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Bulletin

KRISHNAMURTI FOUNDATION INDIA

FROM THE EDITOR

'Hatred is never appeased by hatred. Hatred is appeased by non-hatred. This is the eternal law', these are the words of the Buddha in the *Dhammapada*. According to Pali scholars, the Buddha also added that 'hatred is fueled by justification'. The testing of five nuclear devices, and that too on the anniversary of the Buddha's birth, calls for a response from the religious community in this country. What is the responsibility of the common man and woman? — is the question that has to be posed by those who are concerned with the values by which we live.

May 11, 1998 happened also to be the day when Krishnamurti was born a hundred-and-three years ago. Krishnamurti was never afraid of speaking the truth to those in power: as a resident alien in the United States in 1944 he spoke out against nationalism; in India he continually examined the psychology of enmity with Pakistan, and took every opportunity to question the legitimacy of weapons buildup in India; and he insisted that it was necessary for 'every decent human being' to take a stand on these issues, to ask: 'What is wrong with us?'

(Bombay, February 8, 1984)

This issue of the Bulletin draws together a few of Krishnamurti's statements, made on many occasions, on nuclear warfare, and the connected issues of national pride, national security, the arms race, large-scale warfare, enmity with Pakistan, the responsibility of individuals and the role of education in ending war. 'The bomb is only a result, it is the outcome of a historical process shaped by our nationalism, our greed, our ambition, our prejudices, our class distinctions, our conflicting religious inclinations.' (*Saanen, July 29, 1962*) He located the origin of conflict as well as its resolution in the minds of individual men and women.

— R.H.

Destroying Ourselves Inwardly

The world is in a dreadful state; there is so much confusion politically ... Take the field of education — where is it going? What are they educating people for? And in religion, which should be the most important issue in life, ... everything is going to pieces.

You go to India — an ancient country, with an ancient culture and tradition — there they are destroying themselves inwardly. But the ultimate destruction there (in India) — inwardly — is the nuclear bomb. And they turn to the West, but in the West it is the same problem: poverty, of course not as much as in the East, the decline of social morality, and so on. I hope you realize all this.

— Saanen, July 14, 1974

One Country Partitioned Into Two

India has been unfortunately divided into Pakistan and India. It has been divided through many causes — by the politicians' greed to have immediate power, and by the politicians of other countries to bring about a disunited India and to divide and rule, which has been going on for centuries. It is not just an event happening out of context. It has been a growth. How are you to meet it? How do you meet it? You meet it by armament and so you prolong the problem. Don't you? You are armed and I am armed; and by mutual terror, we hope to have peace; that is what the world is doing, and that is the result of centuries of wrong thinking. Is it not? See how the world is divided. You think India is a separate sovereign country; so is England a separate sovereign country; and so on; different sovereign countries with different flags, different min-

isters, different laws, different economic barriers. We have been maintaining all this out of our greed, out of our fear; and you say 'How am I to act and what am I to do as an individual?' Is that not the problem? Now can you stop this division? The politicians want to divide because then only they can have more power. Are you not having the same, next door, the Andhras and the Tamils? Not so brutally, not so very antagonistically, but the same issue is at stake. Is it not? You will have out of this division other problems; and when these problems arise, you say 'What am I to do?' So all that one can do is to think entirely and totally differently, as a human being — not as a Tamilian, Telugu, Indian, Christian or a Communist but as an integrated human being concerned with the problem.

— *Madras, December 12, 1953*

What Is Our Responsibility?

Can we observe what is happening in the world, not only the world of India, but the world, the global happenings that are taking place? There is a war, threatening war, nuclear war. Recently some scientists, top scientists have met and issued a certain statement saying that if there is a nuclear war the whole earth, the whole earth, not just Europe, or America, or Russia, the whole earth will be covered with dust and smoke so thick that the sun cannot get through. And the temperature will fall five degrees below zero. So nothing will exist. That is what they are all talking about, preparing, arguing. And also there are minor wars going on. And these wars have been going on for five to six thousand years. One started with an arrow or a club, now we have got the extraordinarily destructive nuclear bomb. What is the cause of wars? You understand? What is the cause why human beings are behaving like

this? The intellectuals, the philosophers, the scientists, and the so-called religious people, who are not really religious at all, what is the cause of all this mess in the world? Don't wait for me to answer it. You are asking that question yourself. Why is it that human beings who have lived on this earth, according to the biologists forty-five to fifty thousand years, we have lived on this earth as *homo sapiens*. And from the very beginning we have been in conflict with each other: killing each other, maiming each other, hurting each other, competing with each other. Right? Conflict, struggle, pain, anxiety, loneliness, suffering. And we are so extraordinarily clever in the technological world, developing the most extraordinary instruments in surgery, communication, computers and so on, and we have not solved our human behaviour. You understand all this? Why? Yes, sir, this is a very serious question. Why, we human beings who are so capable, going to the moon, with all the extraordinary technological world that is going on, and yet we are primitive, savages, tribal gods, and tribal instincts. What's wrong with us? You understand? I am not criticizing, I am not blaming anybody, but it is a natural question that every decent human being must ask: What is wrong with us? Right? Why are there wars? Pakistan and India, Russia and America and so on, why? What are the causes of war? If you find the cause then it is easy to remove the effect. You are following all this? If I have a disease and the cause is cancer, and it causes a great deal of pain, either it can be removed, or I die, but where there is a cause ... its effect can be ended. Right? Is this clear? Where there is a cause the effect can be ended, because the cause can be ended. Clear? Is this clear?

What is the cause of these wars, the appalling things that are going on in the world? Probably most of you don't know about it. They don't print everything in the papers.

The speaker has talked to a great many scientists and so on, and we are not told what exactly is going on — chemical warfare and all the rest of it. Now what is the cause of all this? Is it division? — National division, religious division, individual against other individuals, division, separation? You are following all this, or am I talking to myself? You understand what I am saying? One family is against another family, in the family itself there is division. There is division between the Arab and the Jew; there is division between Catholic and the Protestant; there is division between the Hindu, and the Muslim. Right? The Christian, the Buddhist, the Zen, the whole world is fragmented, broken up. Is that the cause of all this mess? You understand my question: that where there is division between communities, between people, between countries, between various *gurus*, various religious, there must be conflict. Right? You understand this? Where there is division there must be conflict. That's a law. Right? Is that the cause of these terrible wars that are going on? The conflict that exists in each one of us, the competition against each other, division? Right? Economically, racially, socially, so-called culturally, everything brings about the division. Right?

Now we cannot do anything with governments, they are set. They have been unfortunately elected, you can't deal with them. The speaker has tried various ways, met many speakers, but they are ... So what can we do, you and I? You understand my question? You cannot deal with the most powerful people, like the presidents and so on. You cannot deal with them, they are at that level, they have their responsibilities, they want power, you know all the rest of it. So we are asking what you, as a human being, living on this earth, seeing all this is happening, what can you do? Please ask this question. What's your action? Not your theories. The Indians are pretty good at theories.

Right? You are very good with explanation, analysis, and finding out the cause and there you leave it, which has nothing whatsoever to do with your daily life. Right? You believe in god, or you believe in some *guru*, or you believe in some philosophy, but that belief has no actuality in life. Right? This is a fact, I am not saying something abnormal. This is a fact. So we are asking, what is your responsibility as a human being, facing all this, what's your action? Most of us want to escape from it, most of us feel we cannot solve it, therefore we escape — escape in tribal gods, you know all that is happening in this country, or in Europe, drugs, religious entertainments, and the entertainment industry is enormously powerful, the cinemas, the magazines, the gods, their rituals. Right? Is it two gods marrying each other in this country? So there is either escape, or you face actualities, face facts. When you face facts what's your action?

