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Bulletin

KRISHNAMURTI FOUNDATION INDIA

FROM THE EDITOR

From a very early stage in his life, Krishnamurti cast himself as a revolutionary, a word which has both political and social ramifications. Insofar as Krishnamurti stripped the term of its political connotations, his usage was unorthodox. Nonetheless, he was not confining himself to a merely psychological and religious context, when he said, 'when I began to think for myself ... some years past, I found myself in revolt'. (*Eerde Talk 2, August 1927*). Even though the outcome, for Krishnamurti, was luminous, he used secular terms to describe what revolt was against: 'The right kind of revolt is divine discontent, out of which each one shall give birth to the dancing star. It is against stagnation, narrowness of spirit ... intolerance, prejudice ... domination, oppression It will set you free.' (*Eerde Talk 3, 1927*).

Krishnamurti was much more radical than the traditional ideal of the enlightened man. The *Bhagavad Gita*, for instance, sees the enlightened person as being above the social order — 'For a man who has realised the Brahman, there is as much in the *Vedas* as there is in a stagnant pond' — but not a threat to it, for Krishna, in the *Bhagavad Gita*, claims to be the creator of that order.

The convergence of the social and religious revolutionary is made through the individual who internalises the social order, and is therefore not truly an individual. Society is built on greed and therefore revolt is necessary.

To be free of greed is to become a threat to the existing order: 'If there are three who will become a danger to everything unessential, those three and I will create ... a new world'. (*"Now" Ommen Radio, August 1929*).

In a healthy society there had to be a reciprocity between the sage and leaders of society: Krishnamurti claimed the right to speak truth to the powers that be; it was the duty of the powerful in society to listen.

-R.H.

Revolutions Do Not Change Man

Most people are waiting for a change to take place that will miraculously alter this system of exploitation. They are waiting for revolutions to realize their hopes, their unfulfilled longings; but in so waiting they are slowly dying. For I think that mere revolutions do not change the fundamental desires of man. But if the individual begins to act with intelligence, without compulsion, irrespective of present conditions or of what revolutions promise in the future, then there is a richness, a completeness whose ecstasy cannot be destroyed.

— 24 April, 1935 Sao Paulo

Compulsion Can Never Bring Understanding

Question: Would mere economic and social revolution solve all human problems, or must this be preceded by an inner, spiritual revolution?

K: Revolution may come, and instead of a capitalistic system suppose you establish a communistic form of government; but do you think that mere external revolution will solve the many human problems? Under the present system you are forced to adjust yourself to a certain method of thought, of morality, of earning money. If a different system is established through revolution, there will be another form of compulsion, perhaps for the better; but how can mere compulsion ever bring about understanding? Are you satisfied to continue living un-intelligently in the present system, hoping and waiting for some miraculous external change to take place which will also alter your mind and heart? Surely there is only one way, which is to see that this present system is based on selfish exploitation

in which each individual is ruthlessly seeking his own security, and so fighting to preserve his own distinctions and acquisitions. Understanding this, the intelligent man will not wait for a revolution to come, but will begin to alter fundamentally his action, his morality, and will begin to free his mind and heart of all acquisitiveness. Such a man is free of the burden of any system, and so can live intelligently in the present. If you really desire to find out the true way of action, try to live in the present, with comprehension of the inevitable.

—4 May, 1935 Rio De Janeiro

Understanding Is Ever In The Present

Living in the present is not an intellectual feat. It demands understanding of action and freeing the mind from illusion. The mind has the power to create illusion, and with that we are mostly occupied — creating illusions, escapes, covering over things we do not want to understand. The mind creates illusions as a means of escape, and these illusions, with their power, prevent the completeness of action and full comprehension of the present. Thus the old illusions are creating new and further hindrances, limitations. That is why we begin to think in terms of time as a means of understanding, growing. Understanding is ever in the present, not in the future. And the mind refuses to discern immediately because this involves an intelligent revolt against all that it has built up in its search for its own security.

— 4 May, 1935 Rio De Janeiro

The Present Alone Is The Eternal

What I say will apply to those people who are discontented, who are in revolt, who are trying to find an intelligent way of action. This applies to those who are in sorrow and desire to free themselves from all exploitation.

Everyone is concerned with that awakening, through conflict and struggle between himself and the group, between himself and another individual. There is established authority, whether ancient or modern, which is continually urging, twisting the individual to function in one particular way. We have a whole system of thought, cultivated through the ages, to which each one of us has contributed, in whose ruthless movement each one, consciously or unconsciously, is caught up. So there is a collective and an individual consciousness, some times running parallel, often diametrically opposed. This opposition is the awakening of sorrow.

