

Krishnamurti Foundation India Bulletin

Volume 19, Issue 1, Jan. to June 2022

Rs 25/

FROM THE EDITOR

The conversation between the Patwardhan brothers, Rao Saheb (RSP) and Achyut (AP), presented in this issue of the *Bulletin*, took place at Rajghat in 1955. Rajghat is situated at the confluence of the rivers Ganga and Varana, at that point where the river Ganga leaves the city behind. KFI runs an educational complex at the site and at the time of the conversation Trustees are discussing with Krishnamurti the intent of a newly established institution for training peasant farmers. Achyut Patwardhan poses the question to begin the conversation:

We have three institutions on this side of the Varana, and a new one across it where the social setting is distinctly different from all this. Therefore, I thought it would be good if you'd say something to us as to how you view an agricultural institution of this kind.

AP and RSP were veterans of the freedom struggle who abandoned politics for a life of service to the people of India. Krishnamurti uncovers the set of unspoken premises the brothers bring to the problem. AP asks:

Can we not take a man who is not sophisticated, who is simple and who has had a direct relationship with the soil and help him to not only understand and to rediscover the sheer joy of his relationship to the earth, but also to be able to give that joy to others?

AP's second assumption is that when promising youth move away to towns the village is impoverished. He says:

I do not know about other countries, but here, in this country, the towns are destroying the villages.

RSP articulates a third set of assumptions, at base Gandhian:

Although we want to find a pattern of living that will ensure better food, better clothes, employment, and so on, we must not fall into the habit of thinking that a higher standard of living means having more and more. So one hopes that this craze for higher standards will not go beyond a certain limit.

Though each justification offered is promising, there is great potency in Krishnamurti's questions that follow:

Who is the 'we', and who is the 'they'? Who is telling them?

The questions gather momentum when he asks:

...who are you to tell me that I must go back to the village and improve the hell there? Do not give me a colour which *you* think I ought to have.

That students should think for themselves, that teachers ought not to force their opinions on students has become a cliché in modern education. Krishnamurti brings a significantly new dimension to bear on this principle. Thinking independently requires, he contends, abandoning fixed ways of thinking – the purpose of education being to liberate the mind from preconceived ideas and beliefs. Technology is changing the world, he says, so irrespective of whether I am a student or a teacher, rich or poor, I have to learn,

to think of it anew, ... to find out, once again, what my relationship to the earth, to belief – to everything – is, because I cannot live without the earth; but you must not dictate to me

how I should be tied to the earth. As far as I see, your function is to educate me rightly; that is all.

While challenging AP's and RSP's preconceptions, Krishnamurti's alludes to the interconnected issues learning anew implies.

The second selection explores the question at depth. It is from a Question and Answer session at Sannen in 1983. Assuming that a parent is posing the question, 'What is right education?', Krishnamurti looks at the subject broadly in the context of the technological achievements of the time when computers can outdo ordinary teachers in communicating subject matter.

By raising the allied question why students need to carry encyclopaedic knowledge of a subject in their brains, he sets the stage for his perspective on right education. He grants that knowledge and skill are necessary to be good surgeons, engineers and physicists, but denies that either has an essential role in changing the human condition or the social order.

The most sophisticated ideologies, democratic or communist, do not bring about a better world. The drive to power, entrenched in the human psyche, overcomes the rules and regulations of the most utopian society. He points out:

You may have a marvellous government, rules, laws, and so on, but ambition, the drive for power, position – all that overcomes the other.

To bring about a good society education has 'to help the child to grow, to understand, to comprehend the whole process of living'; the true aim of education is to bring about good human beings; society reflects this goodness. 'But our governments all over the

world’, he says, ‘are based on power, position, status and, therefore, to protect all that’ the inevitable result is violence, ‘guns’.

So right education seems to be, not only to have an academic training so [that the human being] will not only be excellent in that direction, but also be a good, whole human being – un-fragmented, not broken-up and contradictory, living in a battle with himself and with others. That requires a great deal of enquiry into the psyche – not according to Jung or Freud or somebody (including the speaker); it requires one to watch one’s own responses, one’s own actions, one’s own behaviour. And out of that comes an extraordinary sense of freedom.

Couldn’t these two go together like two well trained horses trotting along harmoniously together? – You understand my question? – But, apparently, one horse is highly developed, while the other is still a baby, a foal.