Now together we are going to find out. Right? Together, not I tell you and you listen, or disagree, or agree, then that is too silly, that is childish. But if you and I observe the same thing, live the same thing daily, then it has a tremendous power — not power in the sense political power, power of doing the right thing. Right? Are we together in this so far? We are asking, what is the cause of this war, of wars? One of the factors of war is nationalism. Right? Which is tribalism. You may not agree, but please quietly listen. Tribalism which has become glorified nationalism with its flags and so on — the British, the French, the Hindu, the Indian — you follow? — divided, divided, divided. We are saying one of the causes of war is nationalism. That's obvious. Another cause is economic division, each country concerned with its own economy, and with its own culture — the British and the French and so on. And the other cause is the division in religion: the Christian, the

Buddhist, the Hindu, Islam, and they all talk about god. Right? So these and perhaps others are the causes of war. And you, as a Hindu, or a Christian, or whatever it is, are responsible for the war. Right? Because in yourself you are divided. Agreed? Do you see this fact? As long as I am Hindu, committed to a certain tradition, and following some — if you will excuse me — some silly gods, playing with toys called gods, I as a Hindu am responsible for creating conflict amongst human beings. Right? Is this a fact, or not? It's a fact. You may not agree, you may not see the fact, but this is what is causing wars. Now what is your response to that? To be free of nationalism. Right? To be free to look at the world as a whole humanity, not as Indians, Americans and so on, we are human beings. Right? To look at the world globally as human beings. I'll make it more complex.

When you travel around, when you look at people all over the world, in this country, in France, in Switzerland, in America, in Japan and so on, you find that all human beings psychologically share. Psychologically they all suffer. Right? They all cry. They are all lonely. They have shed tears and you have shed tears. They are uncertain, confused, unhappy. And yet you, there, you are unhappy, lonely, suffering, putting up with all kinds of brutalities from your husband, from your wife and so on. It is the world over, it is shared by all human beings. Right? That's a fact. So your consciousness is the consciousness of entire humanity. Right? Do you see that? Shall I go more into it?

We have been conditioned from childhood, both religiously, socially, economically and nationally, that we are separate individuals, separate souls. Right? This is a fact. And we never examine whether we are actually individuals. You are separate, you are a man and she is a woman,

that doesn't constitute individuality. Your tendencies, your idiosyncrasies, particular character, your bank account, all that makes you think you are a separate human being. You may be tall, I may be short, I may be pink, you may be black, all that conditions the human brain to accept that we are separate individuals. Right? The speaker is questioning that. Don't accept it; doubt it, question it. He says our consciousness, which is what you feel, what you think, your reactions, your beliefs, your pain, your anxiety, your loneliness, your sorrow, your lack of love, affection, is shared by all human beings. Right, sir? So your consciousness is not yours, it is human consciousness. Right? If you kill another you are killing yourself. You understand this? If you hurt another you are hurting yourself. I wonder if you realize this. If you are in sorrow, it is not only your sorrow, it is the sorrow of mankind.

So you are humanity. You understand? You are the rest of mankind, not a little man working in a little backyard, thinking about himself, his problems, his anxieties. But when you actually realize this fact in your guts, in your blood, not as a theory, then your whole outlook on life changes, then you have a different effect, love, compassion comes into it.

So what's your responsibility? When you have seen this, not intellectually, but actually in your heart, with your eyes, with your ears, with all your senses, see this, it is a global problem not a particular individual problem. Take for example, this country has a great deal of poverty. Right? Enormous poverty, you go round the streets of Bombay, they are sleeping on the pavements, go to any village which is not near a town, there is poverty. Since independence you may have a little more but there is still poverty. And this poverty cannot be solved by one gov-

ernment, because there is poverty in America, poverty in France, in England four million people are unemployed. Do you understand all this? So what's your responsibility? Will you still remain as an individual fighting for yourself, fighting for your own illumination, enlightenment? You understand my next question? Or will you look at the world as a whole, not as a Christian, Buddhist, Hindu, and so on? Unless we do this we are going to destroy each other. It is obvious that is what is going on. We want security, we must have security otherwise you and I wouldn't be here. Security, food, clothes and all that, that is denied because each country says, 'I must solve my own problems'. Right? There is no global outlook at all. And all the problems that we have, we reduce it to communal, social — you follow? — make it very small.

So after hearing this, is your brain free from nationalism, racialism, religious nonsense, so that you have a global outlook, global feeling? You understand, sir? Or you say, 'It's marvellous, a lovely idea', and make it into a lovely theory, speculate about it and kill it? Right? So that's the first thing. That demands a brain that is free to look. But our brains are now so conditioned with problems. Right? You have problems, haven't you? Please, say, yes or no. You have problems: which is sexual problems, religious problems, economic problems, problems, problems, problems. Right? I can't get on with my wife, my wife bullies me and so on and on and on. What are problems? What is the etymological meaning of that word? The etymological meaning of that word is 'something thrown at you'. Some challenge thrown at you. Right? That's the meaning of that word 'problem'. Now, how do we meet problems? We will go into it together. I'm not telling you. Please bear in mind I am not teaching you, but we are learning, observing together. The speaker may have observed it long ago

and seen all this, but he is sharing this, he is walking with you. Not sentimentally, not romantically, he says: Face all this. Our brains have been conditioned from childhood to solve problems. A child goes to school, learning becomes a problem, mathematics becomes a problem. Problems. Then college, more problems, university, still more problems. So his brain — please listen to this — is conditioned to solve problems. Right? You are following this? Are we following this?

Our brain is conditioned to solve problems. So what has happened to the brain? It's a machine now to solve problems. Right? So problems are increasing because it is mechanically dealing with problems. You are following this, sir? See what is happening. There are many political problems in this country, and the politicians who are trying to solve a problem, in the solution of that problem they have increased other problems. You see this, don't you? Don't you know all this? So our brain is conditioned from childhood to solve problems. And you can only solve problems if the brain is free to look at problems afresh. But if it isn't trained it acts mechanically and always seeking solutions, not understanding the problem. Because the solution lies in the problem. I wonder if you see all this. Right, sir? Can I talk to you?

So is it possible to have a brain that is free so as to solve problems? Not having problems it then tries to solve problems. See the difference? Right?

So what we are talking about is, you and I, that we are the rest of mankind, psychologically, inwardly. That's a fact. It's not a theory, it's not my conclusion, it's a fact because all human beings go through terrible times. And we too go through all kinds of turmoil, travail. So we are one hu-

The ancient Indians had this doubt, question, don't accept, find out. Will you do all that? Or sink back to your own pattern? See the danger. If you see the truth and go back to something which is not truth, that very truth will poison you. You understand? I wonder if you understand all this?

If you see danger you keep away from that. If you see a cobra, a tiger, you keep away, but we don't see the danger psychologically this division is bringing about. If you once see the danger of it, not only theoretically but actually with all your heart, and all your senses, with your intellect, with your love — if you have love — then you will not belong to anything: no nation, no religion, which doesn't mean you are sceptical, which doesn't mean you are anti-god, you don't know what god is, you all pretend.