Our conflict, dissatisfaction and struggle is between that which is the established authority, and the individual; between that which is centuries old tradition, and the eager desire on the part of the individual not to be suffocated by tradition, by authority, but to fulfil; for in fulfillment alone is there creative happiness.

In the world of action, which we call the material world, the economic world, the world of sociology, there is a system which prevents the true fulfillment of the individual. Even though each one thinks that he is acting individually in this present system, if you really examine it, you will see that he is but acting as a slave, as an automaton of the established order. That system has within it class distinction, based on acquisitive exploitation, leading to national-

ism and wars; it has placed the means of accumulating wealth in the hands of the few. If the individual is at all able to express, to fulfil, he will be in constant revolt against this system; because, if you examine it, you will see that it is fundamentally unintelligent, cruel.

If the individual wants to understand this external system, he must first become aware of the prison in which he is held, the prison which he has created through his own aggressive acquisitiveness, and begin to break it down through his own individual suffering and intelligence.

Then there is an inner system, equally cruel and exploiting, which we call religion. I mean by religion the organized system of thought which holds the individual in the groove of a particular pattern. After all, Christianity, Hinduism, Buddhism, are so many sets of beliefs, ideas, precepts, which have become seasoned in fear and tradition, which force the individual through faith and illusory hope to think and to act along one particular line, blindly and unintelligently, with the help of exploiting priests. Each religion throughout the world, with its vested interests, with its beliefs, dogmas and traditions, is separating man from man, as nationalism and classes are doing. It is utterly futile to hope that there will be one religion throughout the world, either Hinduism, or Buddhism, or Christianity, although it is the dream of the missionaries. But we can approach this whole idea of religion from a totally different point of view.

Please listen patiently and without prejudice to what I have to say, because religion, like politics, is a very touchy subject. If a person is religious, he usually becomes so dogmatic, so violent when one begins to question the whole structure of religion, that he is incapable of thinking clearly

and straightly. So I would beg those of you who are listening to me, perhaps for the first time, to listen without any antagonism and with a desire to find out the significance of what I am saying.

If we can understand life and live here in this world with love, supremely and intelligently in the present, then religion becomes vain and useless. Because we have been constantly told by exploiters that we cannot do this ourselves, we have come to believe that we must have a system to follow. So without being helped to free himself, man is encouraged to follow a system and is held, through fear, a prisoner to authority which he hopes will guide him through the various conflicts and perplexities of life.

To get rid of the idea of religion merely, without deep understanding, will naturally lead to superficial activities, reaction and thought. If we are really able to live with profound intelligence, then we shall not create an escape from our miseries and struggles — which is what religion has become. That is, because we find life so difficult, with so many problems and apparently unending miseries, we want an escape; and religions offer a very convenient method of escape. Every Sunday people go to church to pray and to practise brotherly love, but the rest of the week they are engaged in ruthless exploitation and cruelty, each one seeking his own security. So people are living a hypocritical life: Sunday for God, and the rest of the week for self-security. Thus we use religion as a convenient escape to which we resort in moments of difficulty and misery.

So, through this system which is called religion, with its beliefs and ideals, you have found an authorized escape from the incessant battle of the present. After all, ideals, which religions and religious bodies offer, are nothing but escapes from the present.

Now why do we want ideals? It is because, as we cannot understand the present, the everyday existence with its cruelties, sorrows and ugliness, we want to steer ourselves across this life by some ideal. Hence ideals themselves become, fundamentally, an escape from the present. Our mind is caught up in creating many escapes from the present which alone is the eternal. Being imprisoned in those, the mind must naturally be in constant battle with the present. So, instead of seeking new methods, new prisons, we ought to understand for ourselves how the mind is creating for itself these avenues of escape. Hence the question is: Are you satisfied to live in this prison of illusion, in this prison of make-believe with its stupidities and suffering? Or are you as individuals dissatisfied, in revolt? Are you willing to disentangle yourselves from this system, thus discovering for yourselves what is true? If you are merely satisfied to remain in the prison, then the only thing that will awaken you is sorrow; but when that sorrow comes, you seek an escape from it, and so you create yet another prison. So you go on from one suffering to another, only to enter into greater bondage. But if you realize the utter futility of escape of any kind, either of ideals or beliefs, then you will, with intense awareness, perceive the true significance of beliefs, traditions and ideals. In understanding their deep significance, the mind, free from all illusion is able to discern truth, the everlasting.

