

**KRISHNAMURTI
FOUNDATION INDIA
BULLETIN**

Volume No. 1, Issue 3, July-October 2004

FROM THE EDITOR

This issue of the *Bulletin* contains some very early material from Krishnamurti's interaction with students of Rishi Valley School. The first 1952 selection is a record, preserved in the form of points extracted from what must have been a longer dialogue and talk. Excerpted from its original context, the piece takes on the appearance of a series of maxims, meditations, wise sayings, even dictums, whereas in its original context it probably contained many more invitations to explore deeper issues.

The second selection, which is from 1954, is in the form of a dialogue. Here one can observe Krishnamurti's way of communicating with his student audiences; the expository element yields place to a more challenging tone as he urges his listeners to experiment, to try things out for themselves, to 'pursue' the question posed.

Over time, as he urged his audiences not to remain 'second-hand human beings', the expository element in his communication yielded place to a challenging presence that threw his interlocutors back on themselves. He liked to compare himself to a mirror wherein men and women could look at themselves as they really are, implying that their looking glasses – other people's opinion, their own self-image – were distorting lenses.

—R.H.

LIVING IN THE COUNTRYSIDE

You all know what it is to live in a town and also in a village like this; you know the difference. A town is crowded, dirty; there is poverty and squalor. The people are ceaselessly active, always in a hurry, always on the move; if they have any leisure, they go to cinemas; they have very little time to think for themselves. Many of them do not even know who their neighbours are.

A village like this place is clean, quiet. You have more time to yourself; your mind is much less agitated than that of a person living in a town and, so, you are more calm; you are also in direct contact with nature – mountains, river-beds, fields, birds, snakes. You see the birds mating, laying eggs, and you see the young ones also.

It has been found that due to the variety of foodstuffs available in towns, town-people are better fed and more healthy than villagers, and that also because of the struggle and competition among them, town-people are more alert and more capable of adjusting themselves to circumstances than village people. Village life has a tendency to make people dull.

But, for young children like you, it is decidedly advantageous to study in a school situated in a village like this. Here, in Rishi Valley, you have clean air, uncontaminated water, healthy food and beautiful surroundings. You come into contact with nature in all

its beauty. If you like, you can find time to be alone and think for yourselves. If you go out for a walk, you can observe the mountains, the beautiful flowers, the trees, the birds, the moon and the stars. Or you can watch and find out what your own thoughts and feelings are and, thus, get to know more about yourself. Town-people will have to 'speculate' about the mountains because there are, generally, no mountains near our towns. But you directly see the mountains. There is a great difference between speculation – which is based on imagination – about a thing and direct contact with it.

What people ordinarily call religion is mere speculation. Mere repetition of some words or the performance of *puja* or ceremonies is not religion. But when you are in direct contact with nature, there is in you a feeling which is beyond what you observe. That feeling, not any speculative thinking about it, is religion.

REFINEMENT:

To re-fine is 'to make fine again'. Outwardly, it is observable in your dress, in your manners and behaviour. You have to be aware of this, and to be aware is to be conscious.

To dress properly, not incongruously; to keep your body clean; to eat properly; to behave so as not to be a nuisance to others; to be still while listening to another; not to shake your legs or hands; not to yawn; not to bite your finger nails; not to clean your nose or

ears in public; to watch yourself as to what you do with your hands while you are sitting or talking with another – all this refinement. It is consideration for others.

Be aware of your environment. That is, observe and be conscious of what is happening around you, and be spontaneously helpful; for instance, help a man carrying a heavy carpet with difficulty, or help poor children in the village. Many of the grown-ups do not notice all this at all. Do you notice the village children: poor, dirty, not fed properly? You say that you do, so would you like to do something for these village children directly? Would you give up a meal, and give it to the village children? You say that you would. Then, I would suggest that ten of you join together, adopt a few of the village children, and be responsible to clothe, to feed, and to educate them with what you are able to spare from your clothes, from your food, or from your pocket money.

