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Bulletin

KRISHNAMURTI FOUNDATION INDIA

The first issue of this year's Bulletin contains thirteen questions which are samples of questions that the students of Rishi Valley asked J Krishnamurti in the 1960s and '70s. The Bulletin also contains reports of the various Gatherings and workshops that have been conducted by the KFI and the various centres late last year and early this year.

KRISHNAMURTI IN DIALOGUE WITH STUDENTS AT RISHI VALLEY

YOU CAN BE SERIOUS WITH A SMILE ON YOUR FACE

STUDENT (S): *Is there any need for one to be serious?*

J. KRISHNAMURTI (K): That is a very good question, but before I say whether it is necessary or not to be serious, let us find out, first of all, what you mean by the word 'serious'. Have you ever thought about what it means to be serious? Is it the stopping of laughter? To have a smile on your face — would that indicate that you are not serious? Wanting to look at a tree and to see the beauty of it — would that be a lack of seriousness? If you want to know why people are the way they are, why they look the way they look, if you want to know how they walk, talk, dress — would that be a lack of seriousness? To always have a long face, to always think about God and always quote some book — is that seriousness? Is seriousness the ceaseless questioning whether you are doing the 'right' thing? Is seriousness the conformity to a pattern? Is all that what you consider being serious? I would say that all that is not seriousness at all. Trying to meditate is not seriousness; trying to follow the pattern of society or of some guru or saviour — whether it is the Buddha or Śaṅkara — is not seriousness. That is merely conformity, imitation; every monkey does it.

You can be serious with a smile on your face. You can be serious when you look at a tree. You can be serious when you paint a picture or when you are listening to music, for the quality of seriousness is something entirely different. The quality of seriousness is to pursue a thought, an idea, a feeling to the very end. It is to go to the very end of a thought,

an idea, a feeling and not be dissuaded by some other factor. It is to inquire into every thought to the very end, whatever may happen to you. It is to go to the very end even if you have to, in that process, starve, lose all your property — everything; to do that is to be serious.

To be serious is to want to see things as they are. To be serious is to not want to live in the same old way — with wars and so on. It is to want to reform the world. It is to want to break down old customs. It is to want to destroy the rotten system of society. They want to do it in other countries — perhaps not so much in this country, where everybody is seeking a job, everybody is seeking security. Here, in this country, no one wants to break the pattern, but in different parts of Europe they are breaking through, because after the two wars they do not want to live in the same old way.

Have I answered your question?

S: Yes, sir.

K: I am afraid I have not, for, you see, you agreed very easily. And you answered very easily — didn't you? — because you did not understand what I said. Why did you not stop me and say, 'Look, I did not understand what you were talking about'? That would have been more straight; that would have been being serious. If you do not understand something, it does not matter who said it — it may be God Himself — be fearless; say, 'Excuse me, I do not understand what you are talking about. Please tell me more clearly'.

To do that would be being serious. To meekly agree, just because a man shouts, shows a lack of seriousness.

— *November 13th, 1961*

WHEN YOU UNDERSTAND LIFE,
IT HAS AN EXTRAORDINARY MEANING

S: *Sir, is life nothing but an empty dream, or is it full and real?*

K: Tell me not in mournful numbers
Life is but an empty dream

That's Longfellow. But what do you think? You know what a dream is — don't you? — and dreams are real also, aren't they?

S: Sometimes.

K: Yes. Because dreams are trying to tell you something, the content of dreams — certain dreams and not all dreams — are a reality. Certain dreams are a reality because they indicate something. Don't they? Now, living is also a reality, because we have to earn a livelihood, we have to have a job, we have to pass examinations, we have to marry; there is sex, there is pleasure, there is pain, there is agony, there is despair, there is every kind of misery. All that is life, isn't it? So a dream that has significance is as real as the deadly pain of life. So one has to understand not only the dream — the truth of a dream or the falseness of a dream — but also life with all its pain, pleasure, agony. When you understand, then life is not an empty dream, but has an extraordinary meaning. When you understand, life becomes extraordinarily rich.

— January 22nd, 1965

LIFE

S: *Sir, what is life?*

K: Life is the great earth, the things that grow on the earth, the trees, the birds, the animals: the tigers, the monkeys and the human monkeys. All that is life. All the quarrels, all the miseries, all the sorrows, the diseases, and the pain — all that is life. Pleasure is life. The longing to be loved and to love is life. Death is life.

— *January 20th, 1970*

You have to learn about the enormous thing called life. You cannot come to life with your mechanical attitudes: of tradition, of experience — you know, what your grandmother, people, have told you about. You have to come to life fresh, young in order to understand it. You cannot understand life if you have a loaded mind. So, what is important is learning. And you cannot learn if you do not attend. When you give your attention completely — that is, with your body, with your mind, with your heart — then you will see that your learning is out of silence, out of quietness. Therefore, you can learn endlessly, and learning has no end. And that is the only way to live life — learning all the time. In that there is great beauty.

Life is living. The dragonfly is life. Running water is life. The rocks, the trees, the bushes — life. The line of the mountain against the sky is life. Life is you. Life is the way you live: the way you think, the way you walk, the way you talk. It is the way you treat another. Life is very, very deep but, unfortunately, most of you remain on the surface thinking that the surface is life.

If you have a few clothes, a fairly nice looking face, a little bit of money, a car, a good house, and an ugly wife or husband — you just carry on. Probably ninety-nine point nine percent live that way, calling that life. And because we live superficially we make life a hell, a misery, a terrible thing of war, of competition, of destroying each other. Unfortunately, there are very few who go very, very deep inwardly. And the going inwards is also life.

— January 18th, 1965

DON'T BE ORDINARY

S: *Sir, you said that you, and I quote, 'have been to this valley off and on for about forty years, and that trees have died and new trees have grown, people have come and gone and different children have passed through this school only to become engineers, housewives'. You said that 'they have disappeared altogether into a mass that is society'. You said that 'they have been absorbed; they have become ordinary men and women whom you meet, occasionally, at an airport or at a meeting'. My question is: What do you mean by 'ordinary'?*

K: To be ordinary is to be like the rest of them — with their worries, with their corruption, with their violence, brutality, indifference, callousness, and so on. Wanting a job, holding on to the job whether one is efficient at it or not, and dying in the job — that is what is called ordinary. In the 'ordinary' there is nothing new, nothing fresh, and to be ordinary means that you have no joy in life; you never skip among the hills. By ordinary I mean to never again be curious, intense, passionate and to want to find out. To be ordinary is to just conform. To be ordinary is to be what is generally called

bourgeois — you know, the common. If you are not very careful, you are also going to end up that way: worrying about whether to have short hair or long hair, whether to don the robe of a *sannyāsi* or to get a wife and children. You will end up going to an office for forty or fifty years and leading a mechanical life, a life of routine, a life of boredom. And that is the ordinary.

S: How can we get rid of being ordinary?

