

# Krishnamurti Foundation India Bulletin

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## FROM THE EDITOR

During Krishnamurti's winter visit in 1979, Rishi Valley School hosted an international meeting on education. Teachers from the Krishnamurti schools in England and America, as well as staff and parents from Indian schools attended the talks and discussions held on the occasion. Krishnamurti set the tone for the programme with a broad question about the purposes of education, whether education is meant to prepare students to find careers in society or whether it has a larger purpose and, if so, what that purpose is. He claimed that by 'cultivating' a very narrow area of the mind, that part which is connected with memorising information, teachers, even though they might not realise it, are impoverishing the soil in which students grow and are in turn betraying their true calling.

A hint of what he has in mind emerged at the end of the discussion, when Krishnamurti gave an etymological definition of the verb 'to cultivate', which he had so casually used at the beginning. The word comes from a Latin root, he said, meaning "to take care", "to worship", "to have tremendous respect". For Krishnamurti these emotionally tinged concerns define the teachers' relationship with their students, and underpin the ultimate purposes of education. Indeed the verb 'to cultivate' frames this interaction; the back and forth between a sometimes impatient, sometimes tender Krishnamurti and the hasty, argumentative and often superficial responses of his audience highlight the passion and dedication Krishnamurti brought to the task. Continuously urging his teachers and the attending parents to look behind their words, Krishnamurti is doing exactly what he wants his teachers to do in relating to themselves and to their charges – to 'cultivate' their minds in multiple ways and in accordance with their own perceptions. Associating the word 'cultivate' with a

range of terms denoting trust, welcome, share, he illustrates more fully what he means by the word:

I will see that he trusts me by doing various things. From that he has certain freedom, and that will help him to have a right relationship with me as the educator. In that relationship, I can begin to talk to him, communicate to him and say, 'Look, let's go for a walk. Look at the trees, the clouds, the beauty of the sky, the hills, the rocks'. That's the first thing I would see to – not books, not toys.

That parents were invited to join the conversation with teachers again signals the seriousness of Krisnamurti's intentions.

More light on the subject of teacher-student relationship is found in Krishnamurti's metaphor of the teacher as a passionate gardener cultivating the soil:

What do you mean by the word 'culture'? If you have ever done any gardening you know how you cultivate and prepare the soil. You dig, remove rocks, and if necessary you add compost, a decomposed mixture of leaves, hay, manure, and other kinds of organic matter, to make the soil rich, and then you plant. The rich soil gives nourishment to the plant, and the plant gradually produces that marvellously lovely thing called a rose. (*This Matter of Culture*, Chapter 11)

The discussion adds a new dimension to the passage just quoted, that 'cultivating' the teachers' and parents' own emotional being and cultivating students' minds are simultaneous processes for right relationship to emerge.

R.H.

## EDUCATION IS THE RESPONSIBILITY OF THE EDUCATOR AND THE PARENTS

**J KRISHNAMURTI (JK):** I would like to ask, if I may, why we educate our children. What is the purpose of this so-called education? We send them to schools and – if we are lucky or fortunate to have enough money – to colleges and universities. And, at the end of twenty-five years or so, we have thoroughly conditioned them, [made them] conform to the pattern. And they settle down: have a career, a job, a position and feel that they are secure physically. But one questions all that. Because considering what is happening in the world – the chaos, the misery, the confusion, the terrorism that's going on: What is it we are all doing? I think that is a fundamental question one must ask oneself.

What is the purpose or the intention of the parents, of the educators? Is it merely to programme the mind, like a computer, so that the children have careers. In an over-populated world, for every job there are about ten thousand people, and from the moment they are born till they die there is a constant battle of life. So, one asks oneself: Is it possible to cultivate the whole of the mind? We cultivate, or encourage, merely a very small part of the mind, a very small part of the brain. Which is, we give them information on various subjects, so that they can have a livelihood. And, information is translated into memory, stored up and utilized as a means of earning money, and so on. [This involves a] a very small part, a very small section, of this whole mind. We mean by 'mind' not only the senses, the emotions, the capacity to think very clearly, objectively – not personally, not bound by the opinions, judgements, and evaluations, which we are. [We are speaking here of] cultivating the totality of the mind. As it

happens now, we are only cultivating, tilling, as in the case of soil, that part of the mind, or the brain, which is only gathering information as knowledge, technical knowledge and holding it and utilizing it, skillfully or not, to earn a livelihood. That's obvious. Right? And we are asking: Are we cultivating the superficial, or conscious, mind only? The conscious mind is only a part and not the whole of consciousness.

