

# Krishnamurti Foundation India Bulletin

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## FROM THE EDITOR

The three talks to students we publish in the current *Bulletin* are from the fifties. In the first two selections Krishnamurti poses a question about the relation between individuals and the social order. Implying that the relationship between individuals and society is entwined with the notion of freedom, he poses the questions whether freedom is a license to do what you want. It is, he says, a very serious question that 'philosophers have thought about': 'How can you and I be free together and, at the same time, not create disorder?' In the context, the social order is Rishi Valley, his own school. Krishnamurti asks students to examine the role their likes and dislikes play in their lives at school, and whether their likes and dislikes are implicated in the way they relate to the institutions. His approach here is rather different from the arguments he adopts in talking about the individual's relationship to the wider society.

The first two selections took place on two subsequent days in 1954. The third selection, which took place two years later, deals with the students' relationship to the larger society they will enter, after leaving school. Here society is described as divided into nation states and religious groups at war with each other. 'Unfortunately', he says, 'there is nobody in the world who is trying to bring all these parts together'. Human society is ruthless, built on envy, greed and competition. The choice students have to make is whether they will *conform* to this world and its divisive values, or whether they will stand apart from the emotions that underpin it. Standing outside the values of society does mean renouncing all roles but working towards them by cultivating a wide intelligence, an intelligence that is pliable.

**R.H.**

## HOW CAN YOU AND I BE FREE TOGETHER AND, AT THE SAME TIME, NOT CREATE DISORDER?

**J KRISHNAMURTI (JK):** Obviously there must be freedom; otherwise you cannot grow. A tree that has no water, no nourishment, no freedom to grow well, such a tree can never produce anything. So freedom is necessary. But you see the difficulty with freedom is very complex. With a group like us in a school we all must have freedom and, yet, if each one of us did what we liked, it would produce chaos. So how can we be free and, yet, at the same time live together? Do you understand the problem? Each one of us wants to be free and we should be free – free to find out [how] to live together, [find out if] what we think is the right thing to do; [free] to enquire, to search, to discover. But if each one of us did what we liked [while] living together in a group, [in a] community, in a school, we would soon produce a mess, chaos. So can we live together in freedom and, yet, at the same time not bring about confusion?

Does this problem interest you?

See how you and I can be free and at the same time live together. If living in the same house you did what you liked and I did what I liked, if each of us considered that freedom, would not that be disorder? If all the children did what they liked, thinking that is freedom, we would have no school at all – would we? And, yet, there should be freedom. So our problem is: How to live together in freedom and, yet, not create confusion?

Now all those children left. What do you think? Did they leave because they wanted to leave or were they copying

one or two boys? Did they voluntarily, naturally leave because they individually wanted to leave, or they left because everybody of their own age left?

**STUDENT (S):** If they don't find anything of interest here, they leave.

**JK:** Last night you heard the violin, and those who liked it stayed. And others, who did not like it, stayed because they were compelled. And some objected: fidgeted, and left in the middle.

So what is freedom? Is it to do what you like? Those boys went out. If you get bored with your lessons, would you leave? Or are you forced to stay in your class because your parents, teachers, examinations demand it?

How can you and I be free together and, at the same time, not create confusion, disorder? This means an extraordinary thing, which we really do not understand. Philosophers and great people have thought about these matters, and we read about it in books and forget it. But if you and I can think about this singly, perhaps we can find a true answer – not from books but in ourselves.

If you and I have to live together in a place like this, how can we, living here, be free and, yet, at the same time be orderly – not you imitating or following me, or I you? How can we both be free and have that co-operation, order, *and* do things together? What is the thing that will bring about this order, this co-operation? Do you see the problem?

You have to study mathematics, geography, history. Perhaps you don't like those subjects and, yet, without learning them

you cannot become sensitive. It is part of life to know geography, history, events of the past, mathematics, to calculate. If you don't know them, it is like not knowing the skies, the earth, and the things that grow out of it. It is like not knowing tears, laughter. It is part of human existence.

So how can I, living here, be free and, at the same time, cooperate without any form of compulsion, without any form of making you do something? Have you thought about this problem? What is it that makes you and me, both of us who want to be free, what makes us live together, what makes us try to help each other.

Do you know what consideration is: to consider another, to be kind to another, to love another, to respect another? Yesterday when you heard that violin – perhaps it was the first time you heard strange, foreign music. Would it have been right just to get up and walk out, though you might not have liked it? Would it? You might have been bored; the noises might have been strange; the screech on the violin might have irritated you. But would it have been right just to get up and walk out because you did not like that particular form of music?