The aim of education is to nurture this foal and to bring it to maturity.

– R. H.

Due to the unclear nature of future circumstances, no definitive decision regarding the annual KFI Gathering can be taken now. Please look up the official KFI website (kfionline.org) by September, 2022 for further information regarding the Gathering.

THE SEED OF A NEW THING

ACHYUT PATWARDHAN (AP): We have three institutions on this side of the Varana, and a new one across it, where the social setting is distinctly different from all this. Therefore, I thought it would be good if you'd say something to us as to how you view an agricultural institution of this kind.

J. KRISHNAMURTI (JK): Having an agricultural set-up like this, may I ask, sir, what the problem is? Is it with regard to our relationship to the earth and to the workers? Sir, why are we preparing the students 'agriculturally'? What is our intent?

AP: As far as I can see, our intention is clear. We see a certain process by which education, as it is now called, picks up boys from the villages and destroys them. It makes them unfit both for the village and for the town. We uproot a man from his own soil, and are never able to provide a soil in which he can live and develop; he grows with the feeling that society has wronged him. Now, can we not take a man who is not sophisticated, who is simple and who has had a direct relationship with the soil and help him to not only understand, and to rediscover the sheer joy of his relationship to the earth, but also to be able to give that joy to others?

JK: Is that the problem, sir? Why need we compare the town and the village? Are we trying to keep the student tied to the earth and, therefore, prevent him from going to the towns, which apparently destroy him?

AP: No, sir, there is another aspect to this. We are impoverishing the village by taking away all the promising young men from there; the village deteriorates in this process. I do not know about

other countries, but here, in this country, the towns are destroying the villages.

JK: Is that the problem, or is the problem entirely different? You know, in America, as far as I understand – this is subject to correction – they are trying to make farm-boys love what they do. They have formed Farmers' Clubs. The other day we heard of a boy who had topped the list, because he had worked furiously at a farm of his own. Is that what you are trying to do, that is, make the villager love the place, improve it, and attend to his cattle better, more scientifically?

AP: It is essentially a human problem. Every day we are at war with the villagers, and there is no feeling that we are here to enrich their lives and vice versa.

JK: Why is it that the town destroys these people? Why are they not capable of living their own lives? Why do the villagers get destroyed by the town? Is that the problem? If I was a villager, and even if all the attractions of the town – the cinema or whatever else one has in the town – were before me, would I want to go to the town?

AP: I would.

JK: Then are we concerned with preventing the boy, the villager, from going to the town?

RAO SAHEB PATWARDHAN (RSP): Sir, it is a very big problem. Today industrialization has brought hope of a high standard of living, and the present village may never again be the same. Although we want to find a pattern of living that will ensure better food, better clothes, employment, and so on, we must not fall into the habit of thinking that a higher standard of living means having

more and more. So one hopes that this craze for higher standards will not go beyond a certain limit.

JK: Who is the ‘we’, and who is the ‘they’? Who is telling them?

RSP: The town-man, because he is the planner.

JK: So the town-man, being more educated, more sophisticated, etc., is preventing the villager from becoming what he – the town-man – himself is. Is that it?

RSP: That is very crudely put.

JK: Is the town-man preventing the villager for the villager’s sake, or is it that he sees the villagers pouring into the towns and – knowing that unemployment is on the increase – is, therefore, scared?

AP: No, I don’t think the latter is so. Sir, when I was living in Vitthalwadi, I realized that the towns, for centuries, had been taking much more from the villages than they had given in return. The towns – we – represent the educated, and the villages represent those people who are not. Can we so understand them that instead of becoming a threat, we start identifying with them?

JK: You mean you, the sophisticated, want to represent the villager?

AP: I do not want to do anything; I want to know why I am a ‘curse’ to the man.

JK: That is very simple. But do we want to cease to be a ‘curse’ to the villager?

B. SHIVA RAO (BSR): Is it not also true that people from the towns feel that they are being swamped and that their own standards are being lowered because of the enormous influx of villagers?

AP: I am conscious that the town has destroyed the village.

JK: What is the problem? Is it village versus town and town versus village, or is it something entirely different? Are we getting confused? It may be that we are missing something because we are putting the two in opposition.

R. R. UPASANI (RRU): I think the question is this: What sort of education should be given to the boys so that they will love the land and not feel small when they go to the city?