What do you say? – All right, let us approach it differently. Our consciousness is not only the superficial layers but also the deep, hidden activity of the mind – which is called the 'unconscious mind'. Are we only cultivating the superficial mind – and apparently we are – and neglecting the deeper layers of the mind, which is the whole psychological field? Throughout the world, we are only concerned with the superficiality, the outer layer of consciousness, and neglecting the deeper, more active, and *much* more subtle quality of the deeper layer. So there is a contradiction from the outer layer to the inner layer of our minds.

Perhaps all this is somewhat new. If it is new or if it is old, bear with me, and we'll discuss it.

So, there is always a contradiction in our life. You may be an excellent engineer, or a business man, but below that you are an ordinary human being, like the rest of the world – greedy, envious, jealous, competitive, argumentative, holding on to your own particular superstition, whether it is scientific or religious, and merely living or *trying* to live on the surface.

Education surely implies total responsibility for the whole of mankind, not only the relationships in our private lives. That's one thing.

And also to educate our students, our children, to have no fear. We are all frightened human beings – we might lose our job, and so on. Fear. And is it possible, in a school of this kind, to help the student to have no fear whatsoever? – because when there is fear you cannot possibly have affection, nor that extraordinary quality of love.

And, to help the student, [who can be corrupted] by money, by flattery, by various forms of destructive violence, to be honest, to be incorruptible; to have integrity.

And is it possible, also, to help the student to have a religious mind? – not the religion of superstition (as is all over the world) which is nonsense, which is not religion at all. A religious mind is a holistic mind. Do you understand the world ‘holistic’? To be ‘holistic’ is to be whole, to be good. The word ‘good’ means ‘well put together’: The mind that has been well put together, carefully, with diligence, which has the capacity to perceive the whole of man, and act from that. Now, can we as educators, living in this country or abroad, bring this about? That’s the whole problem. We can talk endlessly about it, and form various theories, [and discuss] what we should do or should not do, but can we, as educators, bring this about? Which means that this is the responsibility of the parents, not only the responsibility of the educators.

Now, having said that, having laid the general outline, can we come to find out together? – not I tell you, and you accept or reject, but *together* because all life is a relationship, which is: acting together, and not ‘I act and you just listen’. So, together, can we investigate, that is, find out how to bring this about in our schools? There are five schools in India under the KFI. Can we, in those schools and in [our] other schools,

bring this about? That is: Can we cultivate not only that part of the brain which is concerned with memory (memory being the gathering of information and experience, and from that acting to merely have a livelihood; that's what we're doing), but can we cultivate the whole of the mind? That is, can [we see] not only the superficial [layers], but also the inward, psychological conflicts, the contradictions, unhappiness, misery, sorrow – all that? Can we help bring this about? Which means: Can we help the student not to have fear of *any* kind?

Can we start from *that*, and not from the general, the vague? Can we start from the simple fact? Is it possible as educators – not only as educators, for we are human beings much more than as educators – as *responsible* people who are concerned with bringing about a new generation in a chaotic world, can we start with the problem of this fear which is so deeply rooted in the child? They are afraid of their homes – right, sirs? They are beaten there; they are scolded there; they're told what to do, what not to do; and all that business that goes on in a family – which is rather terrible. And they come here with all that fear. They are already conditioned. Can we help them to free themselves from this fear, and not add more fear? Now that's the first problem. Now let's go into it – that's if you all agree. Even if you don't, it doesn't matter; let's talk about it.

The problem is that both the educator and the educated are frightened of life. Now, how shall we deal with this problem? The teacher, the educator, is frightened and students, coming from homes where there is no security whatsoever, have fear. How shall we deal with this problem? Do you understand my question? Oh, come on, sir! I have talked for twenty minutes. Can we deal with this problem? How shall I, as an educator,

having my own children *and* dealing with other children, see that in communicating the whole problem of fear to them I also expose myself, my own fears? – *not* to the children, because that would be absurd! But expose [within myself] in talking over fear to the children *my* fears and, so, help myself as well as the student? Do you understand my question, sirs?

