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# Bulletin

KRISHNAMURTI FOUNDATION INDIA

## FROM THE EDITOR

All three issues of the Bulletins published this year have been dedicated to the issue of education, and have been drawn from talks and discussions with students at Rishi Valley in the fifties, sixties, and the seventies. The tenderness and intimacy with which Krishnamurti discussed both philosophical and mundane questions with students provide a glimpse of the man and his passionate concern for the future of humanity. To educate a student, for Krishnamurti, meant 'to help the child to grow, to understand, to comprehend the whole process of living'. (*2nd Public Question and Answer Meeting, Sannen, 25th July 1983*) If education is in some sense co-extensive with life, as he believed, then Krishnamurti, the teacher, encompassed all aspects of life.

Predicting, in 1956, that machines would do 'man's thinking' (*KFI Bulletin, 2000/2, p.18*), he wondered what human beings, whose jobs were taken over and whose minds worked along specialized grooves, would become. 'Life is not merely your occupation', he said, tracing, in typical fashion, the meaning of the word 'occupation' to its core impulse in the mind: 'A mind that is occupied — whether it is occupied with algebra, with God, Truth or with kitchen affairs — is a very small, petty mind. An occupied mind is not a free mind.' (*Ibid.*) The true vocation of man is living, in which 'occupation, a job, a livelihood, also has a place.' (*Ibid. p.19*)

Following his own advice to educators: 'Education is intimately related to the present world crisis, and the educator who sees the causes of this universal chaos should ask himself how to awaken intelligence in the student, thus helping the coming generation not to bring about further conflict and disaster', (*Education and the Significance of Life, London: Victor*

Gollancz, 1976, p. 25), Krishnamurti explored the most mundane sort of questions students asked him, all the while exposing the profounder issues involved in these seemingly innocuous queries. A student asked whether there should be uniforms in school. Krishnamurti's answer exposed the concerns that underlie the requirement: the forced conformity and latent militarism, and also its egalitarian spirit.

Krishnamurti analyzed the wrongs of the world in intricate ways, claiming that 'Conflict and confusion result from our own wrong relationship with people, things and ideas, and until we understand that relationship and alter it, mere learning — the gathering of facts and the acquiring of various skills — can only lead us to engulfing chaos and destruction'. (*Education and the Significance of Life*, p.2) The aim of education, by implication, is to redo this whole web of relationship with people, things and ideas. Krishnamurti, an educator *par excellence*, in his talks with students seems to be filling out in detail some central themes of *Education and the Significance of Life* (first published in 1955).

— R.H.

**KRISHNAMURTI IN DIALOGUE WITH STUDENTS  
AT RISHI VALLEY**

**SEE THE DANGER AND THE UTILITY OF UNIFORMS**

**J KRISHNAMURTI (K):** Do you think we ought, in a school of this kind, to have uniforms?

**STUDENT (S):** No, sir; we want to be colourful.

**K:** If you have change, variety, will you be satisfied?

**S:** Sir, if we had uniforms, it would be monotonous. If we wore what we wanted, we would look smart. You see, sir, with uniforms ...

**K:** You may forget yourself, right? The rich boy will have on the same dress as the poor boy; they will all be equal while in school. One will not have on an extravagant dress, and the other, a torn, poor, rough dress. That is one of the reasons for having uniforms. What do you think about it? Should you have uniforms?

**S:** No.

**K:** Does it not look nice to have a uniform, with no torn, untidy shirts? With uniforms there will be no distinction between the poor and the rich.

**S:** Sir, I think that we should have a uniform.

**K:** She says that you should have a uniform.

Now, look at the disadvantages: your mind then, also, becomes uniform, for there is the tendency to think alike. Do you follow?

You come from a particular class, from a particular school. You are all very clean; you are stamped, and there is the danger of losing your individuality. You are put in a uniform, so you just go on. Do you know Fredrick the great of Prussia? He was a great king, and his soldiers wore, put on, any kind of shirt, any kind of dress. 'If they put on the same uniform, they will all behave alike', he thought; and they did. So, if you all had the same uniform, there is the danger of all of you behaving alike.

**S:** No, not necessarily, sir.

**K:** I said that there is the danger. Soldiers have been trained, drilled, to behave in a certain way under certain circumstances: in war. In the same way here, by putting on a uniform, you may also be forced, gradually, to lose all your individual character.

See the danger of uniforms, and see the utility of uniforms. Now, what do you think? What is important: the uniform, the dress *per se*, or cleanliness, tidiness, the appearance of neatness? If you were given freedom, you would put on any old thing, wouldn't you? So, the question is: Can you be free and, yet, be very neat, very clean, and have excellent — not imitative — minds? You know, governments do not want people who are not imitators. If you are a revolutionary and act independently, they do not want you.

Please, think about uniforms and whether you should or should not have them. It is really quite an important question because most people love to put on a uniform. It is the function of education to free the mind. It is the function of education to see that the mind does not imitate, does not conform without thought, without consideration, without understanding. And, then, it may not conform at all.

— November 26, 1954

## YOU BEGIN

**STUDENT (S):** Sir, you said that it is not just the politicians who create wars. You said, and I quote, 'We all create wars'. So, sir, what can we do to stop war?

**J KRISHNAMURTI (K):** I think that one can do a great deal if one is really free from hate, from greed, from envy, from nationalism. Try that and, then, you will bring about a different generation. Would you not?

