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Bulletin

KRISHNAMURTI FOUNDATION INDIA

This Bulletin features some of J. Krishnamurti's statements on Education: schools and the educators. While they do not presume to be totally representative, they cover a period from 1948 (where a questioner asks him about the correct education for a 'free' India) to 1985 (which is an unpublished dialogue between Krishnamurti and the teachers of the various Krishnamurti schools regarding their failure to produce a single 'transformed', 'religious', 'free' individual — in his words, their failure to produce anything more than 'mice').

The Bulletin also contains some information regarding the various schools run by the Krishnamurti Foundation India, and a report on the Annual Teachers' Conference which was held this year at Rishi Valley.

What Is Education?

Education ... is essentially the art of learning, not only from books, but from the whole movement of life.

— *Letters To The Schools: Vol. I*, p. 76.

Life Is Learning

The whole movement of life is learning. There is never a time in which there is no learning. Every action is a movement of learning and every relationship is learning.

— *Letters To The Schools: Vol. I*, p. 22.

Education Is Not Just The Passing Of Exams

Education is not only learning from books, memorizing some facts, but also learning how to look, how to listen to what the books are saying, whether they are saying something true or false. All that is part of education. Education is not just to pass examinations, get a degree, a job, get married and settle down, but also to be able to listen to the birds, to see the sky, to see the extraordinary beauty of a tree, and the shape of the hills, and to feel with them, to be really, directly in touch with them.

— *Krishnamurti On Education*, p. 14.

Education Is The Discovery Of Lasting Values

Education should help us to discover lasting values so that we do not merely cling to formulas or repeat slogans; it should help us to break down our national and social barriers, instead of emphasizing them, for they breed antago-

nism between man and man.

— *Education And The Significance Of Life*, p. 15.

Education Is The Understanding Of Oneself

The ignorant man is not the unlearned, but he who does not know himself, and the learned man is stupid when he relies on books, on knowledge and on authority to give him understanding. Understanding comes only through self-knowledge, which is awareness of one's total psychological process. Thus education, in the true sense, is the understanding of oneself, for it is within each one of us that the whole of existence is gathered.

— *Education And The Significance Of Life*, p. 17

Education Is Not Self-expression

Education should awaken the capacity to be self-aware and not merely indulge in gratifying self-expression.

— *Education And The Significance Of Life*, p. 15.

Education Is Transformation

Right education comes with the transformation of ourselves ... we must learn to be compassionate, to be content with little, and to seek the Supreme, for only then can there be the true salvation of mankind.

— *Education And The Significance Of Life*, p. 51.

Education Alone Brings True Co-operation

The right kind of education is concerned with individual

freedom, which alone can bring true co-operation with the whole, with the many; but this freedom is not achieved through the pursuit of one's own aggrandizement and success. Freedom comes with self-knowledge, when the mind goes above and beyond the hindrances it has created for itself through craving its own security.

— *Education And The Significance Of Life*, p. 85.

Education Helps Us Not To Die Inwardly

The function of right education is not only to help us to work hard — competently and efficiently — outwardly, but also to help us to never die inwardly. It is to help us have that extraordinary inward dynamo, that inward sense of tremendous activity that does not seek a result. Right education is the integration of activity — the inner with the outer. Inner activity is not merely the remembrance of some books that we may have read or the ability to quote the *Gita*, the *Upanishads*, the *Bible* or the latest Communist writer, but to have a sense of being reborn anew every day; it is to be free. This can be done, but it demands great work. It demands hard, persistent inquiry which is much more strenuous than learning from books, because to be inwardly very alert, very alive, we must be totally free from all dependence. To not only find out how much we are conditioned, held, and influenced, but also to be free of all that is very hard work. Unfortunately, we think that outward activity is important — which it is — but it is inner activity which has much more significance, because it controls the outer. So education, it seems to me, is to help us to not die inwardly.

— *Krishnamurti At Rajghat*, p. 21.

Education Leads To Sensitivity

Right education is to make a human being highly sensitive to everything — not just to mathematics and geography, but highly sensitive to everything — because the highest form of sensitivity is the highest form of intelligence.

— *Krishnamurti At Rajghat*, p. 45.

Learning Takes Place When There Is No Pressure

School is a place of leisure. It is only when you have leisure that you can learn. That is: learning can only take place when there is no pressure of any kind.

— *Letters To The Schools: Vol. I*, p. 23.

The Present Educational System Is Destructive

Conventional education makes independent thinking extremely difficult.

— *Education And The Significance Of Life*, p. 9.

Our present education is geared to industrialization and war, its principal aim being to develop efficiency; and we are caught in this machine of ruthless competition and mutual destruction.

— *Education And The Significance Of Life*, p. 13.

Modern education, in developing the intellect, offers more and more theories and facts, without bringing about the understanding of the total process of human existence.

— *Education And The Significance Of Life*, p. 64.

With The Right Kind Of Education, You Will Be A Human Being

STUDENT (S): *By your type of education, can we have engineers and scientists who are needed badly?*

J.KRISHNAMURTI (K): With the right kind of education, of which I am talking, you will not only be a scientist or an engineer but also something much greater. You will be a human being. You will be, not a specialized entity — an engineer, a scientist, a politician — but a human being who is alive, fresh, eager. And, as a human being, you will have an intelligence that will allow you to become an engineer, a scientist, a doctor. Perhaps you are rather out of touch with things that are happening. Today specialists are made to learn other subjects, because it has been discovered that all specialization makes the mind very narrow, small, and petty. You must have noticed that a first-class engineer knows nothing about anything other than how to build something. If one is a human being, one is not a specialist, but a total entity. And it is only as a total entity that you can create a new world. To bring about a right human being, right education is needed. Right education means right food, right thinking, a right way of living. An educated mind is a mind that thinks, that is active, alive; it is a mind that looks, watches, listens, and feels.

— *Krishnamurti At Rajghat*, p. 48.

The Educator

The real problem in education is the educator.

— *Education And The Significance Of Life*, p. 37.

When There Is Love, All Things Are Possible

Those who love their own children and the children about them, and who are therefore in earnest, will see to it that a right school is started somewhere around the corner, or in their own home. Then the money will come — it is the least important consideration. To maintain a small school of the right kind is of course financially difficult; it can flourish only on self-sacrifice, not on a fat bank account. Money invariably corrupts unless there is love and understanding. But if it is really a worth-while school, the necessary help will be found. When there is love of the child, all things are possible ... As long as the institution is the most important consideration, the child is not. The right kind of educator is concerned with the individual, and not with the number of pupils he has; and such an educator will discover that he can have a vital and significant school which some parents will support. But the teacher must have the flame of interest; if he is lukewarm, he will have an institution like any other.

— *Education And The Significance Of Life*, p. 88.

There Must Be Alert Awareness In Daily Relationship

It is of the utmost importance that all the teachers in a school of this kind should come together voluntarily, without being persuaded or chosen; for voluntary freedom from worldliness is the only right foundation for a true educational centre. If the teachers are to help one another and the students to understand right values, there must be constant and alert awareness in their daily relationship.

— *Education And The Significance Of Life*, p. 89.

Teaching Should Not Become A Specialist's Profession

Teaching should not become a specialist's profession. When it does, as is so often the case, love fades away; and love is essential to the process of integration.

— *Education And The Significance Of Life*, p. 47.

Truth Is Far More Important Than The Teacher

Instead of being the most honoured and responsible occupation, education is now considered slightly, and most educators are fixed in a routine. They are not really concerned with integration and intelligence, but with the imparting of information; and a man who merely imparts information with the world crashing about him is not an educator.

An educator is not merely a giver of information; he is one who points the way to wisdom, to truth. Truth is far more important than the teacher. The search for truth is religion, and truth is of no country, of no creed, it is not to be found in any temple, church or mosque. Without the search for truth, society soon decays. To create a new society, each one of us has to be a true teacher, which means that we have to be both the pupil and the master; we have to educate ourselves.

If a new social order is to be established, those who teach merely to earn a salary can obviously have no place as teachers. To regard education as a means of livelihood is to exploit the children for one's own advantage. In an enlightened society, teachers will have no concern for their

own welfare, and the community will provide for their needs.