**STUDENT (S):** No, sir.

**JK:** So what made you stay? You stayed because you wanted to understand this new kind of music and, also, out of consideration for the person who played; which means you were trying to be kind to him, thoughtful. Since he came and played here, you must be considerate. So you stayed, though you did not like it. [You stayed] out of consideration – did you not? Yet you were free; you were not compelled; it was your own deliberate choice because you had respect for the

man who played. He could not give you anything – pass marks in examinations, money. You were free, and you chose to stay in order to listen to the music and out of consideration. So where there is consideration, where there is affection, there is freedom – you understand? – not compulsion, not duty in the sense: my father gives money and supports me and, therefore, I must do what he wants. That is not respect, consideration; that is not love. That is merely fear, and where there is fear there is compulsion – you understand? And where there is real affection – not compulsion, duty, not any form of suppression – there is freedom. (I wonder if you followed this.) If I like you – not because you are my son or you are my father or giving me money – if I like you out of respect for you, I do something which is my voluntary choice, my desire. Are you following this?

**S:** If you love your father very much, you may do what he likes.

**JK:** You may do it out of fear, out of the desire to please him. If you really love him, you are free to do or not to do; you do it therefore out of consideration, respect, kindness, affection. But if you are afraid, then you might do what your father tells you to and call it ‘love’, but it is not love.

So freedom really lies – does it not? – in love, in consideration. And you cannot have such freedom or love or respect if there is any form of fear, or of [thinking], ‘Well, I am going to get something from him and, therefore, I must obey’. You know how people obey big people, licking their shoes, flattering [them] because they are going to get, or hope to get, something from them. That is not consideration; that is just a trade, a thing of the market and, therefore, it destroys your freedom. I don’t know if you have or have not noticed

how when a big Government official comes everybody grovels in front of him! Have you not seen your parents and other people do this? How silly it is! This just shows that there is no freedom at all.

So is it not possible to attend classes, to have respect for people, to be considerate and, yet, be free? I might be bored with what you are saying because it is nothing very serious. It is out of my voluntary choice, my voluntary respect for you that I stay, and not out of compulsion. So: Can I not attend classes, sit under a tree, go to a dance and be quiet [and] listen to find out?

So freedom really implies respect and consideration. And the moment you are considerate, considerate not because you are going to get something (for then it is not true kindness), you are gentle. You will see that out of kindness, true consideration, comes a tremendous sense of freedom, independence. You are polite to the official, but you are not licking his shoes! And if you are considerate, affectionate, you will see that relationship to the teacher, the villager, to people undergoes a tremendous change.

Without freedom you cannot do a thing: you cannot grow; you cannot think; you cannot understand. Without freedom you cannot learn. With freedom goes, also, consideration, real kindness, love. So if there is no love, no consideration, you are not free; there is only fear, and fear is like a dark cloak that covers you and you cannot see a thing. It warps you, perverts your thinking.

**S:** Sir, is it not necessary to concentrate one's whole mind on a subject and not be distracted by other things in order to learn it well?

**JK:** This is really a very complex problem ... Do you know what a conscious mind and an unconscious mind are?

**S:** A conscious mind takes in everything that is around it and is conscious of it.

**K:** And what is an unconscious mind? Look, Neena, you are listening to me and, yet, are you not aware of the movements around you, of who is sitting next to you? You are aware – are you not? – and, yet, you are concentrating on what you are listening to. So you can concentrate and, yet, be aware of what is going on. If you shut out all the other things – the movements of other people – what happens? Is this a little too difficult? I will show you what I mean.

Now, when you are playing a game, or modeling something that really interests you, you are not distracted; your whole mind is absorbed in that. That is a fact – is it not? You are interested in something, and your whole attention is given to that in which you are interested. You are not distracted by any movement, by a person who calls you. You have given your whole mind to something in which you are interested, and there is no distraction. But I may not be interested in mathematics that way; I cannot give my whole being to it. So a problem arises because the teacher is telling me to pay attention to something that I am not interested in. So I force myself to be interested. But the moment I force myself to be interested, the very forcing of myself is a distraction. I wonder if you see that. The teacher says to me, 'Pay attention to mathematics, pay attention to whatever you are doing', but I am not interested. I am not interested, but I am forcing myself to be interested and, so, there is contradiction, compulsion. And that very compulsion becomes a distraction.