JK: Why do we make this contrast? Personally I have a horror of towns. I could go and live in Saraimohana and be perfectly happy, not because I am overeducated or undereducated but because there is some other factor which, it seems to me, we are missing.

RSP: What you are saying is that there should be no need to discuss the difference between the Agricultural and the non-Agricultural School because it is more a problem with regard to the nature of man. Now we feel that even to understand what you are saying, a certain amount of education – like going through college – and a certain amount of social security is necessary. To bring the villager to a level where he can understand what you are saying requires that he first have the fifty things that are denied to him. The villager sees this contrast in economic life and, naturally, he thinks that it is by having more amenities that life can be fulfilled. How can you teach him that this is not so?

JK: I am trying to find out what the problem is first. I do not think that it is clear. Is it that, as the Principal says, we want to educate the villagers in such a manner that they are satisfied with their education and, therefore, do not feel inferior to the people in towns? Is that the problem? When we know the problem, we can do something about it. But I am questioning whether this is the problem, whether this is the central issue.

AP: In India we have had a certain way of life which was able to withstand all kinds of invasions, and the root of that was the village and its sense of integrity, its sense of togetherness. Today that has been destroyed; that inner feeling has gone.

JK: Is that what you want to create? Do you want to rediscover something which you have had?

AP: Yes, to rediscover that feeling by which a man sees that he should not be at war with the environment, for he, actually, belongs to his environment, which may be the whole world.

KITTY SHIVA RAO (KSR): But you have introduced ideas which make him leave the village.

RSP: Sir, when you talk here, in Rajghat, you say that the purpose of education is not to help the student fit into the present society but, rather, that the student be enabled to go out and create something new. You point out that if the student is educated 'rightly', he ought to be able to do this. Unfortunately, however, the moment the student, the boy, leaves the village, he is out of it; for him, to go back to the village is not possible. So he tries to go forward, but there is no 'forward' either, because doors are closed to him. Therefore, his problem is more difficult than that of the other fellow from the town. So we may have to give the students of

the village land here, where they will be able to create a new community life and they will then, perhaps, begin to love the soil.

JK: Is this what you are thinking of, or is this what they think?

RSP: When we talk of these boys, we take into consideration what they think also.

JK: I am sorry, but I have got to stick to this. I want to be clear, just as a doctor wants to be very clear. To solve any problem we must know what the problem is. You have not shown me the problem. I may be dumb or foolish, but I have not seen the problem. Before you speak of what is to be done, let us find out what the central issue with regard to the village is.

RSP: Then, as Achyut put it, the central issue is that I want right living.

JK: Is that the problem we are confronted with? Do not twist it into something which it is not. From what has been said, I gather that what we want is to do something for the villager and his village. We are not thinking of it as a human problem, but as only a problem with regard to the village. When we say that we want to do something for the village, our problem is a problem only with regard to the village, and not with regard to human relationship. We are meeting here, therefore, not as human beings trying to understand the human problem with all its complexities, but as people who are merely concerned with the village. What we want is to find out what the relationship of the villager is to the village and to see if we can somehow change it, modify it, and revolutionize it so that he – the villager – remains there. Isn't that our problem?

AP: We see that we are missing something in the approach that seeks to change the environment. Let us find out what is missing. If we could take the right approach to our problem then, automatically, things will begin to make more sense.

JK: I am the villager; I come to a place, and I find that I cannot enter it because my brains are not equal to the man from the town who has been educated for centuries. I get caught between that and the village I have left. I find – as the towns will not accept me, and as I can also no longer go back to the village – that I am, in fact, living in a vacuum. In this state, is my problem one of going back and improving the village, or of how I would be able to join *this*? I am taking myself to be a villager. What is my problem?

AP: I say that each one of us here is a person who has no roots either in the village or in the town. Therefore, we are all in a vacuum.

JK: I am trying to see what the problem would be. The villager leaves, and comes here to school; he has cut himself off completely from the village and cannot go to a town. If I was there, I would either want to destroy the town – if I had the guts and the vitality – because it was making me suffer in comparison, making me feel that I was lost, and that I was living in a vacuum, or I would create a town here. But that would again create the same problem. If I was educated to see that this would not lead anywhere, save to the creation of another town and to future generations having the same attitude, I would neither want nor go to a town. Then what would my problem be?

RSP: The real danger is that if these boys, who pass out from our school, are not given a ‘real’ education by us, they will cease to bother about the village and, immediately, be absorbed in a

hundred different projects of the government, and they will be happy as they are.