The true teacher is not he who has built up an impressive educational organization, nor he who is an instrument of the politicians, nor he who is bound to an ideal, a belief or a country. The true teacher is inwardly rich and therefore asks nothing for himself; he is not ambitious and seeks no power in any form; he does not use teaching as a means of acquiring position or authority, and therefore he is free from the compulsion of society and the control of governments. Such teachers have the primary place in an enlightened civilization, for true culture is founded, not on the engineers and technicians, but on the educators.

— *Education And The Significance Of Life*, pp 98-99.

There Is No Method By Which To Educate A Child

I believe volumes have been written about educational ideals, yet we are in greater confusion than ever before. There is no method by which to educate a child to be integrated and free. As long as we are concerned with principles, ideals and methods, we are not helping the individual to be free from his own self-centred activity with all its fears and conflicts.

Ideals and blueprints for a perfect Utopia will never bring about the radical change of heart which is essential if there is to be an end to war and universal destruction. Ideals cannot change our present values; they can be changed only by the right kind of education, which is to foster the understanding of what-is.

— *Education And The Significance Of Life*, pp 21-22.

Education Is A Radical Revolution Of Thought, Of Feeling, Of Values

QUESTIONER (Q): *Since until now a foreign government has prevented the right kind of education among our beloved people, what should the right kind of education in a free India be?*

K: What do you mean by a 'free' India? You have succeeded in substituting one government for another, one bureaucracy for another; but are you free? The exploiter exists as before, only now he is brown, and you are exploited by him as you were by the other. The usurer exists as before, the communalism, the class division, the quarrels over separate provinces — over which province shall have more or less, over which group in that province shall have the jobs — all these factors still exist. So the same conditions continue as before, only now there is a difference which is psychological. You have got rid of a group of people, and this acts on you psychologically. You feel that you can stand up again now. You feel that now at least you are a man whereas, before, somebody was treading on your neck. You do not realize that the white man may not be treading on your neck, but a brown man is — a brown man who is your own brother and much more ruthless. Don't you know he is much more ruthless, having no morality? What do you mean by a 'free' India? You will probably have your own army and navy — you are following after the rest of the world with their armies, navies, air forces, and regimentation. To see an old people like you playing with things that children should play with is a sad sight — is it not? It is just like an old man flirting with a young girl; it is an ugly thing. That is what you call 'free', and you ask what kind of education you should

have in a 'free' India!

First, to have education of the right kind, you must become intelligent. You cannot be intelligent by merely substituting one government for another, one exploiter for another, one class for another. To bring about a new kind of education, all these must go — must they not? You must start anew. That means a radical revolution — not of the bloody kind, which does not solve a thing — but a radical revolution of thought, of feeling, of values. That radical revolution can be brought about only by you and me for a revolution that will create a new, integrated individual, must begin with you and me. Since you are not putting a stop to racialism, organized dogmatism in your religion, how can you produce a new culture, a new education? You can speculate about it, you can write volumes about what the new education should be, but that is an infantile process, another escape. There can be no creation until you throw down the barriers and are free, and then you will be able to build a new culture, a new order, which means you have to revolt against the present conditions, against present values — revolt in the sense of seeing their true significance, understanding them intelligently, and thinking things out anew. It is comparatively easy to dream of an Utopia, a brave, new world, but that is sacrificing the present for the future — and the future is so uncertain. No man can know what the future will be, there are so many elements intervening between now and the future. We hope that by creating a conceptual Utopia, a mental idealization, and working for it, we shall have solved the problem; but we shall certainly not solve the problem that way. What we can do, if we are intelligent people, is to tackle the problem ourselves in the present. *Now is the only eternity, not the future.* I must give full attention to the problem now.

Merely to discuss what the right kind of education for people in a free India should be is quite obviously stupid. India is not free; there is no free India. You have a flag and a new anthem, but surely that is not freedom. You speak in your mother tongue and think you are awfully patriotic, nationalistic, and that you have solved the problem. Sir, solving this problem requires thinking anew, not looking through the spectacles of the old formula. That is why it is imperative, for those who are serious, to create a revolution by regenerating themselves; and there cannot be regeneration unless you break away from the old values, examining them and seeing their significance and their worth, not blindly accepting any one of them as good. That is why it is important to look into ourselves and to see the manner, the ways of our own thinking and feeling. It is only then that we are free, only then that we can produce a new culture and a new education.

--*The Collected Works Of J. Krishnamurti: Vol. V*, pp 109-110.

The Teacher Is Not An Example, A Hero

If we are to create a different world — which your sons or your daughters may create but not you, because you have made a mess of it — we must create a different kind of intelligence which is not fearful. A student who is afraid because he has the example of saints, heroes, innumerable patterns of established thought, of tradition, cannot create a new world; he will create the same ugly world: a mischievous and misery-creating world. So the true function of a teacher is not to be an inspirer, is not to be an example, but to awaken the intelligence in the child — which does not mean he becomes the awakener. If the teacher becomes the awakener, the student will immediately make

him into a *guru* because he will depend upon the awakener; thus, the student allows himself to become dull because he has someone on whom to rely and who is going to awaken him.

The teacher is not an awakener, the teacher is not an inspirer, not a guide, not a hero, not an example. The true function of a teacher is entirely different, namely, to help to educate the student to see what life is. But the student cannot see what life is — its problems — if there is fear: economic, social or religious fear. He is not a true teacher who is always comparing the student with somebody else, with his elder brother or with the brightest boy in the class, because that very comparison destroys the person with whom the comparison is made. Please follow all this. Such a teacher does not exist in any of the schools at present. So we have to educate the educator, and that is your responsibility because the State is not going to do that. The State is only concerned with conformity, with producing mass results.

The true educator is not a specialized entity who has a particular way. The true educator is the parent, the mother and society. So is it not your responsibility to counteract the effects of society, tradition, conformity, at home if there is no proper teacher, and to see that there is the awakening of intelligence in the child without fear? It is your responsibility to see that the child looks at life — without comparison — and understands all the conditioning influences so that he — as an intelligent human being without fear, without competition, without comparing — can create a new world in which there will be no wars, no appalling social miseries. Of course he can create a world of his own, worse than ours; it is up to him. So the true function of a teacher is to create an atmosphere, an environment in

which the student will grow to fruition without fear. Sirs, Ladies, you have heard this. It would be very interesting to find out your response. You will say 'This is not practical, this is Utopian and only *rishis* can do it. We need to have jobs to earn our livelihood. What is to happen to me in my old age if my sons do not support me?' If this is your response, you have not understood the truth of the matter. If you have understood the truth of this question, it will act in spite of your cunning mind. It is very important to see the truth of it.

— *The Collected Works Of J. Krishnamurti: Vol. VIII*, pp 11-13.

Why Do We Turn Out Mice Instead Of Lions?

K: We were asking, the other day: Why do we turn out mice instead of lions? We seem to spend a great deal of time and energy on these students. Their parents, obviously, want them to be 'safe'. They want them to be well-educated, to get a good job, to marry, to get children and to settle down in life — the whole business. And we spend enormous energy in educating them to fit into that gap or that slot. We spend enormous energy in educating them to 'fit in' as engineers, as philosophers, as scientists and so on. Is that all that we can do? There are nearly three-hundred-and-fifty students here at Rishi Valley, and about the same number of students in Rajghat. Then there are about two-hundred-and-fifty in the Madras school, while the school in Bangalore has about a hundred-and-fifty. And out of this lot of about a thousand ... I don't have to conclude this sentence. (*Laughs, gently*) So what shall we do? Apparently, they — the students — go abroad; some of them at least, if they are unlucky enough. And they are lost there. They get swallowed up by the American tech-

nology, by the girls, by the marvellous beauty of the land. Some of them are with IBM. Some invent something new. They seem to flower, to do extraordinarily well in the technological, mechanical world. They have got fairly good memories, fairly good brains, but they slip into that rut.

Just look at it, sirs. As educators, we spend a great deal of energy in thinking this question out. We discuss this amongst ourselves and, then, we talk to the parents, talk to the students. We organize some kind of educational structure or non-structure and, yet, they — the students — remain mice: tame, domestic mice. And we seem to be satisfied with that. We have nearly a thousand students in our schools, and we do not seem to be able to produce one gazelle, or one (*Laughs*) lion, or even a big elephant. Why? I am asking you. You are the educators. Is there something wrong in our approach to all this?

This school, Rishi Valley, has existed for nearly sixty years or more. But when we consider the enormous energy that we have put into it — it's incalculable, the amount of energy: making the land fertile, digging wells, building — and the environment which seems to help us enormously: the trees, those enormous rocks and the extraordinary beauty of this land, it somehow all becomes insignificant, when we, as educators, are incapable of doing something marvellous. I believe Rishi Valley School has got a good reputation; it is fairly well known.