K: Good Lord, you can not get rid of it. Just do not be ordinary. You see there is no 'how'. If you say that you don't want to be ordinary, just don't be ordinary. You see, to ask 'how?' is one of the most awful questions. Man, throughout the world and throughout the ages, has always said, 'Please, tell me "how?"' And to say, 'Please tell me "how?"' means that you are never going to do it; you are never going to act. You know, if you were to see a snake, a poisonous cobra, you would not say 'Please tell me how to run away from it', would you? You would just run miles away from it. In the same way, if you saw that you were ordinary you would run away from it and leave it far behind, not tomorrow but instantly.

— January 22nd, 1971

INWARD SIMPLICITY¹ MEANS RICHNESS

S: *Is it necessary to be rich, sir?*

K: That's a good question. What do you think? Is it necessary to be rich?

S: No.

K: You say 'No'. But do you know that if you are not rich, if you do not have enough money, you cannot travel, your parents will not be able to send you here to the school, you cannot have food, you cannot have clothes. If you are ill, nobody will look after you.

You see most of us want to be rich, because we want a car, we want a big house, we want a refrigerator; we want so many, many things. Houses, refrigerators, cars, clothes — having all that is what we consider a good, rich life. When you go to Delhi, London, New York, Moscow or wherever you want, you do so because you have money. And a human being who has money has a very good status in society; such a human being is considered a very respectable person and has power, position. That is why everybody wants to be rich. The villager, poor chap, with his one piece of clothing — torn, dirty — never even being able to have a clean bath and put on clean clothes, also wants money because he sees everybody else having more food, more clothes, more shelter, and everything of pleasure.

Most of us are satisfied with being outwardly rich, and we never ask if it is possible to be rich inwardly. We say that it is good to have money in the bank, good to have a good position, a car, a refrigerator, the ability to travel, to buy whatever we want, but we never ask whether it is possible to be rich inwardly. You see, if we are rich inwardly, really rich, then outward things do not matter very much — they do matter, but we will not give them immense importance.

So the question is whether it is possible to be rich inwardly and what exactly it means to be rich inwardly. Look at a *sannyāsi*, a monk. Look at what he does. He says that he renounces the world — he renounces refrigerators, cars, houses, even his family — and that he wants to be inwardly

rich, he wants to find God — whatever that may mean. So he puts on a loincloth and goes about begging from village to village. But is he inwardly rich? He may be outwardly very simple: just have one meal, a loincloth — you know, the show of simplicity — but inwardly he may be extraordinarily poor. Because, you see, to be rich means to be very simple inwardly. It is to not have conflicts, not have battles, not have innumerable desires. It is to not fight with each other, not to burn with jealousy about each other. It is to not have ambition to become anything — not even to become the biggest, richest man or the man who has ‘seen’ God. We must have a little money, because otherwise we will have no food, no clothes, no shelter. But to have a very simple, clear, unspotted mind is much more important, because then we will be very simple in the outward things and we will not give such terrific importance to outward show.

You see, simplicity — inward simplicity — means richness. To be very simple inwardly is to see things as they are. To be simple inwardly is to see life as it is; it is to see the good, the bad, the ugly, the beautiful, the lovely, and the extraordinary quietness of life. Out of seeing things — jealousy, anger, fear — as they are, one will have an extraordinarily simple mind, and it is only the simple mind that can go extraordinarily far. It is only the man who has an extraordinarily simple mind and not the man who has a great deal of money who can go very far. The man who has a great deal of money can go to London or to the Moon, but he cannot go very far inwardly. To go far inwardly is very, very difficult. One can go inside only with great simplicity. And simplicity, we said, is to see things as they are, neither accepting nor rejecting them. To take a tremendous journey

inwardly, is real simplicity. And in that there is enormous riches which nothing can touch.

— January 18th, 1965

YOU PLAY A DOUBLE GAME

S: *Sir, you say that we should not 'fit into' society, because society is corrupt. Its search is for money, power, position, success. But how do we live without money?*

K: I did not say that you should not have money. All that I said is that society as it is now is a corrupt society, because it admits war, it admits class division, it admits the rich and the poor, with the rich getting richer. They are not generous, they are self-centred, greedy. Now money means food, clothes and shelter. So you have to earn money in this society which man has created. And the very structure of society is corrupt. So what will you do? — Become beggars? Become *sannyāsis*? Or, as you haven't got the courage to do that, you will just be swallowed by society, become ordinary people and disappear? Instead of being extraordinary people, you will become just ordinary. Right? Is that not what is going to happen? It is going to take place, because all you want is to be a 'successful' person. You want to be successful — bigger house, bigger car, become famous — and that is what society wants you to become. This is the pattern of society: success, prestige, position, money. And if you also want to be a great success, then you will accept society and society will swallow you up, and you will be like the rest of the world — mad, stupid, ugly, brutal, violent.

S: Are we to become beggars if we do not want to fit into society?

K: No, I did not say that you should become beggars. I said something quite different. You don't listen. I did not say that you should become beggars or *sannyāsis* or holy men. I asked what you would do as a human being knowing that society is corrupt, brutal, violent, greedy. I asked what you would do. I asked how you would live in a society that has a lot of money but is not generous, an ugly society which human beings have created. How would you answer this? That is your challenge. You are going to meet this corrupt society in a few years. What will you do? — because it is your responsibility, not mine.

S: But, sir, who will benefit if we leave society?

K: Can you leave society? Are you not part of that society? Are you not greedy? Do you not worship success? So, you will not leave society. You will continue to live in society.

S: We are like that because everyone else is like that.

K: Who is forcing you? Sir, nobody is forcing you. You are forcing yourself *in order* to be successful. *You* are greedy; you are violent, and all the rest. Society is not forcing you.

S: We are being forced by our own prejudices.

K: Yes. Why can you not be free of your own prejudices?

S: Because otherwise we cannot be rich.

K: You are quite right, sir, otherwise you cannot become rich. That is all you want. Your parents are rich, your

neighbours are rich, and that is what you want to be also: rich. And that is all that education has been: to train you to get rich. You say, 'I'll marry a rich girl'. What kind of human beings are you? What kind of human beings are you going to be when you say, 'All my life I just want to be rich'? I used to know a great many rich people; I still do. Some are generous, free, happy with their money. Others are not generous — as in this country. In this country they are not generous. They have plenty of money to build hospitals, to build marvellous schools — but they are not generous, because money to them is their greatest god. And you want to be like that — rich.

S: All that you say is true, so what should be our greatest goal?

K: Money — that is your greatest god.

S: Why should it be the greatest god?

K: Why should money be the greatest god? I don't know. But it is — isn't it? — because with plenty of money you can be as crooked as you like. When you have plenty of money, you can go round the world. When you have plenty of money you can boss others. When you have plenty you can tell people what to do: you can elect presidents and politicians. All that you call freedom. And, you know, money, position is what all human beings want; that is their greatest god. That is a fact. Can you change that fact? Can you change yourself?

S: You may be able to change yourself, but you cannot change society.

K: Do you know what you are? You are the product of your society — are you not? You are the product of the culture in which you live. So, if you change, you help to change society.

S: I do not think society will ever change.