So could we all put away all this so as to have a free mind, a free brain that we can look at the world and change?

May I also point out something? We said presently that knowledge is the enemy of love — does it mean anything to you? You understand my question? Knowledge, book-knowledge, knowledge of experience, knowledge of your wife or your husband, the knowledge of your children, this whole tremendous accumulation of knowledge through experiences, all that. The speaker is saying all that knowledge is the enemy of love. Now look at it closely. In one's relationship with another, the wife or the husband, each has knowledge of the other. Right? Each has knowledge of the other. Right, sir? I know how my wife behaves and so on, I know, and she knows. Right? What happens? When I say, 'I know my wife', and the woman says, 'I know my husband', what is the quality of that knowing? Knowledge. Obviously. Which means what?

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The image I have built about her, and the image she has built about me, the picture. Right? So knowledge is that picture. I wonder if you understand? Right? Do you understand this? So knowledge between a man and a woman, of each other, destroys love. Do you accept that? The women accept it very quickly. I see that. And the men sit back and look. You are a crazy crowd all right.

So what happens, sir, in our relationship — relationship is the most important thing in life. No? Because without relationship you cannot exist. Life is relationship, whether it is my wife or husband, relationship with a neighbour, relationship with governments, relationship is a tremendously important thing in life. And are we related at all? When I have an image about you, and you have an image about me, how can we be related? You understand? Images are meeting, that's not relationship. Relationship means to be whole. Right? Not broken up as a woman and a man with all the ugly problems that arise. Therefore knowledge destroys love. For god's sake understand this. Not how to get rid of knowledge, you can't. But if you understand that in relationship knowledge is an element that brings about all kinds of quarrels and all the rest of it. Knowledge is necessary, otherwise you can't get home. Right? If you hadn't knowledge of English we couldn't understand each other. If we hadn't knowledge how to drive a car — you follow? There knowledge is necessary, but psychological knowledge is dangerous. Please understand this. And that very knowledge is destroying love.

Now I would like to ask you a serious question: Do you love anybody? Answer this in your heart, not to me. Do you love anybody? Do you love your wife? Do you love your husband? Do you love your children? Do you understand, see the implication of that word? You can't an-

swer it, can you? And that's what is destroying the world, because we have lost all love, if we ever had it.

So listening to all this has either meaning, or no meaning. We have taken a journey together, and the speaker means actually together, I'll hold your hand and say: Let's walk together. If you want to walk fast, let's walk fast, if you want to run, let's run, if you want to go very, very slowly, all right, but you must walk and not theorize. So the speaker has put all this before you, either you share it, like sharing a good meal together, share a beautiful view of a mountain together, see the beauty of a sunset together, or the beauty of a single star in the sky together, but it must be together, not that you have reached there and I am following you. Together we are building a new world, one person can't do it. Do all of you really see this? Together we can change the world. And the world needs complete change, and no group, or one or two can do this, this must be done together. A baby is produced by a man and woman. And this global outlook, this feeling that we are one, that you are humanity, you understand what it does to you when you feel that? It will change your whole outlook on life. Separation then ends, therefore conflict ends. We will talk about tomorrow, the nature of conflict, and see if conflict can end, not outwardly only, but first inwardly. You understand? Whether conflict has no place, whether it is possible to live in this world, in the modern world without a single conflict. That requires intelligence, you understand, an investigation, a mind that is active to find out. The speaker says: It is possible. The speaker says there is living without conflict. You may not believe it, you must question it, doubt it, and if you doubt it then we will go into it. But merely to say, 'Yes, I would like to get to that state, tell me how to get there', then that becomes too childish.

So can we, please, walk together, listen together, learn together so that we have a different quality of brain, a different quality of life?

— *Bombay, February 4, 1984*

What Is A Human Being To Do?

I would like to point out that we are not making any kind of propaganda, for any belief, for any ideal or for any organization. Together we are considering what is taking place in the world outside of us. We are looking at it not from an Indian point of view, or from a European or American, or from any ... particular national interest, but together we are going to observe what actually is going on in the world.

We are thinking together but not as having one mind. There is a difference between having one mind and thinking together. Having one mind implies that we have come to some conclusion, that we have come to certain beliefs, certain concepts ... But thinking together is quite different. Thinking together implies that you and the speaker have a responsibility to look objectively, non-personally, at what is going on. So we are thinking together. The speaker, though he is sitting on a platform for convenience, has no authority. Please, we must be very clear on this point. He is not trying to convince you of anything. He is not asking you to follow him. He is not your *guru* ... He is not advocating a particular system, particular philosophy, but that we observe together, as two friends who have known each other for some time, who are concerned not merely about our private lives, but are together looking at this world which seems to have gone mad

The whole world is arming, spending incredible amounts of money to destroy human beings, whether they live in America, Europe, or Russia, or here. It is taking a disastrous course which cannot possibly be solved by politicians ... We cannot rely on them; nor on the scientists. They are helping to build up the military technology, competing one country against another. Nor can we rely on the so-called religions ... they have become merely verbal, repetitive, absolutely without any meaning. They have become superstitions, following mere tradition, whether of five thousand years or two thousand years. So we cannot rely on the politicians who are throughout the world seeking to maintain their position, their power, their status; nor can we rely on the scientists, who each year, or perhaps each week, are inventing new forms of destruction. Nor can we look to any religion to solve this human chaos

What is a human being to do? Is the crisis intellectual, economic, or national, with all the poverty, confusion, anarchy, lawlessness, terrorism and always the threat of a bomb in the street? Realizing, observing all that, what is our responsibility? Are you concerned with what is happening in the world? Or are you merely concerned with your own private salvation? Please consider all this very seriously. To think together, that is, you and the speaker observe objectively, what is taking place, not only outwardly, but also in our consciousness, in our thinking, in the way we live, in our actions. If you are not at all concerned with the world but only with your personal salvation, following certain beliefs and superstitions, following *gurus*, then I am afraid it will be impossible for you and the speaker to communicate with each other. We must be clear on this point. We are not concerned at all with private personal salvation but we are concerned, earnestly, seriously, with

what the human mind has become, what humanity is facing ... human beings who are not labelled with any particular nationality We are concerned in looking at this world and what ... a human being living in this world has to do, what his role is

Every morning, in the newspapers, there is some kind of murder, bombing destruction, terrorism, and kidnapping; you read it every day and you pay little attention to it. But if it happens to you personally then you are in a state of confusion, misery and asking somebody else, the government or the policeman, to save you, to protect you. And in this country, when you look, as the speaker has for the last sixty years, watching all the phenomena ... in this unfortunate country, you see the poverty, which never seems to be solved, the over population, the linguistic differences, one community wanting to break away from the rest, the religious differences, the *gurus* who are becoming enormously rich, with their private aeroplanes and you are following all this blindly, accepting it, and you are not capable of doing anything about it. These are facts. We are not dealing with ideas, we are dealing with facts, with what is actually taking place.

And, if we are to observe together ... we must be free of our nationalism. We are interrelated ... wherever we live. Please realize this, how serious, how urgent it all is. And has this country become lethargic, totally indifferent to what is going on; utterly careless, only concerned about their own little salvation, little happiness?...