May I tell you a joke? The other day I was going somewhere or the other by air. 'From where are you?' somebody asked me. 'Oh', I said, 'somewhere'. And he went on, 'Actually, where are you from? Are you a Turk? Are you Persian? Are you from the Muslim world?' I said 'No, no, no'. 'Where are you from?' he persisted. I said, 'I am

from the valley of the rishis' — rather a good name for this place. He said, 'Where is that?' And I said, 'You won't find it'. (*Laughter*).

So, to come back: What shall we do or not do, together, that is extraordinarily alive, extraordinarily vital, in order that the students do not fall into the same old rut — business or army or this or that? Please, let's discuss this; I would like your advice.

RADHIKA HERZBERGER (RH): Sir, please may I say something?

K: Of course.

RH: Perhaps I am just paraphrasing you, but I feel we fail because when we talk to our children, that is, when we try to 'do' something along the lines of what you have been saying, we constantly make a problem of it. And then ...

K: Without making a problem of it — what is amiss? What is not correct? What is it that we should or should not do to bring about a totally different human being? I do not know if you are interested in this.

RH: But perhaps, sir, the question shouldn't be posed in the way you are posing it.

K: Then let us pose it differently. What is it that I really want my children to be when I send them here? I know that they will get very good academic knowledge. Of course, parents are not really concerned about the other. Right?

RH: No, but in some vague way they will have a ...

K: Yes, some ... But it is such a drop in a bucket. You see the fruit of it all. Right? So what shall we do together? Please, what shall we do? I do not want you to experiment on my children. Right?

KABIR JAYATHIRTA (KJ): Yes, sir.

K: I say, 'What the hell are you doing with my children? — Experimenting on them like you do on animals: pigs?'

KJ: Sir, we are not 'experimenting'. I think it is a very wrong notion that has gone around.

K: I do not care. Are you experimenting with them? Are you trying something new on them? Or are you trying to bring about a different quality of human being?

KJ: I would say that we are trying to do the latter, sir.

K: All right, sir. In what way are you trying to bring about a different quality of a human being? Sir, you tell me. Your way may be the right way or the wrong way. I don't know; so you tell me. I am a fairly educated human being. I have seen different parts of the world — a little, not too much. I am fairly knowledgable. And I send you these two children: my son and my daughter. I have a wish, a longing, that you will do something different from the usual run of the mill. Of course I would like them to be academically excellent, because that is part of life, part of earning a beastly livelihood — with all the boredom of it. But I would also like them to be, if I may use the word most delicately, 'religious'. By 'religious' I don't mean going to the temple, and all the usual nonsense. So I send them to you, and you are in charge of them for eight or nine months. Please

proceed; tell me what you will do? — Not, 'We hope'. Not, 'We will try'. Not, 'We will do our best'. Because that all sounds so silly to me. So what will you do? This is a question to all of you, not just to one or two.

JOHN RASTAKIS (JR): Sir, may I respond? Why are we assuming that anything can be done? These schools — Rishi Valley and Rajghat — have been going on for sixty years, and there is nothing extraordinary that has happened yet.

K: Yes; I know all that, sir.

JR: So why do we assume that anything can be done? Is there any evidence that anything can be done through the schools?

K: Sir, I will tell you. When we started this school, I used to sleep on the floor here. There was no running-water, no electricity. The toilet was the open field. And we started the school, because we thought we would educate children differently. We thought we would bring about a different quality of human being. *We thought. I still* think that it can be done. You might say, 'You are a bit odd in your head; nothing can be done'. But I say, 'Sorry, since you have educated man in one direction — fragmentarily: you know, technology, the idea of getting a "good" job, having a "good" life; looking at the world through communalism, nationalities, religions, and so on — you, man, can do something else too'. Do you understand? If you have gone one way, why can't you go the other way too?

JR: May be it can not be taught.

K: It may be; you assume that it can not.

JR: I don't know.

K: Therefore, let us find out if it can be taught. You may take fifty years or a hundred — I hope not. (*Laughter*) There must be the other direction too. The Jesuits have done it. Right sir?

JR: Have they — the Jesuits — produced the extraordinary individuals that you are talking about?

K: Oh yes, the Jesuits have produced what they wanted to produce. The Communist cells were based on Jesuit cells; they took a great deal from Loyola. So, you can not say human beings can not go some other way too.

So what shall we do — you and I and the rest of us — to see if we can bring something tremendous out of this place?

KJ: Krishnaji, obviously it can not be experimentation, in the sense of groping around. It can not be 'I hope I'll do my best'.

K: I don't want you to do your best — which would be nothing. To me, your best is nothing.

KJ: Right.

K: So, what will you, as a human being, create? What will you build? You have built the pyramids, you have built the Sphinx, you have built the Parthenon. You have built the most extraordinary things in life. And why can't we do this?

RH: Sir, one of the prerequisites, it seems to me, should

be that we should be very critical — self-critical — and not satisfied with what we are doing and have done so far:

K: That is what I am saying. What have we done so far?

LADY PARTICIPANT (L): Maybe our attention is in the wrong place. We give attention to the children, yes; but it is what we are that we give to the children.

K: Just a minute, lady; please, just a minute. The parents want their children to be safe, to be secure. And to be secure in this society you must study, pass examinations, have a degree, and all that. The parents also want their children to settle down. They feel, 'For God's sake, just get on with it: get a job, marry, breed like hell, and settle down'. Now, is it just the parents or ourselves too that are caught up in a system, in a whirlpool, that can not but carry us along in its own way? Do you understand my question? I can not admit that. To me that is defeatist. To me that is to be defeated by a theory.

RAJESH DALAL (RD): Sir, the Jesuits and the Communists rally their energy. The people who belong to a particular order put all their energy into a common goal. Now, we see that this kind of energy is still isolation.

K: Yes, please go on.

RD: And, when we see this, we are lost. We don't have ...

K: No, Rajesh; just a minute. If all of us have a certain goal, certain purpose, certain definite idea or principal, then we can put all our energy into it. Can we all agree — all of us in this room — that we need a different kind of brain, a different kind of outlook on life, a different way of living,

of feeling, and so on? Could we all agree on that? Please, I am asking you.

RH: Sir, we may agree, but the question is: What is the content of that agreement?

K: That is what I am coming to. Can we all agree profoundly on something together? Can we all agree, not superficially, not just say, 'Yes, yes; let's go on', but can we really have the same vision? Can we all — together, that is — have one vision? Or is that impossible?

RH: Sir, it can be possible. But, you see, the same vision can be accompanied by fanaticism, by zealousness, and you do not want all that.

K: No! No!

RD: So, what is the quality of that vision?

K: I will tell you in a minute; that is not the point. The question is: Can we all come together about something? — Can we all come together not about a purpose, a goal, God and all that, but first, can we have the feeling that we are together?

RD: About something?

K: (*Emphatic*) No, no; I didn't say that. I am asking: Can we all feel that we are together doing something? — not, 'what?'

RH: That is very different.

K: Yes, and that is what I am saying. I mean, if we all want

to build a house, that is fairly simple. It is fairly simple, because we all have a common goal. We all want so many windows, so many rooms, so many bathrooms, and all the rest of it. So we say, 'Good idea, let us all work together'. You see, there you are working for a purpose, for a goal, for an end. But we are saying that what is important is not the building — its shape, the number of rooms, and so on — but the *feeling* that we are together. If we have that feeling first, we can do anything.

JR: You say that it is not some kind of a conscious goal ...

K: No, it is not.

JR: If, as you say, it is not some kind of conscious goal, what would bring about this feeling of togetherness?

K: Sir, we can't do anything in the world by ourselves. Nothing! The Parthenon was not built by one man putting stones on top of each other. It was a feeling for Athena — I do not want to go into all that. It was a feeling first, and then it was the putting of it together with tremendous intelligence. Right? Can't we do the same here?

JR: But wasn't there a goal there?

K: No, no, no; I am talking about the feeling for the goddess; the goddess of wisdom, Athena. I am talking about the feeling for the goddess and not about the goddess. That came later.

KJ: Are you talking about being together in the feeling for the religious quality?

K: I am asking, sir: Do we have that feeling first?

KJ: The feeling of being together.