**S:** But, sir, we are just a handful of people.

**K:** How do you think anything is done? How do you think any great movement takes place? Only a handful of people begin it — don't they? But if the handful of people say, 'It can't be done by us; we must all come together', then it means that they do not want to do it themselves; they are lazy. If you think out this problem properly now, while you are young, you will educate your children differently — would you not? You would have different schools. You would insist on different governments. In that way it would multiply, grow. But you must begin. You as an individual must begin and not leave it by saying, 'What can I do when such a monstrous thing exists?' *You must begin.*

— February 14, 1956

## WE WORSHIP TALENT

**STUDENT (S):** Does everybody have a talent, sir?

**J KRISHNAMURTI (K):** Everybody does not have talent, but we can do something else. You may have talent to write a poem or some marvellous piece of literature; you may have a talent to

dance, to sing; you may have a very good brain to do political or social work. And I may have no talent. But *why should I not, though I have no talent, be a person who is really good?* — Good not in the sense of being goody-goody, which is stupid, but really good: thinking about social welfare, religion, education. You see, we all worship people who are talented; it is a form of vicarious atonement. If you have talent, I worship you because, by worshipping you, I hope to have some reflection of that talent. I think that at least I recognize that you have talent, and that that is something.

— February 15, 1956

### A LAND WITHOUT TREES IS TERRIBLE

**STUDENT (S):** Sir, you asked us whether we — while we are here at school in Rishi Valley — play any musical instrument. You asked us whether we sing, paint, write poems, plant trees and create a lovely garden. I would like to ask you, sir: Why should we plant trees?

**J KRISHNAMURTI (K):** Why do you make yourself beautiful? Why do you bathe, put on good clothes, and look at yourself in the mirror?...

You know, a land without trees is terrible. It is like a land without running water: a river. Have you ever sat by the river, and watched the river go by with all the things that float on it? Have you seen the dirt, the flies, the butterflies, and all the other dead things carried on it? And have you seen beyond that: clear, pure, water?

Have you ever noticed trees? Extraordinary things, aren't they? They give shade; they add beauty. Wherever there are more trees, there is the probability of having more rains. Trees make the earth beautiful; birds come to them. When you plant a tree,

watch it. When you nourish a tree, when you take trouble over it, it gives you the feeling — not just intellectually — that you are part of the earth.

**S:** Sir, please, may I say something? Trees give us the soap that we use.

**K:** Yes, all the utilitarian things. Trees give us wood. I believe that in Sanskrit one of the words for a tree implies something out of which you can make things; something that is utilitarian, useful.

I do not know if you have noticed that during the daytime a tree looks inviting, open, shapely, and that in the evening somehow it withdraws, and closes up. Have you noticed all this? Probably, everyone cannot have a pet. I mean by a pet, a dog, a cat, a bird, a horse — something which you care for, that you take care of. You brush it, comb it, and see that it does not catch disease. You love it and it loves you and, so, you have that feeling of loving something other than just yourself and things about yourself: wanting *saris*, coats, and wondering how you look. Most people think about themselves all the time, and if you plant trees, make a garden, it helps to break down this concern about yourself.

I do not know if you have noticed another thing. Very few in India take the trouble to create a garden. Have you noticed it? Go down there to where Mr N and others are planting trees, bushes, taking out stones. I have done this in Europe and in America — in California — where the earth was nothing but rubble, rocks, thorns. I cleared all that and planted trees. When you think out what you are going to plant, when you think about putting a rock there, a bigger rock there and a plant there, you begin to appreciate something; you create something beautiful. Have you noticed that very few in India — even amongst the

rich — do all that? Should you not do that? To make something out of the earth — is not that part of education? If you do not study, your mind would be dull. In the same way, see the earth around you. It is like a child whom you are neglecting. I have seen some of the most beautiful gardens in Europe. They are two or three hundred years old: lovely lawns. The lawns have been mowed and watered for hundreds of years, and they are like a carpet — something that you are afraid to tread on. *I think that all that — that kind of care of the earth, and care of children — is good education.*

**S:** Sir, if we have a cat and we take care of it, it will play with us. However, if you plant a tree, it takes so many years to grow, to yield, and so on.

**K:** Somebody else will benefit by it. I have planted trees in Europe and in America which I will, probably, never see. But it is fun just to see a tree being planted; somebody will get the benefit out of it.

After all, if you planted trees here and took care of them, perhaps when you marry and have a child, he will come here and say, 'By Jove, what beauty!'. And, also, you get to know lots about trees. You get to know what kind of soil you must have — acid, alkaline, with nitrogen; and you get to study it. You get to know that if you want to plant a rose, you have to dig a lot. (As the Americans say: You buy two dollars worth of rose plants, and dig ten dollars worth.) Then you nourish the plant, you manure it, so that your mind is not dead — thinking about your next job, the quarrels with your wife or husband; it begins to be awake.

Have you a telescope here? Have you ever looked at the stars? Do you know what astonishing things there are in the sky? You see all these stars, the planets, the milky way. They are all moving

away from each other at a terrific speed. I do not know how many millions of stars there are, but you can imagine what is happening: each thing pushing away. Think of the space ....

(*Pointing*) You know, there are rabbits there. There is a big hole in front. Have you noticed it?

S: Yes.

K: What are you going to do? If I was here, do you know what I would do? I am prone to sunstroke, therefore I do not walk much in the sun, but I would plant a tree in that hole; I would put first-class manure in it. You see, to me that hole is an indication of the mind. You are all so occupied with playing cricket, with studying, with quarrelling, with pulling each other's hair, and you are never concerned about the earth. And *if you do not have concern about the earth, you will not be living ....* Somebody is concerned about the earth: the farmer.

— February 21, 1956

**IF YOU DIE TO EVERYTHING EVERY MINUTE,  
THERE IS NO DEATH**

STUDENT (S): You said, sir, that if you know something, you stop feeling afraid of it. But how do you know what death is?

J KRISHNAMURTI (K): That is a good question. You are asking: How do you know what death is and, so, cease to be frightened of it? Right?

S: Yes, sir.