What is the operation, or the process and the content of thinking? — because we live by thought. All the temples are the result of thought; and all that goes on inside the temples, the images, all the *puja*, all the ceremonies, are the

result of thought. All the sacred books... the *Upanishads*, the *Gita* and so on are the result of thought, the expression of thought into words, to convey what somebody else has experienced or thought about. And the word is not sacred. No book in the world is sacred, simply because it is the result of man's thought. We worship the intellect. Those who are intellectual are apart from you and me who are not intellectual ... We respect their intellect ... Intellect, it is thought, will solve our problems, but that is not possible, it is like developing one arm out of proportion to the rest of the body. Neither the intellect, nor the emotions, nor romantic sentimentality, is going to help us. We have to face things as they are, to look at them very closely and see the urgency of ... doing something immediately, not leaving it to the scientist, the politician and so on

So, first of all, let us look at what the human consciousness has become; because our consciousness is what we are. What you think, what you feel, your fears, your pleasures, your anxieties and insecurity, your unhappiness, depressions, love, pain, sorrow and the ultimate fear of death are the content of your consciousness; they are what you are ... The content ... makes you, the human being. Unless we understand that content and go beyond it if it is possible we shall not be able to act seriously, fundamentally, basically, to bring about a transformation, a mutation, in this consciousness

To find out what right action is we must understand the content of our consciousness ... If one's consciousness is confused, uncertain, pressurized, driven from one corner to another, from one state to another, then one becomes more and more confused, uncertain, and insecure; from that confusion one cannot act. So one depends on somebody else which man has done for ... years ... It is of pri-

mary importance to bring about order in ourselves; from that inward order there will be outward order. We are always seeking outward order. We want order in the world established through strong governments, or through totalitarian dictatorships. We all want to be pressurized to behave rightly; remove that pressure and we become rather what we are in the present India. So it becomes more and more urgent on the part of those who are serious, who are facing this terrible crisis, to find out for ourselves what our consciousness is and to free that consciousness of its content, so that we become truly religious people. As it is we are not religious people, we are becoming more and more materialistic

The speaker is not going to tell you what you are, but together, you and the speaker, are going to examine what we are and find out whether it is possible to radically transform what we are. So we are going to observe first the content of our consciousness. Are you following all this? Or are you tired at the end of the day? You are under pressure all day long, all the week long: pressure at home, pressure in your job, economic and religious pressure, pressure from government and from the *gurus* who impose their beliefs, their idiocy, on you. But here we are not under pressure. Please realize this. We are as two friends talking over together our sorrows, our hurts, our anxieties, our uncertainty, insecurity and how to find security, how to be free of fear and whether our sorrows can ever end. We are concerned about that. Because if we do not understand that and look at it very clearly, we will bring about more confusion in the world, more destruction. Perhaps all of us will be vaporized by an atom bomb. So we have to act urgently, seriously, with all our heart and mind. This is really very, very important, for we are facing a tremendous crisis

We have not created nature : ... the birds, the waters, the rivers, the beautiful skies and the running streams, the tiger, the marvellous tree; we have not created them ... How that has come about is a different matter, it is not for the moment under review ... And we are destroying the forests, we are destroying the ... wild animals; we are killing millions and millions of them every year certain species are disappearing. We have not created nature: the deer, the wolf, but thought has created everything else. Thought has created the marvellous cathedrals, the ancient temples and mosques and the things that are in them. Thought having created these images in the temples, the cathedrals, the churches, and the inscriptions in the mosques, then that very thought worships that which it has created.

— *New Delhi, October 31, 1981*

On The Long Vision

I think most of us know what is happening in the world — the threat of war, the nuclear bomb, the many tensions and conflicts that have brought about new crises. It seems to me that a totally different kind of mind is necessary to meet these challenges. A mind that is not specialized, not trained only in technology, that is not merely seeking prosperity, but that can meet challenges adequately, completely. And it seems to me that that is the function of education, that is the function of a school.

Everywhere — in Europe, Russia, America, Japan and here (in India) — they are turning out technicians, scientists, educators. These specialists are incapable of meeting the enormously complex challenge of life. They are utterly incapable and yet they are the people who rule the world

as the politician, as the scientist. They are specialists in their fields and their guidance, their leadership has obviously failed and is failing. They are merely responding to the immediate. You see, we are thinking in terms of the immediate, the immediacy of events. We are concerned with the immediate responses of a country that is very poor, like India, or the immediate responses of the enormous prosperity of the West. Everyone is thinking in terms of doing something immediately. I think one has to take a long view of the whole problem and I do not think a specialist can do this because specialists always think in terms of action which is immediate. Though immediate action is necessary, I think the function of education is to bring about a mind that will not only act in the immediate but go beyond.

Throughout the world the authoritarian governments, the priests, the professors, the analysts, the psychologists, everybody is concerned with controlling or shaping or directing the mind and, therefore, there is very little freedom. The real issue is to find out how to live in a world that is so compulsively authoritarian, so brutal and tyrannical, not only in the immediate relationships but in social relationships, how to live in such a world with the extraordinary capacity to meet its demands and also to be free. I feel education of the right kind should cultivate the mind not to fall into grooves of habit, however worthy or noble, however technologically necessary, but to have a mind that is extraordinarily alive, not with knowledge, not with experience, but alive. Because often the more knowledge one has, the less alert the brain is.

I am not against knowledge. There is a difference between learning and acquiring knowledge. Learning ceases when there is only accumulation of knowledge. There is learn-

ing only when there is no acquisition at all. When knowledge becomes all important learning ceases. The more I add to knowledge the more secure, the more assured the mind becomes and, therefore, it ceases to learn. Learning is never an additive process. When one is learning, it is an active process. Whereas acquiring knowledge is merely gathering information and storing it up. So I think there is a difference between acquiring knowledge and learning. Education throughout the world is merely the acquisition of knowledge and therefore the mind becomes dull and ceases to learn. The mind is merely acquiring. The acquisition dictates the conduct of life and, therefore, limits experience. Whereas learning is limitless.

Can one, in a school, not only acquire knowledge, which is necessary for living in this world, but also have a mind that is constantly learning? The two are not in contradiction. In a school, when knowledge becomes all important, learning becomes a contradiction. Education should be concerned with the totality of life and not with the immediate responses to the immediate challenges.

Let us see what is involved in the two. If one is living in terms of the immediate, responding to the immediate challenge, the immediate is constantly repeated in different ways. In one year it will be war, the next year it may be revolution, in the third year industrial unrest; if one is living in terms of the immediate, life becomes very superficial. But you may say that that is enough because that is all we need to care about. That is one way of taking life. If you live that way it is an empty life. You can fill it with cars, books, sex, drink, more clothes, but it is shallow and empty. A man living an empty life, a shallow life, is always trying to escape; and escape means delusion, more gods, more beliefs, more dogmas, more authoritarian attitudes,

or more football, more sex, more television. The immediate responses of those who live in the immediate are extraordinarily empty, futile, miserable. This is not my feeling or prejudice; you can watch it. You may say that is enough, or you may say that that is not good enough. So there must be the long vision, though I must of course act in the immediate, do something about it when the house is burning, but that is not the end of action. There must be something else, and how can one pursue that something else without bringing in authority, books, priests? Can one wipe them all out and pursue the other? If one pursues the other, this immediacy will be answered in a greater and more vital way. So, what do you, as a human being and also as an educator, a teacher, what do you feel about it?