JK: So you want to prevent that. I am not sure that that is the major problem. Through right education you want to prevent me – the villager – from going to a town. You also realize that I cannot compete with the town yet. So you shut the door there, metaphorically. The government comes along and offers me a job, and I disappear into the strata of a lower middle-class villager, and I am satisfied. But you do not want that either. What is the next problem? Let us go slowly.

AP: Industrial man, whether in a town or a village, has lost his relationship with nature totally and, unless he rediscovers it, is going to land himself in trouble, in a mess.

JK: You know, in America – and all the other industrialized places – automation is going to give man immense leisure. They have got new electronic methods of running machinery by machinery. So, man is being eliminated slowly. So, what would my problem be, knowing that machinery is going to eliminate the industrial worker gradually? It may be a slow process, but the fact is that man is going to have leisure.

RSP: That is not so obvious in India.

JK: But I may not want to work for so many hours. I am a human being after all.

RSP: The problem here is unemployment. Here, in India, you have to reckon with that, because full employment cannot be reached.

JK: Then what will my problem be, if I was a villager? My roots will have been cut off the moment I was educated and I will, also, not be able to enter the town, because the town will smother me. So, I will be caught in an empty space. The question is: Why should not the roots be cut off? The roots may be the poisonous thing.

BSR: Why should the villager not be educated in such a way that he does not feel that he is cut away from the village?

AP: The Gandhian tradition is to see that the roots are not cut. But the problem of the village may be understood only by a man who has really cut his roots.

JK: Is what you are saying? Is that your problem?

RSP: The more I really see my relationship to the earth, and to the people around me, the more truly I evolve in the right pattern of living. Our education, unfortunately, makes us complete individualists. How do I create this feeling of right relationship?

JK: I am not at all sure that that is my problem. Let us say that I am a villager who has cut himself off from the village. Have you helped me to understand that if I go to the town I will be destroyed? Have you helped me see that? If you have helped me see that I will be, as a town-man, only a small cog in a vast machine, then the pull will no longer be there. That would be a tremendous thing: The pull no longer being there. That is one of the fundamental objectives of agricultural education. You are educating me not to be absorbed by the town, but as I can't be [re-]absorbed by the village which I have left, what am I to do?

AP: That means: Do the teachers see clearly that the village boy can't meet his destiny in the town? Do they see that he can never blossom into fullness there?

RSP: The word 'town' must be written in quotes for, otherwise, you will come back to the Gandhian idea of the town meaning an acquisitive society, overcrowding ...

JK: Town means town – the whole circus of it: the noise, twenty storeys, basements, and so on. You have educated me to see that by going into that I will merely become another cog, and that too a very small cog, in that vast machine. So I do not go there. Am I caught here then? Or, am I caught in a vacuum? You see, if that is not it and this is not it, then what is happening to me? What, Raoji?

RSP: If that is now real, I need to know nothing further. In the knowing, I would have cut this also, and be where I am, namely, at the start.

JK: What is wrong with that? I would ask myself, 'Where am I? I have no land. The town-man, or maybe even some villager, has all the land, but where am I?' This may be the real revolution, sir. Where am I, Raoji?

You have shown me, let us say, the fallacy of the 'town', in quotes. So I shall not enter it. I see its dangerous implications. And I do not go to the village – working, pottily, with a little land, fighting my neighbours, and misusing my education. So I have learnt two things. When you have educated me to see the fallacy of the town, have you not also educated me to see the still further insignificance of the village? If you have educated me thus, namely, to put away both – where will I be? Not in revolt against society – you follow? I will not be in revolt against society, because you have taught me

to see that that also has no value. I mean by ‘revolt’ a sense of reaction.

So what will my position be? You see, I will be free of both; ‘free’ in the right sense. Is that what you are trying to do here? If you are, then would I still be a villager?

RSP: You cannot remain in a vacuum.

JK: That is what is going to happen to me. I may work either in a village or in a town but, inwardly, I will not belong to either.

RSP: Inwardly what will you do?

JK: Do not attribute anything to me. I may say, ‘I want to work here because you have taught me agriculture’ but, you see, the pull towards either the town or to the village would have ceased, and my action will not spring from frustration.

RSP: Then you will be the ‘creative revolutionary’. If both the ‘pulls’ have gone, what exists will be the ‘creative revolutionary’.