K: Do you know what 'dying' is? I am going to show you. There

are two different kinds of death: bodily death and the death of thought. Right? The body is inevitably going to die. It is like a pencil with which you write. By sharpening it and writing, sharpening it and writing, it eventually wears out. In the same way, the body with the wrong kind of food, the wrong kind of living will eventually wear out. Doctors may invent a new kind of medicine, and you may last a hundred-and-twenty years instead of eighty years. We are not afraid of this death — the physical organism coming to an end. What we are afraid of is the coming to an end, in thought, of the ‘me’ that has lived so many years, the ‘me’ that has acquired so much money, that has a family, children, that wants to become a big man, that wants to have more property. What I am afraid of is that ‘me’ dying. Do you see the difference between the two: the physical dying and the ‘me’ dying?

Now, what we are frightened of is the ‘me’ dying; that is much more important psychologically. Now, take one pleasure — do you understand? — and die to it. I do not want to go into the whole problem; I want to indicate something. You see, the ‘me’ is the collection of many pleasures and many pains. *If that ‘me’ can die to one thing, it will know what death means.* That is, if I can take one wish, and say that I don’t want that wish, I don’t want that pleasure, it is to end it, to die to it.

**S:** But, sir, you will be compelling yourself.

**K:** Only when you force it, but when you understand it, it is over. I will show you something. Take wanting to be important. To me, *the power to dominate, to tell somebody what to do — that kind of power is death.* I do not want it, because I see what is implied in it: cruelty, ruthlessness, no love, no consideration. So, I say, ‘How silly’, and it is finished. That is, there is no compulsion. I see the facts involved in it and I say, ‘I

do not want it'. That is dying to power. There is no compulsion. I see the whole fabric that is involved in power, the anatomy of power and I die to power. So in dying to something I know what death is. Are you following? *Dying to a great pleasure: walking away from or turning your back on something which gives you enormous pleasure — that is facing death, is it not?*

So, if you are dying each day, there is no death at all except of the bodily organism coming to an end. And, therefore, your mind is always young; it never grows old. What gives old age to the mind is accumulation. The mind becomes old, fearful because of things that it has gathered. *If you are dying to everything, every minute, all day, there is no death.*

— November 1, 1961

### DREAMS, TO ME, SEEM UNNECESSARY

**STUDENT (S):** Sir, why do we have dreams? And, what are dreams?

**J KRISHNAMURTI (K):** You dream a lot, don't you? You know, there are different kinds of dreams. When you eat a lot and go to bed and sleep heavily, you dream. Those dreams are produced by indigestion. The more heavily you eat at night, the heavier, the more unpleasant your dreams are. You dream that you are being chased by a tiger or a lion or a monkey. Or you have different kinds of dreams, and there are those people who interpret them. But before we try to find out what the right interpretation of a dream is, we must find out what dreams are.

You know, the totality of the mind is consciousness in the totality. I will go into this a little bit at a time. There is consciousness. To think, to feel, to have sorrow, to despair, to be angry, to be vain,

to be ambitious, to be cruel, to be greedy, to remember — tradition: all that is consciousness. In that consciousness there is a division. There is the conscious state which is awake all day, which sees, which learns, which goes to the office, which cooks. The daily consciousness is functioning all the time. And there is the other part of consciousness which is dormant, which is there but of which we do not know. There is the conscious mind and the unconscious mind. And in the unconscious there is tradition, the racial instincts, the racial ambitions, the group, the family. All that is there, and that wants to tell something to the conscious. Do you follow? During the day you have no time because you are occupied, you are busy going to the office, and so on. When you go to sleep, that conscious mind is fairly quiet. And when it is quiet, the unconscious tries to tell the conscious mind — which is asleep — what it wants. That telling takes the form of dreams, and these dreams have their meaning.

Now, why should we dream at all? To me, it seems unnecessary. You will not dream if you keep awake fully all day, and examine every thought, every feeling, that is, if you watch every movement of the mind. Watch birds, watch trees, watch people, watch your desires, your despairs, your ambitions. If you are aware of all that all the time during which you are awake, then the unconscious does not project into the conscious and make you dream. Then you can go, when you are asleep, into much greater things. But we will not go into that now.

*Dreams come into being only when you have not understood yourself.* When you are awake during the day, then there is no necessity to dream at all.

— November 16, 1961

## HUMILITY, LIKE LOVE, IS A RARE THING

**STUDENT (S):** What is humility, sir?

**J KRISHNAMURTI (K):** You know what vanity is, do you not? When you do something better than somebody else, you feel rather proud. When you do something better than somebody else, you feel rather vain. And most people are very vain, especially as they grow older. They never say, 'I do not know'. A mind that says, 'I do not know' and which is asking to learn all the time, such a mind has humility and not the mind which says, 'I know', and pretends to know when it does not know. The big, powerful people do not know what it is to be humble; they do not know what it means. The saints are never humble because they are trying to become saints.

Humility is a rare thing. Like love, it is a very rare thing. *Humility means that you never want to be anybody.* It means that you live a rich, full life — an extraordinary life — without ambition, without wanting to succeed, without wanting to be a big man with a big car. *People who have no humility have no love.*

— November 16, 1961

## UNDERSTAND THE FACT

**STUDENT (S):** Sir, you said, and I quote, 'A scientific mind is a limited mind because it is concerned only with information and what it discovers from facts'. You then said, 'A religious mind goes beyond'. I would like to ask, sir: What is beyond fact?

**J KRISHNAMURTI (K):** You know, it is like asking somebody: What is beyond those mountains? First you must go to the top of the mountain and look at what is on the other side. My description

of what there is, is of no value at all. First, understand the fact — which is that you are ambitious, that you are vain, that you are stupid, that you are frightened. Start with the facts and go into them very deeply so that you are no longer afraid, you are no longer ambitious. If you take the fact and go into it very deeply, then you will find out what is beyond the fact. *To inquire what is beyond the fact without understanding the fact is useless.* Do you understand?

— November 16, 1961

### STAND ALONE

**STUDENT (S):** Sir, I want to enter a certain profession, but my parents do not want me to go into it. So, what do I do?