I do not want you to agree with me. But if you have exercised your brain, if you have observed world events, if you have watched your own inclinations, your own demands, persuasions, if you have seen the whole state of man and his quivering despair, how do you respond? What is your action, your way of looking at it all? Forget that you are in a school. We talking as human beings.

TEACHER (T): In meeting an immediate challenge, especially as one grows older, one seems to bring in a sense of anxiety. Is there as one grows older, another approach?

KRISHNAMURTI (K): What do you mean by 'getting older'? — Older in terms of doing a job? — Older in terms of routine, boredom? What do you mean by age? What makes you old? The organism wears out — why? Is it due to disease, or is it because there is repetition like a machine going on over and over again? The psyche is never alive; it is merely functioning in habit. So it reduces the body quickly to old age. Why does the psyche become

old, or need it ever get old? I do not think it need ever get old. And is old age only a habit? Have you noticed old people, how they eat, how they talk? And is it possible to keep the psyche extraordinarily young, alive, innocent? Is it possible for the psyche to be alive and never for a second lose its vitality through habit, through security, through family, through responsibility? Of course it is possible, which means that you must destroy everything you build. That is what I mean by the long vision. You have an experience, pleasant or unpleasant, that leaves a mark, and the mind lives in that: 'I have had such a marvelous experience' or 'I have had such a sad life', and there is a decaying in itself. So, experience, and the living in experience, is decay.

Let us come back to my question. As a human being, living in this society, in a world which is demanding immediate action, what is your response to the immediate challenge? The immediate challenge is always asking you to respond immediately, and you are caught in that. How do you, as a parent, as a teacher, as a citizen, respond to it? For, according to your response, you are caught in it. Whether you respond consciously or unconsciously, the effect of that will be on the psyche.

T: Is there a way by which this long vision becomes an actuality, as actual as the immediate?

K: Of course. Because the immediate is the actual. There is the nuclear bomb — the Russian, the American, the French scientists are inventing ways of producing cheap atom bombs — they may blow themselves to bits. Why should you respond to it? The nuclear bomb is the result of a long series of events — nationalism, industrialism, class differences, greed, envy, hate, ambition — all these have produced the nuclear bomb. You reply without under-

standing it — that America or Russia should be stopped from producing nuclear bombs, and you call that an actual response. Without answering the total, what is the good of replying to the fragments of the problem? So, if this is the actual and you see that the actual produces such immature responses, then you must pursue the other. Knowing that you must respond to the immediate and also that you must have long vision, how do you bring this about as an educator? Nobody is concerned with the other; no educator is concerned with the long vision, the long view. Education today is concerned only with the immediate. But if you are dissatisfied with the immediate, then how would you pursue that and not neglect this? Do you see the urgency of it?

Shall I put the problem differently? How can one keep the mind young, never let it grow old and never say, 'I have had enough', and seek a corner to stay in and stagnate? That is the tendency and that is the actual fact. To get a position is difficult, but once you have got it, you stagnate. Everything about the world is destroying the long vision. Books, newspapers, politicians, priests, everything influences you, and how does one walk out of it all? You are being contaminated and yet you have to function and you cannot walk out of it.

Life is destruction, life is love, life is creation. We know none of it. It is a tremendous thing. Now how would you translate all this into education?

T: Is it possible to pursue one vision at the cost of another? Is it possible to do away with the short vision?

K: The problem is not to run away from all this misery or to see how to combine the two. You cannot combine the

little with the big; the big has to take in the little.

T: But is it not better to follow the little in the beginning and come to the big later?

K: Never. If you say the little is the first step, then you are lost, you are caught in the little. Think it out for yourself. If you accept the little, then where are you? You will be caught, won't you — little family, little house, little husband, little money, little clothes? You have made the little important, the little first and so you have little responsibility in society. You are all so terribly respectable. Why do you put the little first? Because that is the easiest way.

T: How does one grasp the little and understand it?

K: You can only grasp the big, the little is not at all important, but you have made it important. It is a very delicate thing, a subtle thing, to have capacity and not to be a slave to it, to respond immediately to things you have to respond to, and to have this extraordinary depth and height and width.

Deny the little. Do you know what it is to deny? Deny not because you have got the long vision but because what is denied is false.

— *Krishnamurti On Education*, pp 100-106.

Our Responsibility, As Midnight Looms

It had been raining all day and the clouds hung low over the valley and the hills and the mountains. You couldn't see the hills at all. It is a rather gloomy morning but there are new leaves, new flowers, and the little things are growing fast. It is spring and there is all this cloud and gloom. The earth is recovering from the winter and in this recovery there is great beauty. It has been raining almost every day for the last month and a half; there have been great storms and winds, destroying many houses and land sliding down the hillside. All along the coast there is great destruction. In this part of the country everything seems to have been so extravagant. It is never the same from winter to winter. One winter you may have hardly any rain, and in other winters there may be most destructive rain, huge monstrous waves, the roads awash, and though it was spring the elements were never graceful with the land.

There are demonstrations all over the country against particular kinds of war, against nuclear destruction. There are pros and cons. The politicians talk about defence, but actually there is no defence; there is only war, there is only killing millions of people. This is rather a difficult situation. It is a great problem which man is facing. One side wants to expand in its own way, the other is aggressively pushing, selling arms, bringing about certain definite ideologies and invading lands.

Man is now posing a question he should have put to himself many years ago, not at the last moment. He has been preparing for wars all the days of his life. Preparation for war seems unfortunately to be our natural tendency. Having come a long way along that path we are now saying: What shall we do? What are we human beings to do? Ac-

tually facing the issue, what is our responsibility? This is what is really facing our present humanity, not what kinds of instruments of war we should invent and build. We always bring about a crisis and then ask ourselves what to do. Given the situation as it is now, the politicians and the vast general public will decide with their national, racial, pride, with their fatherlands and motherlands and all the rest of it.

The question is too late. The question we must put to ourselves, in spite of the immediate action to be taken, is whether it is possible to stop all wars, not a particular kind of war, the nuclear or the orthodox, and find out most earnestly what are the causes of war. Until those causes are discovered, dissolved, whether we have conventional war or the nuclear form of war, we will go on and man will destroy man.

So we should really ask: what are essentially, fundamentally, the causes of war? See together the true causes, not invented, not romantic, patriotic causes and all that nonsense, but actually see why man prepares to murder legally — war. Until we research and find the answer, wars will go on. But we are not seriously enough considering, or committed to, the uncovering of the causes of war. Putting aside what we are now faced with, the immediacy of the issue, the present crisis, can we not together discover the true causes and put them aside, dissolve them? This needs the urge to find the truth.

Why is there, one must ask, this division — the Russian, the American, the British, the French, the German and so on — why is there this division between man and man, between race and race, culture against culture, one series of ideologies against another? Why? Why is there this sepa-

ration? Man has divided the earth as yours and mine — why? Is it that we try to find security, self-protection, in a particular group, or in a particular belief, faith? For religions also have divided man, put man against man — the Hindus, the Muslims, the Christians, the Jews and so on. Nationalism, with its unfortunate patriotism, is really a glorified form, an ennobled form, of tribalism. In a small tribe or in a very large tribe there is a sense of being together, having the same language, the same superstitions, the same kind of political, religious system. And one feels safe, protected, happy, comforted. And for that safety, comfort, we are willing to kill others who have the same kind of desire to be safe, to feel protected, to belong to something. This terrible desire to identify oneself with a group, with a flag, with a religious ritual and so on, gives us the feeling that we have roots, that we are not homeless wanderers. There is the desire, the urge, to find one's roots.