Instead of merely seeking new systems, new methods to replace the present mode of thought, of exploitation, of subtle escapes, take the actuality as it is, with all its exploitations, cruelties, bestialities, and understand the whole significance of this system; and this can be done only when there is great suffering. Out of this intense questioning and inquiry you will realize for yourself that consum-

mation of all human existence which is intelligence. Without that realization life becomes shallow, empty, and suffering merely a constant recurrence without an end.

So of those who are suffering try to understand the full depth of the present, without any fear or any desire for escape, then without the need of priests and saviours, there is the realization of that which is the lasting, of that which cannot be measured by words.

— 28 May, 1935 *Niteroi*

Ideals Prevent Understanding

In his search for security and comfort, man has separated life into two divisions: we might call these divisions, for the moment, the material and the spiritual. The material — the economic or the social world — is based entirely on acquisitiveness, which has developed, naturally, class distinctions. That is, each one in his individual search for his own security, his own comfort, has created an economic and social system of ruthless exploitation. Out of this is born the disease of nationalism, with all its absurdities and cruelties, which must engender wars and the divisions of people. The means of acquiring wealth, the machine, in the hands of the few, has led to immense suffering; and to maintain this vested interest, separate political parties have been formed which disregard man entirely, using him only to further their own power and importance. In fact, this system is based wholly on individual and family security, which must inevitably create ruthless exploitation, the distinction of classes, nationalism and wars. In this complicated tradition of false values which he has so sedulously built up through the centuries, the individual is caught. Briefly, without going into many details which you can think out for yourself, this system of thought and habit is

influencing, dominating, coercing the individual to conform to this civilization of acquisition.

Then, in the world of the spiritual there is also acquisitiveness, only in a different form. Perhaps to some of you this may appear strange, while you may be familiar with the ordinary material form of acquisitiveness. As this may be new to you, please listen advisedly and carefully.

In the world of the spiritual, the search for security is expressed through the desire for immortality. In each one there is the desire to remain permanent, eternal. This is what all religions promise, an immortality in the hereafter, which is but a subtle form of egotistic security. Now, anyone that promises this selfish continuance, which you call immortality, consciously or unconsciously becomes your authority. Look at the various religions in the world and you will see that out of your own desire for security, for salvation, for continuance, you have created a subtle and cruel authority to which you have become utterly enslaved, which is constantly crippling your thought, your love.

Now, to interpret this authority, you must have mediators whom you call priests, who become in fact your exploiters. (*Applause*) Perhaps you applaud rather too quickly because you are the creators of these exploiters. (*Laughter, applause*) Some of you may not consciously create these spiritual authorities, but subtly, unknowingly, you are creating other kinds of exploiters. You may not go to a priest, but this does not mean that you are not exploiting or exploited.

Where there is the desire for security, certainty, there must be authority, and you give yourself over entirely to those

people who promise to guide you, to help you to realize that security. So religions have become throughout the world the receptacle of vested interest, and of organized, closed belief. (*Applause*) Sirs, may I suggest something? Please don't bother to applaud, as it is a waste of time.

As religions promise immortality, so they have created ideals, which have become merely a means of escape from the present. After all, what are all your ideals? They but offer a subtle means of flight from actuality. Let me take an example which perhaps will make this clear.

You profess the ideal of brotherly love, and that is the ideal with which the majority of you have been brought up. But what is taking place in actuality? There is the distinction of classes, of religions with their beliefs, dogmas and divisions, and of nationalism with its exploitation and wars. So what is the good of your ideals? Ideals become drugs which prevent you from thinking clearly and understanding fully the present.

Religions, with their beliefs, dogmas and creeds, have become tremendous barriers between human beings, dividing man against man, limiting him and destroying his intelligence. Please understand what I mean by religion. I mean by religion organized thought and belief which have become receptacles of vested interest and in which authority is firmly rooted.

Having created these two divisions in life, the material and the spiritual, we turn in moments of great crisis, great suffering and misery, to experts along these two lines. In moments of intense suffering, we seek comfort from these authorities and experts. And what happens when you look up to another? Gradually and unconsciously you create

authority, you give yourself over to it entirely and become merely a part of that system of thought; and, as there are innumerable experts along these two lines, you become tools in their hands to fight other experts and their groups.