Inner refinement expresses itself in consideration for others, in the way you treat the servants and those who are not well off in life. As you are willing to help a few of the village children, it would be a good thing if all of you go together to the villages and select the children whom you would like to feed, clothe, and educate yourselves by giving up a meal a week, etc. You can also get the help of one of your teachers in going to the village and selecting the children whom you will adopt
....

I am glad that you have already adopted a child from the

village. One of the important things in life is to be sensitive to the needs and to the suffering of others, and to, spontaneously, do whatever you can to help them.

RIGHT RELATIONSHIP:

You know you are related to your father, mother, grandfather, grandmother, your uncles and aunts, your brothers and sisters; all this is blood relationship. When a young man marries a young woman, they become husband and wife – this is another kind of relationship.

Now: What is your relationship to the village children? You say that your relationship is that of a friend. Who is your friend? You say that your friend is one who knows you and whom you know. Can you really know a living person? You can know a person only as he or she is at the particular moment you meet him or her, because a person is constantly changing. You can only know a dead thing

Now, you say that you will be natural with the village children. 'To be natural' with another means not to hide, not to hold back anything from that person, even your private thoughts. Can you be like that? When you see the village children, you may think, feel inside yourself that they are dirty, untouchable, and so on, but you will not say so; you will pretend to be kind. Is this the right way?

Relationship is the attitude we have when we meet another. So, to be in right relationship with another, it is necessary for you to be aware of what your own private thoughts are about him or her. And this means that, first, you must know yourself.

You see the suffering of the village children. Do you see your own suffering? You know what physical pain is, but you also suffer because of your discontent. Suppose you want something and you do not get it, you cannot get it – do you not suffer? For example: You want to be beautiful, but you are not; you want to be clever, but you are not or you are not *as* clever as he is; and so on – then do you not suffer? And when you suffer, your attitude to others changes. So, to know yourself, you must be conscious of what you feel and think, not only at a particular time but all the time.

KNOWING YOURSELF:

How do you know what you are? You are different at different times. You are kind at one time, angry at another time, jealous at another time, and so on.

You can find out what you are by finding out for yourself what you want to do now, and what you want to be when you grow up.

What do you want to do now in this school? You children are equally responsible along with your parents and teachers for the well-being of the school.

You can make or mar the school. Do you want merely to study books and pass your examinations? Do you want to be merely a cup into which your teacher can pour what he or she has? Or do you want something more than the mere passing of examinations?...

One of you said that he would like to be a dramatist. Should not the dramatist know a lot about human beings? – He should learn all about this by studying books and by observing the people around him. So, in this school, he should be helped to be able to observe, and study others correctly. And to be really alert and watchful, he should be free of all prejudices which he may have. So a child should be helped to develop his intelligence so that he may be able to understand the whole process of life as he grows up, and decide for himself what to do.

So, whichever way you look at it, you see it is necessary for you to be watchful over yourselves and find out, at all times, what your prejudices, your desires, your motives, your incentives are. Thus only can you know yourself

Would you be content with the mere passing of examinations? You are being given opportunities in this school to learn various things: music, dancing, painting, observing the stars, what plants and trees grow here, what animals live here, and so on. Most pupils do not follow these up after they pass examinations; they merely confine themselves to eking out a living in a

routine way; and they lose interest in other things. Life is rich only when you have interest in many things which give you joy and happiness.

BEHAVIOUR:

You say you will be kind to the village children. When you are conscious that you are kind to them, are you really kind? Suppose you are kind to somebody, that somebody does not return that kindness to you, and you, therefore, feel hurt – is that kindness? No. It is only your self-importance.

So you see that, in all things and at all times, what you are inside matters; therefore it is necessary for you to know what you actually are.

BEAUTY :

Did you see the new moon tonight? She was a thin streak in the vast sky: very delicate, very shy, and extremely beautiful. One's whole mind was filled with her beauty and, so, one did not compare what one saw with anything else that one had seen.