Suppose I'm frightened. My life, my upbringing have brought about a deep-rooted fear in me. And, I notice that the student is also frightened because he is *beaten* – you know what family life is! Here are two people in a fairly close relationship. To see that the student is *completely* free of fear: fear of the future, of examinations, of life – of everything – how is this to be done? [For the students] to have not one spot of fear – what will you do? (*Pause*)

Sir, don't wait for me to answer; that's an easy way out. Can we, you and the speaker together, find out what to do, not just theoretically but actually? Come on, sirs: What shall we do? Is this a problem to you?

When you say, 'It's a problem' – what do you mean by that? Is it a problem that *has* to be answered? Is it a problem that *you yourself* have to find out? If you are hungry, you do something. If you are sexually lustful, you act. We don't have this capacity, the passion to find out. We talk about it. We say, 'Yes, this should be done, that should not be done', but there is no vitality behind it, no concentrated energy put into this question. Now, *if* this is a problem [for you], you'll want to resolve it. For you cannot possibly bring about a new mind, a new face, a new way of acting if there is any kind of fear, because that prevents love, affection, kindness, care.

The function of a teacher is the highest, the noblest in the world (for *me* it is) because a teacher is bringing about a new

generation of people. So what shall we do? It's in front of you; it's your baby! (*Pause*) It's no good looking at each other. The ball is in your court.

**A PARTICIPANT (P):** As you say, fear will prevent love and affection. So we need the opposite. I mean, if we do have love, fear will not be there. If we show love to the child all the time ...

**K:** No. We haven't got that love.

**P:** But we *can* have that love.

**K:** We *may*, but we haven't. And our problem is not love, but to end fear. As long as fear exists, the other cannot be. Being afraid, you cannot have the other. So our first problem is to tackle fear and not to enquire about what love is!

How will you deal with a group of children who are frightened, frightened of a new situation? They already come to you frightened. Their society and friends tell them, 'You must pass exams; you **must be good** [at your studies], otherwise you cannot get a job'. He starts with that; his whole family says that. So, what shall we do as educators to see that the children have no fear? Come on, sirs.

**P:** Like-minded people should join together.

**K:** 'Like-minded people should come together'. Here you are! (*Short laugh*)

**P:** One should know what fear is.

**K:** What is fear, sir? Don't you know what fear is?

**P:** Yes, if one faces fear. But I am not able to face the fear, so I am not able to know what fear is.

**K:** Are you saying, sir, that we actually are never aware of what fear is?

**P:** Superficially I may know what fear is, but not the actual structure of fear.

**K:** When you use the word ‘structure’, sir, what do you mean by that? The word ‘structure’, according to a good dictionary, means ‘movement’, not a fixed something like a scaffold. ‘Structure’ means ‘movement’ – so ‘the movement of fear’. And we are saying we never know what this movement of fear is.

**GNARAYAN (GN):** Do you think that all of us here are like-minded? You take it for granted ...

**K:** I don’t know, sir. To be ‘like-minded’ means ‘to think together’. That is, putting aside our own personal issues, our own prejudices, our own conclusions, and coming together to *think* about a problem and not trying to find a solution; [that is] coming together to find what the problem is, not the solution. *Because in the problem itself is the solution.* Right, sir? Would you agree? O, Lord, do tell me!

So, how do you approach this problem? That is, there is this problem of fear, not only in ourselves but also in the children. And we recognize that to have fear destroys all human relationship. Right? And that is our problem. How do we come to that problem? What is our motive? What is our intention? Do you understand, sir? How do we come to a problem? An engineer or a scientist or a philosopher, it doesn’t

matter who, comes to a problem with all the knowledge he has acquired. Do you understand what I am saying, sir? If I am a mathematician and I have mathematical problem, I approach it with all my knowledge. Therefore I am not investigating the problem, but approaching it with my knowledge. I wonder if you see that. So my knowledge is going to answer rather than the problem. *Vous avez compris?* I mean, you've understood? So how do we approach this problem of fear? What is your motive? What's your intention? – because the approach to the problem is going to dictate the solution of the problem.

Please, even intellectually see this! If I come to the problem with all my prejudices, the problem won't be solved. Right? So I must come to it with a certain sense of freedom to find out. Are we in that state? Or are we trying to find an answer, saying, 'Quick, tell me what to do'? The problem being fear and [understanding that] my approach will help the resolution of the problem, my approach must be an enquiry, a delving into the problem.

Now, what is the problem? The problem is: Both the educator and the one to be educated are frightened. The older generation, the teacher, is responsible for the child, so that the child, the student, is free from fear. That is the problem. If you say, 'I, the teacher, must first be free of fear', then you will have no teacher at all! I wonder if you meet that.