K: Yes, of being together. You can not do anything by yourself. You need my help, you need his help. You need your wife, you need someone. You can not live by yourself, unless you trot off to the Himalayas; but there too somebody comes and feeds you. This sense of isolation which separates — that is all that I am objecting to.

RH: Isn't that inevitable, if you rally around a goal?

K: But, I am not talking of a goal, a purpose, an end, a goddess, a this or a that. I am talking about the feeling that I can not live by myself. I am talking about that feeling.

SOMENDRA PANT (SP): Could we say that we do get this feeling of togetherness for a while, but that when our own idiosyncracies, our own tendencies come to the fore, somehow that feeling gets lost?

K: No, sir, you can't lose it. If you have that feeling, you can not lose it ... I do not think we are talking of the same thing.

KJ: If it is an emotional ...

K: No, sir, not just emotionally. Even intellectually you can not do anything by yourself.

KJ: I agree, sir. But, you see, intellectually we can say that we can't do anything alone, while in ...

K: No, sir. To have a child, a woman and a man are necessary; it may be a tube or anything, but the two are neces-

sary. So, this idea, 'Leave us alone, we will do something by ourselves', is impossible. We are together in this, and I do not think that you get that feeling; I do not think you have that feeling. To have that feeling implies that you sit down together, and that if there is any misunderstanding you wipe it out the next second. Do you follow? Oh, how shall I explain?

RD: Sir, can you please explore a bit more into the statement you made, namely, 'You can not do this alone'? You said that no one person can do this.

K: Except in a dictatorship.

RD: One person can only bully or influence the rest.

K: Yes, but we are not talking of that. We are talking about the feeling that we are not separate. We are talking about the feeling that we are utterly responsible for whatever we do. Right? When I walk down that road, and see a branch fallen on it, I pick it up and do not say, 'Well, the gardener will come and pick it up'. I pick it up because I am responsible. And if there is the feeling of responsibility, then we are together. I do not know if I am conveying it. Please, sirs, let us discuss it; don't just let me talk.

RD: Sir, there is the tendency to isolate.

K: I know, I know that; do not bring all that in. What will you do? Do not talk about 'tendencies', and all that. What are you doing?

RD: When you watch it, sometimes you are not even able to end that. It has its own force.

K: What?

RD: At times, when you watch

K: No, no, not 'At times', but now.

RD: Now, I don't; I see what you are saying.

K: So, what do you say? Can we work together? Or is it that you shirk responsibility and I do all the work? Is it that I do all the work and, then, you come along and criticize? Suppose this happens. I'll say, 'What the hell do you mean by it? You and I are involved in this thing. It is not that you are superior, and I am inferior. You take the spade. I have taken the spade. I have dug a hole. You do the same. Don't tell me, "I will improve the hole" '.

RD: But what if I feel that I do not want to do it, because to keep on digging holes is pointless? There is nothing in those holes and, so, I do not want to do it.

K: (*Sounding appalled*) I will plant a tree in those holes. What are you talking about? I dig a hole for an orange-tree, or some other tree. I see that the hole is the proper depth. I see that the soil is made ready with compost, and so on. Then I plant the tree. You see, I am responsible for the whole thing. I want Rishi Valley to be the most beautiful place on earth; so I work. Don't you come and supervise me and tell me what to do. *You* dig. *You* plant — because you care for the whole place.

RD: Sir, one does not know what it means to care for the whole place. One does not want to, you know, just fragmentarily do this or that. One does not want to just plant a tree or do something or the other. You see, one

can go on. What one wants is to find out what it means to care for the whole place.

K: Do you really want me to tell you what it means? I will tell you. Sir, there is a particular hill, in Saanen, that goes up towards a certain other little town called Shoerried. Once, when we were driving up that steep slope, there was a girl in front of us on a bicycle. She saw a piece of paper on the road. She got down, picked up that piece of paper, and trundled up the hill. There was a bin at the corner into which she dropped that piece of paper. That little girl of twelve or fifteen — or whatever age she was — did that. Yes, sir.

RD: Are you saying that that is caring for the whole?

K: Jesus! Sir, she had the sense that she was responsible for that piece of paper, she was responsible to see that that road was kept clean.

RD: Sir, each one of us here must be doing that several times in a day.

K: (*Gently dissenting*) No, no. (*Laughter from the participants*) I am not talking about the feeling of responsibility for a particular thing, but about the feeling of responsibility per se. If you feel that, you do everything.

RH: And then, sir, there is no feeling of 'my' vision, and 'your' vision.

K: (*Agrees by physically shying away from the terms 'my' vision and 'your' vision*) That is why I am asking you all: What shall we do, knowing that we can not build anything by ourselves? It is impossible. So what will we do?

Tell me, please. I would like you to discuss, to talk. Please, tell me what to do actually, and not just make verbal, theoretical statements. Please, tell me. Let us say that I have come here as one of you. I have come here as a worker — not as a theoretician — and I ask, ‘Please tell me, what am I to do to bring about, not a larger mouse but something tremendously different?’ — And if you want me to explain what the difference is, I will explain what the difference is, but the question is: How will you manage to bring about something tremendously different? It is your responsibility, because you are the educator here. You have lived here. You have worked here. You have shaken hands with the others. You have drunk the same water. You have eaten the same bread. So, tell me, please, what shall I do?

Look, sir, recently I said, ‘No more talks at Saanen’. I was alone there and, so, I decided. Here, we have to deal with five hundred people. Right? I can not say, ‘Let us do this, and let us do that’. We are all together here: living in the same valley, eating the same food, etc., etc. So I can not say, ‘Do this, do that’. Personally, I couldn’t do it. So I am asking you, gentlemen and ladies: What shall we do together? For God’s sake, wake up. This is a challenge to you; you have to answer it. You can not just neglect it. Come on, sirs. You are full of energy, aggressive action. Tell me what to do. I am one of your colleagues. You are not my boss. You are not my educator. I am one of your colleagues, and the question is: What shall we do? So you and I talk it over. You don not lay down the law. You don not say, ‘Do this, do that’. I won’t. I have come to you on a different footing, on a different understanding, namely, that we are colleagues; we are working together. So, please start; tell me what to do — not that I will accept what you tell me, but I will certainly discuss it.

KJ: One does not know where to start answering this question. There is the obvious need for a sense of togetherness. And there are a hundred things that come out of it.

K: You tell me one that is the key to it. That key may open vast vistas, vast rooms or something. So, please, come on; don't go to sleep. Please, tell me the key to it.

RD: What is the point of naming the key verbally, if I can not end it?

K: I want you to tell me actually and not just verbally. If you ask me — you are all waking up? (*Laughter from the participants*) — I would first ask you, even before you ask me, 'Why are you talking to me? What is your relationship with me?'

KJ: Suppose I say, 'We are working together'.

K: (*Dissenting*) That's all bananas. (*Laughter from the participants*)

KJ: You are in the school, so am I ...

K: No, I am not talking about schools. I am talking about relationship. I would first ask you: What is your relationship with another human being? You are a human being. I would ask you: What is your relationship to me? You have to answer that question. What is your relationship, ladies and gentlemen, with me? That stumps you. Tell me, please, what is your relationship with me, with K? You have to be very honest in answering this. You are going to marry me, or I am going to marry you. What is your relationship?

The reason I am asking this question is because we have to establish a relationship first. Right? If we have no relationship, we can not work together. Right? So I am asking you, not personally, if you don't mind: What is your relationship with K? Have you any relationship with K? Do not ask in turn, 'What do you mean by the word "relationship"?' Tell me what your relationship is. Or is it that you have no relationship with anybody? I am asking this of all of us.

RD: Sir, perhaps that one has no relationship with anybody is a very true statement.

K: I am asking you: What is your relationship to K? Careful. What is your relationship with Mrs Thomas, or with Dr Radhika Herzberger? What is your relationship with Kabir, or with somebody else? What is your relationship, sir?

RD: My relationship is based on my experience of them.

K: I am asking: What is your relationship? Is it that of a friend?

RD: Yes.

K: Is it that of your boss?

RD: No.

K: Because you see her every day, is it that of your constant companion? You talk to her every day. You pour out your troubles to her, or whatever it is you do with her. Now, is she listening to you? Is she considering you? Is she trying to understand you? And are you trying to

understand her — why she does this, that, and the other? Or, have you kept to yourself? Tell me, please, what is your relation with him or with her? Do you have any relationship at all? I am not saying that you have, or that you haven't. I ask because if you have no relationship, you will just move along in the same old way. You see, unless we establish a real relationship, a genuine relationship, and not an ideological, romantic relationship, we can not work together. So I am asking: Do you, who have lived here for so many years, have any kind of relationship with any of these people?