JK: That may be the new *brahmana*. Yes, why not? That may be the seed of a new thing. You see, who are you to tell me that I must go back to the village and improve the hell there? Do not give me a colour which you think I ought to have.

AP: You are trying to tell us that it is not helpful to approach our problem with any preconceived ideology about what it should be.

JK: Because you are producing a new man.

RSP: The only difficulty in accepting this is that that man is an imaginary man.

JK: You are not accepting; it is not my theory. If you have really put me in a vacuum, then what is going to happen? I have to think of it anew, have I not? I have to find out, once again, what my relationship to the earth, to belief – to everything – is, because I cannot live without the earth; but you must not dictate to me how I should be tied to the earth. As far as I see, your function is to educate me rightly; that is all. But if you are a man from the town and are drawn by the town, you cannot teach me that.

*Rajghat,
December 29, 1955*

This was a discussion on the ‘direction’ of agricultural education with some members of the Foundation and the teachers of the Agricultural School which was being run then as a part of the rural work at Rajghat; R. R. Upasani was, at that time, its Principal. Published in *A Timeless Spring: Krishnamurti at Rajghat*, Chennai: Krishnamurti Foundation India, 2008, pp. 98-108 and also in the *KFI Bulletin*, 3rd Issue 1992, pp. 18-25.

WHAT IS RIGHT EDUCATION?

QUESTIONER (Q): *Is there such a thing as right education?*

J. KRISHNAMURTI (JK): This is the question: Is there such a thing as right education? A parent, [perhaps] with many children, has put this question. Knowing what the world is – its extraordinary brutality and vulgarity – and all the terrible things that are happening in it, he asks: What is their future? A parent would be tremendously concerned if he loved his children ([but] I doubt very much if parents really love their children!) and he [would ask] such a question: What is right education *and* what is one to do with children who are already ‘contaminated’ (if I can use that word) by other children, by society, by the friends they have, and the terrible language children use already? Naturally a parent is concerned not only with his own children but with the children of the world, because those children are going to contaminate his son, his daughter. So this is a question which we must very carefully enquire into.

Why are we being educated? What does education mean? The ordinary meaning is to draw out – *educere*. But that – ‘to draw out’ – is just the dictionary meaning. Linguistically it means to help the child to grow, to understand, to comprehend the whole process of living. The child goes to school and there he is taught – he learns to memorise, really, and so he gradually builds up a whole structure of memories along a particular line: medicine, engineering, philosophy, psychology, physics, and so on. And the computers are taking the place of teachers. A computer can teach far better than an ordinary, local teacher. [With the help of] the computer, you can have the top teachers in their special subject [teach]. So children can learn from the computers. And the computer is becoming more and more superior to the human brain.

(Perhaps you know something of it. I have already talked about it so we won't go into it.) And why should the child – please, just listen first – why should he/she carry, retain all the encyclopaedic knowledge about one subject or the other in his/her brain? Is that education? Do you understand the question? We can look up a book, an encyclopaedia and work from that. You follow? If one is a surgeon you have to naturally know a great deal of the human anatomy; you have to study; you have to go through all that. It may take ten to fifteen years to have an extraordinary understanding of the technology.

The whole world of technique – *that* is what we are cultivating more and more and more, and we are neglecting, totally, the whole psychological world, the whole world of the psyche. Right? This is what is happening. On one side – in technology, in science (whether it is biochemistry or genetic engineering or surgery) – you have an extraordinary development; you have that extraordinary field highly cultivated: more and more. And on the other side – the human being which is far more important – there is neglect; the human being which is far more important is denied and you say, 'That's not important'. I have not read Lenin, Marx or any of them, but I have talked to a great many Communists; they are some friends of mine. (You don't mind? Are you frightened of that?) They – the ideological Communists – say, 'What matters is not the psyche but the environment. Change the environment fundamentally and, then, you will change man'. Changing, fundamentally, the environment can never take place, but they stick to that theory. Because Lenin had talked about it, as had Marx, they hold to that. You follow?

So both in the democratic world and the so-called totalitarian world (and in the religious world, obviously), education means academic training, academic excellence. [It's] to be able to learn,

to argue, to get a job and live in a world of your own in a particular discipline, and so on. But the psyche always overcomes the outer – you understand? You may have a marvellous government, rules, laws, and so on, but ambition, the drive for power, position, all that overcomes the other. Right? You have seen this happening right in front of your eyes in the Communist world. So what is it to be educated? I am not a parent, but if I was a parent that would be my tremendous concern. There is conscription on the one side – two years or four years in the army. In America and in England there is no conscription; nor is there in India because there are so many poor people who can join the army and get on with it.