**P:** You say that at least a few who think together, who agree together, and exclude this fear ....

**K:** Even if the few agree together, what will they do? How will they help the student to be free? Let's say you and a few of us say, 'This is our concern, our *dedicated* concern. What shall we do?'

**P:** Enquire into the causes of, the nature of fear.

**K:** ‘Enquire into the causes of fear’. All right; just see it first. If we enquire into the causes of fear and find the cause, will fear go? Do you understand what I am saying? Our enquiry, our analysis will be intellectual. The cause of fear may be that my husband beats me. (*Short laugh*) And after finding it out, will I stop being beaten? Please see the importance of this, sir. This is what the analysts and all of us do: we try to find out the cause. Now, how do you find the cause? By analysis, step by step going back. See what you are doing, sir. Don’t agree so quickly. This is what we do: going back, and finding out the cause, we say, ‘This is the effect’. We think that [the cause] is static and that the effect is also static.

**P:** Relatively, at least.

**K:** (*Interrupting*) ‘Relatively’, which means partially. (*Short laugh*) See what is implied in it, sir. By trying to find out the cause, we go back to childhood as the analysts do, and, having found the cause, try to change the cause *not* the effect. The effect is fear. If you change the cause, there will be no fear. *Then* what is the cause of fear?

**P:** Our own thinking is the cause of fear.

**K:** ‘Our own thinking’. That is, the child, the student, has been told from childhood that you must this and you must not that; [he’s been] scolded, beaten, pinched. You know the kinds of horrors that go on! What is the cause of that? The mothers and fathers – go into it, sirs, slowly – are also frightened; they have been conditioned to that for generations. Right?

So, what is the origin of fear? Do you understand, sir? I want to find *the cause* of fear. My mother, my father, my friends,

being frightened, scold me and encourage this fear. My father and his father's father's fathers – right from the beginning of humanity – encourage this fear. What is the cause of *that*? What is the original cause of fear?

**P:** It is our search for security; we are trying to be secure.

**K:** That's it; to be secure. To find security in different forms, sir, not just financial security, but to be *sure*.

**P:** Is not, also, fear a manifestation of a different kind of thinking? That is why I say that the root cause of fear is 'thinking'.

**K:** Ah yes, sir! But that comes much later; for the moment let's hold on to just this. After all, human beings need security: a house, food, clothes, and certainty in their relationship, certainty in what they are doing – all that. So the original cause, for the cave man or the ape, may be the desire to be *completely* safe. Right? What do you say, sir? Please, sir, this is an exchange, not just I say it and you agree. We all want security, physical security, security in our relationship.

**P:** There must be a state of mind, maybe it was in the caveman himself, which is not seeking the *idea* of security. Maybe he had a quality of mind which had no fear.

**K:** That is a supposition. That is supposition, sir, I don't know the caveman.

**P:** No, I mean, even he can have it.

**K:** Maybe.

**P:** Any human being can have a certain quality of mind that is

not seeking security. He may not be afraid.

**K:** Yes, *maybe*. But the vast [majority], the group here – sir, are we [not afraid?]? You're missing [the point].

Sir, human beings throughout the world want to be secure. Right? There may be one or two in a cave, in the Himalayas, or the Ape man who said, 'I don't care about security'. But most people, speaking generally, want to be secure – secure physically, secure psychologically, secure nationally, secure in the family, and so on. Please, sir, investigate it, and see. When each one of us is seeking security so completely, what happens? When I am seeking security, and you are seeking security in your own way, and he is seeking in his own way, [both] psychologically and physically, what happens? We must be against each other – right? Obviously. That's what's happening in the world: each person seeking security is isolating himself. I seek security in nationality, and you, a Frenchman, a Dutchman, an American or Russian say, 'My country, my security'. So this very desire for security is bringing about a division: national division, family division, community division. *Division is destructive of security*. Do you agree, sirs, logically?

**P:** Yes, it's a negation of security.

**K:** So, how shall I help the student to see this point. Not intellectually, but actually see that his security is the denial of security? Do you understand, sir? (*In a despairing tone*) No, no, you don't meet all this.

**P:** It is clear.

**K:** If it is clear, how shall I help the student?

**P:** We'll have to tell him, just as you tell us.

*(Laughter)*

**P:** If the educator understands, he will not exercise authority; because the moment he exercises authority, there will be division between him and the child.