Is beauty comparable? There will be comparison only when your mind is partly occupied with what you see before you, whether it be a person or a thing.

Generally, in the world, the tendency is always to compare. Calling a man 'stupid' is an instance of comparison; the person who calls another stupid is himself stupid. Generally, in our daily life, we are all

the time comparing. Comparison of any kind is an insult to human dignity.

— *November, 1952*

WITHOUT LOVE, LIFE IS A DRY RIVER BED

I do not know if you have ever thought about the difficulties the teachers have in educating children. While we are very young, as you are, we are rather thoughtless. We are so immersed in our own pleasures, our amusements, and in our studies, that we have very little thought for anything else. We are inconsiderate; we throw our orange peels, paper, banana skins; we are never quiet – you have to be told over and over again to be quiet. And I don't think that all that indicates naughtiness or obstinacy; I think it indicates thoughtlessness. Thoughtlessness is is to not know what you are doing. When you throw down the orange peel, you do it casually; there is no thinking. You know, in Switzerland, if you spit on the pavement of a town, you are fined, punished; but here you are not going to be compelled not to throw orange peels or paper.

I think that we do those things because we are thoughtless, and to bring about thoughtfulness is one of the most difficult things. You know, to know what you are doing all the time and why you are doing it is very difficult and, so, the teacher has to tell you, the educator has to warn you, 'Do that; do this', till it becomes an automatic habit. And most of us live in

automatic habits throughout life. You know what mesmerism is. If you keep on reading or saying the same thing over and over again, you kind of get mesmerized, hypnotized, by words, you get carried by words so that you never think.

It is very difficult – is it not? – while you are young to be thoughtful, to be aware of what you are doing. Some of us were discussing yesterday what it is that makes children spontaneously respectful, spontaneously courteous, good mannered easily, without being told over and over again not to throw orange peels because, if you do throw them, somebody else has to pick them up. Why is it that you don't do these things naturally, easily, happily?

STUDENT (S): Because we were not educated properly when we were young.

K: What do you mean by 'educated properly'? Is it a matter of education? Say, for instance, a teacher says, 'Don't throw paper or orange peel around', and they keep on doing it. You are told, but you keep on doing it. In other schools they would not give you an orange if you threw newspaper about. They would say, 'We will give you a black mark or white mark', and so you would gradually, through fear, through compulsion, through reward and punishment learn to pay attention. You would be frightened not to – you follow? Now what we are all trying to do is to bring about a different way of looking at things, so that you will do things naturally, without being punished, without dangling a reward ...

S: But by making the children understand.

K: How does one bring about this understanding in the children? – Not in the teachers.

S: The teachers should explain.

K: They have. They have told you, ‘Somebody else has to pick it up’. To bring about consideration for others without reward and punishment is very important. If you are considerate because you are going to get something for yourself, that is not consideration; and if you are considerate because otherwise you will be punished, that is also not consideration. So how will we – the teachers and you – bring about a state in which you do things naturally, easily – which is spontaneously, freely? It is very interesting, is it not? You see, most of the children that come here, or to any school, have been so drilled into doing this and that because of punishments and rewards. And when you remove that, they do what they like – which is to a certain extent good, because that indicates that they are free. But to be told over and over again not to do this or to do that becomes very tiring for the teacher as well as for yourself. So how is this to be done?

S: When we grow up, we will do it.

K: No, now. When you grow up, you will have too much to do: children, a job. You will have no time. You will say, ‘We are practical people; we have to live; what is all this got to do with our daily life?’ You think about

it; we will think it out here together this morning ... Do you know what love is?

S: Liking a person very much.

K: You like your parents and your parents like you, love you. You love your brother, sister – at least you *say* that you love. And you are very kind – *if* you are; you sympathize with the villager; you are sensitive to the mountains, to the cloud, the cloud on the hills. I can see – through that gap among the trees – a part of the mountain in the sun, the rest in the cloud. That is a beautiful thing, is it not? That is also love, is it not? To see ugly things, not to despise people, not to hurt people, to be considerate to people, to look at a tree and admire it and not tear it to pieces, to look at birds, worms – all that is love.