**J KRISHNAMURTI (K):** What do you think should be done?

**S:** I will have to go against their wishes.

**K:** Then, go against them!

**S:** That, sir, will bring ill-feeling.

**K:** I want to do something, and my parents object. What am I to do? Give into them? They think that they have a better idea than I of what I should do. I want to be an artist; they want me to be an engineer. They think that as an artist I will not be able to live as I will not have a lot of money. Artists are very poor, and my parents want me to live in security, in certainty; so they wish me to become an engineer. But I feel like being an artist; I prefer to paint. So I will start off, whatever the consequences, because I really want to paint; it is not just a fancy. It is not that I just *like* to paint; I paint with an astonishing sensibility to colour, to depth,

to shade, to life, and I want to give my life to that.

Perhaps you may have to starve, but if you want to do it, do it — completely, not partially, saying later, ‘I am sorry, I did not understand what I was doing’. And, probably, your parents will cut off a few rupees from you. But, you see, *you have to stand alone*. You know, very few people want to stand alone. So, it is not quite so simple as you think it is. First, it requires a great deal of energy to stand alone. And, to stand alone means that you have to be very clear about what you want to do, and you have to do it with all your being: with your body, with your heart, with your mind — everything. And then, there is the love of doing it.

**S:** How do you find out what you are interested in?

**K:** That is one of the most difficult things to find out. When you are a little boy or a young girl you see an aeroplane going by and you want to be a pilot. You say, ‘By Jove, I’d like to fly’. There are, in Europe and America, cars with tremendous power, and you see them travelling at eighty, ninety, or a hundred miles per hour. You see a man driving a car at that marvellous speed, and you say, ‘By Jove, I would like to drive that car’. You see a rich man travelling in an expensive car, and you say, ‘I’d like to be that man’. You see a lovely building, and you say, ‘An architect must have built it; I’d like to be an architect’. You see a beautiful bridge across a river, and as an engineer has built it you say that you would like to be an engineer, and so on.

Now, you ask: What am I to do? How am I to find out what I am interested in? As I said, to find out what to do for the rest of your life is one of the most difficult things to do. To find out what to do, not because somebody tells you, not because circumstances push you to do that, but because you really love to do it is part of education. So, *to be educated means to find out what you really — with all your being — want to do*. It

may be against your father's wishes, it may be against society, it may be against what all the religions have said. So, from now on you have to observe; you have to listen, you have to look, you have to ask so that your whole being is awakened to find out what you want to do. You are not going to find out this morning, during these ten minutes. I am just pointing out what it means, and how you should begin to inquire.

**S:** But, sir, if one is intelligent, can he not enjoy whatever he takes up?

**K:** Can you be intelligent and be a soldier at the same time? The soldier's job is to kill. He is trained to kill and be killed. Can an intelligent man accept that?

**S:** No, sir.

**K:** Can an intelligent man accept the business world in which there is so much chicanery and cheating? Can an intelligent man accept the political world where there is so much corruption? An intelligent man does not put his mind to everything; his intelligence will tell him what to do, and whatever he does, he will take pleasure in doing. How can a butcher, a man who deceives another, a man who has immense power over others be intelligent in the real sense of that word?

— *December 17, 1963*

### **REAL ACTION IS COMPLETE AND THEREFORE GOOD**

**STUDENT (S):** Military training is compulsory in colleges now. Sir, how do we avoid it?

**J KRISHNAMURTI (K):** I know a boy in Europe. He belongs to a particular nation; I won't mention the nation. He came to see me. He was at the age when he had to compulsorily join the

army. In Europe, at the age of eighteen you have to join the army for a period of two years; you become a soldier. The boy did not want it. He said that he hated to join the army. He said that he had decided what to do: leave the country and run away. This meant leaving the family, and never coming back to the country. You cannot do that here. Can you? So, what will you do?

**S:** I do not know. I know that I do not like the military training which is compulsory in colleges now.

**K:** Why do you not want to fight?

**S:** Why should I want to kill others? They are also human beings like me.

**K:** But your country, your society, your boss, your family, your politicians — all of them tell you that you must kill to protect your country.

**S:** But, I do not share their view.

**K:** Will you be able to stand up against all this?

**S:** I will try my best, sir.

**K:** That means that you will be a conscientious objector. You may never get a job.

**S:** That is all right, sir.

**K:** It is very easy to say what you say now, before you get married and have children. Afterwards you won't, so easily, say that it does not matter. If you do not get a job, your wife may object. She may say that you must join the army in order to

protect her and to protect the family. How are you going to get money?

**S:** I will not marry.

**K:** Will you go as far as that? Will you do a thing completely, without fear, and go to the very end of it? If you believe it is the right thing to do, do it with all your being, without any fear and face all the consequences. No marriage, no family, no sex, no country; prison: face it all. If you feel that way, go to the end of it. But, before you feel it, understand it; it should not merely be a fancy.

The question of military training should be discussed very, very carefully. It is not just a two minute question and answer affair. It is an immense problem, involving patriotism, nationalism, the control of society over the individual, the relationship of the individual with society, and so on. Be familiar with all that. Then you can take real action, which will be complete and, therefore, good.

Unfortunately, you are a boy, not a girl. Girls do not have this misery to face. But they have their own miseries.

— *December 17, 1963*

### **BEYOND AFFECTION IS LOVE**

**STUDENT (S):** What are love and affection, sir?

**J KRISHNAMURTI (K):** Do you know what a caterpillar is?

**S:** Yes.

**K:** You see a caterpillar going across the road. You do not want to kill it, do you? You look at it, and you have a great affection

for it. You feel how lovely it is, and say, 'What a lovely thing to see!' The caterpillar is going along so openly, but it can be killed in a moment. You see it and have affection for it.