**K:** So what shall I do, sir? Put yourself, sir, in relation to the student; then what will you *do*? (*Urgent tone*)

**P:** Any time you find that there is fear in the child, you can remove the fear from him by logic, by questioning, by showing him that ....

**K:** All right, sir, which means – what?

**P:** The child may not feel totally free to speak to you without being afraid.

**K:** Sir, may I put a question? Do you trust anybody? Do you, yourself, trust?

**P:** No, sir; nobody trusts himself.

**K:** No. I asked, do you trust anybody? Do you *actually* trust anybody?

**P:** We can trust.

**K:** Not *can*, sir. I am asking, do you actually trust anybody?

**P:** I don't.

**K:** Good. (*Laughs*) How will you help the child to trust the educator? (*Despairing tone*) O God! You don't think, sir.

**P:** By being open, vulnerable.

**K:** Will that help the child? You are open, vulnerable, sensitive. Will that help the child to have trust in you?

**P:** He sees your weaknesses. He sees that you are open and vulnerable.

**K:** How will you help him to have trust if *you* have no trust in anybody? Come on, sirs, answer it; it is a simple question.

**P:** Is it to have trust in oneself or to have trust in somebody else? And, why should this question of having 'trust in somebody else' be a problem at all?

**K:** We are dealing with the child, with the student. He has no trust in his father and mother.

**P:** Then why do you want him to ...?

**K:** Find out, sir, first. Because when you have trust in somebody, it means you have confidence in somebody. Right? I am saying, you have a child to deal with, not grown-up people and, (*in an undertone*) anyway, grown-up people are the same.

**P:** Isn't a child, instinctively, much more trusting than a grown-up?

**K:** Yes. Now, are *you* worthy of trust?

**P:** From my side, no.

**K:** That's all. So, sir, see what it means; please give a little thought to it. When you trust somebody completely, it means

you have freedom, it means you have confidence in him. He won't hurt you; he won't hit you; he won't scold you. He'll care. So what happens to the child, the student, when he is in that relationship of deep trust? There is a certain quality of freedom – isn't there?

**P:** But, sir, isn't that freedom itself limited?

**K:** Please, madame, first begin slowly, and not jump. I hope you don't mind my saying this! The student has had no freedom at home; he comes to school, and there he's welcomed. *Welcomed*. Can you help him to have that trust in you so that he feels free. [His freedom may be] limited, childish, but [he feels] free? Because if he's not free, however limited that is for the child, he will always be afraid. So can I, can a few of us – not as a teacher [up here], and he down there – say, 'We're going to see that he's completely welcome to this place' ?

**P:** Which means we have love for the child.

**K:** (*Quick, emphatic*) No, no; I don't know 'love'. You see, I object – forgive me, sir – I object to the world 'love'.

**P:** What I'm trying to say is that an educator cannot educate a child at all if he does not have any kind of love in general and for children, in particular.

**K:** I understand that, sir.

**P:** And he may not, or cannot be free of fear, also. But you are saying that the educator has to be free of fear first and then he can ....

**K:** (*Interrupting, emphatic*) I don't. (*Laughs gently*) No, sir, please forgive me ...

**P:** I'm sorry, sir.

**K:** Sir, one of our difficulties is verbal communication. I may mean one thing and you may mean another. We're talking of the child who comes here. He must feel, instantly, that he is welcome. *Welcome*. Right? Can you do that? O come on, I think we can!

**P:** Yes, but not fundamentally. You see, for a teacher to welcome a child, he must ....

**K:** (*Interrupts*) Yes, but will we?

**P:** Why not?

**K:** Because I have my own problems. (*Laughs*) My wife and I have quarreled.

**P:** But that won't come in his way.

**K:** Sir, what are you all talking about? So, [you are saying that] I keep my quarrels at home and come to the school free. (*Despairing tone*) You all don't know what you are saying!

So the first thing I (if I was one of the few) would say to the students is, 'A complete welcome here'. They know that I am not going to beat them, or curse them, or put pressure on them [saying], 'Do this; don't do that; get up; you lazy boy'. Then I would help them to have trust in me. Just listen to it, sir, just listen to it; *then* discuss it. I would help them to have trust in me, which means, I will look after them very carefully,

physically; [I'll see] that they have the right food, right clothes, good taste, [and] that they walk properly. I am not going to push them and say, 'You walk properly'. I am going to help them so that they know that I am greatly concerned about *them*. Right, sirs?