K: Then, all right, do not bother about society. Change yourself. You see, you play a double game. You say, 'I want to change society, but I can't change it, and what is the good of changing myself if I cannot change society?' So, you don't change at all. You play this kind of game, and you are too young to play this kind of game. I understand the older generation playing this game, but you are too young to do this kind of thing. You are too young to play this game with yourself: saying, 'I want to change society, I can't change it, and I have to fit into society'. So, you know, you dodge the question.

— January 27th, 1971

IT IS ONLY THE FREE MAN WHO LIVES

S: *By learning, by living all that you are saying, we will cease to be.*

K: By learning all this you cease to be. What are you that you are so frightened to be cease to be? What are you? You are your house, you are your furniture, you are your memories, you are all your fears, you are all your ambitions. You are your money, your position, your furniture. That is what you are, and you mean to say that you are frightened to let all that go and to be free? It is only the free man who

lives, and not the man who is his house, his furniture, his money.

— January 27th, 1971

CHANGE YOURSELF

S: *The world is full of callous people, indifferent people, cruel people — how can you change those people?*

K: Why do you bother about changing others? Change yourself. The older generation is finishing; they are going, and you are coming, so if you also are callous, indifferent, cruel, and ugly, you will create a society that is the same as the society of today. So do not bother about others — they can not change; they will not change. What matters is that you change. What matters is that you are not callous, that you are not indifferent.

Have you seen all the poor peasants? Have you watched them? Have you felt for them? If you have, you will do something. But you don't; you want the world outside — in Madanapalle, in Madras, in Bangalore, in Calcutta, and all the other places — to change. You see, you have to change, and you can only change — and test that change — not by talking about it, but by action: by doing something all around you. You see this is one of the most extraordinary things: wanting to change everybody except ourselves. And this really means that we do not want to change and, so, we remain callous, indifferent, cruel, hoping that the environment will change, while we continue in our own way.

S: You ask us to change — what do we change into?

K: You cannot change into a monkey; probably you would like to, but you cannot. Now, please, listen to this carefully. If I said to myself that I must change myself into something, the 'into something' is a pattern which I have created, have I not? Do you see that? Look, let us say that I am violent and greedy and that I want to change myself into being peaceful or non-violent and non-greedy. But, not wanting to be greedy is another form of greed, is it not? But if I say, 'I am greedy, I will find out all that is involved in it. I will find out what greed means and why I am greedy', then, when I understand greed, I will be free of greed — it is not non-greed. Do you understand what I am talking about or is it a bit too difficult? All right, let me explain. I am greedy and I struggle, fight, make a tremendous effort not to be greedy. I have an idea of what it means to be non-greedy. I have an idea, a picture, an image of what it means not to be greedy, so I conform to an idea which I think is non-greed — do you understand? Whereas if I look at my greed, if I understand why I am greedy, what the nature of greed is, what its structure is, what the causes for it are, its beginning, and all that, I will be free of greed. Freedom from greed is something entirely different from becoming non-greedy. Freedom is something entirely different from saying 'I will be non-greedy; I will be a great man'.

— January 22nd 1971

LOVE WHAT YOU DO

S: *If you had a lot of time, how would you spend it, sir?*

K: If I had a lot of leisure, a great deal of time during the day, what would I do? Are you asking what I would do?

S: Yes, sir. May I?

K: Yes, of course you may. If I had a great deal of time, I would do exactly what I am doing now. You see, if you love what you are doing — really love — then you will have all the leisure that you need in your life. Have you understood what I just said? You asked me what I would do if I had leisure. I said, I would do what I am doing now: which is to go around different parts of the world, see people, talk, discuss, with them, and so on, and so on. I do it because I love to do it. I do it not because I get to talk to a great many people — a big audience. I do it not because I get excited and feel that I am very important. You see, if you feel very important because of what you are doing, then you do not love what you are doing. If you feel very important because of what you are doing, then you love yourself and not what you are doing. When you love what you are doing, there is no sense of time at all — do you understand? So, your question should really be not about what I am doing, but what you are going to do. Right? Now you tell me what you will do, when you have plenty of leisure.

S: I would get bored, sir.

K: You would get bored. Quite right; that's what most people are. Why?

S: How do we get rid of this boredom?

K: You asked how one is to get rid of this boredom. Let us find out.

You are bored. If you are by yourself for half-an-hour or even for ten minutes, you are bored. You have to do something — anything: pick up a book, look at a magazine, go to a cinema, talk, chatter. You'll do anything, as long as you are not by yourself quietly — for you get bored the

moment you are with yourself. Therefore you occupy your mind with something, anything which enables you to escape from that which causes boredom — namely, yourself. Are you following this? You find yourself with yourself, and you either are bored immediately or you realize something about yourself — what you are — and you say, ‘By Jove, is that all I am? I am so small. I am so worried. I want to escape from all that’, and so you run. But if you say, ‘I am not going to be bored, I am going to find out why I am like this’, or ‘I want to inquire, I want to see, very clearly, what I am really like’ — like you do when you look at yourself in a mirror when you comb your hair or shave — then you don’t get bored; you accept and don’t seek an escape. But when you see what you are and if you say, ‘Well, I do not like what I see; I must be much more beautiful, like that cinema actress or like some other person’, then you will get bored with yourself. Do you get what I am talking about? That is, if you look at yourself and say, ‘Yes, that is what I am; my nose is not very straight, but I accept it for what it is’, there is no boredom. Boredom comes only when you reject what you see and want to be something else. Looking at yourself and seeing exactly what you are inside is not boring; it is extraordinarily interesting. The more you see, the more there is: you can go deeper and deeper and deeper and wider and wider, for there is no end in it. And in that seeing there is no boredom. But if you say, ‘What I see is not very pleasant and I want to run’, then the running is the boredom. So, if you can do that — see — then what you do is what you love to do, and when you love to do a thing, then time does not exist. When you love to do what you really love to do — let us say gardening: planting trees, watering them, looking after them, protecting them — you will see that days are much too short. So, you have to find out for yourself right from now what you love to do. You have to find out now not just what career you want to have, but what you really want to do.

S: How do you find out what you love to do, sir?

K: Doing what one loves to do is quite different from doing what one does because of a reason, a motive. Let us say that you want to become a lawyer because your father is a lawyer or you see that by becoming a lawyer you can earn more money, get more prestige, this or that. If that is so, then you do not love being a lawyer. You have a motive for doing law — the motive being it will give you a profit; it will make you famous. But if you love something, there is no motive; you do not use it for your own self-importance.

Now, to find out what you love is one of the most difficult things to do. And to help you to find what you love to do is a part of education. In order to find out what you love, you will have to go into yourself very, very, deeply. And it is not very easy to do.

Right education is not to help you to find careers — for God's sake, throw careers out of the window. Right education is to help you to find out for yourself what you really, with all your heart, love to do — it does not matter what it is, whether it is cooking, gardening, anything. Right education is to help you find out for yourself that which you will put your mind, your heart — everything — into. Then you will be really efficient, without becoming brutal. And the job of this school — the function of a school of this kind — is to see that you are helped to find out for yourself through talks, through discussions, through study, through examination, through listening, and through silence what you would really love to do right throughout your life.