**S:** It is distracted energy.

**JK:** Where you are forcing yourself to do something, there must be distraction. Where you compel yourself to do something you, invariably, introduce into it distraction. But, you see, you have to learn mathematics. You may not be interested in mathematics, but you have to learn it because mathematics like any other thing is part of life. If you don't know mathematics, it is like saying, 'I don't know how to enjoy, see beautiful things', and you will not be living. You have to know life and, so, you can never say, 'I am not interested'. Do see things. You can never say, 'I am not interested in mathematics' any more than you can help not being interested in having good food. Are you not interested in hearing good music? But you don't like mathematics because you say it is boring. I wonder if you see this contradiction in yourself: you want to do things which you like, and do not want to do things which you don't like. I say: Life is not what you like and what you don't like; life is everything: dancing, music, mathematics, painting, smiling, games – everything. If you don't enjoy music there is something wrong with you – either you are dull, or you are mentally unbalanced. Similarly, if you don't like mathematics, something is wrong with you. So, you should never say, 'I don't like this; it bores me'.

**S:** But, sir, maybe it really is boring.

**JK:** Is dancing boring?

**S:** No, because I like it.

**JK:** Why do you say that you like it? And, why don't you say that you like mathematics? Is it – mathematics – not part of life like dancing, geography, history? You may not be good at

it but, you see, you have to do it. To go to Bombay you have to take a train. It may be dirty, filthy, but you take it; you say, 'It is a part of life', and you take it. You don't say, 'I do not care about it, I am bored' and resist it. It is part of life.

**S:** Sir, if you want to be a driller of roads, you need not learn mathematics.

**JK:** Then you would be merely a worker, merely a maker of roads, and you would not be a complete human being. If you merely say, 'I am just interested in this and nothing else', it would be stupid. You are a human being with love, hatred, pleasure, pain, enjoyment – everything – so why do you say, 'I am just going to be that and nothing else'? You see, if you look at life that way, with everything in it, you are a human being, you are alive.

**S:** Neena says that she likes dancing, and finds maths boring. But the amount of maths involved in dancing is a lot!

**JK:** I think that one should never put oneself in a position of like or dislike. There should never be a situation, a state, a condition, when you say, 'I do not like'; that is not the way of looking at life. Do you understand?

**S:** Can we learn everything that is going on around us?

**JK:** The moment you say, 'I don't like' you shut yourself out. Suppose I say to you, 'I don't like you'. You are a human being like me, why should I say, 'I don't like you, you bore me'? So long as we create like and dislike, boredom and interest, then you have the problem of concentration.

Do spend ten minutes this morning with the teachers to discuss this.

**S:** Sir, if you don't like the smell of something, you just don't like it.

**JK:** No, sir, you close your nose or you put your handkerchief over your nose, but you don't make a problem, an issue, of it.

**S:** You see, sir, if there is a bad smell somewhere, you just do not go there and, so, there is no problem. With mathematics, however, you have to go to the maths class.

**JK:** I have attended on chickens. They stink to high heavens, so you won't do it! But I did not say, 'It is terrible, I am going to resist it; I like cows better', and so on. Do you follow? The moment you create like and dislike you have the problem of concentration, you have innumerable problems – which I won't go into now. The point is: Can you while you here, young, not create likes and dislikes, and not put yourself in a position when you say, 'I like this and I do not like this'?

**S:** We can't help saying it.

**JK:** What do you mean: 'You can't help it'? You are not a weathercock. Of course, you can help it if you are intelligent. You do not sit on a cobra and say that you can't help it. If you are intelligent you watch. Intelligence is a state of mind in which there is no resistance, no like or dislike – which is not a negative state. On the contrary ...

Give ten minutes to discuss this with your teachers.

**S:** Sir, is it that I have to understand the inevitability of certain things, for example, mathematics? Maths is a part of life and, therefore, though I dislike it, I have got to get through it!

**JK:** The emphasis is not on mathematics, but if you do not know mathematics you are not a [whole] human being! You will spend a whole day sitting in class but never look at the beauty of the skies. And if you do not look at beauty, of the skies, flowers, trees, you are not a human being; you are just an ugly machine of maths!

**S:** Sir, if you are an artist, you need only to know about counting rupees and paise.

**JK:** But, then, you will not be an artist. The artist is sensitive to everything and not just to a few things – to brushes, [and so on]. Talk to any great artist and he will tell you.

**S:** A man who is earning his livelihood outside has got to do his work. How is it possible for him to observe trees and birds?

**JK:** Society, as it is made up at the moment, is the man who works in the field and has not enough food; he can just barely meet his needs. He gets through his work and collapses into bed. He has no education like you. He will not put these questions; he will say, 'I must learn'. *Learn* – you see, that is important. Do you see what you have made of education? You say, 'I must learn mathematics, and that is boring'. I-must-learn-maths: that is all you are concerned with. You do not say, 'I must learn about living'. A man who is inquiring into the problem of how to live never talks of being bored – with maths, liking this and not liking that. He is inquiring about everything in life. And life is sitting quietly; life is

dancing, writing poems, playing games, looking easily at the extraordinary green.

