made dull through fear, through copying and tradition,

through the worship of authority, and the pursuit of a system; it is difficult to break away from those things that make us dull and stupid. To break away necessitates action and invites perhaps more conflict; and unwilling to face it, we turn to teachers and books who pacify us, gratifying us and thus increasing our dullness and stupidity.

3



IF YOU WANT TO SPREAD THESE TEACHINGS, LIVE THEM

Public Talk given on December 28, 1947 at Madras

Question: I am very interested in your teachings; I would like to spread them and which is the best way?

Krishnamurti: Truth cannot be repeated; when repeated it becomes a lie. This repetition is not truth, and so propaganda is a lie. Truth is to be experienced directly. Repetition is a mere copy. That which you repeat may be a truth to him who has experienced it, but when it is repeated it becomes a lie. In this terrible net of lies, called propaganda, thought is caught.

You have read or heard a formulation, an idea which appeals to you, gives you gratification, and you want to tell it to your friends, you do propaganda for it. Have words greater meaning than nervous and verbal significance? Surely not. So what you are spreading, an unfortunate term, is really words, and do words dissolve our aches and sorrows, our problems? For instance, say you believe in reincarnation and you do propaganda for your belief. What are you spreading? You are spreading your conviction, your conclusions, clothed in words; and through words, through explanations, you think you have solved a complex human problem. You are caught in the lie that the word is the thing. Surely the

word 'God' is not God, but you are caught in the illusion that the word is God. So you spread the word. The word becomes all-important, the label, and not 'what is'. You want to catch others in the net of words in which you are caught; this is propaganda. Words, explanations, set man against man. Then you will create a new system based on Krishnamurti's words which you, the propagandist, will spread for other propagandists. And what have you achieved by this? Whom have you helped? It is the height of folly to spread someone else's experiences, words, and thoughts.

You experience what you believe, and so it is a conditioned experience, and so not a significant, vital experience. There can be vital, true experience only when the process of thinking ceases. This significant experience you cannot spread, as information, to cover up the inward and so the outward confusion. If you give your mind and heart to a direct problem, such as nationalism or caste, it is comparatively simple to understand. Nationalism is a poison which is destroying man. This poison of race and caste is spreading more and more throughout the world, It is setting man against man; it has become a cunning instrument in the hands of the exploiter, and you want to be exploited, for nationalism feeds your craving for self-expansion. You cannot be a nationalist and yet talk of peace, for they are a contradiction. This, surely, you can understand by putting aside your nationalistic spirit, your caste, and so on; then only can you talk about the poison of nationalism, and only then can you spread your understanding.

Your understanding will be shown by your thoughts and actions and not by the rituals you perform or by the organizations to which you belong. There is hope only in the transformation of yourself and not in a system, either of the right or of the left. Belief separates man and sets man against man, and there can be communion only when there is love. It is by the thoughts and acts of your life that communion can be established, and not by mere words. To him who is seeking truth, the truth of words, the truth of relationship, the truth of idea, become all-significant. Truth is not some vague abstraction, but it is to be discovered in the very thoughts, feelings, and

actions of our daily existence. Words become very important when the word is the thing.

So if you want to spread these teachings, live them and by your life you will communicate.



UNDER EVERY STONE AND LEAF, THAT WHICH IS ETERNAL EXISTS

Public Talk given on March 14, 1948 at Bombay

Question: Is not the direct effect of your person helpful in understanding your teachings? Do we not grasp better the teaching when we have the teacher?

Krishnamurti: No, sir. When you love your neighbour, when you love your immediate relations, there is greater understanding. When you love your wife, your child, your neighbour—white or brown—when there is a song in your heart, then love brings understanding.

When you are listening to me, perhaps there is direct help, for you are giving your mind and heart to discover the truth of what is being said. If you do not want to discover it, you would not be here. In talking to a person who understands more clearly, your own mind and heart become clarified. But, if you make of that person your guru, your teacher, and only love him and respect him, then you have contempt for others. Have you not noticed, sirs, how very respectful you are to me and how very thoughtless and callous to your neighbours, to your wife, and to your servants, if you have any? This state of contradiction indicates your own disrespect to everyone concerned. It is of no great significance how you treat the teacher, but it matters enormously how you treat your neighbour,

your wife, and your servant. Respect to me and denial of it to others is hypocrisy, which destroys love.

What brings understanding is love. When your heart is full, then you will listen to the teacher, to the beggar, to the laughter of children, to the rainbow, and to the sorrow of man. Under every stone and leaf that which is eternal exists. But we do not know how to look for it. Our minds and hearts are filled with other things than the understanding of 'what is'. Love and mercy, kindness and generosity do not cause enmity. When you love, you are very near truth. For love makes for sensitivity, for vulnerability. That which is sensitive is capable of renewal. Then truth will come into being. It cannot come if your mind and heart are burdened, heavy with ignorance and animosity.

These talks will have significance only as they affect directly the breaking down of the thought process, the breaking down of the isolating process in relationship, and putting an end to greed and envy in your daily action. Intelligent and arduous inquiry is devotion. The very open receptivity for truth, the unknown, is devotion. Where there is love there is understanding.



SCHOOLS AND FOUNDATIONS

Talk given on September, 1980
at Brockwood Park, Hampshire, England.

Question: You have spoken so much against organizations, so why do you have schools and foundations? And why do you speak?