— *February 1st, 1966*

**MARRIAGE, LIKE EVERYTHING ELSE IN LIFE, NEEDS
EXTREME UNDERSTANDING**

S: *What is your opinion about marriage, sir?*

K: Opinions are stupid things. To offer an opinion about something is very silly, but one can point out the facts. And then you can look at the facts, can't you?

Marriage is not an easy thing — just as living is not an easy thing. In fact marriage is a very complex affair. You see, there are several urges, several desires, in all of us. And an individual whose urges, desires, are not fulfilled goes through a great many difficulties.

There is the desire for companionship — that is the desire to be with somebody to whom we can talk about ourselves and who will listen to us. It is the desire to be with someone whom we love and who loves us and who will help us to think clearly. We also want to be with others — we want companionship — because we are lonely. You see, to live alone is one of the most difficult things to do. It requires enormous intelligence to live alone.

And apart from the desire for companionship is the fact that most of us have a physical body with certain urges: The urge for sex — the demand for which varies with individuals — with all the pleasures and pain involved with that.

Another thing is the urge to have children to whom you give your name. You are proud of your children and, through them, you feel immortal. Through them your name goes down and, through them, you feel a certain power. And as you grow older you need somebody — your son or daughter — to look

after you. In other countries — America and England, for example — the children or child does not live with the parents. Here in India it is a different matter. Here in India they do live with their parents and, perhaps, it is a nicer thing

Not long ago we were in a restaurant in Geneva with some friends. A man and a woman — a husband and wife — came along and sat at a table next to us. The man never said a word — not a single word — to his wife, but she talked to him; she helped him to talk, but he held his head down and never said a word throughout the whole hour. Do you know how sad it is to be married to somebody like that?

You know, divorce is increasing in the world. You marry — you think it is love, but it is only physical attraction. Soon you find that you have married the wrong kind of person — a person with whom you are not completely at home. There is no companionship. You get attracted to another person, and there is trouble between you and your spouse. The husband being stronger is demanding and dominates his wife who nags and so on. You see how silly all these things are, but this is what generally happens — you get brutalized by each other, you get hurt by each other and, eventually, you become hard with each other.

Marriage, like everything else in life — in fact like living itself — is an infinitely difficult thing, and needs extraordinary attention. Marriage needs extreme understanding.

— *February 13th, 1961*

A MATURE MIND DOES NOT LIKE OR DISLIKE

S: *Sir, if someone has a dislike for a certain person or thing, would you call his or her mind 'immature'?*

K: Oh, definitely. Would you not call that an immature mind? A mind that is immature dislikes — dislikes that tree or dislikes you. A mature mind does not like or dislike. It looks. It considers. It observes. It pays attention. You cannot pay attention, you cannot look or learn, if you have likes or dislikes. Maturity is a state of mind in which there is no like or dislike. Maturity is a state of mind wherein there is no image from which it judges.

S: But, sir, if there is a reason for dislike, would you still call that 'immaturity'?

K: Is there a reason for dislike? You insult me, and I dislike you. But you may be right when you say, 'You are stupid'. Now, I have to find out if what you say has any truth in it. And to find out if there is any truth in what you say, I cannot dislike you. I must look. I must understand what you are saying. If I dislike you, I just put it away, I do not find out if what you say has any meaning, any truth, behind it. If it does not, it does not matter. When you flatter me, I like you. I say that you are my friend. But even here, I must look to find out if there is any truth in what you are saying. So, it does not matter what you say, I must find out if what you say has any truth in it.

Dislike arises when there is fear, when there is something I am protecting, guarding. Let us say that I am holding something, and if anybody says anything against

it or attacks it, I get frightened and I insult or hurt back. I kill or I do various vicious things. But a mature mind is a quiet mind that looks, attends, learns.

— February 4th, 1966

GOOD TASTE, UNLIKE BEAUTY, CAN BE CULTIVATED

S: *Sir, you said that if people have a dislike for a certain person or thing, they — their minds — are immature. Some people dislike pop music. Are they immature?*

K: No, no, no. You might like jazz and I might not like jazz. You might like the *vina*, and I might not like the *vina*. Does that make for immaturity? It is a matter of differences of taste, and differences of taste is not necessarily immature. You like red and I like blue. That is alright. You like one colour and I do not like that colour; I like another colour. Does that mean that I am immature?

You see, one has to go into the question of good taste. Do you know what good taste is? Good taste is to put on clothes the colours of which are harmonious, which go together. If the walls of a room have a certain colour and the curtains in that room are contrary to that colour, you know it just isn't good taste; it does not look nice. Good taste is different from beauty. Beauty cannot be cultivated, but good taste can. And if you have good taste and I have bad taste, it is my misfortune. I must learn about it. But you can not dislike it. Do you see the difference?

S: Sir, why is classical music considered good taste and pop music not?

K: Probably the people who are 'classical' have a prejudice against the 'pop'. I do not know. You know, one of the most

extraordinary things is that anything new is popular. People dislike the old because everybody wants to escape from the old; they try to find something new. But the new is not necessarily beautiful; nor for that matter, is the old.

— February 4th, 1966

LIFE IS A MIRACLE

S: *Sir, you said that all talk about God is mere superstition, a lot of hypocrisy. But what about all the miracles that take place? What about the people who perform them? What do you have to say about miracles?*

K: Isn't it a miracle to wake up in the morning? Isn't it a miracle to get up early in the morning when the sun is just touching all those hills and the top of the trees, and to see the beauty of that soft, clear, spotless sky and light? Is that not a miracle?

S: I do not think so, sir. You see, we see it daily.

K: You just said something very true: because you see all that every morning and get used to it, you do not consider it a miracle. You see the sun come up in the east and set in the west; you see it every day and, so, for you it's not a miracle. You call something a miracle if it does not happen every day — right? But the microphone — isn't it a miracle?

S: The first time you see it, it may be a miracle.

K: You call something out of the ordinary a miracle. Is that it?

S: You see, sir, the working of the microphone can be

explained. How a miracle is performed or takes place cannot be explained.

K: You call something that cannot be explained, something that does not happen every day, a miracle. Right?

S: At least we think so, sir.

K: If you are ill and you are suddenly cured — is that a miracle? Do you understand what I am saying? You see, you repeat what you are told; you do not think these things out, you do not examine, you do not find out. You are all, at this age, when you are so young, repeating slogans; you are all repeating what other people have said. If you want to find out what a miracle is, you have first to see that life is an extraordinary miracle. Do you understand? You do not seem to understand that first of all life is an extraordinary miracle. For God's sake, wake up.

You know there are people in the world who produce things out of the air. And you call that a miracle, and are impressed by it. Why are you impressed by it?

S: Because things appear suddenly, out of nowhere, in the hand.

K: If I were to stretch out my hand and produce something, would you call that a miracle?

S: Yes, sir. You see, if we cannot do it, then we call it a miracle.

K: That's it. If I can do it and you can not do it, you will call it a miracle. If all of us did it, then you would not call it a miracle. So you call a miracle something that you can not

produce and I can — right? — but that something must be, according to you, inexplicable and not something that can be put together like a microphone, a television, or a car. Right?