Parents say that they have affection for their children. They say, 'We love our child'. If all the parents in the world loved their children, do you know what this world would be like? There would be no wars; there would be no hatreds; there would be no tensions — brahmin, non-brahmin, European, Indian, Russian, and so on. If parents really loved their children, the world would have enough food, clothes, and shelter. But, as there is very little love in the world, you have to find it for yourselves. You have to begin from the beginning. You should begin to care for the caterpillar; care not to tread on the caterpillar, and not to pull the leaves on a tree. Care what you say, care how you think, what you think, how you listen to the teacher and how the teacher teaches you, how parents behave, how governments behave. And, then there is sympathy, then there is pity, then there is affection. And, *beyond affection, there is love.*

— January 3, 1964

## ONE OF THE MISERIES OF OUR LIVES IS WANTING TO BE POPULAR

**STUDENT (S):** Sir, why does one want to make oneself popular?

**J KRISHNAMURTI (K):** All the politicians want to make themselves popular; they promise you anything. They tell you there will be food, there will be no misery. They tell you every kind of thing because they want to be popular; they want to get your votes.

Most of us also want to be popular because it is nice when someone says, 'What a wonderful chap you are!' Also, we want to be famous, well-known: have our pictures appear in the

newspaper, our names on a book. We all love to be well-known, to be popular, to be famous. Wanting to be famous: that is one part of the misery of our lives. *We want to be famous, because in ourselves we are nothing, in ourselves we are empty like a well that has a marvellous structure round it but no water in it.* People who crave for popularity, who want to be popular, are like that well which has a marvellous structure round it, but no water.

— January 3, 1964

### CREATIVITY COMES WHEN THE MIND IS COMPLETELY QUIET AND RELIGIOUS

**STUDENT (S):** Sometimes it is very difficult to solve problems and I am unable to solve them. Then I go to sleep and when I wake up, the problem is solved. So, sir, is sleep a creative state?

**J KRISHNAMURTI (K):** Do you understand the question? He says he has got problems, difficult problems that have to be solved and that he cannot solve them. He says that he goes to sleep for ten or fifteen minutes, or even an hour, and when he wakes up the problem is solved. He says that during his sleep something has helped to solve the problem. So, he asks: Is that a creative state?

I have a problem, a deep emotional problem. Or it may be an intellectual problem: mathematical or technological. I look at it; I examine it; I work at it. I think about it while I am awake, but I cannot solve it. I cannot understand how it can be solved, what its answer is. So I go to sleep and, during the sleep, something takes place; and when I wake up the next morning, I see the answer. So the questions are: What takes place during that state, and is it — whatever it is that takes place — creative?

What takes place? Please, do not accept what I am saying. Do not accept anything anybody says; find out for yourself. You have a problem. During the day you think of it, you look at it from every angle, from every aspect. You look at it and think about it; you analyze it, you dissect it, open it up in every possible way, but you cannot find an answer. Your brain has worked at that question and it gets tired and says, 'Let me rest!' During that resting-time, when the brain is quiet — absolutely quiet — it finds an answer to the problem which it has been thinking about. It finds an answer because it is quiet. You find an answer because you are quiet. If you are agitated, you cannot find it. That is exactly what takes place psychologically with regard to all human problems, and perhaps also with some deep mathematical problems. Though you have analyzed, tried to understand it, your mind is agitated, working, working, and there is no answer. *It is only when the mind is quiet that the answer comes.* Do you understand? But the problem is a little more complex than that.

Must the mind go through this extraordinary process of analyzing, looking, probing, questioning? Must it go over the problem, or can it approach the problem so intensely, quietly, silently, so that the answer is seen immediately? That is, either you approach the problem with an analytical mind or you approach it completely silently. If you approach it analytically, you may find the answer but it may not be a complete answer. *If you approach the problem absolutely silently, with a mind that is completely quiet, the answer will be complete and immediate.*

You asked: Is that state creative? You see, the word 'creative' is very complex; it has such a variety of meanings. The cook, the baker, who makes a loaf of bread, who puts all kinds of things in it, says it is creative. A man who writes a poem says that is creative. If you make a beautiful garden, taking care to grow

lovely flowers and arranging them properly, that is also creative. A man who paints also calls that creative. So that word has that meaning. But, to me, that is not creativity; creativity is entirely different. *Creativity can only come when the mind is completely quiet and religious.* It is only the religious mind — not 'religious' in the sense of going to the temple and quoting the *Gītā*, but religious in that it is completely quiet, because it understands the whole process of life — that is a creative mind.

— January 3, 1964

### RELIGION IS A VAST THING

**STUDENT (S):** Sir, what is religion?

**J KRISHNAMURTI (K):** The word religion itself means 'to bind'. It comes from a Latin word *religare*. What is religion? Do you think that going to a temple, putting flowers round an idol, and repeating a lot of words and *mantrams* is religion? Do you call putting on a sacred thread, and a priest muttering a lot of Sanskrit words which you don't understand — and which the priest probably does not understand either — religion?

**S:** No, sir.

**K:** Would you call reading the sacred books, and repeating, repeating what they contain religion?

**S:** No, sir.

**K:** What would you call religion? First of all, you say what is not religion. Merely reading books, going to temples, priests — all that is not religion. Now, if that is not religion, then what is? Would you call good behaviour, good conduct — that is, being

kind, being truthful, not hurting people, not saying unkind things, not being hard, brutal — the beginnings of religion? You would, wouldn't you? And you have to go much further. To be kind, to be gentle, to be charitable, to be generous not only with your money but in your thoughts, in your feelings, to forgive people, to be very concerned, to be mindful of others — all that is only the beginning of this vast thing called religion. And just as you can proceed after you have laid the foundation of a house, you can then proceed to find out what truth is, and if there is God or not — find out and not believe, because anybody can believe in anything. I can believe — as lots of people do — that there is a devil in a cave and that there is God. Lots of people believe that there is God. They do not know about God, but say that there is God because their lives are miserable and they are uncertain and they want something which will give them some consolation. *Belief is not religion*. So when you begin to inquire, you begin to understand what is the way. This begins from righteous behaviour and not from being forced, not from being afraid of anything. Being free from fear, you begin to understand what this extraordinary thing called death is, and you go deeper and deeper and, then, you find out what God is, whether there is something far beyond the mind. The whole of this is religion.