S: When we look at a tree, we judge it.

K: Don't you see the beauty of it?

S: We see that it is beautiful.

K: What does beauty mean?

S: That it looks nice.

K: Go on; pursue it: it is nice, it is pleasant. You see a beautiful aeroplane, one of those jet planes which do 700 miles an hour: very sleek, beautifully built. It is a beautiful thing. Though it does harm by dropping

bombs, it is a beautiful thing in itself. Now, what do we mean by 'a beautiful thing', by beauty? You have a beautiful sari, or a beautiful shirt – what does that mean?

S: That we like it.

K: Look into it. You hear a song and you say, 'How beautiful that is, how lovely!' What does that mean? Take a very simple thing. You have a sari or a shirt on, and you say, 'It is a nice shirt, a beautiful sari' – what do you mean by that?

S: That you like it.

K: What does the word 'beauty' mean to you?

S: That it looks nice to you.

K: Wait a minute; we are going to think it out together. See that hill; you say, 'How nice, how beautiful that is!' What does it mean to say – 'that beautiful hill'?

S: It shows beauty.

K: Wait a minute; you will find out for yourself. You look at it – at those trees or hills. What happens to you when you look at those trees, or when you look at something like that? First of all, do you look at it? Do you follow? Do you *look* at it – any of you? What do you mean by 'looking' at it? Go on, old things; go on. You look at that mountain and say, 'I have looked'.

Have you really looked, or you just look and pass on to something else? – which means that you never really look. Have you tried it? Try. Look at the mountain; look at it, and not say, ‘That is beautiful’, and move off to something else.

S: What do you mean by ‘looking at it’?

K: Have you ever looked at anybody? Your brother, teacher, friend – have you looked at them?

S: When we look at a person, we don’t think of looking at them the next time.

K: I look at you, or you look at me. I begin to judge: ‘She is nice, not nice’; ‘She is beautiful’; ‘She has a beautiful sari on’; ‘He is a boy with ugly teeth, glasses.’ My mind is all the time chattering while I am looking. So I never look at you. I can only look at you when I am not chattering – which means I am not judging. I can look at you without judging. Now, in the same way look at the mountain or the tree or the bird without saying ‘Yes, yes’, without chattering. *Then* you can see.

S: But we are so used to ...

K: I know you are used to lots of things, but try this. Look at something: a bird, a friend, a tree, a mountain, the moon, the lovely shadows of an evening and, as the sun sets, the roseate colour on the hills. Just look at that and you will *see*. Then you will see everything clearly: the Bougainvillea – the clarity, the brilliancy of

colour, and the intensity of the reaction to something. All that is beauty. Be sensitive to the ugly and to the beautiful. Now go little further.

You throw an orange peel. Why do you do it? – because if you really thought about it, you will know that somebody else has to pick it up; which means you are really despising people. When you say, ‘The servants will do it’, you really despise the servants – don’t you? No?

S: It is just that we don’t think before we do it.

K: But if you are watching all the time, thoughtful, alert, then you won’t throw things, then you will have consideration for people – which means you love people. And do you know what life is without loving, without being sympathetic? – Life becomes terrible. You have seen those rivers without water – all sand and no gurgling, bubbling water. Life becomes like that if you have no love, no sympathy, no thought – just a dry river bed. And most peoples’ lives are like that: very dull. That is why it is very important while you are young to love people and to be kind – which is entirely different from being sentimental.

You should try sometime to sit very quietly, and look at a tree or a bird. You build model aeroplanes. I know boys do it, but I don’t know if you do it here. Or you do pottery. When you do pottery or build a plane, your whole mind is there – is it not? – because you are really interested. And you can only really be interested

in people if you love, if you have sympathy, if you are really kind. You see, I think you will learn mathematics, geography, history much better, and you will be do better academically – in examinations – when there is this feeling that you are loved, cared for; and you are also loving. Your mind will be much sharper. It will be sharper because then you will not be concerned with yourself all the time – as most people are.