So when Neena, or somebody else, puts a question about how they are to be interested in something without distractions, it is really an enormous problem. Are there such things as 'distractions'? I am listening to you and, yet, at the same time, I hear the boys who are shouting there. Now, is that a distraction when I am listening to you?

**S:** Sometimes it is, sir. You see, it is a distraction when the noise is so much that I can't hear.

**JK:** Whose responsibility is it? – those boys' or my not being interested?

**S:** I am interested, sir.

**JK:** All right. Those boys who are making that noise are inconsiderate. But why does it matter?

**S:** Because I can't hear you.

**JK:** Yes, you can, if you are interested. If the noise is too great then I will go away and you will go away. I know that there is noise going on – a man coughing. But I am paying attention to you as much as I can, even though noise exists.

**S:** So the thing in itself is neither an attraction nor a distraction.

**JK:** You see, if you could – from now and not when you are old – learn about this problem. Learn to never create a situation in which you say, 'I like and I don't like' – which means that *you* are not important. With the man who says, 'I

like and I dislike', what is important? – He himself is important. Now, when you say, 'I dislike so-and-so: he is hateful, he is this and that; but I like that man: he is so nice, so cultured' – what does that mean? Who is important here? – The man who is disliked, the man who is cultured, [or you]? You are important because you are saying, 'I know that he is [this] and he is not [that]'. Look into this question of being bored and of liking. You will find it is related to your own importance. If you are not important, then you will look at everything, enjoy everything.

*Rishi Valley,  
November 9, 1954*

## A QUIET MIND RENEWS ITSELF

**J KRISHNAMURTI (JK):** You know, I was awake rather early this morning. I looked out of the window and I saw a kingfisher sitting on a branch. Do you know what a kingfisher is? It is a bird which is an astonishing blue with iridescent red-brown. It was quite close and it was feeding itself for the day. As I was looking at it, I wondered: What it is that makes for beauty and the appreciation of beauty? [I wondered] how one listens to a song and how one pays attention to another. Have you ever wondered how you listen to somebody?

You are listening to me – aren't you? Are you really listening to me, or are you listening to me as well as to your own thoughts, your own ideas, your own distractions and, therefore, I am part of your other thoughts, other distractions? When you are listening to somebody are you really listening to that person? Have you ever tried it? You think you are listening to that person, but you are listening – are you not? – through a screen or through many screens of your own noises. You are

scratching, yawning. Your own thoughts are chasing each other; various thoughts, feelings arise and through all this you are trying to listen. So, are you listening?

Now, can you *listen* to the song of a bird – not say, ‘The bird is on that tree; the bird is of that species’? Can you just listen to that sound? You hear the water under that bridge. Have you ever listened to it – not said, ‘It is not as big as that waterfall I saw a couple of years ago; that was much more beautiful than this: it sang more, it had more power’? If you merely listened, without comparing, to the water as it falls or to [any] noise – a dog barking – without getting irritated, without feeling annoyed, without saying, ‘I cannot sleep because of that dog’ and, so, creating a resistance, then it would have quite a different effect. Would it not?

If you listen to somebody, say your teacher giving a lesson, you may be bored with that lesson, you may say, ‘I don’t like it’, but if you listen without like and dislike, just listen, you will find that you will learn much more quickly; because the sound, the information penetrates in spite of you – *if* you listen. You learn much more quickly when there is no resistance, when you do not put up any barrier. It is especially difficult to listen without resistance, without putting up a barrier when you do not like the idea being talked about. Say that you hear a new idea for the first time. It’s very difficult to listen to it because you do not like it; you have your own prejudices (or, rather, being very young you have picked up the prejudices of the people about you). Prejudices prevent you from listening to an idea which may be true or false. But to find out if the idea is true or false, [you have to listen]. Try it.

You never listen to anything. How very strange it is that you hardly ever listen to anything! You get accustomed to the voice of your father, your mother, your friend. He [or she] might say the most extraordinary thing, but you are dead to it.

What generally happens is that we create habits: habits of listening. I listen to somebody, because I like him; I do not listen to somebody else because he is an ugly person to look at or because of something else. So, like and dislike interfere with your listening. Like and dislike are really based on a habit because, after all, you are changing and the [other] person is changing. He may have even been rude to you, but he has, also, changed; he has become more kind. But if you think of him as an 'ugly' person, you will be stuck to a habit. And your mind is incapable of listening when it is held in the groove of a habit, of an idea, of a belief, of a tradition. Do you follow what I am talking about? It is only a mind that is capable of listening without any barrier, without any habit, that can immediately understand and transform itself.