What is your answer to all this? On the one hand you can say that man is nothing but clay, matter to be moulded, and that he is but the result of the environment, to be controlled and shaped. If this is so, then the whole question of his creative expression and fulfillment, his intelligent happiness and moral action, is of no great importance and of no special consequence. If you think fundamentally that man is nothing but clay to be fashioned by circumstances, then you must create circumstances, laws, authorities that will ruthlessly control, dominate individual expression and action. Or, if man is not mere clay to be conditioned, to be moulded into a particular shape, then there must be a complete revolution in your ideas and actions. That is, sirs, there are only two possibilities: one of complete domination and control; and the other, the voluntary creation of right environment for the fulfillment of man. You must belong to one or the other of these; you cannot play with both. Either you consider man as merely a social entity, and therefore you ruthlessly shape and control his whole social and creative action; or, if he is not merely that, but something much more, then there must be a fundamental revolution in your thought and action.

If you voluntarily discern this, then your acquisitive action, your thought based on security, must undergo a complete change.

– 21 June, 1935 Montevideo

Intelligence Is True Harmony

Question: Your observations upon authority were greeted in some quarters as an attack upon the churches. Don't you think you should make it clear to your listeners that this word "attack" is misapplied? Should not your words be better understood and be regarded as a means of enlightenment? For do not attacks lead to conflict, and is not harmony your objective?

K: Should not traditions, beliefs, dogmas be questioned? Should not the social, moral values which we have built up for centuries be doubted and their significance discovered? By questioning deeply there will be individual conflict, which will awaken intelligence and not mere stupid revolt. This intelligence is true harmony. Harmony is not the blind acceptance of authority nor the easy satisfaction in unquestioned value.

Sir, what I am saying is very simple. We have now about us many values, traditions, ideals, which we accept unquestioningly; for when we begin to question, there must be action, and being afraid of the result of such action, we go on meekly accepting, subjugating, adjusting ourselves to these false values, which will remain false as long as we merely accept them and do not voluntarily discern their significance. But when we begin to question and try to understand their deep significance, conflict must inevitably arise.

Now, you cannot understand the true significance of values intellectually. You begin to discern it only when there is conflict, when there is suffering. But unless you are greatly aware, suffering will merely lead to the search for comfort. And the man who gives you comfort becomes your

authority, and so you acquire other values which you again accept unquestioningly, thoughtlessly. In this vicious circle thought is held, and our suffering goes on day after day until we die, and so we come to hope that in the hereafter there will be happiness. Such an existence, with fear and bondage to authority, is a wasted life without fulfillment.

If you begin to discern for yourself the deep significance of values that have been established, then you will discover for yourself how to live intelligently, supremely. This action of intelligence is true harmony. So do not seek mere harmony, but awaken intelligence. Do not try to cover up the existing disharmony and chaos, but fully understand its cause, which is our egoistic desires, pursuits and ambitions.

— 28 June, 1935 Montevideo

Be Aware Of Your Own Suffering

Question: How can you talk about human suffering when you yourself have never experienced it?

K: We want to judge others. Instead of basing your understanding of what I say on whether I have suffered or not, become aware of your own suffering, and then see if what I say has any value. If it has not, then whether I have suffered or not has no significance whatsoever. When the mind discerns and frees itself from the cause of its own suffering, then a life without exploitation, a life of deep love, is possible.

— 28 June, 1935 Montevideo

The Function Of Suffering Is To Awaken Intelligence

Question: You are giving us chaotic theories and inciting us to useless revolt. I should like to have your answer to this statement.

K: I am not giving you any theories or inciting you to revolt. If I am capable of urging you towards rebellion, and if you yield to it, then another will come and put you to sleep again. (*Laughter*) So the important thing is to find out whether you are suffering. Now, a man who is suffering doesn't need to be urged towards rebellion; but he must keep awake to understand the cause of suffering, and not be put to sleep by explanations and ideals. If you consider very carefully you will see that when there is suffering, there is a desire to be comforted, to be put to sleep. When you suffer, your immediate reaction is to seek comfort; and those who give you comfort, consolation, become for you an authority whom you blindly follow. Through that authority your suffering is explained away. The function of real suffering, which is to awaken intelligence, is denied through the search for comfort.

Now you have to ask yourself whether you as an individual are satisfied with the religious, social and economic conditions as they are, and if not, what your action is towards them. Not as a group or a mass, but as individuals. When you ask yourself this question, you must inevitably come into conflict with all those religious authorities and dogmas, with all those moralities based on selfish desires, and with that system which exploits the individual for the few. I am not inciting you to rebellion, or giving you new theories. I say that you can live with plenitude and intelligence when the mind frees itself from the stupidities of selfish, limited desires. When you begin to discover the

true significance of the values that you have built about yourself, when the mind and heart free themselves from fear which has created doctrines, beliefs, ideals, which are continually impeding you, then there is fulfillment, the flow of reality.