S: Yes, sir.

K: So you are saying that a miracle is something that is extraordinary, and you want an explanation for and of it.

S: Yes, sir.

K: Now, first let us go step by step. You say that to see the early morning sunlight touching the top of the hills and the trees is not a miracle. You say that birds flying is not a miracle because that happens everyday, and you also see that everyday. You get used to the beauty of that light, and you say that that is not a miracle. The microphone, the television, the car are not miracles, because you see them every day. You talk from Rishi Valley to California on a telephone, but you do not call that a miracle because that happens every day.

Now, you call something which is out of the ordinary — something like somebody putting his hand on some sick person and healing that person — a miracle. For you a miracle is somebody producing something out of the air and so on. You are very impressed by it; you think ‘What a marvellous thing it is to produce something out of the air; what a tremendous thing it is to cure somebody’, and you call that ‘spiritual’, ‘religious’, ‘divine’. Suppose you have got a head ache or some pain and I put my hand on you and I cure you. Would you then make me your guru? You would, wouldn’t you? You would follow me, and I would become your guru. Right? Do you understand what I am asking?

S: Some people would and some would not, sir.

K: I am asking you a question. Please, answer me. Would you think that it is a marvellous thing and worship me?

S: No, sir.

K: You would not. But they — the older people — are doing it. Would you consider it rather silly to do such a thing?

S: Yes, to worship you is rather silly; but, sir, to cure somebody and to produce things out of thin air is something out of the ordinary.

K: Let us go slowly. A miracle, according to you, is not the 'ordinary'. The ordinary, according to you, is the beauty of a hill, the beauty of a tree, the loveliness of a flower, the evening light. And you do not call those miracles because you see them every day.

S: You cannot use the word 'miracle' for all those things because you can explain them.

K: What you call a miraculous thing is something that you cannot account for, right? But if all of us were able to do it — cure people, for example — it would not be a miracle, right? And also, you say, if an explanation of the phenomenon — curing people, in this case — is given to you, you will not call it a miracle. Now, I will give you an explanation for it — will that stop you from considering it a miracle?

S: It will remain a miracle to me, sir, if I am not satisfied with the explanation.

K: If I explain something to you, will you be able to understand it? Will you be able to see the logic of it, the

reason of and for it? Do you want me to show you that all this is logically possible?

S: Yes, sir.

K: Now, according to you, a miracle is something out of the ordinary; it is not an everyday occurrence. According to you a miracle can only be performed by exceptional people. A miracle, according to you, must be inexplicable and yet its result must be provable; its result must be seen and experienced; its result must be verifiable — with an x-ray, for instance, in the case of healing a broken bone. Right?

S: Yes, sir, the result must be there in front of you.

K: You are saying that if you have broken one of your bones — I hope you won't — and someone comes along and puts his hand on it and heals the broken bone, and that it is healed is proven by an x-ray, you will be very impressed by it and say that it is a miracle. Now, why are you all impressed by it?

S: Because we cannot do it.

K: Because you cannot do it, therefore, you call it a miracle. If you were able to do it, if all of us were able to do it, will you still call it a miracle?

S: No, sir.

K: Why not?

S: Because if every one of us could do it, it would be normal, and we are not impressed by the common place.

K: So a miracle is something by which you must be impressed. Is that it?

S: No, not necessarily, sir.

K: So what matters in a miracle is that it happens, and that it is proved — right?

S: Yes.

K: I put my hand on your bone that is broken and heal you. That you consider a miracle. Now when I put my hand on you and heal you, I say that God, through me, healed you. Or I say that I have got the power to heal you. The power is that I have meditated, and I have lived a proper life. As I have not hurt anybody and as I am totally unselfish, I have got this power to heal and so on. And as I have this power, I put my hand on you and heal you. Will you be satisfied with this explanation?

S: No, sir. I want to know how you managed to heal.

K: I have just told you. I managed to heal because I lead a good life. As I do not run after money and so on and so on, I get this strange power and I heal you. Will you be satisfied by that explanation?

S: No, sir.

K: Why not?

S: Because I cannot believe that. You might have heard of Sai Baba. It is said that he is doing miracles either through God or because he is God.

K: I do not know Mr Sai Baba; I do not know what he does.

S: He does many miraculous things. He can materialize things out of thin air.

K: I am not impressed by what he does. What he does might be real or it might not be real; it might just be a trick. But I am not talking about any person. I am not interested with what other people do or do not do. I am asking you what, according to you, a miracle is, and you have said that a miracle is something that cannot be explained; it is something out of the ordinary. You said that if all of you could do something, it would not be a miracle. Now suppose I say that I can do something — a miracle — and you say, 'Show it to me'. I will show it to you and, then, I can give you an explanation for it. But what is more important — my doing it or how you look at it?

S: How we look at it.

K: Quite right. What is important here is how you look at it. Now, you cannot be the Prime Minister, therefore you are impressed by him. You cannot be the Governor, so you are impressed by him. You cannot be a marvellous pilot and, so, you are impressed by one. In the same way, as you cannot heal or do miracles, as you call it, you are impressed by people who can. Right? You are impressed by something outside of you which you cannot do or cannot be. Right? But why? Why do you want to be impressed by these people: the Prime Minister, the King, the Queen, the General, the Field Marshal, the pilot? The 'great man' — why are you impressed by him? Find out. You are all impressed by 'great men' — aren't you? Have you noticed how when a Minister, some politician or guru comes by, you crowd all over the place trying to catch a glimpse of that person? Why are you

impressed by the General or the Prime Minister?

S: It is because they have come up due to hard work.

K: Do you actually think that a politician has come to the top through hard work? Do you know who works hard? That man in the field works terribly hard. The man who works in a factory for eight hours a day — he works tremendously hard, but he does not become anything, does he? You are impressed by somebody who is successful. Right? That means you worship success — isn't it? — and not God. You are impressed by success. You are impressed by people who have climbed the ladder of success, and not by works — by the miracle itself. A man who does a miracle quietly and tells everybody not to say a word about it is overlooked by you, and is not considered 'worthwhile'. But the man who does a few miracles and beats the drum about it — you are tremendously impressed by him. So what you are impressed by is success, popularity, fame. Right? You are very cynical people — you understand? You worship the God of success. Your God is the God of success, and you meditate on that God and you pray to that God, wanting to be successful yourself. Right? Therefore that God will always betray you. Do you understand?

S: Why do we worship stone idols? Is it because the stone idols also do miracles?

K: Have you asked your parents, the older people, why they go to a temple and worship a stone image?

S: They tell us that we should worship these idols because they came up, they emerged, by themselves.

K: Good God, what kind of superstitions you have! You say

that because the stone image came out of the earth, you worship it — that stone — and call it God. And you also pick up a picture and call it God. Right?

First of all do not be gullible. That means, do not accept anything anybody says. Think things out. Do not accept anything from another. It does not matter who says something. Do not accept what others — including me — say. You find out; exercise your mind.

S: No, sir, the stone image — the *Śiva liṅga* — that I am talking about is different. It is in Calcutta, and from that *Śiva liṅga* water comes out.