RD: If you ask me very deeply, I would say 'No'.

K: What?

RD: Very deeply — no.

K: (*Laughs*) Therefore you can not work with the others.

RD: Exactly; that is what is going on. Everybody ...

K: Please, do not tell me what is going on. I know what is going on. I am not blind.

RD: You are right, sir. We have no relationship — in that sense.

K: Of course. Is that so with all of us? I ask because from that stems everything. It is the fountain. And if that fountain is not flowing, you can not work together; you can not build together.

RD: Sir, you used an analogy in the last dialogue: To break the bottle.

K: Yes. Break the bottle.

RD: Why is one frightened to break the bottle?

K: Sir, do you want a good relationship, a really good relationship, with another? — You know, have someone, a friend, with whom you can talk, with whom you are free, and can expose, tell, all your troubles. Do you have a relationship with another, such that you do not have to talk; you can be quiet, but there is an interflow?

RD: If you are talking about a friend, yes; I have the relationship of 'friend' with many people. A person opens up to me, and I open up to the person. There is no fear.

K: No, no, no, no. I am asking you: Do you have the feeling of being related? — It doesn't matter with whom.

RD: No, no, I don't.

K: So, how can you work with another who has that feeling?

RD: I can not; that is what has been happening.

K: So what will you do? No, do not throw up your hands.

RD: Cry?

K: Do. Cry. And after you have cried — what? After you have wiped your tears — what? Please, I am not being personal, I am just asking: How can we work together, build together, think together, if we have no relationship with each other? And by 'relationship' I do not mean you lean-

ing on me and I leaning on you, you scratching my back and I scratching your back. I do not mean that at all. I do not know if you understand this, sir: *If you stand alone, you are related; if you are dependent, you are not related.*

So, please tell me, what shall we do — together — to bring about a different quality in a human being for whom we are responsible? The parents have put their children here; they pay an awful lot of money. And you have them for eight months. The question is: What will you do with them? — Apart from academics, that is. Please, tell me. What is the good of being silent?

Would you work under authority? Do not say, 'No'. Please be careful; do not just say 'No'. In fact, do not answer, because you have not yet gone into it. It is a very serious question sir; please do not just say, 'I won't'.

RD: No, sir, I would not work under authority. I would fight it.

K: God forbid, but if I were the authority here, would you?...

RD: I would leave this place.

K: You wouldn't.

RD: I would, sir . If you were an authority, I would not have lived in this place. I would have left.

K: No, you wouldn't, and I will tell you why. You wouldn't leave because I would cajole you; I would play with you. I would say, 'Come on, old boy'. (*Laughter*) Now, tell me: Would you work under authority? It may

be the authority of a committee, it may be the authority of half-a-dozen people, it may be the authority of some entity called the K.F.I.

You see, the point is that there is no feeling that we are together in this. I can not build a house by myself; it is impossible. I must have a carpenter. I must have a man who deals with glass work. I must have an electrician, and so on. There must be co-operation. We have to do it together. So, to come back, I am asking you: Have you got that feeling?

RH: Sir, may I ask a different, a round about question?

K: Yes.

RH: Earlier we said that there is no such thing as 'my' vision and 'your' vision, for that is fragmentation. Would you allow that, perhaps, if we worked together there would be an inevitable vision that would not be fragmented? What I am asking is: If, when, we co-operate, is there a vision which is almost organic?

K: Yes; I think there is.

RH: And would you also allow that perhaps in co-operation it can be discovered? — And that it is our business to discover it.

K: Radhikaji, you are not answering my question, namely: What shall we do together to bring about not bigger mice, but a lion? What shall we do together to bring about something outrageous? — I do not actually mean 'outrageous', you understand?

RH: I do not know, sir. If you pose the question that way, I do not know what to do.

K: Suppose you really don't know, how will you then start? How will you, not knowing, begin?

RH: It must begin that way, for only then it will not be a case of 'my' vision and 'your' vision.

K: Yes. Did you understand what I said?

RH: Yes.

K: Not knowing, you begin. Not experiment; you begin. I wonder if you understand what I say. Is it that we all know and, therefore, we do nothing?

RH: Yes, but bully each other.

K: Yes. I am not being clever or being astute or cunning, but somehow I feel that we are all striving after something that we inwardly feel is important — do you understand? — and, therefore, we never start with saying, 'I really don't know, let us move together'.

KJ: Isn't it that in 'not knowing' you do move together? — Because in 'knowing' ...

K: Yes sir; yes sir. So, start with yourself. You start with 'knowing' — I am not being personal — and you botch up the whole thing. I come along or he comes along and says, 'Sorry sir, I really don't know how to build this house. I don't know anything. Let's talk together'. 'To talk together' is not a case of you instructing me and I instructing you. It is to see what not-knowing really means, what its

content is. Is there any content to not-knowing? Is it a different quality of the brain? Do you understand what I am saying? You see, we all say, 'Yes, I know about this, I know about that and, of course, I know about God'. We know every damn thing. So you and I start with not-knowing; that's an *immense* thing. To start with not-knowing is not that you experiment on me and that I experiment on you. I don't know — that does not mean that I am weak. Do you understand? I am not weak; on the contrary I am full of this extraordinary energy which is free from knowing.

RD: You see, sir, it seems that the mind is knowing. Knowing is the very nature of the brain. So when you say, 'I don't know, let's find out', we don't. Of course, one may find out in talking it over ...

K: Ah ha! (*Denying*) When you really say to yourself, 'I don't know', what takes place? Do not conjecture up things. What actually takes place when you say, 'I really don't know'? I really don't know what is on the other side of the mountain. Right? I have never taken the trouble to climb the mountain. If I want to find out what it means to look over the mountain, I have to climb the mountain — if I can. I won't imagine what there is beyond the mountain.

There may be something beyond the mountain, but to find that out either I will have to climb the mountain or say, 'Sorry, I don't know what is beyond it'. Right? Do you understand?

RD: Yes.

K: What is the difficulty, old boy? The mountain suddenly

drops — may be. But to find out, I will have to climb the mountain.

RH: Yes.

K: But I can not climb the mountain. Right? I am either too old or too young or too inexperienced. I can not climb the mountain, and I won't imagine what is on the other side of the mountain. So I say, 'I don't know what's on the other side of the mountain'. It may be a sheer precipice or it may be the most beautiful of valleys. But I don't know, and I won't pretend to know. I won't imagine, and I won't get emotional about it. I don't know. And if you go up there and see what is beyond the mountain, do not tell me. Your descriptions won't satisfy me.

— *Rishi Valley, December 9th, 1985.*

A NOTE ABOUT THE VARIOUS SCHOOLS RUN BY THE KFI

BAL ANAND

Bal Anand is a small community centre for the urban poor located at the base of Malabar Hill. Its facilities include a Bal-wadi, an enrichment programme in arts for children — including paper making — a library, sewing facilities, and counselling services and medical programmes for students and their mothers.

Bal Anand was started by Nandini Mehta in the tree-filled garden of a Malabar Hill colonial house. The year was 1954. She intended it as a place for the less privileged children of the neighbourhood to play, sing and learn to paint under the spreading branches of an old mango-tree.

As it grew, Bal Anand was sustained during its early years with the help of voluntary workers, which included some leading members of the arts community of Bombay. For the next fourteen years, Bal Anand drew children from the neighbourhood into its green world. Enrollment grew rapidly, and before long one-hundred-and-twenty children attended the school.

By 1968 Bal Anand had to move. Its present location, a hundred yards away from where it began, is in the garage of a high-rise on busy Dongarsi Road.

Exiled from the protective walls of the old compound, confined to an enclosed space and exposed to traffic and street life, Bal Anand remains faithful to its initial concerns. It endeavours to bring creativity and beauty into the lives of underprivileged children and build support systems for their overburdened mothers.

Bal Anand draws its inspiration from the educational philosophy of J. Krishnamurti.

Aims

To nourish a questioning attitude in students and teachers in a non-authoritarian and affectionate atmosphere.

To enlarge the students' sense of what is possible by discussing issues that are vital to their lives, and by exposing them to different ways of looking at the world.