You agree to all this, which means – what? That the student is free in his relationship with me. Do you understand, sir? Then, in *that* relationship, I can talk to him. Do you follow this? He is welcomed. I will see that he trusts me by doing various things. From that he has certain freedom, and that will help him to have a right relationship with me as the educator. In that relationship, I can begin to talk to him, communicate to him and say, 'Look, let's go for a walk. Look at the trees, the clouds, the beauty of the sky, the hills, the rocks'. That's the first thing I would see to – not books, not toys.

**P:** So we come to the same point again when you say that we must wait till he has trust in me. Again you are connecting it with fear. So, unless the child has removed his fears, he is not going to have trust.

**K:** Sir, I am going to see that he has trust in me, that I won't scold him, that I won't beat him, I won't push him. Then in that relationship with me, I can talk to him about fear.

**Q:** Sir, we are not going to talk to him about fear.

**K:** I am going to.

**P:** He may not understand. But when he has fear *of* something we can bring it out.

**K:** I am going to talk about fear.

**P:** Are you trying to talk to the child about fear in general?

**K:** I am going to show it to him, sir.

**P:** Yes, when the fear of something comes ...

**K:** Would you kindly listen, sir? I've listened to you. Would you kindly listen to me?

I've established a relationship with the student in which there is freedom.

**P:** Yes, a relationship in which there is freedom.

**K:** I have welcomed him, and I am going to help him to trust me, by not scolding, by not saying, 'You must do this. Don't do that'. I am going to help him to have complete trust in me, which is complete security for him. Therefore there is freedom in that for the boy, for the girl. And in that relationship, where the student has trust in me, I can begin to talk to him. I go out for a walk with him, and I'd point out, so he begins to be aware of his own fear. And then *he*'ll tell me about **that fear**. Then I will talk to him.

**P:** So, when he begins to talk, you will talk.

**K:** I'm doing it. Can we do this? Have we the patience? Have we the quality of mind that says, 'I'm concerned entirely with the child; he's my responsibility; he's *my baby*'?

I am afraid, sir, that we've come to a point where we are apparently unable to meet the situation. Right? (*Pause*) So, sir, Mr Narayan and a few of us have written you a letter. Probably most of you have read it. In it we have laid down [our intent to] produce a new generation of people. And we say to the parents, 'Please help us'.

It's not an idea to be carried out, but actually a few of us are going to do this in this school. We'll begin with ten or [even] two children.

Now, What is the next question, sir?

**P:** It is a broader question of cultivating the total mind, and not just the conscious part.

**PUPUL JAYAKAR (PJ):** Sir, before you go into cultivating the total mind, can you please make it clear what is the state of mind in which there is a welcoming. You know, you have used the word 'welcome'. We have glossed over that word.

**K:** I know we have glossed over that word. Sir, if you invite a guest to your house, with what intention do you invite him? Go on, sir, tell me.

You, all of you, are invited to this house. What is the intention of Mr Narayan and a few of these people who are responsible? What is their intention?

**P:** To make us feel at home and comfortable.

**K:** Which means – what? Go into it, madame, a little bit. He and all the people who are arranging it, the people who are responsible for asking you to come here are seeing that you have proper food, rest, and so on. You are welcomed here. But what is the *intention* behind that welcome?

**P:** To understand each other, perhaps.

**K:** Sir, do please investigate. What is the intention of Mr Narayan and those people who have encouraged you to come

here, who have given you quarters, food, and all the rest of it? What is their intention?

**P:** To make us think.

**P:** To show us what they are thinking.

**K:** Ask them, sir, instead of [inventing].

I am going to ask Mr Narayan and the ladies over there and all those who help to organize this what their intention is. Instead of you inventing their intention, ask them. (*Laughter*) Go on, sir, ask him.

**P:** (*Addressing G. Narayan, the Principal*) Yes, sir, you please tell us. (*Laughter*)

**K:** (*Addressing the Principal*) You're put on the mat!

**GN:** I think we have to meet first, and see if we can talk about right education, because we are doing that work. And some of you who are involved in this work are in this as parents, as teachers. I think that contact and communication are very necessary. I think that is the intention, in very, very crude terms, or simple words. I think, of course, that there is much more to it ...