K: Sir, have you ever seen a spring come out of the earth? Why don't you go there and worship that spring?

S: A spring comes out of only a certain place, but this image can be shifted to any place and the water will still continue to come out of it.

K: Come on sir, I do not believe it.

S: All right; but what about the various gurus who lead people to self-realization?

K: Yes, I know these birds. First of all, sir, in spiritual matters, in matters of the mind, in matters of religion, do not accept authority. Do not follow anybody, because truth is not found through another. You have to find truth for yourself. It is a matter of you yourself discovering it, and not of your guru saying that he has found it and you following him. When a guru says that he has found something, what he has found is not truth because one cannot 'find' truth — and least of all for another. You have to 'find' — and I am using that word in quotes — out for yourself

the truth about God, about reality, about the meaning of religion. To find out the meaning of religion and to live according to that is the most important thing in life. If you find out the meaning of religion and live according to it, your life will be totally different — you will be a happy, intelligent human being. But to find out or to come upon truth, reality, God — the meaning of religion — you have to have not a heavy body but a very good body, a very sensitive body. You have to have care, affection; you have to have love and a very good mind, for only then can you find out what truth, what reality is. And for that you have to work; you cannot just sit and say, 'I am going to have a good body, I am going to have a good mind, I am going to have a good heart'. By just talking about it, you will not get it; you have to work for it. You have to think about it. You have to watch, observe, yourself, and out of that comes a harmony, an instrument that is capable of perceiving what is real.

— *December 30th, 1974*

THE STUDY CENTRE AT MADANAPALLE

On November 19, 1999, a new Study Centre was inaugurated at Madanapalle, in the house where Sri J. Krishnamurti was born more than a hundred years ago. The location of the Madanapalle Centre is a new departure for KFI, since most of the existing Study Centres are on the campuses of educational institutions like Rajghat, Rishi Valley, The Valley School, The School, The Bhagirathi Valley School, and the Sahyadri School, or among audiences Krishnamurti cultivated with extended visits and public talks; Vasanta Vihar in Chennai and the Bombay Education Centre in Mumbai belong to the latter category. Madanapalle, in contrast to these, is where Krishnamurti spoke only once, in 1956. Even though

Madanapalle is not very far from Rishi Valley, it is not nested within a Krishnamurti culture.

In the hundred years since Krishnamurti was born, Madanapalle has grown from a sub-collectorate with a dry climate suitable for tubercular patients, to a prosperous town with several educational institutions, modern colonies, and cinema halls catering to the needs of the town and the surrounding villages. Its bustling bazaars offer goods from different parts of the world, reflecting the far flung connections and tastes of the town's growing population.

One has to pass through the crowded bazaars of Madanapalle, past outsized cinema posters and shops spilling over with people, to get to the once peaceful but still narrow street on which the two-storied house stands. Besides being home to several families, VII-160 Raghavendra Rao Street over the years was put to many uses, serving as tutorial college and godown. The house is now renovated into an elegant town house, its walls replastered, its wooden pillars polished, its floors covered with matting, and its Madras ceiling restored.

Its main entrance opens on to a series of rooms, ending in an open courtyard with its own well, *tulsi* shrine and staircase that leads up to the terrace. On the right, in the northeastern corner of the house, hidden from view, are the kitchen and *pūja* rooms where Sanjivamma prayed before giving birth to her eighth son. Shortly before midnight on May 11, 1895, Krishnamurti was born in a small room set at right angles to the entrance, with its own separate door to the outside world.

This orthodox family house will now be used as a Centre for Krishnamurti Studies. A discussion and lecture hall will be located in the main room on the ground floor. The three family

rooms on the first floor, which can be reached by a separate staircase set at the entrance of the house, have been converted into a library. A beautiful photograph of the young Krishnamurti draws the visitor to the room on the first floor; it was the room where Sanjivamma sang to her husband 'in her beautiful melodious voice' on the night her son was born. Beyond it are the audio and video libraries with listening facilities.

A still older perspective on Madanapalle opens for those who climb to the terrace. The imposing Basanikonda hill dominates the view. On its steep incline there is a temple to Venkateswara and one can imagine the thin line of trees at the foot of the hill extend close to Raghavendra Rao Street. On a winter evening one could once see a complete circle of grey hills girdle the horizon. Krishnamurti's father Sri G. Narayaniah narrates how his son liked to climb that 'lonely' Basanikonda hill every evening after school, and even organize picnics for his friends, offering to carry the food up its steep steps himself. The forest has receded and the view today, though partially blocked by taller buildings, is still magical.

The house on Raghavendra Rao Street is stamped with memories of Krishnamurti's early childhood. They are drawn chiefly from his father's memoir, which carry a precise memory of the house and his family's life in it. In some very real sense, Krishnamurti wanted us to obliterate these memories. I myself witnessed Krishnamurti express his sense of horror at being frozen in time, at the thought that awed visitors would troop through the museum of his life led by exclaiming guides: This is where he slept, this is where he ate. He definitely did not want to become a cult figure. 'Forget the teacher; just remember the teaching,' he would say. And yet we needs must honour his memory, as we carry within us

the true import of his teachings that go beyond the photographs on the walls and the resonating memories of his father's words.

Krishnamurti's was a liberation teaching, a teaching that consistently advocates a distancing from the past. In early Indian texts, one finds a distinction between knowledge for liberation and knowledge for power and success. The *Nyāya Sūtras*, one of the most rationalist systems devised by ancient thinkers, contains this distinction and two views of knowledge — knowledge for liberation and knowledge for success. The former reaches out to the 'highest good' through a negative process. It is an unraveling, a silencing of the self and a caring for people and nature; it stands for a freedom from the past and not its cultivation. The latter is based on experience, is goal oriented and leads to the attainment of desired ends

Stanzas of the national anthem hang from a wooden frame in the library of Madanapalle's BT College. The page from the poet's notebook, in Rabindranath Tagore's own hand, are relics of Madanapalle's earlier aspirations. These aspirations are now overlaid with others of a more worldly kind. The town has in the past fifty years become an educational centre — there are more than sixty schools for children, several of them are residential, an engineering college and the Besant Theosophical College which offers courses in science and business studies. What effect the new Madanapalle Centre and the teacher who talked about the limits of knowledge and power will have on the townspeople and the educational institutions of Madanapalle, whether it will be ignored or whether it draws people to it, only time will tell.

— R.H.

KRISHNAMURTI FOUNDATION INDIA GATHERING 1999

The KFI Annual Gathering 1999 was held at the Sahyadri School between the 24th and the 27th of November, 1999. This was the first time that the new school hosted the event.

The theme of the Gathering was 'Creativity in Daily Living'. The two hundred-odd participants (who included KFI trustees and teachers) were divided into ten groups to discuss various aspects of the theme. There were also video-shows on all days.

The Gathering was inaugurated by Mr P.H. Patwardhan, Trustee of the KFI, who gave an interesting account of the origin of the School and the Study Centre. He also dwelt on the impact of Krishnamurti's teachings on his personal life. In his address, Mr O.R. Rao, Secretary of the KFI, explained why Krishnamurti wanted everyone to be a light unto himself. He recalled a statement Krishnamurti made in the twenties: 'Religions are like distant wells. I don't say that they don't carry water; but I say that everybody has to dig his own well in his own garden.'