And also we have divided the world into economic spheres, with all their problems. Perhaps one of the major causes of war is heavy industry. When industry and economics go hand in hand with politics they must inevitably sustain a separative activity to maintain their economic stature. All countries are doing this, the great and the small. The small are being armed by the big nations — some quietly, surreptitiously, others openly. Is the cause of all this misery, suffering, and the enormous waste of money on armaments, the visible sustenance of pride, of wanting to be superior to others?

It is our earth, not yours or mine or his. We are meant to live on it, helping each other, not destroying each other. This is not some romantic nonsense but the actual fact. But man has divided the earth, hoping thereby that in the particular he is going to find happiness, security, a sense

of abiding comfort. Until a radical change takes place and we wipe out all nationalities, all ideologies, all religious divisions, and establish a global relationship — psychologically first, inwardly before organizing the outer — we shall go on with wars. If you harm others, if you kill others, whether in anger or by organized murder which is called war, you, who are the rest of humanity, not a separate human being fighting the rest of mankind, are destroying yourself.

This is the real issue, the basic issue, which you must understand and resolve. Until you are committed, dedicated, to eradicating this national, economic, religious division, you are perpetuating war, you are responsible for all wars whether nuclear or traditional.

This is really a very important and urgent question: whether man, you, can bring about this change in yourself — not say, 'If I change, will it have any value? Won't it be just a drop in a vast lake and have no effect at all? What is the point of my changing?' That is a wrong question, if one may point out. It is wrong because you are the rest of mankind. You are the world, you are not separate from the world. You are not an American, Russian, Hindu or Muslim. You are apart from these labels and words, you are the rest of mankind because your consciousness, your reactions, are similar to the others. You may speak a different language, have different customs, that is superficial culture — all cultures apparently are superficial — but your consciousness, your reactions, your faith, your beliefs, your ideologies, your fears, anxieties, loneliness, sorrow and pleasure, are similar to the rest of mankind. If you change it will affect the whole of mankind.

This is important to consider — not vaguely, superficially — in enquiring into, researching, seeking out, the causes of war. War can only be understood and put an end to if you and all those who are concerned very deeply with the survival of man, feel that you are utterly responsible for killing others. What will make you change? What will make you realize the appalling situation that we have brought about now? What will make you turn your face against all division — religious, national, ethical and so on? Will more suffering? But you have had thousands upon thousands of years of suffering and man has not changed; he still pursues the same tradition, same tribalism, the same religious divisions of ‘my god’ and ‘your god’.

The gods or their representatives are invented by thought; they have actually no reality in daily life. Most religions have said that to kill human beings is the greatest sin. Long before Christianity, the Hindus said this, the Buddhists said it, yet people kill in spite of their belief in god, or their belief in a saviour and so on; they still pursue the path of killing. Will the reward of heaven change you or the punishment of hell? That too has been offered to man. And that too has failed. No external imposition, laws, systems, will ever stop the killing of man. Nor will any intellectual, romantic, conviction stop wars. They will stop only when you, as the rest of humanity, see the truth that as long as there is division in any form, there must be conflict, limited or wide, narrow or expansive, that there must be struggle, conflict, pain. So you are responsible, not only to your children, but to the rest of humanity. Unless you deeply understand this, not verbally or ideationally or merely intellectually, but feel this in your blood, in your way of looking at life, in your actions, you are supporting organized murder which is called war. The immediacy of perception is far more important than the immediacy of

answering a question which is the outcome of a thousand years of man killing man.

The world is sick and there is no one outside you to help you except yourself. We have had leaders, specialists, every kind of external agency, including god — they have had no effect; they have in no way influenced your psychological state. They cannot guide you. No statesman, no teacher, no *guru*, no one can make you strong inwardly, supremely healthy. As long as you are in disorder, as long as your house is not kept in a proper condition, a proper state, you will create the external prophet, and he will always be misleading you. Your house is in disorder and no one on this earth or in heaven can bring about order in your house. Unless you yourself understand the nature of disorder, the nature of conflict, the nature of division, your house, that is you, will always remain in disorder, at war.

It is not a question of who has the greatest military might, but rather it is man against man, man who has put together ideologies, and these ideologies, which man has made, are against each other. Until these ideas, ideologies, end and man becomes responsible for other human beings, there cannot possibly be peace in the world.

— *Brockwood Park, March 31, 1983*

Education And World Peace

To discover what part education can play in the present world crisis, we should understand how that crisis has come into being. It is obviously the result of wrong values in our relationship to people, to property and to ideas. If

our relationship with others is based on self-aggrandizement, and our relationship to property is acquisitive, the structure of society is bound to be competitive and self-isolating. If in our relationship with ideas we justify one ideology in opposition to another, mutual distrust and ill will are the inevitable results.

Another cause of the present chaos is dependence on authority, on leaders, whether in daily life, in the small school or in the university. Leaders and their authority are deteriorating factors in any culture. When we follow another there is no understanding, but only fear and conformity, eventually leading to the cruelty of the totalitarian State and the dogmatism of organized religion.

To rely on governments, to look to organizations and authorities for that peace which must begin with the understanding of ourselves, is to create further and still greater conflict; and there can be no lasting happiness as long as we accept a social order in which there is endless strife and antagonism between man and man. If we want to change existing conditions, we must first transform ourselves, which means that we must become aware of our own actions, thoughts and feelings in everyday life.

But we do not really want peace, we do not want to put an end to exploitation. We will not allow our greed to be interfered with, or the foundations of our present social structure to be altered; we want things to continue as they are with only superficial modifications, and so the powerful, the cunning inevitably rule our lives.

Peace is not achieved through any ideology, it does not depend on legislation; it comes only when we as individuals begin to understand our own psychological process. If

we avoid the responsibility of acting individually and wait for some new system to establish peace, we shall merely become the slaves of that system.

When governments, dictators, big business and the clerically powerful begin to see that this increasing antagonism between men only leads to indiscriminate destruction and is therefore no longer profitable, they may force us, through legislation and other means of compulsion, to suppress our personal cravings and ambitions and to cooperate for the well-being of mankind. Just as we are now educated and encouraged to be competitive and ruthless, so then we shall be compelled to respect one another and to work for the world as a whole. And even though we may all be well fed, clothed and sheltered, we shall not be free of our conflicts and antagonisms, which will merely have shifted to another plane, where they will be still more diabolical and devastating. The only moral or righteous action is voluntary, and understanding alone can bring peace and happiness to man.

Beliefs, ideologies and organized religions are setting us against our neighbours; there is conflict, not only among different societies, but among groups within the same society. We must realize that as long as we identify ourselves with a country, as long as we cling to security, as long as we are conditioned by dogmas, there will be strife and misery both within ourselves and in the world.

Then there is the whole question of patriotism. When do we feel patriotic? It is obviously not an everyday emotion. But we are sedulously encouraged to be patriotic through school-books, through newspapers and other channels of propaganda, which stimulate racial egotism by praising national heroes and telling us that our own coun-

try and way of life are better than others. This patriotic spirit feeds our vanity from childhood to old age.