[Let us say that] you want to change a habit which you think is bad. Now, instead of fighting that habit, instead of creating another habit as a resistance to the old habit, if you really listen, if you really observe that habit without any form of resistance, without condemnation, if you just look at the habit, then you will see how quickly you can change the habit. But the moment you fight a habit by saying, 'It is very ugly, I do not like it; I am going to develop another habit', then the old habit continues. But if you merely looked at it, as you would look at a kingfisher, quietly, without any prejudice, without calling it a name, without saying that it is good or bad – *just looked at it* – that is something extraordinary. If you can look at a tree, a human being, a flower, without calling it a name, without saying that it is either good or bad, *that* is something

extraordinary. If you can just look at a tree, a human being, a flower without any of the processes of reaction, of I-like and I-don't-like, it sharpens your mind; your sensitivity becomes much more acute. And life then is not just a college degree and the end of all learning, but a constant learning, a constant understanding from the beginning to the end.

**STUDENT (S):** You said: Listen. But there are my thoughts, which are coming in. That is not listening. I try to listen to you, but my thoughts, my habits, insist on coming in, too. Do I listen to you or to those thoughts, those habits?

**JK:** Now: you are listening to me as well as to your thoughts, which are pouring in. R's question is: How do you stop the pouring in of all thoughts so as to listen to me? You understand?

If you say, 'I must stop all these thoughts coming in, in order to listen to you', you are spending your energy in resisting those thoughts. This is really quite important; just give a few minutes thought to it. I want to listen and, yet, these thoughts are coming in. So I am not really listening to you; I am listening to you superficially. How am I to listen to you without those thoughts? Shall I resist those thoughts? If I resist them, my mind is occupied with resisting them, and not with listening to you. Is that clear? I want to listen to you and I have these thoughts coming in, so I resist these thoughts in order to listen to you. The resistance is a distraction – is it not?

**S:** Yes.

**JK:** Then what am I to do?

**S:** Sir, thoughts come because one is not really interested in what is being said.

**JK:** Will these thoughts stop if I am really interested in what you are saying? You think this out. You said: If you are interested in something, those thoughts will stop. Now, think it out very quietly, and you will see the answer. That is, if you are interested in listening to what is being said, these thoughts will not arise. Surely, that is not the problem. The problem is: Why are you not interested in your thoughts which are pouring in, which are preventing you from listening *now*? Do you follow? Listen very quietly. If you were interested in your thoughts, you would have listened to them and dissolved them.

[But] you are listening all the time and not at a particular time when you are interested – you follow? This is astonishingly interesting! Do you see what am I saying? These thoughts come pouring in because you have not been interested in these thoughts; you have *tried*, instead, to listen! You listen to anything in which you are interested. But listening is all the time – you follow? [Do] you see the deception we play upon ourselves? – that is, if I am interested in something I will listen, and am satisfied; but that is not the question. These thoughts are pouring in. They are pouring in because you have not been interested enough in those thoughts to find out the truth of those thoughts; so that the mind has no moment in which it says, ‘I am interested and, therefore, I must listen’. Do you follow? My mind is interested in every thought that is coming in and, therefore, I hear you. And, also, it is interested in it. Therefore it is observing, understanding. I am, also, interested in my mind; it is like a sensitive plate and, therefore, receiving all the time and not just at one moment. Have you understood what I said? You see, when you said that *if* you

were interested you would listen, [that means] there are periods in your mind when you are not interested. Is it not?

Do you know what a 'sensitive plate' is? It is sensitive all the time, otherwise it is not sensitive! But you say, 'I must be interested in something and, then, I will listen'; which is: most of the time, the mind is dull. When you force yourself to listen, the mind is dull; whereas, if the mind was alert, listening, observing all the time, then there would not be this sense of 'I must listen', 'I am interested and therefore I will find out.'

**S:** There are certain times when other thoughts don't pour in.

**JK:** Why are they not pouring in? I am talking to you now; I have no other thought. I am writing a poem; at the moment of writing there is no other thought except writing. The moment I stop writing, thoughts come pouring in. Don't you want to find out why thoughts come pouring in when you are not occupied with something, but *not* at the moment when you are writing? Why, when your mind is not occupied with a particular thing, why do many thoughts come pouring in?