On the second day, Prof. P. Krishna, Rector of the Rajghat Education Centre, spoke on creativity in education. As in science, so also in our daily life, we need the known, as well as freedom from the known, in order to come up with the art of living, which is true creativity. Dr Satish Inamdar, Director of the Bangalore Education Centre, said that Krishnamurti wanted teachers and parents to approach education anew — to perceive education as something that goes beyond mere academics, and is not just career oriented. Both the talks were followed by questions from the audience.

The relationship between creativity and learning, especially in a school situation, was explored at a panel discussion. Many panelists spoke on what it means to learn without accumulation, and explored the question: What is the use of this kind of learning?

In addition to organized dialogues, the participants also met informally — on all days — to discuss issues like the direction of the KFI schools, the opening of new Study Centres, and the need for more translations in regional languages.

KANNADA TRANSLATIONS WORKSHOP
9th to 12th December, 1999 at The Study,
Bangalore

Dr Nagbhushan Swamy, Dr Vanamala Vishwanath and Dr Murari Ballal were the facilitators. They have many works to their credit. However, being touched by Krishnamurti's teachings, they were very open.

Sixteen participants were invited. Their ages ranged from twenty-five to thirty-five years, with most of them involved with studies related to languages. Some participants were acquainted with Krishnamurti's works, some were first timers.

A chapter out of *Commentaries On Living* was read out, and this was followed by numerous open dialogues.

A single sentence from a page was picked up by each participant to see where the focus lies for each translator. The participants did some translations and had to evaluate the best of their works and the worst too. In this way, the

blocks and impediments in language, in thought, in images and feelings were observed.

To bring clarity to the participants, a full series of video cassettes — four in number — were viewed. (*Krishnamurti at San Diego, April, 1970.*) This 'direct dialogue' with 'K' proved enriching. There was also a brief dialogue about the contents of the cassettes.

At the end of five days of living together in a 'dialogue' with 'K' not only were 12 chapters of *Commentaries On Living* tentatively approved, but also each participant became aware of the importance of seeing their daily life in the mirror of relationship.

Nine people who would be assigned further translation work were identified. The others understood the process and wished to attend the next workshop. Some wished to start a small Study Centre in their towns (participants came not just from Bangalore but also from various small towns), others wished to help in getting 'Krishnamurti' material broadcast on AIR, and in the distribution of books.

The concluding session became an invitation for the next workshop.

— S. I.

KRISHNAMURTI FOUNDATION INDIA
KANNADA GATHERING AT DHARWAR
October 23-24, 1999

The Krishnamurti Study Centre at Hubli-Dharwar has had a small group of people associated with it for the last ten years. The members are serious about their weekly meetings and have a beautiful place to meet. Therefore, it was felt that instead of inviting delegates to The Valley School, at Bangalore, the Gathering should be held at Dharwar. In all there were sixty-eight delegates.

The Maheshi Trust was very generous in allowing the use of the entire premises of the Banashankari Kalyana Mandapam. They also organized food for a nominal sum.

While a few participants spoke in English, quite a few of the dialogues were in Kannada. This was greatly appreciated by all the participants. The Kannada Gathering was seen to be a good opportunity to release translations of Krishnamurti's works. *Krishnamurti On Education* (translated by Mr S.D. Kashikar), and *Time and Timeless* (translated by Mrs Vanamala Rao) were released.

The theme of the Gathering was 'A religious life'. The theme booklet was done by Dr Nagbhusan Swamy.

There was a good press review about the Gathering, and all the participants found the Gathering meaningful.

— S.I.

MEETINGS CONDUCTED AT THE MADANAPALLE CENTRE

In order to draw people to the J. Krishnamurti Study Centre that was opened in Madanapalle town on 19th November 1999, and to create the necessary interest among them for the study of J. Krishnamurti's teachings a series of six talks by Sri Neelamraju Lakshmi Prasad, writer, were arranged during the period January 16th to February 2nd, 2000, on Sundays and Wednesdays. Necessary publicity, through notices and announcements in newspapers, was given before hand. On public demand, an additional meeting was held during the period, thus bringing the total number of meetings to seven.

Initially about fifteen people — men and women — attended the meetings; later on the number went up to about thirty.

The life of Krishnamurti was described briefly and Krishnamurti's approach to the religious mind — a mind devoid of all dogma and ritual — was explained. Since this approach went beyond all creeds, nationalities and other divisive factors, it was pointed out that it was the most suitable for the present day world.

The listeners were told that the 'teaching' was available, thanks to modern technology, in all its pristine purity and authenticity directly through audio and video tapes and books, thus ensuring that there was no distortion. The participants were invited to make full use of the facilities provided in the Study Centre for studying the 'teachings'.

The point that Krishnamurti desired nothing from his

listeners except that 'they change for their own sake' was emphasized. That Krishnamurti — in contrast to most other 'teachers', gurus, masters — desired that he should be treated only as a 'friend', that he did not wish to have any followers, and that he wanted people to earnestly study and live 'the teachings' was also pointed out.

The essentials of his teaching, viz., there being no beaten path available to Truth, the fact of man's conditioning, the importance of sensitivity and choiceless awareness in order to learn from life, were explained. In due course, participants displayed their interest in knowing what 'K' meant when he said 'To experience what-is without naming it, is to go beyond what-is' and this was discussed in detail, pointing out the implications of 'recognizing' a particular feeling on the basis of past experience. The importance of shedding the past in order to have a fresh look at life every time, was suggested.

Action, motivated and unmotivated came up for discussion. The need for staying with what-is and looking at jealousy, violence or greed instead of escaping by positing the 'opposite' in the mind, was stressed. The origin of thought, its utility in living, and its futility in understanding life, its limitations, were pointed out. The ending of thought in meditation was also discussed.

In one of the meetings a passage relating to J. Krishnamurti's sketchy recollection of his boyhood when he was around 14 was read out, after translating it into Telugu, and the qualities that he displayed at that time viz., innocence, non-registration of the apparent pain or hurt that life dished out for him from time to time, were pointed out as significant for a deeply spiritual life.

Since this is the first time that the public of Madanapalle has been exposed to this 'teaching' of Krishnamurti, the older generation who might have known Krishnamurti or read him having passed away, it may take a little time for the interest in Krishnamurti's teaching to take root. But considering the response, there is every hope that in due course it will grow.

An earnest appeal was made in the last meeting to the 'Young in Spirit', to form a core group of five or six, to apply themselves assiduously to the study of the 'teachings', in order to bring about a real change in the atmosphere of the Study Centre.

— N.L.P

THE TELUGU MEET AT RISHI VALLEY 20th And 21st Of November, 1999

On the morning of 19th November, 1999 the J. Krishnamurti Study Centre was declared open in the house where Krishnamurti was born in Madanapalle, and a public meeting was held in the evening at the Besant Theosophical College, following this event, a gathering of about 150 Telugu speaking people drawn from all over Andhra Pradesh state, was held in Rishi Valley on the twentieth and twenty-first of November, 1999.