— 19 July, 1935 Buenos Aires

Intelligence Alone Brings True Co-operation

Question: It is said that you are against all kinds of authority. Do you mean to say that there is no need for some kind of authority in the family or at school?

K: Whether authority should exist or not in a school or family will be answered when you yourself understand the whole significance of authority.

Now, what I mean by authority is conformity, through fear, to a particular pattern, whether of environment, of tradition and ideal or of memory. Take religion as it is. There you will see that, through faith and belief, man is being held in the prison of authority, because each one is seeking his own security through what he calls immortality. This is nothing but a craving for egotistic continuance; and a man who says there is immortality, gives a guarantee to his security. (*Laughter*) So gradually, through fear, he comes to accept authority, the authority of religious threats, fears, superstitions, hopes and beliefs. Or he rejects the outer authorities and develops his own personal ideals, which become his authorities, clinging to them in the hope of not being hurt by life. So authority becomes the means of self-defence against life, against intelligence.

When you understand this deep significance of authority, there is not chaos but the awakening of intelligence. As

long as there is fear, there must be subtle forms of authority and ideals to which each one submits, to avoid suffering. Thus, through fear, each one creates exploiters. Where there is authority, compulsion, there cannot be intelligence, which alone can bring about true co-operation.

– 2 August, 1935 National College, La Plata

Fundamentally We Are All Alike

Question: How could the liberty of the Occidental world be organized according to the sensibility of the Oriental?

K: I am afraid I don't quite understand the question. To most people, the Orient is something mysterious and spiritual. But the Orientals are people just like yourselves; like yourselves they suffer, they exploit, they have fears, they have spiritual longings and many illusions. The Orient has different superficial customs and habits, but fundamentally we are all alike, whether of the West or of the East. Some rare people of the East have given thought to self-culture, to the discovery of the true significance of life and death, to illusion and reality. Most people have a romantic idea of India, but I am not going to give a talk about that country. Don't, please, seek to adjust yourselves to a supposedly spiritual land, like the East, but become aware of the prison in which you are held. In understanding how it is created, and in discerning its true significance, the mind will liberate itself from fear and illusion.

- 2 August, 1935 National College, La Plata

True Revolution Is Voluntary Change

Friends, our human problems demand clear, simple and direct thinking. Some of you may imagine that by merely listening to a few of the talks which I am going to give, your problems will be solved. You desire immediate remedies for the many aches and sorrows, and superficial alterations which will revolutionize your thought, your whole being. There is only one way to find intelligent happiness, and that is through your own perception, discernment; and through action alone you can dissolve the many impediments that stand in the way of fulfillment. If you can perceive for yourself simply and directly the limitations that prevent deep and complete living, and how they have been created, then you yourself will be able to dissolve them.

I would beg of you, in listening to me, to pass beyond the convenient and satisfactory illusion which has divided thought as Oriental and Occidental. Truth is beyond all climes, peoples, and systems. Though I come from India, what I say is not conditioned by the thought of that country. I am concerned with human suffering which exists all over the world. And please do not put aside what I say by thinking that it is not practical but merely some form of oriental mysticism. I would beg of you not to think in terms of formulas, systems, catch-phrases, but to free the mind from the background of many generations, and think anew, directly and simply. Please do not think that by calling me an anarchist or communist, or by giving to me some other convenient name, you have understood what I have said. We must think anew and understand the human problem as a whole, and then only can we live harmoniously and intelligently. Where there is true individual fulfillment, there will also be the true well-being of the whole, the collective.

If each one of you can fulfil, live in complete harmony — which demands great intelligence and not the pursuit of egotistic desires — then there will be the well-being of the whole. Though we must have a complete revolution of thought and desire, it must be the outcome of voluntary comprehension on the part of the individual, and not of compulsion.

As most of you are deeply interested in happiness and in fulfillment, and have not come here merely out of curiosity, if you will carefully understand what I say, and act, then there will be the true ecstasy of life.

There is intense suffering throughout the world. There is hunger amidst plenty. There is exploitation of class by class, of women by men, and of men by women. There is the absurdity of nationalism which is only the collective expression of egotistic search for security.