**S:** There is something else. There are other thoughts.

**JK:** Do you know a moment when your mind is still, quiet, when there are no thoughts pouring in? You never know – do you? – a moment, a period, a time when the mind is really quiet, not interested in something and, therefore, absorbed in that thing: a moment when your mind is not occupied but quiet. You don't know that moment when it is not occupied. When it is occupied, it is busy with something; when it is unoccupied there are innumerable thoughts coming in. But do you know a moment when the mind is unoccupied, quiet?

Now in that quietness, are you not interested in everything that is happening?

This is too difficult for you; leave it alone ....

Now, when you go to your classes, just for the fun of it try to listen to the teacher without any resistance. Just listen to the English or to the History lessons; just listen. And you will find that if you listen that way, you will have learned much more. It penetrates much deeper than when you say, 'I must pay attention; I must not look out of the window', because in that state of listening you are much more sensitive and, therefore, capable of great absorption.

You are sitting very quietly. Your mind is quiet and you hear all these sounds, noises. And between the noises there is a great silence – is there not? – like music. Music is the silence between two notes. So here you hear all these noises. They are not one continuous noise. There is a break, and can you watch the gap between two noises. Just be quiet and let all the noises go on. See that the mind is receiving and, yet, astonishingly quiet. And that way, you will find, the mind recuperates, renews itself; it is always fresh.

*Rishi Valley  
November 10, 1954*

### **IMPROVEMENT FOR ITS OWN SAKE IS NOT AMBITION**

**J KRISHNAMURTI (JK):** What would you like me to talk about? Have you got any ideas about what I should talk? No? Alright, then I will talk about something ....

Some of you were here last year when I was here. Since then I have been practically all over the world, except Russia and China. You know, the world is a very strange place. It is very nice in this valley, very beautiful, and you have not many problems. You don't know what is happening in the outside world. People are preparing for war, people are killing each other. Countries are divided. There are the Germans, English, Indians, the Australians, the Japanese and the Chinese. There are the various religions separating man. There are people called 'Christians', the 'Hindus', the 'Buddhists', the 'Muhammadans'. All people, all over the world, are breaking up into little parts and, unfortunately, there is nobody in the world who is trying to bring all these parts together.

You know there is starvation in this country: people don't have enough to eat. And you go to America or Europe where there is no such [thing] as people not having enough to eat; but in Asia, there is very little to eat.

And all over the world people are fighting each other, separating each other through religion, politics, nationalism, racial differences, through money, through position, through power; everything is being broken up. And we are all alike. Whether we live in Russia, America or here, we are very much alike because we have more or less the same manners – though some may not sit on the floor and eat with their hands. There is more food in Europe and America. But whatever food we eat, whatever clothes we put on, we are all, more or less, alike: We are greedy, ambitious, envious, frightened.

So, when you grow up, you have to face all this; you have to look at all these things happening in the world. Either you conform to it, (you know what that word 'conform' means),

and you accept it, adjust yourself to it and, so, [are a] part of that machinery, or you reject it. And to reject it is much more difficult. And it seems, to me, that education is to help each one of you, each one of us, to see what society is: envious, greedy, competitive, ruthless. To see all that, [to] put away all that, and start something entirely different – perhaps that is what is real education. To help each one of us not to accept the things which society give us: the patterns, the duties, the responsibilities which society says are ‘right’. For each one of us to understand this and perhaps be able to create a new society, a new way of looking at the world, a new way of living is to be educated.

Does all this interest you? Or would you like to talk about something else? Is this too serious a subject on a lovely morning like this?

**STUDENT (S):** Some of us like it.

**JK:** What? – You like to be serious? Yes?

**STUDENT (S):** Yes, sir.

**JK:** Now what would you do with all these children who are not at all serious, who are all fidgety? Would they go away and play while we talk seriously?

*(Speaking, perhaps, to the younger children)* I suppose you don't understand what I am saying? Can't somebody say something? Do you want to go and play? Do you understand English? Yes?

**S:** Yes, sir.

**JK:** Now: What shall we talk about? – Serious things, or frivolous things?

**S:** Please tell us something about Mars.

**JK:** Don't you think you better ask your science teacher or a teacher who knows something about all this? ....

You know, [some] suppose Mars to be inhabited by people but, I believe, the scientists say it is not inhabited. They see canals through large telescopes and, again, some people say it is watered during the summer with canals. Really nobody is sure what is exactly happening in Mars!

May I ask something? Do you know what you are interested in?

**S:** Most of us are interested in Mars.

**JK:** You better ask your teacher, professor, about Mars ....

[Do you know what you are really interested in] – now, not when you grow up? [Of course], you can only decide what you can do after you have gone to college. Only after studying in college for a couple of years, you can decide then what you are going to be in life. But if you know what you are interested in now, then, when you grow older ....Do you understand what I am talking about?