Such a Telugu meet was perhaps the first of its kind organized at Rishi Valley, thanks to the untiring effort of Srimathi Aparajitha, Anuradha and Abburi Chaya Devi of the J. Krishnamurti Centre, Hyderabad. A couple of video and audio cassettes of Krishnaji's talks dubbed into Telugu were released by the members of the Krishnamurti Foundations. A book of Conversations held with Krishnamurti over a period of six years between 1981 and 1986 by

Sri N. Lakshmi Prasad, which were originally carried in translation in Telugu journals, were compiled and released during this meet.

There were panel and group discussions regarding Krishnaji's teaching. Since a fairly large number of women participants were present in the gathering, they decided to have a separate group discussion anchored by Smt. Radhika Herzberger, where Krishnaji's teaching with a focus on women's problems was discussed.

A cultural programme of music led by Sri Palagummi Viswanadhan, a top musician of Hyderabad, who came to Rishi Valley with his party was organized on the twenty-first evening. The gathering enjoyed the songs of reputed poets of old, rendered by the party.

Though Rishi Valley experienced wet weather and a constant drizzle during the two days that the gathering was held, the participants met regularly for all the discussions, and also did as much of sight seeing as was possible.

— N.L.P.

**DIRECTOR OF STUDIES
REQUIRED FOR
SAHYADRI SCHOOL**

Sahyadri School, the youngest of the KFI schools, was started in the Krishnamurti Centenary Year—1995. The school, situated amidst hills and a lake, is about 75 km from Pune and has a strength of 260 children and 60 staff.

During their stay in school, we hope the children and adults will learn the value of enquiry and observation. We hope they will find out how reliance on authority can corrupt learning, and how freedom, responsibility, and co-operation are expressions of the same mind. Adults in the school take the responsibility for creating an environment where such learning can take place. They must be willing to engage in continuous self-enquiry and have deep affection for the children.

The school seeks a **Director of Studies** who can manage an educational programme that supports the vision of a Krishnamurti school. His responsibilities would include:

- Ensuring that curricula and classroom practices that support the vision and prepare the children for the ICSE examination on graduation are in place and are being implemented effectively.
- Working with the teachers in a non-hierarchical way.
- Supporting the Principal in realizing the overall objectives of the school.

We expect the person interested in the work to have a serious interest in exploring questions of life, and at the same time to bring a high level of professional competence

and integrity to the position. Flexibility, openness, a willingness to be challenged on opinions, and a deep sense of respect for others are essential. A post-graduate degree in humanities or science is the minimum qualification. Experience in a residential school is desirable but not essential. Write to:

**The Principal, Sahyadri School, ~
Tiwai Hill, Rajgurunagar,
Pune—410 513.**

**FINANCE MANAGERS
REQUIRED FOR
KFI CENTRES**

Krishnamurti Foundation India is looking for persons with knowledge and experience in financial accounting, control, and management to take up responsibility in these areas at some of its Centres. These Centres consist of residential schools and Krishnamurti Study Centres and are located on campuses of great natural beauty and tranquillity.

The ethos of the Centres is one of non-hierarchical and co-operative working in which the emphasis is not merely on the efficient discharge of functions but also on thoughtful self-exploration and openness to different points of view.

Persons who are interested in such a way of working and living and who can discharge the functions mentioned may please write to:

**The Secretary, Krishnamurti Foundation India,
Vasanta Vihar, 64/65 Greenways Road,
Chennai – 600 028. E-mail: kfihq@md2.vsnl.net.in**

Though the qualification of Chartered Accountancy would be desirable for taking up this work, it may not be necessary in the case of persons with sufficient knowledge and experience in the field.

Rajghat Besant School
Krishnamurti Foundation India
Rajghat Fort, Varanasi - 221001

Applications are invited for the following posts in this residential, English-medium school affiliated to CBSE, New Delhi. Persons with an interest in Krishnamurti's approach to education will be preferred. The school is located in a beautiful 400 acre campus along the banks of the rivers Ganga and Varuna.

1. Teachers in the following subjects:

English, Physics, Chemistry, Computer Science, Mathematics, Psychology.

Grade : Rs. 3500-100-4500-125-6000. D.A. : 30% of basic pay.

Free meals and accommodation as well as benefits of EPF and GIS are available Essential : Master's degree in the subject with fluency in English. Higher start possible for experienced candidates. Desirable : B.Ed. degree.

2. Dance Teacher : with proficiency in teaching Bharat Natyam, folk dances and dance-dramas.

3. Dairy Manager : Must be either B.Sc. (Ag.) with specialization in Animal Husbandry or B.V.Sc. with experience of looking after a dairy.

4. Hindi Teacher : for the KFI school near Pune in Maharashtra. M.A. in Hindi essential.

All applications should be made on plain paper stating name, age, address, education, work-experience and hobbies/interests. They should be accompanied by (i) A bank-draft of Rs. 20/- drawn on a bank in Varanasi in favour of "KFI Rajghat Besant School" (ii) a photograph of the applicant and (iii) a two-page hand-written personal statement in English mentioning the aims and objectives of the applicant and the reasons for wanting to join us.

Applications must reach the Principal, Rajghat Besant School, Rajghat Fort, Varanasi-221001 within one month of the publication of this advertisement.

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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KRISHNAMURTI SCHOOLS

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| THE BHAGIRATHI VALLEY SCHOOL
Uttar Kashi Retreat
P.O. Ranadi (Via Dunda)
Uttar Kashi — 249 151
Uttar Pradesh | Elementary School
for local students |
| RISHI VALLEY SCHOOL (KFI)
Rishi Valley — 517 352
Chittoor District
Andhra Pradesh | Boarding School
Ages 8 to 17 |
| RAJGHAT BESANT SCHOOL (KFI)
Rajghat Fort
Varanasi — 221 001
Uttar Pradesh | Boarding School
Ages 7 to 19 |
| VASANTA COLLEGE FOR WOMEN
Rajghat Fort
Varanasi — 221 001
Uttar Pradesh | B.A. & B.ED.
(Humanities only) |
| SAHYADRI SCHOOL
Tiwai Hills, Rajgurunagar Taluk
Pune District
410 513 | Boarding School
Ages 10 to 15 |
| THE SCHOOL (KFI)
'Damodar Gardens'
Besant Avenue
Madras — 600 020 | Day School
Ages 6 to 17 |
| THE VALLEY SCHOOL (KFI)
'Haridvanam'
17th K.M. Kanakapura Road
Thatguni Post
Bangalore — 560 062 | Day/Boarding School
Ages 6 to 17 |
| BAL-ANAND
'Akash Deep'
28, Dongersi Road
Bombay — 400 006 | An After-School Centre
for young children |
| BROCKWOOD PARK
Bramdean, Hampshire
SO 240LQ, UK | Education Centre and
Boarding School
14 years upwards |
| THE OAK GROVE SCHOOL
P.O. Box 1560
Ojai, California 93023, USA | Day/Boarding School
Ages 3½ to 17 |