**PJ:** Sir, doesn't the word 'welcome' imply 'come; join us'?

**K:** Yes.

**PJ:** Hasn't it that quality?

**GN:** I thought, also, trust. You see, to trust each other is the very basis of relationship.

**P:** It – trust – is a heavily loaded word, the load of which we may not be able to match!

**GN:** No, I am using it because Krishna-ji has been discussing it with us. The idea of ‘trust’ is a very, very basic thing, if not the most important thing, in a relationship. I wonder if we have asked you to come here because a trusting relationship can in some way be established.

**P:** Sir, you haven’t indicated this at all to us. (*Laughter from the participants*).

**GN:** No, I am just thinking aloud so that we can share something. You see, we are a group of teachers here.

**P:** I think we are making too much of this point of trust. This question of trust does not come into ....

**K:** (*Interrupts*) No, sir, sir ...

You invite me to your house. What’s your intention? What is your intention, sir, in inviting me to your house?

**P:** To get together, to be together, to just ...

**K:** ‘Just’ – what? Just meet each other?

**P:** As a worldly man, I say, it differs from person to person.

**K:** That’s why I am asking you!

**P:** I invite many persons to my house not so that I may ‘trust’ them but so that I may get something from them.

**K:** That’s all.

**P:** Without there being any trust, I invite them.

**K:** Yes, sir.

**P:** I invite them for something else.

**K:** Yes, something else.

**REBECCA THOMAS (RT):** We sometimes invite people over because we are happy together, we are friends ...

**K:** Yes, you want something out of them. Or they are your friends; you've known each other and, so, you say, 'Come and spend a weekend with me'. And you talk about rubbish or you play golf or tennis or whatever. But what is the intention *here*?

**P:** To share.

**K:** The lady says, sir, 'To share'. What are you sharing? We've talked for nearly an hour and ten or twelve minutes – what have we shared? To share means that you must also receive. That means you must be willing to take. Right? If you are hungry, we share food together. Because you are hungry and I am hungry, together we share food. Are we doing this *here*?

When we share something together, what takes place? Go on, sir? What takes place when we're sharing something together?

**P:** Sir, there is no separation.

**K:** Sir, when do you share? What must be the quality of your mind to share something? What takes place when you share something with another?

**P:** You cannot be selfish at all, sir.

**P:** You establish a relationship.

**P:** You come closer together; you become one.

**K:** (*Laughs gently*) Do you?

**PJ:** You want to give.

**K:** Sir, would you just please go into this question of sharing something together? Not as a man and woman having sex. I am not talking about that. And even there! What takes place when you share something together? And, what brings about this sharing?

Sir, when you are hungry and I am hungry, we share the food together. Now, move to a different level. What takes place when psychologically, inwardly, we're sharing the same thing? Do you understand?

**RADHIKA HERZBERGER (RH):** There is a tremendous passivity.

**K:** Yes, there's a sense not of 'I'm sharing, you're sharing' – you follow? I don't think you do.

**P:** Only when the person does not project any conditions or have any devious thoughts, only then I can share.

**K:** Sir, have you shared anything with another?

**P:** Yes, sir.

**K:** No, go into it, sir, carefully. *Shared*. You have fifty rupees. Have you shared that with somebody?

**P:** Sharing means establishing a relationship.

**K:** (*Despairing tone*) Sir, do, *please*, put yourself actually [in that situation]...don't invent.

I have fifty rupees or a hundred dollars or pounds. Have I shared this with somebody? What happens to you, sir, when you share something with somebody?

**RAJESH DALAL (RD):** You see, in sharing – the thing is not 'mine'. When there is a sense of sharing, the thing is not mine or yours. It's there and we are together in it.

**K:** Yes, Rajesh, but go into it a little more, behind the words and so on. What happens to you if you have a hundred coins and you share it with me who has no coins? What happens to you? Go into it. Feel it inside, if you've done it!

**P:** Nothing happens to you. Sir, nothing is lost, nothing is gained.

**P:** No, sir, we feel a little happy. By giving, we feel happy. Though we lose something, we feel happier because we are helping the other individual. Yes, so as he says, 'There is neither loss nor gain'.

**K:** (*Laughs*) You see, it's all so calculated. It's all so verbal. 'I share a hundred rupees, though I lose something, it is all right.' That's not sharing! When you use the words 'I lose something', that's not sharing.

**P:** No, sir; you will have fifty rupees and I will have fifty rupees, so overall it's alright.

**K:** Sir, have you done this? Have you shared a hundred rupees with anybody?

**P:** Not exactly a hundred, sir, but ....

**K:** (*Laughter*) Jesus, you are the most *extraordinary* ...

**P:** No, I think there are levels and degrees. The level and degree from which you are asking the question is not the level and degree from which we answer.