— January 3, 1964

### **KNOWLEDGE HAS NOTHING TO DO WITH AFFECTION**

**STUDENT (S):** Sir you said that knowledge about our little corner of the field is important. My question, sir, is what are we to do with the particular things we learn, we know, about?

**J KRISHNAMURTI (K):** What has happened to the mathematics that I have learnt? I have stored it in the brain, have I not? I know the path from here to the road. I have motored, or walked, or cycled, or gone in a bullock-cart down it; so, I know it; it

remains in my brain, and I add more information about this road and about different roads. Is that what you mean?

**S:** Sir, if we learn mathematics, we know all about it. If we learn about a bird, we know all about it, but ....

**K:** Then what? Right?

**S:** Yes, sir, then what?

**K:** You have learnt about the anatomy, the whole structure, of a bird. When you have learnt all about it, do you understand the bird, do you love the bird? Now, knowing about the bird is not loving the bird. Isn't there a difference between the two?

**S:** But is it necessary to love the bird?

**K:** Let us look at it this way. If your mother didn't love you, if she knew all about you but said that it was not necessary to love you, would you not feel rather lost? She can know all about you, but if she asks, 'Why should I love that boy?' there is something missing, is it not? There it becomes terribly ugly, right? So, knowledge has nothing to do with affection.

If I have knowledge about that bird and if I don't love that bird, it is like ash; my knowing all about the bird has no meaning. So, for the mother to love her son or daughter, the mother must not only know all about the boy or the girl, but also love — and this is more important — that boy or girl. And love does not mean attachment. Love does not mean that I cling to my son or daughter. Love means that I have great sympathy for him or her; I want to see that he or she is given the best education; I don't want him or her to have any worries, any despairs, any anxieties. It means that I want my child to live.

— January 15, 1965

## **THE FUNCTION OF EDUCATION IS TO BRING ABOUT INTELLIGENCE TO MEET LIFE**

I often wonder why we get educated at all! Why do we go through all the tortures of examinations: the hurry, the struggle to learn, to acquire knowledge? What is the point of it all? Have you ever wondered what it all means? Or, do you merely consider life as a rather tiresome affair that has to be gone through: one must get educated, pass examinations, and get a job? Most of us go through schools and colleges, and get specialized in a particular groove, a particular profession, a particular career. You either become an engineer, a scientist, a doctor, a teacher, and so on and, then, you stick to that profession almost till you die. That is what we all do.

Have you ever seen the birth of a river? It begins with a few drops in a far off mountain and then grows slowly. It gathers immense water, gets great pressure, and it moves towards the sea. And this sea is enormously vast, with unknown depths; it is wide and dangerous. And this is what we are, too. We begin unknowingly; gradually, we pass through schools, colleges and, then, we are thrown upon the vast sea of life about which we know nothing. All that we know is that we have passed an examination, that we hope to get a job, and are thrown on life. It is like a river meeting the sea. The river disappears into the vast waters. With us, we go through college, and get a job. And when we meet this life which is enormously wide and of great depth, and of which very few can fathom, we do not want to do it. We do not know what this life of sorrow, pleasure, pain, amusement, joy, and all the things that grown-up people know and are in despair about means.

We are thrust upon this life, but we are never educated about this life. We are educated only to pass an examination and to

have a career; that is all. We are never educated to meet life. Life is marriage, life is getting a job, life is quarrels, anxieties, pleasures, and numerous things about which we do not know anything at all. We are never educated to meet this life which is so dangerous, so enormously wide. We are never educated to meet this tremendously vital thing. And, I think, *it is part of education — probably the primary part of education — to bring about this intelligence to meet this life.*

Do you know what intelligence is? To be intelligent: What does it mean?

**STUDENT (S):** Intelligence does not mean to be clever.

**J KRISHNAMURTI (K):** We will talk about it. As it has been suggested, intelligence has nothing to do with cleverness. To be very clever, extraordinarily clever — endlessly splitting hairs, using words, discussing opinions and so on — is not intelligence. Intelligence is something much more, and it is only this intelligence that can meet life: life that is never still, that is always moving, that has such extraordinary depth. Passing examinations, getting a job, getting married — that is all part of life, but if you do not have this intelligence, you will have a very petty, narrow life. So, what is this intelligence?

Have you seen, observed, either from the air or as you walk along, how the earth is broken up into little plots of land, each little piece belonging to a person? All over the world: little pieces of land cultivated, belonging to innumerable little people. The earth — the enormous earth — is broken up into little pieces. And that is what we are. We are the whole of humanity, but we take for ourselves a little piece of that humanity and cultivate that little piece. And *we are not concerned with the whole world, the whole world of man.*

So, the beginning of intelligence is to not function from that little field; it is to not live in the little field, with your little worries, quarrels, careers, ambitions, and so on. You live in the narrow little field and, from there, look upon the world. To look at the world not from a little point of view but from the whole point of view — that is the beginning of intelligence. But that requires enormous sensitivity, that requires enormous observation; it requires investigation, inquiry; it means never accepting, never following somebody. The beginning of intelligence is to constantly inquire, to always ask; it is to demand, never accept, so that your mind, your whole being becomes alive, sharp, clear, unconfused. And, when you have this intelligence, you can meet this vast sea of life. Otherwise, you will be absorbed completely into this, and you just become one of the little cogs in the vast machine. And that is the end of you. You pass your examinations, you get a degree, get married and disappear in the vast mass of human beings. You may have a house, a family but you — as a human being — have been forced into a groove and are completely lost. You are absorbed in a mass, and that shows an utter lack of intelligence.