This chaos is the objective expression of that inward suffering of man. Subjectively there is uncertainty, the agonizing fear of death, of incompleteness, of emptiness. Our action in the subjective and objective world is but the expression of egotistic desire for security. So the mind has created many impediments, limitations, and till we completely and thoroughly understand these impediments and voluntarily liberate ourselves from them, there cannot be fulfillment.

By individually understanding and liberating ourselves from these limitations, we can create true and necessary action, and thereby change the environment. A great many people think that there must be a mass movement in order to bring about individual fulfillment. But to create a true mass movement, there must first be a complete revolution

of thought and desire in the individual, in you. That, to me, is true revolution, this individual and voluntary change. It must begin with you, with the individual, and not with a vague, collective mass. Don't be hypnotized by the phrase "mass movement". Each individual who is caught up in suffering must change, he must understand the cause of his own sorrow and the hindrances he has created around himself. It is no use merely seeking a substitution, for that will in no way solve our human problems and agonies. That is merely a false adjustment to a false condition. Most of us in searching for a substitution are merely clinging to our own egotistic pursuits. Each individual is seeking security, both subjectively and objectively. His subjective search is for certainty, so that the mind can cling to it, undisturbed. And his objective search is for security, power and well-being.

– 1 September, 1935 Santiago

A True Organization Will Not Impede Individual Fulfillment

Question: You are preaching revolutionary ideas, but how can any real good come from it unless you organize a group of followers who will bring about a revolution in fact? If you are against organization, how can you ever achieve any result?

K: You cannot follow anyone, including myself. Out of your own voluntary comprehension you will create whatever organization is necessary. If an organization were imposed on you, you would become merely slaves of that organization and be exploited. As there are so many organizations which are already exploiting you, what is the good of adding another to them? But what is important is that each one of you fundamentally understands, and out

of that comprehension will come the true organization which will not impede individual fulfillment. I am not against all organizations. I am against those organizations which prevent individual fulfillment, and especially that organization which is called religion, with its fears, beliefs and vested interests. It is supposed to help man, but in fact it deeply hinders his fulfillment.

– 1 September, 1935 Santiago

A Prophet Has No Authority

Sirs, there should be a class of people who are apart from government, who do not belong to society, who are outside it, so that they can act as guides. They are the chastisers, they are the prophets who can tell you how wrong you are. But there is no such group because the government in the modern world will not support such a group, a group that has no authority, a group that does not belong to the government, a group that does not belong to any religion, caste or country. It is only such a group that can act as a restraint on governments.

– 26 September, 1948 Poona

PHILOSOPHERS LOOK AT J. KRISHNAMURTI

Under the able direction of Professor S. K. Sen, Emeritus Professor of Philosophy at West Bengal University, K.F.I. hosted a Workshop of philosophy teachers from various universities in India. Distinguished participants included Professors Dikshit Gupta of Calcutta University, S. S. Antarkar of Bombay University, Meena Kelkar of Pune, Subujkali Sen of Vishvabharati, A. V. Afonso of Goa University, G. Vedaparayana of Tirupati, Anand V. Wazalwar of Hyderabad, P.N. Chandekar of Nagpur, T. K. Chakrabarti of Calcutta, S.K.Sen also of Calcutta and the Joshis from Pune. This gathering of philosophers was a lively event, where issues pertaining to theory and practice, religion and philosophy were raised and discussed with collegial amity. Observers felt that these discussions exhibited the spirit which Krishnamurti espoused: a meeting of minds committed to a search for truth. At the end of a vigorous debate, participants agreed upon a curricular framework for teaching Krishnamurti at the post-graduate level in Indian universities.

Among the papers presented, Professor Antarkar's 'An Academic Look at J. Krishnamurti' was representative of the rich and many-layered exchange which took place between professional philosophers and members of the Krishnamurti Foundation India. Adopting a diachronic perspective, Professor Antarkar intervened in a dialogue that had occurred in 1971 between Krishnamurti and a group who claimed to be spokespersons for tradition. Taking exception to the response of a participant ('They do not discuss it this way') to a question raised by Krishnamurti about perception (*Vide Tradition And Revolution, pp 103-109*), Professor Antarkar reconstructed the views of the fifth century Buddhist Dinnaga, to show

that some traditional views of perception were not so different from Krishnamurti's. The Buddhist philosopher defined perception as 'freed from the constructive imagination', and defined imagination as the faculty that associates objects with linguistic categories. Professor Dikshit Gupta's paper concentrated on Krishnamurti's educational philosophy and its concept of human nature. The paper ended with a word of warning that Krishnamurti schools which ignored the real world would do so at their own peril. Quoting Krishnamurti's statement: 'If you are rightly educated you can create a new world ... a world which will be ours, yours and mine', Professor Dikshit Gupta concluded: that '[For Krishnamurti] The aim of education must be seen in a social perspective.'