To ensure that students, who attend the local municipal school, keep up with their academic work.

To nurture an aesthetic sensibility by teaching singing, chanting, painting, drawing, paper-making and yoga.

To provide health and nutrition programmes for students and their families.

Admission

Admission to the school is open to everyone in the neighbourhood. Level of poverty and family need are significant factors in determining admission.

Fees

Every student is charged a monthly fee of Rs 10 per month plus a one-time registration fee of Rs 10.

Bal Wadi

There are one-hundred-and-thirty students in this

programme for children ranging in age from three to six. Classes are held six days a week, from 10.30 a.m. to 1 p.m. on weekdays and from 9 a.m. to 1 p.m. on Saturdays. An important aim of the programme is to facilitate entry to the local municipal school.

Enrichment Programmes

These programmes for children in elementary school are aimed at building confidence and ensuring that students do not drop out or fall behind their academic work. While interfacing closely with the curriculum of the local municipal school, the programme extends the scope of the material taught. Special attention is given to improving writing and numerical skills and training students in correct speech in both Marathi and English.

Health Programmes

A nutritious breakfast and supplementary vitamins form part of the regular nutrition programme for all the students. There are regular medical check-ups and a doctor's services are available to students one day a week. Special counselling services are available for students and their families. In addition, workshops on various aspects of public health are held periodically.

For further information, please write to: Mrs Nandini Mehta, Bal Anand, Akash Deep, 28 Dongersi Road, Malabar Hill, Mumbai 400 006. Tel. (022) 3636344.

BHAGIRATHI VALLEY SCHOOL

The Bhagirathi Valley School in Uttar Kasi is an elementary school for local children. It also has an adult

Krishnamurti Study Centre/Retreat. For further information, please write to: In-charge, The Bhagirathi Valley School, Uttar Kasi Retreat, P.O. Ranari (Via Dunda), Uttar Kasi — 249 151, Uttar Pradesh. Tel. (01374) 81217, 81206.

THE RAJGHAT EDUCATION CENTRE

The Rajghat Education Centre (REC) lies just outside the pilgrim city of Varanasi, which is steeped in history and legend. The campus overlooks the confluence of the Varuna with the Ganga. Its vast open spaces alternate with deep tree cover, creating a sense of serenity. The 'pilgrim path' that Krishnamurti describes in his writings winds its way through the campus, across the Varuna and through the ancient villages towards Sarnath.

This sprawling campus of over three hundred acres, stretching across both banks of the Varuna, consists of the many units of the Rajghat Education Centre: the Rajghat Besant School, the Vasanta College for Girls, Vasantashram, the Krishnamurti Study Centre and the Rajghat Rural Centre. The Rural Centre, located across the Varuna, has a charitable hospital called the Sanjivan Hospital, a Rural Primary School with nine hundred students from surrounding villages, a Livestock farm, an agricultural farm, a girls school with one-hundred-and-twenty students and a vocational training programme for village women.

The Rajghat Besant School is a residential, co-educational, English-medium school affiliated to the CBSE, New Delhi. With a strength of about three-hundred-and-fifty students distributed over classes II to XII, the school has a teacher-student ratio of 1:7. It offers a range of extra-curricular activities, including fine arts, gymnastics, gardening, sports and computer skills. Students live in houses with one house

parent for every fifteen students. There is a campus guest house for visiting parents and guests.

The school session extends from early July to mid-October, and from mid-November to late April. Admissions are made mainly in classes II, VI and XI in the month of April/May each year through an entrance-test cum interview. In other classes only a few admissions are made depending on vacancies. Application forms are available in January each year. The school fee (including lodging, boarding and tuition) is Rs 32,000 per annum at present. Scholarships are available for deserving students who cannot afford to pay the full fee.

The Vasanta College for Women started in 1916 by Dr Annie Besant, is one of the oldest institutions in the State and has done pioneering work in the field of women's education in India. Affiliated to the Benares Hindu University, the college has nearly one thousand students, distributed over the faculties of arts, commerce, social sciences, education (B. Ed) and home science. There is a hostel called Vasantashram which can house one-hundred-and-twenty college girls who come from other locales in the country. The rest of the students come from the city in college buses.

The Krishnamurti Study Centre is located on the northern bank of the Ganga in the house in which J. Krishnamurti lived during his annual visits to Varanasi. Set on a high prominence it offers a beautiful view of the river Ganga. The Study Centre houses a Library, an Archives, an Audio/Video collection of Krishnamurti's talks and dialogues, and a bookshop. It also has a translation and publication cell for making available Hindi translations of Krishnamurti's works.

The Study Centre campus includes a guest house and a few cottages where guests can come and stay. The charges, inclusive of lodging and boarding, are Rs 100 per day for those working in India and \$ 10 per day for those working abroad. Simple rooms with attached baths are provided. Vegetarian meals are served in the guest house dining-room. Medical facilities are available on the campus and in the city.

Varanasi, like most of North India, has well-marked seasons: winter (December-February); spring (March-April); summer (May-June); monsoons (July-September), and autumn (October-November).

The chief modes of transportation in the city are cycle-rickshaws, auto-rickshaws and taxis. Visitors should ask the driver to bring them to 'Vasanta College, Rajghat' which is in the KFI campus adjoining the big road-cum-train bridge on Grand Trunk Road. After entering the KFI campus, the Study Centre entrance is immediately after the Vasanta College through a white metal gate on the right.

For reservations and other details, write to: In-charge, Krishnamurti Study Centre, Krishnamurti Foundation India, Rajghat Fort, Varanasi — 221 001. Tel. (0542) 331717, 331289.

RISHI VALLEY EDUCATION CENTRE

In 1926, when the philosopher J. Krishnamurti decided to set up his first school, he chose a remote valley in the interior of rural Andhra Pradesh, in Chittoor District at the edge of the Karnataka Plateau, about one-hundred-and-thirty-five kilometres northeast of Bangalore.

Rishi Valley is at an altitude of eight hundred metres. The climate is dry and temperate, the water drawn from deep borewells is fresh and potable; and, in the absence of any industries, the atmosphere is remarkably clean and clear.

Shepherds with their flocks of sheep and goats have traversed this area since neolithic times, and still claim their ancient right of access to the hills; and the farmers of the valley have grown rain-fed crops like bajra, ragi and, more recently, peanuts. Their small hamlets — clusters of thatched, round mud huts with pens for animals — are dotted all over the valleys of the region.

The largest settlement in the valley, Thettu village, probably dates back several hundred years.

Rishi Valley school, Rishi Valley Rural Education Centre, the Krishnamurti Study Centre, a small hospital with a resident doctor and nurse, a dairy with about sixty hybrid cows, a farm, an organic vegetable garden, a herb garden, fruit orchards and a Bird Preserve are part of this well-shaded campus.

Rishi Valley School

The intention of the schools run by the KFI is to awaken the intelligence of the student so that he or she may 'flower in goodness'. The cultivation of a global outlook and a concern for our fellow human beings are all part of this scheme of education. Some further goals of the educational philosophy of the Rishi Valley Education Centre are:

- * To educate students so that they are able to explore both the natural world and the world of feeling.
- * To inculcate a love for nature and respect for all forms

of life.

- * To create an atmosphere of affection, order and freedom without either fear or licence.
- * Not to condition students in any particular belief, either religious, political or social, so that their minds may remain free to ask fundamental questions, enquire and learn.

Based on this philosophy, teachers attempt to create an atmosphere of freedom, care and security in which students are helped to enlarge their horizons and grow.

Our experience shows that not all children flourish in this system. In particular, some of the children who tend to be dependent and who need constant prodding cannot adjust to the absence of pressure at the school.

The school is concerned with developing the individual talent and intelligence of each child. We feel that it is equally important for parents to be aware of their children's talents as well as limitations, and allow them to develop in their own way, and not on the basis of predetermined expectations.

There are three-hundred-and-sixty boarding students in the school, aged eight to seventeen, studying in classes IV to XII. (The board examinations are the ICSE and the ISC.) These students are drawn from all over India and several countries abroad. Admission is highly selective, and only about 12% of the applicants are accepted. Students are chosen for character and talent, in addition to academic promise.

There are twenty-one small hostels, each of which accommodates a number ranging from twelve to twenty-two stu-

dents. Boys and girls belonging to classes IV and V live in the same house, while older ones live in separate houses. Members of the teaching staff, who live in staff quarters within a house, act as house parents. Life in the hostel is meant to instill the values of co-operation, self-restraint, and sharing. The interaction between teachers and students outside the classroom is considered a very important part of living and learning at Rishi Valley. The school does not have a system of house prefects; no student has authority over another.