So, to understand this enormous life, there must be intelligence — not cleverness, not erudition, not the knowledge that comes from books. Intelligence comes from never accepting, never following anybody; it comes from inquiry, from always seeking, from trying to find out what is true and what is false. So, when you constantly listen to the birds, constantly observe, see, the trees, the mountains, when you listen to what other people say and observe how they say it, when you observe what they feel and what they think, your mind becomes extraordinarily sharp, extraordinarily alive. And *that state of alertness, that state of awareness, is intelligence.*

Now, you can ask questions.

**S:** Sir, how should one meet life?

**K:** I used the words 'meet life' because most of us do not know what life is. Most of us live — don't we? — in a little world of our own: music, dance, engineering, science, a family, a house. We live in a little world, and from that little world we look upon the whole world. And we can't know the world at all from that little point of view. You never meet the world, because you are always looking at the world from your little window. *You should open all the windows, all the doors of your being, of your mind, of your heart and then only you will meet the world completely.*

— December 17, 1963

### **LIFE DEMANDS CONSERVATION OF ENERGY**

I think that a part of right education is that we should be taught how to conserve energy, because to learn, to study, mathematics, history, geography — whatever it is that you have to study — you need a great deal of energy. And, as you grow older, you require much more energy. To go through college, to get a degree and a job, in fact, to do anything in life properly, cleanly, directly you need a great deal of energy. You will find as you grow older, as technology improves more and more and gets more and more complicated, you will have — even after you take a degree — to undergo, pass, an examination every two years just to keep your job, and in order to cope with the latest developments. You need tremendous energy to study, to keep up with all the changes that are taking place in the world. And you cannot have energy, if you dissipate it.

Notice how you talk! When you talk, you use your hands so much, and you shake your head; that is a waste of energy. And

it is also a waste of energy when you chatter all the time. It is all right when you are very young, but when you grow older, *to talk endlessly about nothing is a waste of time and energy.* As you grow still older you will find that you are always in conflict within yourselves and with the world. That is also a waste of energy. *Every form of conflict — within ourselves, within society, with our parents, with the environment in which we live — is a waste of energy.* But it does not mean that we must accept all the things which others — our parents, society, our environment — say. On the contrary, we have to understand it. Now, in the process of understanding, energy becomes greater, and your mind becomes sharp, clear, reasonable, sane, healthy. *It needs a great deal of energy not to live in ease, in illusion.*

So it seems to me that here in this place, in this lovely valley, where you live and grow up, a part of education is to learn, to understand, this whole problem of conflict and energy. And to learn anything in life, you need a great deal of attention and energy. *Life demands conservation of energy.*

— January 3, 1964

**REVOLT AGAINST A PATTERN IS NOT REALLY A REVOLT  
AND  
TO THINK OF OTHERS IS TO THINK OF YOURSELF**

You know, all over the world, in Europe and America — I don't know if it is happening in this country — people are in revolt. They do not accept standards. In Europe, they have had two terrible wars. Whole cities were destroyed, completely wiped out, and millions of people killed. So, they do not want leaders any more. They accept political leaders as an inevitable misery, but they do not want leaders, because they have had tyrannical leaders in Hitler, in Mussolini. In Russia they have had Stalin;

they have Khrushchev now. All over the world, there is this sense of revolt. But *revolt against a pattern is not really a revolt at all.*

I shall explain, as simply as possible, a very complex problem. There are two kinds of revolts. One kind of revolt is a reaction. First, let us examine what a reaction is. When your parents tell you something and you do not want to do it, you revolt. Your society demands something and you revolt against society. You want a certain right to express yourself and, so, you go against the standard, the norm, the accepted tradition. That revolt is not very deep and not very great. There are people who give up Hinduism and become Christians. Or, if they are Christians, they give up Christianity and become Communists. If they are Communists, they become some other kind of 'ists'. All that is merely reaction. The reaction of Communism to Capitalism is the kind of reaction that is taking place in the world, and that reaction is not very deep.

Naturally, *all reactions are superficial.* But there is — and there must be — a different kind of revolt, a revolt not so much against the standard and accepted tradition, but a revolt which awakens, which questions. And I will go into that. What does it mean to question everything: what you are thinking, the structure of your thought, authority, tradition? What does it mean not to revolt against, but to question temples, the gods, the *Gītā*, the *Upaniṣads*, the *swamis*, the *yogis*, the phony political leaders — everybody?

*In questioning, you do not awaken reaction; you go much deeper.* In questioning, you tear down the leader — not physically; in questioning, you do not accept. Only when you begin to question, to inquire, to seek out — not as a reaction, but to find out what is true — do you stop accepting the

*Upaniṣads*, the *Gītā*, the *gurus*, and all the rest of it. And this is not happening in this country at all. Take all the spiritual teachers. They have accepted the authority of the *Gītā* or the *Upaniṣads*, and they base their inquiry, they start their inquiry, upon that authority; and that is not inquiry at all. But if you question the authority of the *Gītā*, the *Upaniṣads* and, therefore, the whole structure of religious thought — the very fundamental structure of authority — then you are not in revolt superficially. Superficial revolt is fairly simple.

It is only a mind that questions, that inquires incessantly, that never accepts that can be a creative mind. To discover something new requires a fearless mind; it requires a mind that is not afraid: afraid of what people say, afraid of not having a job, afraid of starving. Such a mind is necessary in this world. This country is probably as old as any other. People have been here for ten thousand years; perhaps less. They have lived and they have died; they have starved, they have been in sorrow, they have suffered, they have begotten children, they have written plays. And, after these ten thousand years, what has happened? — You accept the authority of the *Upaniṣads*, of the *Gītā*, of the *gurus*, of Śaṅkara, and so on, and so on. You toe the line; so, you have ceased to be really creative human beings. There is a lot of revolt in this country, but that revolt is very superficial. You revolt in order to be allowed to smoke, you revolt in order to have whisky, you revolt in order to marry often; it is always superficial, and it has not led anywhere.