In her concluding remarks, Mrs Pupul Jayakar noted that Krishnamurti was a "deconstructionist of the self", and he could therefore with some justice be regarded as a "post-modernist" philosopher.

OBITUARIES

Mahesh Saxena, who died on December 2nd, 1996, was secretary of the Krishnamurti Foundation of India from 1986 to 1987. Born in 1925 in the princely State of Kota in Rajasthan, Mr Saxena joined the Indian Police Service after a brilliant career in school and college. Despite a distinguished career in the service — he achieved the rank of DIG of Police very early in life — his heart was not in police work. Taking early retirement, Mr Saxena began his search for enlightenment under the tutelage of Sri Madhav Ashish. He spent several years in the Himalayas, then came to Banaras in 1982 where he met Krishnamurti and travelled with him to south India. The impact of Krishnamurti's personality plus Krishnamurti's statement that the universe held a 'reservoir of goodness' convinced Mr Saxena that he could reconcile his early commitments with Krishnamurti's more radical religiosity. Mr Saxena divided his time between Vasant Vihar and Rajghat in Banaras before moving to Jaipur where he died. Intensely fascinated by Krishnamurti's youngest brother, Nityananda, he had recently completed a book-length essay entitled 'A Tale of Two Brothers', which explores this topic in much detail.

— R.H.

SOME REMINISCENCES AND REFLECTIONS — A PERSONAL TRIBUTE

Pupulji (Pupul Jayakar) passed away on 28th March after a brief illness in Bombay. I had felt that somehow she had a few more years to live but it all happened suddenly and a personal association of nearly five decades has come to an end.

To write about her objectively and soon after her death is rather difficult. One is emotionally involved, if not consciously, but actually deep down are memories, flash backs and shared moments of joy and of understandings.

Krishnaji came to India in 1947 after a long lapse of nearly nine years. It was in 1948 that we first met in Pune. I was 21 years old and she was 11 years senior to me. Our association continued through the years. It is in this context of relatedness to Krishnaji as a person, the deep pull of the Teachings and working together in the Krishnamurti Foundation, that our relationship gets meaning and contours. It was not based on bloodties or on friendship of mutual likings and dependence. The Teaching brought us together and kept us together. When I say 'Teachings' it means the living movement of awareness awakened by the truth of the teachings and also the extraordinary presence of Krishnaji. When two or more people come together to an enlightened teacher in search of Truth, liberation or whatever word we may use for that Timeless state, a different kind of bond gets established.

Looking back through the flowing movement of many years, I would say it is this initial quality that kept our friendship together though we had our moments, periods when we differed, when psychological distances came, when

for a while free communication stopped. On one such occasion I had talked about this to Krishnaji. He told me 'Sunanda, Pupul and you should never fall apart. You have come together for something sacred, for something far greater than yourselves'. I felt the truth of this and have tried to keep it alive in my relationships, not only with her but with my other friends and co-travellers in the journey of self-knowing.

We have also been witness together of many moments in the presence of Krishnaji when extraordinary energies flowed through him and the room or place where we were, was transformed; a profound silence, a sacredness, something indescribable enveloping the consciousness of those present. Such 'events' of experiencing of blessedness, of benediction created a friendship which cannot be broken by the pettiness of ego, its hurts and expectations.

She had a certain brilliance of mind, a perceptive quality and a deep involvement in self-enquiry to which she brought her other skills. Hers was a sharp mind, a mind that questioned, probed into the depth of consciousness in a manner that very very few people could do. She and Prof. David Bohm were the two persons who acted as catalysts to Krishnaji's profound investigations, whether it was on the nature of the brain, mind and consciousness, god, death, the source of suffering or the way of inner renewal. Krishnaji needed a challenge, a relentless questioning for deeper insights to be revealed from within him. She was never hesitant or afraid of his presence as a teacher at the time of dialogues. Many a person would be tongue tied, shy at a certain point in the development of the dialogue; but she could, with a receptivity on the part of Krishnaji, go on. He gave her a good deal of latitude and perhaps this helped her to fearlessly question. But she also knew when

the word ended, analysis stopped and verbal articulation limited perception. Then there would be an acceptance of silence in which the assembled group could move together, come upon new perceptions. There was invariably a point in investigation when Krishnaji would take a quantum jump and new insights got revealed. Pupulji played a major role as an intelligent, serious dialogist. We had so many small group discussions, lunch table conversations, which were illuminating.