What would you like to be when you grow older, or is that too difficult a subject?

**S:** How to decide it?

**JK:** Who is going to decide what you are in the future?

**S:** After going to college?

**JK:** [Yes,] but have you not already a tendency, an inclination?

**S:** We have got some ideas, but we don't know whether it is possible.

**JK:** What would you like to do? [Have you] an inclination, a vague feeling?

**S:** But we don't know what we want.

**JK:** Why not? Who is going to prevent you – your parents?

**S:** No; supposing we don't get through the examination!

**JK:** So the examination is going to decide? Suppose you fail in your examination, will that prevent you from [doing] what you want to do?

**S:** Yes, sir.

**JK:** Yes? Why is that?

**S:** Suppose I want to be a doctor, I have to get a degree, highest [marks], to have a class, to join the college.

**JK:** Suppose you fail, then what will you do?

**S:** You have to try again.

**JK:** And then if you fail a couple of times, what will you do?

– Will you give up? But your interest is in that direction: to be a doctor – so what does it mean? You will pursue that – would you not? Even though you may fail to get through your examination, your degrees, you will be a nurse – would not you? Or would you drop that and take up something else?

**S:** We'd leave it; we can't do it.

**JK:** Which means what? Will you be miserable, unhappy, frustrated, and for the rest of your life be disappointed?

**S:** No.

**JK:** So you would do something. I have not passed my examination, but I will find out something which I can do – is it not? – so I won't remain disappointed, frustrated, unhappy. You will find something that you are interested in and pursue again. So you won't allow your disappointment to affect your life – would you? If I want to be a doctor, and I don't succeed in getting the degrees for a Doctorate, then I would turn to something else. I would not let that disappointment colour my life. *That* is the difficulty that generally happens in life: if I can't get what I want, I am unhappy and frustrated, and for the rest of my life, I am mourning about it, crying about it!

**S:** But how can you help it? You have to be unhappy if you don't get the things you want.

**JK:** But you can't get always what you want! Why should I be unhappy if I can't get what I want? There it is. Why should I always insist that I must get what I want, and if I don't get it, be unhappy? I want to be a rich man – suppose I do – and life makes it so difficult; I may not have the capacity.

**S:** But how can you help wanting things?

**JK:** Which is more important – cultivating a capacity, or wanting something for which you may not have the capacity? You see the difference? Which is more important? – cultivating capacity or desiring something for which you have no capacity?

**S:** Cultivating capacity, sir.

**JK:** That is important – is it not? If you have capacity, then you can turn in any direction and use that capacity. Now what do we mean by ‘capacity’?

**S:** The ability to do something.

**JK:** Which means what? It means the ability to learn; to be capable of having intelligence which can quickly adjust itself to any circumstance; to have the intention to develop a capacity in any direction. If I can’t be a rich man, then I will be a gardener, I will be a cook. I want the capacity to do things. I think that is more important than saying, ‘I must be something for which I am going to strive after’.

**S:** But always a person has ambition.

**JK:** Now what do you mean by ‘ambition’?

**S:** We want to earn our living, so we must have some ambition; we can’t always depend on others.

**JK:** I see that.

Is there a difference between ambition and doing something which you love to do? You know what state the world is in now? Everybody is ambitious, everybody wants to be the biggest man, the biggest lawyer, the biggest noise in town, a politician, the most well-known hero. Everybody wants to be somebody – don't you know that? There is that state. Then there are a very few people who say, 'I don't mind if I am a success or not, but this is what I love to do' – you follow? Is there a difference between these two states, the two people?

**S:** Yes; one person does it for the sake of himself.

**JK:** The one does which he thinks is right, and the other fellow is all the time striving, so within society there is always conflict! When I am trying to be greater than you, then I must fight you. And society is made up of people who are always in contradiction and in conflict with each other. Because they – [people] – are really ambitious there is in society a contradiction all the time. Now if you and I were rightly educated, so that we [would] find that what we are doing is what we really love to do, in which there is no ambition, I want to do what I am doing and love to do what I am doing.

**S:** What do you mean: 'rightly' educated?

**JK:** That is the thing. Let us go into that.

What is education? Is education merely passing examinations? To be able to read and write and cultivate some memory so that when you are asked a question, you repeat it and then you pass – is that what is called 'education'? It is not – is it? Therefore education means the capacity to learn – is it not? And learning is right through life, not just stopping after you pass an examination. That means it is the capacity to learn, to

absorb, to understand, to enquire, to search all through life. Not to be 'educated' or told by your neighbours, or your family, or circumstances what you should think, but the capacity of thinking [is education]. Is it not? And education also means – does it not? – to free the mind from ambition, from greed, envy.