**K:** Yes, sir; I am aware of this, sir.

(*Laughter*)

**P:** Though not to the same extent; but probably we, in our own meagre way, are trying ...

**K:** No, not 'my' way or 'your' way, sir. Sharing together means something. Not 'your way' and 'my way'; I share with you something precious. I share with you a marvelous jewel. How do you look at it? What is your feeling in this sharing of something which is very precious?

**P:** There is the loss of my ego. Can I say that?

**K:** Yes, sir. The gentleman says, 'The loss of my ego'. Sir, go into it; please don't just throw out words. I share something with you – what happens to me and to you?

**P:** There is affection between you.

**K:** You see, sir, doesn't distance end? Doesn't the separation end? Go into it; don't say, 'Is it physical or ...?'

**P:** We come closer.

**K:** If you share something with somebody, sir, then, in that sharing, neither you nor he exists. Which means, there is no distance between you and me *physically*. I don't know if you understand this. Which means that when we share together, our minds are meeting together. No?

**P:** Yes, sir. And we think that all this is implied when we answered by saying, 'Affection, love, communion' ...

**K:** (*Laughs*) Those are words so quickly thrown out. You see, sir, you don't go into it and say, 'Let *me* find out; let me find out what happens, and if I have fifty rupees and actually give half of it or the whole of it to somebody?' What takes place?

(*Long pause*)

Well, sir, I'd better stop.

We'll meet the day-after-tomorrow morning at 9.30. We'll discuss, sir, not only our relationship with the students but also our relationship with each other, and the deeper problems of cultivating. The word 'cultivate' comes from the Latin *colere* which means 'to take care', 'to worship', 'to have tremendous respect' (not for me, but the quality of respect). All that is implied in that word 'cultivate', which is the question of education. So we will go on, if you don't mind, and if you wish it, about the question of not only the student but also the relationship of the teacher to the student and the relationship of the teacher-student to the world – you understand? – because the world is us.

– Rishi Valley  
December 4, 1979

## OBITUARY

R. Raghunath Chari was born on 27<sup>th</sup> May 1927, in Burma. He did his early schooling at Rangoon. But in 1942 after the War and before he could finish his schooling, the family was forced to repatriate to Benares where he joined the Rajghat Besant School for Intermediate Classes and where he completed the rest of his schooling under the tutelage of Principal Rama Rao. He moved on to the Allahabad University for his Bachelors and Masters degree in Economics. In 1951 he appeared for the Indian Revenue Service exam and was appointed as an Income Tax Officer in New Delhi.

He had a distinguished career in the Income Tax Department and worked at the major metros and finally settled in Mumbai where he retired as Commissioner, Income Tax in 1985 at the age of 58. A well loved and respected human being, he epitomised the phrase 'simple living, high thinking' and was held in high esteem by the authorities, his peers, contemporaries, clerical and support staff for his in-depth knowledge of the processes in Income Tax, and the simplicity with which he communicated them.

Upon retiring he took it upon himself to found and give direction to the Centre for Advancement of Philanthropy, to connect various charitable organisations with sponsors. This 'Chari' table Commissioner found a following that was genuinely inspired by his conviction and his humility. He was also closely associated with the National Association for the Blind. He became a trustee of the Krishnamurti Foundation India in 1993 and served the organisation, particularly as the Secretary of the Mumbai Executive Committee and built up this wing working closely with Smt. Anjali Kambe and others.

He was keen sportsman and was instrumental in organizing several National level tournaments for the Revenue Departments, brining in healthy competition amongst Income Tax, Customs & Excise Departments of the Mumbai range.

He was gifted with an even temperament and a soft sense of humour, making light of major events and communicating joy to all he related to. Not only did he advise levity but also practiced it. He will be forever remembered in tax circles for his integrity. The deep sense of empathy and the genuine care that he held for others made all that came in touch with him become a friend for life.

For a man who lived in solitude as an ascetic all his life, fate brought him to Vasant Vihar to see his sister Ahalya Chari and spend time with his brother, nieces and nephews and close friends. After a brief illness he passed away as softly as he lived, surrounded by close family, friends and staff of Vasant Vihar.

His demise has left a deep void in all our lives and he will be missed by one and all whom he touched. But his values, humility, endearing sense of humour, his morals and his demeanour will live forever in our hearts.

R.I.P. Chari ....

A.C.

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