The school has a highly qualified and dedicated staff from all parts of India, engaged in giving instruction in both academic and non-academic subjects. Most have done post-graduate work, many have doctorates and a few have engineering degrees. The student teacher ratio is about 7:1.

There is a regular teacher and student exchange programme with University College School (UCS) in London and the Krishnamurti Foundation Schools — Brockwood Park in England and Oak Grove School in the United States.

We welcome as teaching faculty persons genuinely interested in education, and try to offer them an atmosphere that encourages innovative work.

We also welcome as visiting faculty, persons who would like to teach in the school for limited periods ranging from a term up to two years.

The Rishi Valley Estate, Dairy, Herb Garden And Bird Preserve

The Rishi Valley Estate oversees the agricultural and afforestation operations of the Centre. It has extensive

plantations of coconut, mango and tamarind, and grows paddy, groundnut, ragi and other seasonal crops.

The Estate is engaged in conducting experiments in sustainable agriculture. Improved methods of organic agriculture, construction of scientifically designed compost pits, mulching, vermiculture and small scale water conservation schemes are areas where expertise is being developed.

The Estate is involved in intensive afforestation work. In the past eight years more than one lakh trees have been planted in about one-hundred-and-fifty acres of degraded hill slopes. Extended soil and moisture conservation programmes have also been started outside the Rishi Valley campus, funded by a grant from the National Wasteland Development Board.

The Rishi Valley Dairy meets the milk requirements of the school. It is considered one of the finest in Andhra Pradesh and has won several prizes. Over the years, it has participated actively along with the Animal Husbandry Department of the Government of Andhra Pradesh in improving the livestock in the neighbourhood.

The Rishi Valley Herb Garden's intention is to grow and propagate medicinal herbs/plant (even those belonging to endangered species). Sapplings of these medicinal plants are then given to the village schools (run by the Rishi Valley Education Centre) with a detailed written-cum-illustrated manual of how to use the various parts of the plant for common ailments.

The Rishi Valley Bird Preserve (declared in July 1991 and cited by the International Council For Bird Preservation) runs a Home Study Course in Ornithology (an Interme-

diate level). For more details, please write to: Bird Preserve Project, Rishi Valley School, Rishi Valley, Chittoor District — 517 352, Andhra Pradesh.

The Study Centre

The Study Centre has a well-stocked library of books, audio and video tapes. It has a few cottages for people interested in J. Krishnamurti's Teaching. Since accommodation is very limited, interested persons are kindly requested to write well in advance.

Rural Education Centre

The Rural Education Centre (REC) was set up on the Rishi Valley campus in 1976 on fourteen acres of land, with three objectives.

The main aim was to extend the educational resources of Rishi Valley School into the neighbouring impoverished countryside.

A second objective was to regenerate the landscape in this drought-prone district consisting of degraded forests, denuded hills and small valleys.

Lastly, a village-based educational system was promoted with the hope that in due course village schools would become the nucleus for the establishment and growth of village commons where fruit-bearing trees, fodder, and fuel would be grown, which would lead to the regeneration of rural life.

The teaching materials developed at REC are making a significant and lasting contribution to the education of un-

derprivileged children across many states in India. The many distinct components of the REC programme are described below. These are funded to a large extent by voluntary organizations, the Central Government (MHRD) and donations from concerned individuals.

Rishivanam is a free day school for one-hundred-and-twenty children of the immediate neighbourhood. Health care, mid-day meals and clothes are provided free to all the children of the school. It is an experimental school, where students are taught in vertically grouped classes, with the help of innovative material; students are prepared for the class VII examination of the Andhra Pradesh State Board. Academic training is supplemented by a rich programme in crafts, music, athletics and puppetry.

Satellite School Scheme: Sixteen one-room schools have been built up to now, several of them located in village commons. Rishivanam serves as the resource centre for these schools, and in turn, each satellite school is a resource centre for its village. Each school has one teacher and around thirty students of various ability groupings. In the evening, most of these schools double up as non-formal and supplementary schools catering to the needs of working and schoolgoing children. The schools are involved in adult literacy, land reclamation schemes, reforestation, beekeeping, health, hygiene and family planning.

Teacher-Training Programme: This was started in 1987 for local youth with school-leaving certificates; these teachers would set up their own one-room schools or work in the satellite schools set up in the surrounding villages by REC. The scope of this programme has been greatly expanded. We have trained hundreds of teachers in various districts and tribal areas of Andhra Pradesh. The training

scheme covers elementary education, the design and manufacture of low-cost teaching aids, crafts including textile printing, embroidery, puppet-making, carpentry and book-binding. At present, help in setting up alternative schools with state governmental initiative and aid, funds from the World Bank and the UNICEF in Kerala, Karnataka and Andhra Pradesh is underway.

Curriculum Development: In consultation with well-known educationists and writers, and based on the teaching methods of the satellite schools, we have developed a comprehensive educational package for formal and non-formal elementary schools. It covers Telugu, Mathematics and Environmental Studies. This 'School in a Box' contains almost one-thousand-and-five-hundred illustrated study cards, large-sized letters made of rubber, handwriting templates, puppets, various other teaching aids and toys, and teachers' manuals. The kit is made available at a low price. It is being used by several voluntary organizations and government agencies in almost one thousand small schools across Andhra Pradesh. The kit is being translated/adapted to suit the schools set up in Kerala and Karnataka. A translation into Hindi is in progress.

Outreach Programme: The Rural Centre conducts summer and winter camps for school dropouts/children from villages in the surrounding areas. After attending the intensive teaching-camp, the children are able to join the main stream of education once again. This programme is funded by the Sir Ratan Tata Trust, and has so far helped seven hundred children.

Health And Nutrition Programme: The resident medical officer runs a free clinic for the children.

We provide free mid-day meals for half of the students who attend our rural schools. With *ad hoc* funding, we have also managed to provide a minimal but nutritious breakfast drink of ragi malt and jaggery for the remaining students.

Please note: Donations to Rishi Valley Rural Education Centre are 100% tax-deductible, under Section 35AC of the Income Tax Act.

For more details, please contact: The Director/Secretary Rishi Valley School, Rishi Valley, Chittoor District — 517 352, Andhra Pradesh. Tel. (08571) 62037, 68622.

SAHYADRI SCHOOL

The Sahyadri School started functioning in the year of J. Krishnamurti's birth centenary (1995) on hundred acres of land. It nestles in an environment of scenic beauty, sixty-five kilometres away from Pune, off Pune-Nasik Road, on a one-hundred-and-forty metre hilltop plateau, in the Bhima river valley.

Fifteen miles as the bird flies from Bhima Shankar, the source of the Bhima river, in a remote hamlet in interior Maharashtra is the gently sloping Tivai hill on which this school is built. A winding road takes one up to the school. In the distance are the Sahyadri mountains. The landscape and the climate makes for an ideal educational centre.

At present the school has one hundred students ranging from ages ten to twelve studying in classes V to IX, though it runs a class IV consisting of staff children and a few whose older siblings are studying in the school. Students are chosen for sensitivity, character and talent in addition

to academic ability.

One of the important concerns is to create an Endowment Fund of at least twenty-five lakh rupees (Rs 25 lakhs) to give scholarships to deserving students coming from backgrounds that have a feel for ethical and spiritual values and also to the children of social workers.

We look forward to your involvement in this great creative educational project and hope to receive genuine understanding of its importance. We seek your support. The Sahyadri School will shortly have a Krishnamurti Study Centre/Retreat on the campus.

For further information, please write to: The Head Mistress, Sahyadri School, Post Tiwai Hill, Rajgurunagar Taluk, Pune District — 410 513. Tel. (02135) 84269, 84271, 84272.

THE SCHOOL

The School, KFI, is situated on a sixteen acre campus in Chennai (Madras), on land made available by the Theosophical Society, close to the estuary where the Adayar river meets the Bay of Bengal. The land is green with large and old trees. The school has about three-hundred-and-forty-five students from age three-and-a-half to seventeen. About thirty teaching and twenty-five administrative and non-teaching staff comprise the adult community of the school. Students can study from Kindergarten to class XII through fourteen years of schooling and take two Board Exams: ICSE after X class and ISC after XII class.