**S:** In a way ambition is a good thing because without ambition you might not go forward. One makes something and the other person wants to be bigger and better.

**JK:** So you think ambition is good because I make a better wheel than you? I make more money than you, I have more power than you, so you fight me to get more.

**S:** Not like that. You see, if you make a better wheel, then everybody profits by it.

**JK:** The man who makes a better wheel – is he ambitious? I see you make a wheel and I look at it and a new idea strikes me, and I improve it – am I ambitious? That is not ambition – is it? I want to make a better wheel; I do it because I have seen you make a wheel which I think is not quite right, and I improve it. The improvement is not ambition. But out of the improvement I make profit – you follow? I make money, my name becomes famous, and I am very proud of that. I don't say, 'I want to make a better wheel', and leave it at that; but I must have a bigger bank account, a bigger name. All that is ambition, not the improvement of something for its own sake.

Shall we continue another day? I don't think you listened; you here. Sir, this boy was not paying any attention!

*Rishi Valley*  
*February 7, 1956*

## **KFI Annual Gathering 2017**

Krishnamurti Foundation India's Annual Gathering will be held this time at its **Sahyadri Education Centre** near Pune. The Gathering, which is open to all, is meant to help us re-examine our life and share our insights in the light of Krishnamurti's teachings. Talks, group dialogues, screening of Krishnamurti videos, and a cultural programme will be the chief features of the event.

### **Dates of the gathering :**

**November 11, 12, 13 and until forenoon of November 14 (Saturday to Tuesday).**

### **Arrival and Departure :**

Arrival of participants: 10 November (Friday) by evening.

Departure of participants: 14th November (Tuesday) after lunch. Those who would like to stay on for a day or two after the gathering may please write to us separately in advance.

Transport will be provided from and to Pune Railway Station, Pune Airport and Bus Terminus on the 10th November and 14th afternoon.

### **Gathering Registration Form :**

Register online or download the form and send by post along with the remittance.

### **Participation Fee :**

**Rs 3000/- for the entire programme.** For foreign nationals the fee is USD 100. The charges will include participation fee, boarding, lodging and transport.

**Mode of payment :**

**Payment may be sent by a Bank Draft (DD) favouring Krishnamurti Study Centre Sahyadri KFI, payable at any bank in Pune/Chakan/Wade (District Pune), or**

You may make a direct deposit through net transfer into the KFI Study Centre Bank account. You will need the following details :

Bank : HDFC Bank Limited

Name of account : Krishnamurti Study Centre Sahyadri KFI

A/c No. : 07461110000038

A/c type : Saving Account

IFSC/NEFT : HDFC0000746

Bank Address : Kohinoor Centre, Pune-Nasik Highway,  
Near Talegaon Chowk, Chakan 410 501, District Pune,  
Maharashtra.

Phone : 02135-300171/76

Participants will be accommodated in the hostels of the Sahyadri School spread over the campus. Each hostel has several dormitory type rooms and a cluster of toilets and bathrooms. About six to eight participants will share a room. Men and women will be accommodated in separate dormitories. All the rooms are furnished with beds, cupboards, tables and chairs. Bedding with pillows and blankets will be provided. Hot water for bath will be available. Windows of all dormitories are fitted with wire mesh to prevent the entry of insects and mosquitoes. Groups can be accommodated together if they so request at the time of registration.

**\* Food :**

Wholesome vegetarian food will be served in the dining hall at specified times. Tea will be provided in the dormitories early morning on all days of the gathering.

**\* Sahyadri Weather :**

Sahyadri enjoys a moderate climate, with November weather bringing temperatures of about 28 C (maximum) and 15 C (minimum). Light woollens are recommended.

**For visitors on other days (before or after the KFI Gathering, subject to early booking of accommodation):**

The KFI Study Centre at Sahyadri offers you a unique opportunity of going into a retreat for self-exploration and enquiry into the teachings of Krishnamurti. Situated on a beautiful hilltop overlooking the Bhima River, it offers a serene and quiet atmosphere conducive to deep study. Some of the highlights of facilities and life at Sahyadri are:

- \* A large collection of Krishnamurti's and other books.
- \* Audio / Video tapes of Krishnamurti with the viewing facility.
- \* Discussions and study with similarly interested persons.
- \* Study material according to your problems of interest.
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Sd/- V. Aravindan  
Signature of  
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