The constantly repeated assertion that we belong to a certain political or religious group, that we are of this nation or of that, flatters our little egos, puffs them out like sails, until we are ready to kill or be killed for our country, race or ideology. It is all so stupid and unnatural. Surely, human beings are more important than national and ideological boundaries.

The separative spirit of nationalism is spreading like fire all over the world. Patriotism is cultivated and cleverly exploited by those who are seeking further expansion, wider powers, greater enrichment; and each one of us takes part in this process, for we also desire these things. Conquering other lands and other people provides new markets for goods as well as for political and religious ideologies.

One must look at all these expressions of violence and antagonism with an unprejudiced mind, that is, with a mind that does not identify itself with any country, race or ideology, but tries to find out what is true. There is great joy in seeing a thing clearly without being influenced by the notions and instructions of others, whether they be the government, the specialists or the very learned. Once we really see that patriotism is a hindrance to human happiness, we do not have to struggle against this false emotion in ourselves, it has gone from us forever.

Nationalism, the patriotic spirit, class and race consciousness, are all ways of the self, and therefore separative. After all, what is a nation but a group of individuals living together for economic and self-protective reasons? Out

of fear and acquisitive self-defence arises the idea of 'my country', with its boundaries and tariff walls, rendering brotherhood and the unity of man impossible.

The desire to gain and to hold, the longing to be identified with something greater than ourselves, creates the spirit of nationalism; and nationalism breeds war. In every country the government, encouraged by organized religion, is upholding nationalism and the separative spirit. Nationalism is a disease, and it can never bring about world unity. We cannot attain health through disease, we must first free ourselves from the disease.

It is because we are nationalists, ready to defend our sovereign States, our beliefs and acquisitions, that we must be perpetually armed. Property and ideas have become more important to us than human life, so there is constant antagonism and violence between ourselves and others. By maintaining the sovereignty of our country, we are destroying our sons; by worshipping the State, which is but a projection of ourselves, we are sacrificing our children to our own gratification. Nationalism and sovereign governments are the causes and the instruments of war.

Our present social institutions cannot evolve into a world federation, for their very foundations are unsound. Parliaments and systems of education which uphold national sovereignty and emphasize the importance of the group will never bring war to an end. Every separate group of people, with its rulers and its ruled, is a source of war. As long as we do not fundamentally alter the present relationship between man and man, industry will inevitably lead to confusion and become an instrument of destruction and misery; as long as there is violence and tyranny, deceit and propaganda, the brotherhood of man cannot be realized.

Merely to educate people to be wonderful engineers, brilliant scientists, capable executives, able workmen, will never bring the oppressors and the oppressed together; and we can see that our present system of education, which sustains the many causes that breed enmity and hatred between human beings, has not prevented mass murder in the name of one's country or in the name of God.

Organized religions, with their temporal and spiritual authority, are equally incapable of bringing peace to man, for they also are the outcome of our ignorance and fear, of our make-believe and egotism.

Craving security here or in the hereafter, we create institutions and ideologies which guarantee that security; but the more we struggle for security, the less we shall have it. The desire to be secure only fosters division and increases antagonism. If we deeply feel and understand the truth of this, not merely verbally or intellectually, but with our whole being, then we shall begin to alter fundamentally our relationship with our fellow men in the immediate world about us; and only then is there a possibility of achieving unity and brotherhood.

Most of us are consumed by all sorts of fears, and are greatly concerned about our own security. We hope that, by some miracle, wars will come to an end, all the while accusing other national groups of being the instigators of war, as they in turn blame us for the disaster. Although war is so obviously detrimental to society, we prepare for war and develop in the young the military spirit.

But has military training any place in education? It all depends on what kind of human beings we want our children to be. If we want them to be efficient killers, then military training is necessary. If we want to discipline them

and regiment their minds, if our purpose is to make them nationalistic and therefore irresponsible to society as a whole, then military training is a good way to do it. If we like death and destruction, military training is obviously important. It is the function of generals to plan and carry on war; and if our intention is to have constant battle between ourselves and our neighbours, then by all means let us have more generals.

If we are living only to have endless strife within ourselves and with others, if our desire is to perpetuate bloodshed and misery, then there must be more soldiers, more politicians, more enmity — which is what is actually happening. Modern civilization is based on violence, and is therefore courting death. As long as we worship force, violence will be our way of life. But if we want peace, if we want right relationship among men, whether Christian or Hindu, Russian or American, if we want our children to be integrated human beings, then military training is an absolute hindrance, it is the wrong way to set about it.

One of the chief causes of hatred and strife is the belief that a particular class or race is superior to another. The child is neither class nor race conscious; it is the home or school environment, or both, which makes him feel separative. In himself he does not care whether his playmate is a Negro or a Jew, a Brahmin or a non-Brahmin; but the influence of the whole social structure is continually impinging on his mind, affecting and shaping it.

Here again the problem is not with the child but with the adults, who have created a senseless environment of separatism and false values.

What real basis is there for differentiating between human beings? Our bodies may be different in structure and colour, our faces may be dissimilar, but inside the skin we are very much alike: proud, ambitious, envious, violent, sexual, power-seeking and so on. Remove the label and we are very naked; but we do not want to face our nakedness, and so we insist on the label — which indicates how immature, how really infantile we are.

To enable the child to grow up free from prejudice, one has first to break down all prejudice within oneself, and then in one's environment — which means breaking down the structure of this thoughtless society which we have created. At home we may tell the child how absurd it is to be conscious of one's class or race, and he will probably agree with us; but when he goes to school and plays with other children, he becomes contaminated by the separative spirit. Or it may be the other way around: the home may be traditional, narrow, and the school's influence may be broader. In either case there is a constant battle between the home and the school environments, and the child is caught between the two.

To raise a child sanely, to help him to be perceptive so that he sees through these stupid prejudices, we have to be in close relationship with him. We have to talk things over and let him listen to intelligent conversation; we have to encourage the spirit of inquiry and discontent which is already in him, thereby helping him to discover for himself what is true and what is false.

It is constant inquiry, true dissatisfaction, that brings creative intelligence; but to keep inquiry and discontent awake is extremely arduous, and most people do not want their children to have this kind of intelligence, for it is very un-

comfortable to live with someone who is constantly questioning accepted values.

All of us are discontented when we are young, but unfortunately our discontent soon fades away, smothered by our imitative tendencies and our worship of authority. As we grow older, we begin to crystallize, to be satisfied and apprehensive. We become executives, priests, bank clerks, factory managers, technicians, and slow decay sets in. Because we desire to maintain our positions, we support the destructive society which has placed us there and given us some measure of security.

Government control of education is a calamity. There is no hope of peace and order in the world as long as education is the handmaid of the state or of organized religion. Yet more and more governments are taking charge of the children and their future; and if it is not the government, then it is the religious organizations which seek to control education.

This conditioning of the child's mind to fit a particular ideology, whether political or religious, breeds enmity between man and man. In a competitive society we cannot have brotherhood, and no reform, no dictatorship, no educational method can bring it about.

As long as you remain a New Zealander and I a Hindu, it is absurd to talk about the unity of man. How can we get together as human beings if you in your country, and I in mine, retain our respective religious prejudices and economic ways? How can there be brotherhood as long as patriotism is separating man from man, and millions are restricted by depressed economic conditions while others are well off? How can there be human unity when beliefs

divide us, when there is domination of one group by another, when the rich are powerful and the poor are seeking that same power, when there is maldistribution of land, when some are well fed and multitudes are starving?