*To question deeply, fundamentally, awakens a new mind; there is a new way of looking at life. It seems to me that education, especially in schools of this kind, should be to encourage the questioning of everything. There is nothing sacred in life that you cannot question. Do not accept anything, but find out. To find out you must inquire, search, ask, and very few*

people want you to ask because it is very disturbing to answer questions. They give you a superficial answer; that is all. They say, 'You must do this, because it is good for you'. Or they quote Śaṅkara, the Buddha or the *Gītā*, the *Upaniṣads*, which is silly. Such people are dead people; they have no vitality. If you begin to question, if you begin to ask, begin to find out, then you will yourself learn and not fall into the trap of authority.

Look at what is happening here in this country. You are imitating the West. The political leaders are nothing new, and your religion is as dead as a door nail; it has no meaning at all. It all indicates a mind that is dead and which functions automatically, having no depth, no vitality. Surely, education is to make you virile, strong, pliable, self-reliant, not dependent on somebody. So, there is a right questioning and a wrong questioning, right revolt and wrong revolt, and to revolt rightly, to revolt deeply, to question fundamentally, is very important. That requires a very sharp mind, and a sharp mind is to be had by learning, by studying what you are reading.

You know, there is very little consideration here in this country for other people. Have you noticed it? Nobody thinks of other people. You know, just as soon as I landed in Bombay from Rome — or, perhaps, the day after — I went for a walk. As I was walking — in Bombay — I passed a building which had a number of flats. A basin of water was thrown from out of a window, and it fell just beside me. The water, which must have been rather dirty, fell a foot away from me. I would certainly not have liked it on the top of my head. So, I looked up and there was the lady who had thrown it. I smiled at her and she smiled back at me and that was all. Do you understand what I am talking about? There is very little consideration for others. A man wants to be served by his wife. You expect a servant to do everything; you expect a servant to work, work, work throughout the day

because you pay him. Look at the way you eat from your plate. When there are people sitting in a group, I have often seen a man coming in late and sitting on somebody's lap; the other fellow has to move. I have watched grown-ups so often: they are late to meetings, they talk loudly, they yawn. And that indicates a mind which does not care about anybody except itself. Such a mind is a crude mind, a brutal mind; it has no consideration for others. Notice, when you walk down the road, these poor villagers. Notice how they step out of the road into the thorns. They don't walk on the road beside you; they go away from the road. They have been trained to believe that you are a big man and that he is a little man; they feel so shy. When you say, 'Please walk beside me, it is your road as well as mine', he doesn't feel like it. Nobody thinks of others. *To think of others is to think of yourself; when you are not aware of yourself you are not aware of others.*

This is very important because this makes for sensitivity, for selflessness, for quietness. There is very little of it in this country where animals are ill-treated. Look at the way some people are talked to! I think it is part of education to make you aware of yourself and of other people: of their suffering, of their misery, their despair. Education is not just for you to get a career, get married, have a few children and a little bit of money. That is such a cheap life. That has no meaning. But be considerate, be polite, be kind, question very deeply, never accept authority, because *authority is the most evil, pernicious thing.*

So, as you grow up, become a human being, not a machine. Become a human being who has life, vitality. Become a human being who is capable of thinking and also capable of going beyond all thought. That is really meditation; sitting around and repeating a lot of words has no meaning at all. When you leave this place, you must be a total human being with a perfectly

healthy body, and with good feelings and a very good mind. A good mind is a questioning mind; it is not a mind which comes to conclusions and keeps on repeating those conclusions till it dies. A good mind is capable of learning, capable of understanding ....

I am afraid this is the very last talk of this year. (Probably some of you will be glad.) I am going away the day after tomorrow. I hope we will meet next year, if the maniacs — the politicians of the world who make the atom bombs — will let us remain till then.

*Namaskar.*

— *November 16, 1961*

**A Report On The Talks Held In  
The J.Krishnamurti Study Centre At Madanapalli  
(17 September, 2000 — 6 October, 2000)**

Seven talks were originally scheduled at the Centre during the period 17.9.'00 to 27.9.'00, but at the request of the public, these were extended up to 6.10.'00, bringing the total number of talks to twelve.

There was more listener-participation during these talks as compared to the earlier ones, in that the audience chose to ask questions and clear their doubts. Even on a day when there was a heavy downpour and some of the streets were filled with knee-deep water, people came to the Centre soon after the rain subsided.

Literary meetings were also taking place in the town simultaneously during some days when the talks were on at the Centre, but a few of those who regularly attended the talks at the Centre broke away from those meetings to come to the Centre for the talks. The reason for this, according to one of the members, was that the Literary meetings were merely 'entertainment', whereas what was happening at the Centre was *jñāna*.

Many topics were covered during these talks: How Krishnamurti's teaching approached the whole subject of self-knowing in a *via negativa* manner to arrive ultimately at the positive, why we are enamoured of 'authority' and invite it, why we shun death and push it away, and the nature of desire and how one needs to understand it. The listeners wanted a more detailed exposition of 'Love and Death', a theme on which Krishnamurti used to lay considerable emphasis.

The members were told that these talks were intended merely to

give them a taste of Krishnamurti's teaching, and that they would have to move on: to read and to listen to Krishnamurti directly.

Since a need was expressed for more discussions, it has been decided that in January and February, 2001, the meetings will commence with a video-screening of a Krishnamurti tape at 5 p.m., and that a small-group discussion will take place before the usual public-talks start at 6 p.m.

— N.L.P.

\* \* \* \* \*

**RAJGHAT EDUCATION CENTRE  
KRISHNAMURTI FOUNDATION INDIA  
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**KRISHNAMURTI FOUNDATION INDIA**

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