She had a many-sided personality. She was known as 'Czarina of Culture', 'Doyen of Culture' and so on. Her contribution to Indian culture, renewal and development of textiles and handicrafts, and creation of design centres are well known. Being close to Prime Minister Indira Gandhi, she was made a cultural advisor to the Prime Minister on many cultural matters, including organising cultural festivals of India abroad. Being near both to Krishnaji and holding ministerial position in the Government on an Honorary capacity, many comments were made about her personality. I have observed her facing situations where she was in the eye of the storm. She would allow it to pass, not retaliate, bring dignity in her response. She was also a strategist, skilful in her handling difficult and delicate situations. I did not personally have much contact with that facet of her personality.

A care for the earth, conservation of the resources of the planet, environmental degradation, ecological disaster were some of her concerns but she was not an 'environmentalist' with a label. Similarly her feeling for the plight of the Indian women, particularly in the rural landscape was sincere and she did her best to help women to become economically independent by reviving rural, folk arts and crafts. But again she was not a 'feminist' as understood generally. She was

not a 'nationalist'; and yet had abundant pride in the ancientness and relevance of Indian culture. Her canvas and vision of Indian ethos was large.

In everyday living she was independent, lived on her terms. She would say that as long as her body allows her to move, travel, function, she will live alone, without depending on another including her beloved daughter. She did not take much care of her body, did not do exercises, 'Pranayama' or take regular walks. She would say meditation is exercise and walk to her. She lived that way and, fortunately for her, she did not suffer much, hardly three days before her end came. A supreme confidence in what she was and what she did was one of her characteristics.

One cannot talk about the nature and ethos of the Foundation during the last fifty years without taking note of her great contribution and stewardship in the deliberations of the Foundation. Apart from Achyutji (Achyut Patwardhan) she was the only other person who had a strong presence. She has left behind indelible imprints of her personality and actions. Her closeness to Krishnaji as a friend, as a host, as his biographer, her significant participation in dialogues — all these gave her a unique standing in the Foundation.

She was a formidable person in the earlier years but as time passed, she mellowed a lot; especially the last ten years or more, she was easily approachable and communicated a feeling of affection. She was much concerned with the future of the Foundation and to a great extent was responsible for encouraging young people, nurturing them and inducting them as Trustees of the Foundation. Today the Foundation has quite a few young men and women who are holding responsible positions in all 'K' schools and places.

The Foundation will always miss her presence.

I pay my tribute to her as a friend and colleague.

— Sunanda Patwardhan

KRISHNAMURTI SCHOOLS

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| 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 |
| RAJGHAT BESANT SCHOOL (KFI)
Rajghat Fort
Varanasi—221001 Uttar Pradesh | Boarding School
Ages 7 to 19 |
| VASANTA COLLEGE FOR WOMEN
Rajghat Fort
Varanasi — 221 001 Uttar Pradesh | B.A. & B.ED.
(Humanities only) |
| SAHYADRI SCHOOL
Tiwai Hills
Rajgurunagar Taluk
Pune District - 410 511 | Boarding School
Ages 10 to 12 |
| THE SCHOOL (KFI)
'Damodar Gardens'
Besant Avenue
CHENNAI — 600 020 | Day School
Ages 6 to 17 |
| THE VALLEY SCHOOL (KFI)
'Haridvanam'
17th K.M. Kanakapura Road
Thatguni Post Bangalore — 560 062 | Day/Boarding School
Ages 6 to 17 |
| BAL-ANAND
'Akash Deep'
28, Dongersi Road
Bombay — 400 006 | An After-School Centre
for young children |
| BROCKWOOD PARK
Bramdeen, Hampshire,
SO 24 OLQ, U.K. | Education Centre
and Boarding School
14 years upwards |
| THE OAK GROVE SCHOOL
P.O.Box 1560,
Ojai, California 93023
U.S.A. | Day/Boarding School
Age 3½ to 17 |

**KRISHNAMURTI FOUNDATION INDIA
GATHERING 1997**

The Krishnamurti Foundation India is happy to announce that the next Public Gathering will be held at the Rajghat Education Centre in Varanasi from October 16th to the 19th, 1997.

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.

For details please contact:

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