One of our difficulties is that we are not really in earnest about these matters, because we do not want to be greatly disturbed. We prefer to alter things only in a manner advantageous to ourselves, and so we are not deeply concerned about our own emptiness and cruelty.

Can we ever attain peace through violence? Is peace to be achieved gradually, through a slow process of time? Surely, love is not a matter of training or of time. The last two wars were fought for democracy, I believe; and now we are preparing for a still greater and more destructive war, and people are less free. But what would happen if we were to put aside such obvious hindrances to understanding as authority, belief, nationalism and the whole hierarchical spirit? We would be people without authority, human beings in direct relationship with one another — and then, perhaps, there would be love and compassion.

What is essential in education, as in every other field, is to have people who are understanding and affectionate, whose hearts are not filled with empty phrases, with the things of the mind.

If life is meant to be lived happily, with thought, with ourselves; and if we wish to build a truly enlightened society, we must have educators who understand the ways of integration and who are therefore capable of imparting that understanding to the child.

Such educators would be a danger to the present structure

of society. But we do not really want to build an enlightened society; and any teacher who, perceiving the full implications of peace, began to point out the true significance of nationalism and the stupidity of war, would soon lose his position. Knowing this, most teachers compromise, and thereby help to maintain the present system of exploitation and violence.

Surely, to discover truth, there must be freedom from strife, both within ourselves and with our neighbours. When we are not in conflict within ourselves, we are not in conflict outwardly. It is the inward strife which, projected outwardly, becomes the world conflict.

War is the spectacular and bloody projection of our everyday living. We precipitate war out of our daily lives; and without a transformation in ourselves, there are bound to be national and racial antagonisms, the childish quarrelling over ideologies, the multiplication of soldiers, the saluting of flags, and all the many brutalities that go to create organized murder.

Education throughout the world has failed, it has produced mounting destruction and misery. Governments are training the young to be the efficient soldiers and technicians they need; regimentation and prejudice are being cultivated and enforced. Taking these facts into consideration, we have to inquire into the meaning of existence and the significance and purpose of our lives. We have to discover the beneficent ways of creating a new environment; for environment can make the child a brute, an unfeeling specialist, or help him to become a sensitive, intelligent human being. We have to create a world government which is radically different, which is not based on nationalism, on ideologies, on force.

All this implies the understanding of our responsibility to one another in relationship; but to understand our responsibility, there must be love in our hearts, not mere learning or knowledge. The greater our love, the deeper will be its influence on society. But we are all brains and no heart; we cultivate the intellect and despise humility. If we really loved our children, we would want to save and protect them, we would not let them be sacrificed in wars.

I think we really want arms; we like the show of military power, the uniforms, the rituals, the drinks, the noise, the violence. Our everyday life is a reflection in miniature of this same brutal superficiality, and we are destroying one another through envy and thoughtlessness.

We want to be rich; and the richer we get, the more ruthless we become, even though we may contribute large sums to charity and education. Having robbed the victim, we return to him a little of the spoils, and this we call philanthropy. I do not think we realize what catastrophes we are preparing. Most of us live each day as rapidly and thoughtlessly as possible, and leave to the governments, to the cunning politicians, the direction of our lives.

All sovereign governments must prepare for war, and one's own government is no exception. To make its citizens efficient for war, to prepare them to perform their duties effectively, the government must obviously control and dominate them. They must be educated to act as machines, to be ruthlessly efficient. If the purpose and end of life is to destroy or be destroyed, then education must encourage ruthlessness; and I am not at all sure that that is not what we inwardly desire, for ruthlessness goes with the worship of success.

The sovereign State does not want its citizens to be free,

to think for themselves, and it controls them through propaganda, through distorted historical interpretations and so on. That is why education is becoming more and more a means of teaching *what* to think and not *how* to think. If we were to think independently of the prevailing political system, we would be dangerous; free institutions might turn out pacifists or people who think contrary to the existing regime.

Right education is obviously a danger to sovereign governments — and so it is prevented by crude or subtle means. Education and food in the hands of the few have become the means of controlling man; and governments, whether of the left or of the right, are unconcerned as long as we are efficient machines for turning out merchandise and bullets.

Now, the fact that this is happening the world over means that we who are the citizens and educators, and who are responsible for the existing governments, do not fundamentally care whether there is freedom or slavery, peace or war, well-being or misery for man. We want a little reform here and there, but most of us are afraid to tear down the present society and build a completely new structure, for this would require a radical transformation of ourselves.

On the other hand, there are those who seek to bring about a violent revolution. Having helped to build the existing social order with all its conflicts, confusion and misery, they now desire to organize a perfect society. But can any of us organize a perfect society when it is we who have brought into being the present one? To believe that peace can be achieved through violence is to sacrifice the present for a future ideal; and this seeking of a right end through wrong means is one of the causes of the present disaster.

The expansion and predominance of sensate values necessarily creates the poison of nationalism, of economic frontiers, sovereign governments and the patriotic spirit, all of which excludes man's co-operation with man and corrupts human relationship, which is society. Society is the relationship between you and another; and without deeply understanding this relationship, not at any one level, but integrally, as a total process, we are bound to create again the same kind of social structure, however superficially modified.

If we are to change radically our present human relationship, which has brought untold misery to the world, our only and immediate task is to transform ourselves through self-knowledge. So we come back to the central point, which is oneself; but we dodge that point and shift the responsibility onto governments, religions and ideologies. The government is what we are, religions and ideologies are but a projection of ourselves; and until we change fundamentally there can be neither right education nor a peaceful world.

Outward security for all can come only when there is love and intelligence; and since we have created a world of conflict and misery in which outward security is rapidly becoming impossible for anyone, does it not indicate the utter futility of past and present education? As parents and teachers it is our direct responsibility to break away from traditional thinking, and not merely rely on the experts and their findings. Efficiency in technique has given us a certain capacity to earn money, and that is why most of us are satisfied with the present social structure; but the true educator is concerned only with right living, right education, and right means of livelihood.

The more irresponsible we are in these matters, the more

the State takes over all responsibility. We are confronted, not with a political or economic crisis, but with a crisis of human deterioration which no political party or economic system can avert.

Another and still greater disaster is approaching dangerously close, and most of us are doing nothing whatever about it. We go on day after day exactly as before; we do not want to strip away all our false values and begin anew. We want to do patchwork reform, which only leads to problems of still further reform. But the building is crumbling, the walls are giving way, and fire is destroying it. We must leave the building and start on new ground, with different foundations, different values.

We cannot discard technical knowledge, but we can become inwardly aware of our ugliness, of our ruthlessness, of our deceptions and dishonesty, our utter lack of love. Only by intelligently freeing ourselves from the spirit of nationalism, from envy and the thirst for power, can a new social order be established.

Peace is not to be achieved by patchwork reform, nor by a mere rearrangement of old ideas and superstitions. There can be peace only when we understand what lies beyond the superficial, and thereby stop this wave of destruction which has been unleashed by our own aggressiveness and fears; and only then will there be hope for our children and salvation for the world.

— *Education And The Significance Of Life*, pp 69-84.

KISHNAMURTI FOUNDATION INDIA
GATHERING 1998

The Krishnamurti Foundation India is happy to announce that the next Public Gathering will be held at Rishi Valley School in Andhra Pradesh, from the 22nd of November to the 24th of November 1998.

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.

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