Krishnamurti: A group of us saw the necessity of having a school. 'School' comes from the Greek word for leisure—leisure in which to learn. It is a place where students and teachers can flower, a place where a future generation can be prepared, because schools are meant for that, not just merely to turn out human beings as mechanical technological instruments—though jobs and careers are necessary—but also to flower as human beings, without fear, without confusion, with great integrity. And how to bring about such a 'good' human being?—I am using the word 'good' in its proper sense, not in the respectable sense, but in the sense of a whole human being, not fragmented, not broken up. Although it is very difficult to find teachers who are 'whole', we are trying in India (where there are five or six schools), in California, in Canada and here, to see that these schools are real centres of understanding, of comprehension, of life. Such places are necessary; that is why we have these schools. We may not always succeed but perhaps after ten years one or two people may come out of them as total human beings.

The Foundations in America, Canada, India and here exist merely to publish books, to organize these gatherings, to help the schools—not as centres of 'enlightenment' and all that business. And nobody is making a profit out of them.

Now why do I speak? This has often been asked. 'Why do you go on wasting your energy after fifty years when nobody seems to change? Why do you bother about it? Is it a form of self-fulfilment? Do you get energy talking about these things, and so depend on the audience?' We have been through all that several times.

First of all, I do not depend on you as a group who come to listen to the speaker. The speaker is not attached to a particular group nor is it necessary for him to have a gathering. Then what is the motive? I think when one sees something true and beautiful, one wants to tell people about it, out of affection, out of compassion, out of love. And if there are those who are not interested, that is all right, but those who are interested can perhaps gather together. Can you ask the flower why it grows, why it has perfume? It is for the same reason the speaker talks.



SPECIAL CENTENARY PUBLICATIONS

* **KRISHNAMURTI FOR BEGINNERS:** An Anthology. This book is an introduction to the life and teachings of J. Krishnamurti. It has been compiled primarily for 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. Krishnamurti held that truth is beyond the constructions of the human mind, beyond 'the known, formulated or imagined', and that in the search for truth 'the first step is the last step'. In the sense that new beginnings held a special meaning for Krishnamurti, all are beginners on the journey of life. And in this sense, this volume is meant for all.

MIND IN MEDITATION is a good introduction to Krishnamurti's view of meditation, for here 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-encompassing, 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.'

A DIALOGUE WITH ONESELF: is a succinct analysis of the problems involved in human relationships. This extract is from a discussion meeting, but it seems as if Krishnamurti is addressing himself rather than the audience. In doing so, he reveals the subtle process of enquiring into oneself, into one's attachment, loneliness and lack of love. 'I started out having a dialogue with myself. I asked myself what this strange thing called love is; everybody talks about it—all the romantic poems, pictures, sex and all the other areas of it. I ask: Is there such a thing as love?'

THE BOOK OF LIFE: This talk is original in many ways. Apart from covering a wide range of existential themes, it also marks a novel style of presentation; here Krishnamurti compares the whole of life to a book of many chapters, and sustains the metaphor throughout as he goes into various problems like conflict, relationship, fear, thought and time. 'Don't depend on anyone for understanding of life, for the understanding of that book. To read that book, there is nobody between you and the book, no philosopher, no priest, no guru, no god, nothing. You are the book and you are reading it.'

INWARD FLOWERING: Aware of the problems of living in a community such as Brockwood Park School, Krishnamurti asks: 'What's the point of Brockwood if you're going to turn out like the many millions of people who have never felt, or enquired, or lived, in the sense of this vast deepening, flowing, flowering?' At the end, Krishnamurti restates his basic proposition that while thought is necessary in practical matters, it is 'deadly in relationship'.

Special pricing for the Krishnamurti Centenary Year :

Title	Price	Postage
<i>Krishnamurti for Beginners</i> (240 pp.)	Rs 35	} 30
The six booklets described above	15	
<i>Commentaries on Living</i> (3 vols., 878 pp.)	55	
Centenary Souvenir	175	20

Four new audio cassettes:

<i>Religious Life, What is suffering,</i>	(each) 29	
<i>Relationship, and Fear and Pleasure</i>	(set) 116	15

Note: Books and cassettes are not sent by VPP. All payments may be made in advance by a Demand Draft favouring 'Krishnamurti Foundation Inida, Madras'.

RAJGHAT GATHERING 1995, VARANASI

Krishnamurti Foundation India is happy to announce that the next Public Gathering will be held this year at the Rajghat Education Centre in Varanasi from November 16th to the 19th, 1995.

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

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

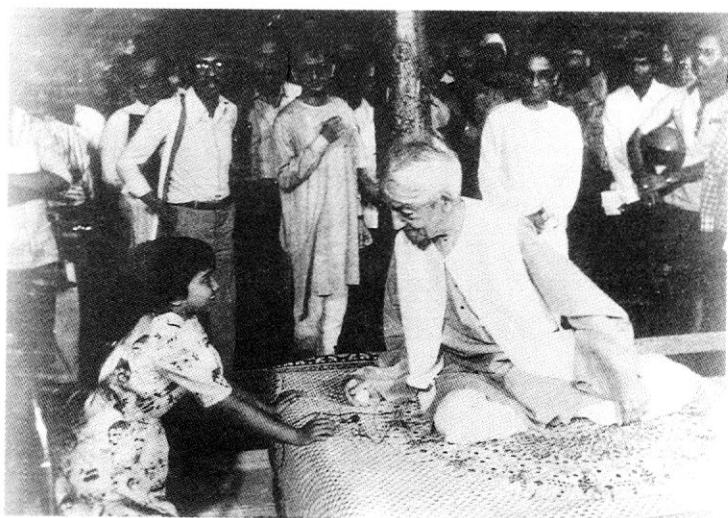
Boarding and Lodging for the period of the gathering (4 days) will cost Rs 500/- per person. For details please contact:

The Secretary
Rajghat Education Centre
Krishnamurti Foundation India
Rajghat Fort, Varanasi - 210 001.

Tel: (0542) 330179, 331784, 331289

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(last photograph J. Krishnamurti)