The working hours of the school range from three hours for the Kindergarten children to seven-and-half hours for students above class V. The school works from the sec-

ond week of June to the middle of April with two week long breaks in September-October and December-January. The essential activities of the school are morning assemblies, separate weekly special assemblies for Junior and Senior students, weekly culture classes, games and activities like pottery, carpentry and art. Academic classes of forty to eighty minutes duration include Environmental Studies in classes VII, IX and X. We have also evolved a special programme for the class XI which has self-study, camping and special-visits components. Environmental Studies is being offered as a subject in classes XI and XII from 1997.

During a student's school life there are many opportunities for discussion and entering into dialogue. We have culture classes, assemblies, open houses and special assemblies. These are contexts which encourage listening, reflection, sharing and honest expression. Students also participate in several activities like dish-washing, gardening, classroom-cleaning.

The School does not encourage competition as a motivation for excelling. It is our attempt to help students find non-comparative and deep sources of inspiration for themselves and their endeavours. The work and activities at school are informed by the demand that the child and adult enquire into living, learning and relationship.

For more details, please contact: The Principal, The School (KFI), 'Damodar Gardens', Besant Avenue, Chennai — 600 020. Tel. (044) 4915845, 4911944.

THE VALLEY SCHOOL

The Valley School was opened in 1978. Mainly a day

school, it has some boarders. It is situated on one side of the valley campus, with the Study Centre on the other. The property with its lake, streams and many trees, both natural and cultivated, measures one-hundred-and-ten acres lying just off the Kanakapura road some seventeen kilometres southwest of the Bangalore city. It is a semi-wildness wildlife haven, as well as an educational institution.

Classes are small, with twenty to twenty-five boys and girls in each. The school has a total enrollment of three hundred students, the majority of whom commute to the school in buses starting from various points in the city between 7.30 and 8.00 a.m. School hours are from 8.40 a.m. to 4.00 p. m. , Monday to Friday.

The intention of the schools, which is based on the Teachings of J. Krishnamurti, is to prepare and educate students for life, as well as to nurture them in academic excellence. The many activities in the school are conceived and diverted to this end. Boarding facilities for seniors have been extended, and it is expected that fifty to sixty students will be in residence (at present there are only thirty).

The scope of classes is from I to XII, with students being prepared in their final year to take ICSE/ISC examinations. Entry is normally at the class I level, and thereafter admissions can only be considered as and when a vacancy arises. The academic year runs from the beginning of June to the end of March and is divided into two terms: June to October, followed by a vacation to cover Dussera and Deepavali holidays: then November to the end of March.

Since its inception in 1978 the school has developed a very informal culture, which has persisted in spite of numer-

ous changes. Students are encouraged to think for themselves and to question authority in a spirit of freedom. An atmosphere of openness and friendliness is perceptible in dialogues and enquiry particularly in the culture classes which are held every week where students freely discuss all aspects of life. The enquiry approach is emphasized even in academic studies and project work. Importance is given to art and craft; courses are offered in pottery, dance, dramas, music (vocal and instrumental), electronics, aeromodeling, computer science, bird watching. A start has been made with Sanskrit chanting, while the school has built and made operative laboratories for physics, chemistry and biology; an audio visual room equipped with educational videos is available for use by students and members of the faculty.

The admissions procedure is as follows:

The school operates a flexible fee structure, which is currently between Rs 15,000 and 30,000, depending on parental income. Charges for non-resident Indians and those who work abroad are somewhat higher: \$ (US) 1500 per year. The fees may increase every year by about 10% to adjust to the inflation index. Fees cover tuition, transport, lunch and tea, and is payable immediately upon acceptance or in two instalments at the beginning of each term. A further fee of Rs 8,000 is payable by students who stay at the school, to cover the cost of board and lodging. There is an admission fee of Rs 3,000 for all students. In a limited number of deserving cases scholarship help may be available.

It is to be understood that only parents who accept the intentions of the school and are in sympathy with its aims and approach should seek admission for their children.

The Study at Haridvanam which has been created, based on J. Krishnamurti's vision, provides an atmosphere of reflection and inquiry into a deep study of the Teachings.

The Study is placed in a quiet corner of the Valley, and the tranquility and silence is conducive to an inquiring mind.

The Study Centre has a library of Krishnamurti's books, translations of his works, books on Krishnamurti, biographies along with other publications which may be relevant to understand religious life. Most of Krishnamurti's audio and video cassettes are available and there are regular audio/video programmes and dialogues. There is no instructor or schedule. One may spend time reading or listening or sitting quietly by oneself.

The Study provides furnished rooms with an attached bath. Food is vegetarian and guests are requested not to smoke or drink on the campus.

The usual rates per person per day are Rs 150/- to Rs 350/- for persons earning in India and US \$ 15/- to US \$ 25/- for those earning abroad. Guests can pay as per their wish.

There is no fee or membership to use the Study Centre facilities.

We would appreciate contributions from friends towards the various activities conducted at the centre. There is a perpetual need to enrich the place and update the equipment. We request your co-operation in seeking donations.

Should you require further information, please contact:

The Director, The Valley School (KFI), 'Haridvanam',
17th km. Kanakapura Road, Thatguni Post, Bangalore —
560 062. Tel: (080) 8435240, 8435241, 8435243.

REPORT ON THE ANNUAL TEACHERS' CONFERENCE, 1997

The Annual Teachers' Conference of the KFI Schools was held this year in Rishi Valley School from the 24th to the 26th of November 1997. Teachers from all the KFI Schools attended the programme, and there were also a few teachers from Good Earth School, Chennai.

Panel discussions were held during each morning. The panels had five to seven members each, including the panel co-ordinator. The topics discussed were the following: *Bringing K's Teachings into the School*, *Culture Classes*, *Evaluation and Report-Writing*, *Cultivating Media-Literacy (i.e. cultivating a mind that can be intelligent and discriminating with regard to the media, for example cable television)*, and *Growing Up*. The last two topics were being discussed in a Teachers' Conference for the first time. They are of increasing relevance in the current social context.

The afternoon sessions featured group discussions. The topics discussed included the following: *Cultivating Mathematical Intelligence*, *Learning Disabilities: Diagnosis and Action*, and *The Teaching of Environmental Science*. While the first two topics are somewhat specialized, the third one is of interest and relevance to teachers right across the school; each of the schools had something different to contribute to the discussion with regard to special programmes and activities held in their school, and so on.

There was a dance performance by Ms Sharada, the dance teacher from Rishi Valley, on the 24th of November. Many informal meetings took place over the three days, and also walks around the campus and up the hills surrounding the valley.

The delegates left on the 26th and the 27th of November.

—S.S.

**KRISHNAMURTI FOUNDATION INDIA
RAJGHAT BESANT SCHOOL RAJGHAT FORT,
VARANASI--- 221 001**

Applications are invited for the following posts in the fully residential, English-medium school affiliated to the CBSE, New Delhi.

1. Head Mistress/Head Master: for Junior School (Classes II to VII)

GRADE: Rs 4500-125-5500-175-7250 D.A. Nil

QUALIFICATIONS i) MA/MSc degree,
ii) At least 8 years teaching experience in a school.

DESIRABLE: i) Familiarity with Krishnamurti's approach to Education
ii) Capacity to organize co-curricular activities
iii) B.Ed degree,
iv) Fluency in English.

2. Teachers in the following subjects:

(i) English (ii) Accountancy & Business Studies
(iii) Economics

GRADE: Rs 3500-100-4500-125-6000 D.A. Nil

QUALIFICATIONS: Master's Degree in English/Commerce/Economics

DESIRABLE: i) A degree or recognized Diploma in Education,
ii) Experience of teaching senior secondary classes.

For all the above post: Free accommodation on campus free meals in the school, benefits of E.P.F. and G.I. S. are available. A higher starting salary is possible for senior candidates with experiences.

Application on plain paper giving name, mailing address, date of birth, qualifications, experience and other interests should reach The Manager, Rajghat Besant School, Varanasi along with a Bank Draft of Rs. 20/- in favour of KFI Rajghat Besant School on or before 30th of December 1997.

BULLETIN

KRISHNAMURTI FOUNDATION INDIA

Please note that the editorial matter in this Bulletin does not reflect any official position of Krishnamurti Foundation India. The Editor is responsible for selecting materials to be printed in the Bulletin and for any editorial comments on these selections.

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Editor: Dr Radhika Herzberger