S: But if we are to watch ourselves, we won't have time for other people.

K: No. You try it. You watch. You listen. That does not mean that you are absorbed in yourself. When you are really interested in a subject – mathematics or whatever it is – you have no time for anything else. You don't say, 'How can I think of something else?' When you are eating an orange – try it the next time – see how easily you throw away the peel. You walk along the road, you see a branch, and you peel the leaves off it. Lots of children do that – haven't you noticed that? Don't you do it yourself? All that indicates – does it not? – a sense of not being alert to what you are doing. And that makes the mind very dull and stupid.

— *February 24, 1956*

ANNUAL GATHERING 2005 AT VASANTA VIHAR

The Annual Gathering of the KFI is usually held on the campus of one of our schools. However, the venue this time is Vasanta Vihar. The last time Vasanta Vihar hosted such a Gathering was in 1997, and here is an opportunity for you to renew your acquaintance with this place, which was J. Krishnamurti's home.

The four-day Gathering will be held from 21 to 24 January 2005, and the programmes will consist of talks, discussions, question-and-answer sessions, video-showings, besides cultural events. Owing to lack of sufficient accommodation in Vasanta Vihar, participants will be put up on the campus of the Theosophical Society.

Further details such as the type of accommodation, Gathering fee and date of registration can be had from our Gathering brochure, for which kindly write to:

Gathering Coordinator,
Krishnamurti Foundation India,
Vasanta Vihar,
124 Greenways Road,
Chennai – 600 028.
E-mail: kfihq@md2.vsnl.net.in.

Kindly note that the brochure and the registrations forms will be mailed to you only in September.

KRISHNAMURTI SCHOOLS

RAJGHAT BESANT SCHOOL (KFI) Rajghat Fort Varanasi - 221 001 Uttar Pradesh	Boarding School Ages 7 to 19
VASANTACOLLEGE FOR WOMEN Rajghat Fort Varanasi - 221 001 Uttar Pradesh	B.A. & B.ED. (Humanities only)
RISHI VALLEY SCHOOL (KFI) Rishi Valley - 517 352 Chittoor District Andhra Pradesh	Boarding School Ages 8 to 17
THE SCHOOL (KFI) 'Damodar Gardens' Besant Avenue Madras - 600 020	Day-Boarding School Ages 3½ to 17
THE VALLEY SCHOOL (KFI) 'Haridvanam' 17th K.M. Kanakapura Road Thatguni Post Bangalore - 560 062	Day-Boarding School Ages 6 to 17
SAHYADRI SCHOOL Tiwai Hills, Rajgurunagar Taluk Pune District 410513	Boarding School Ages 10 to 15
BAL-ANAND 'Akash Deep' 28, Dongsers Road Bombay - 400 006	An After-School Centre for young children
NACHIKET Uttar Kashi Education centre P.O. Ranadi (Via Dunda) Uttar Kashi - 249 151 Uttar Pradesh	Elementary School for local students
BROCKWOOD PARK Bramdean, Hampshire SO 24 OLQ, 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

KRISHNAMURTI FOUNDATION INDIA
BULLETIN

Due to rising costs, the KFI has to, unfortunately, increase the price of the Bulletins. Hereafter, the Annual Subscription (India) will be seventy-five (Rs 75.00) rupees, and Life Subscription (India) will be one thousand (Rs 1000.00) rupees. Foreign subscribers will have to pay US \$ 5.00 per annum (that is, for three issues).

Also, due to certain technicalities, the numbering of the Bulletins have changed. Therefore, though the *KFI Bulletin* has been available to inquirers for many years, the third issue of the 2003 *Bulletin* is considered the first issue (Volume 1, Issue 1), and this issue is Volume 1, Issue 3.

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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