So: What is one to do in a world like this? Do you understand my question? What is right education? Is it not both the cultivation of a brain that can function excellently in the world and also psychologically understand the whole meaning of existence – understand the self, the I, the psyche? Couldn't these two go together like two well trained horses trotting along harmoniously together? Do you understand my question? But, apparently, one horse is highly developed and the other is still a baby, a foal. And right education seems to be not only academic training to get a job [but also to help one to be] a good human being. You have to have a job. You may work only for two hours – for if computers become more and more important, you will have more and more leisure. That is taking place already. And that leisure is going to be used, exploited by the entertainment structure, industry. More and more that is going to happen. Obviously you can see that it is happening now. So how does one [through education], apart from academics, become a good human being? Right? You are asking this question; I am not asking this question. I have no children but I meet hundreds of children all over the world as I go to various schools, and so on. They are your children not mine, so you have to listen to this, find out, and not just say, 'Some doctor tells me what to do;

some psychologist says that I must treat my children that way or this way', and so on.

So how am I as a parent having a few children, knowing that they are going to be conditioned by other children, knowing that in school they are going to be conditioned by newspapers, magazines, books, history books – my country opposed to your country, my kings are better than your kings; you know all that nonsense that goes on – how am I to bring about a good mind, a good brain, a good human being? The word 'good' has several meanings. It is an old fashioned word, but even though it is old fashioned I think it is a good word. How is one to bring about a good human being? My children: I would like them to be good – not sentimental, not romantic, not having a sloppy brain. What am I to do?

First of all, 'good' means to be correct in action – not righteous action but correct action. Do you see the difference between 'righteous' action and 'correct' action, precise action? – Talking precisely, clearly, communicating to another what one wants to say, and not mumbling, and all the rest of it – you follow? And, also, good means 'whole' – if I may use that well-worn-out word: 'holistic'. I would like my children – daughter and son – to have a view of the world as a whole, to have a view of humanity as a whole and not from his/her narrow point of view. I would want my children to see the whole of the human world and also to have a good relationship with nature and not to destroy things: the birds, the animals, the whales. Not to destroy – you understand? I would want them to have a great sense of beauty – not have the appreciation of art but to have the feeling of beauty – and to have that great sense of affection, love, compassion. These are all just words. Now: How am I as a parent and, therefore, a teacher to help him to have this? (A teacher is not merely someone in the school but I, being a parent, am also a teacher.) Do you understand my

question? Please answer this question: How are you, if you see that this is the way to live, this is the way to act in relationship, and so on, how are you going to bring this about in a student, in your child? If you are an example as a parent, he will turn his back on you. Right? You understand? He won't listen to you. So not to be an example; that is, if you smoke, don't tell the child not to smoke because he will say, 'Well, you smoke, why shouldn't I?' And then the whole argument goes on. If you are an example at all (see the implications of being an example), you'll want him to conform, want him to copy what you are and, so, you'll deny him freedom to work, think, act. Right? Do you understand all this? Is this getting too complicated?

And the child is conditioned, not only by you, by the language you have used, the climate, the food, the social environment, the other boys, by his grandmother who says, 'Look, believe in God', or 'Don't believe in this new guru' – or whatever nonsense the parents tell the child! So the child is being gradually conditioned, narrowed down. The question is: How am I as a parent to prevent that? Is it possible? Is it possible for me? In talking with my son, I realise I am conditioned and I realise also that he is being conditioned. So I tell him, 'Look, I am conditioned and you are being conditioned. Let us talk about it. Let us see if we can be free of it.' You understand? It is not 'I am the parent, I know far more than you do'; rather, in this relationship, there is no superior and inferior. In this relationship I talk to him. I say, 'I also am conditioned. I have been brought up as a Catholic, a Protestant, a Buddhist' – whatever the nonsense is – 'and you are being conditioned. Let's see what it does in the world.' I will go into it with him. I keep on at it, day after day, in different ways [so as] not to bore him. But the pressure from the outside is much stronger, it's tremendously strong, and probably he will succumb to it – most children do; there are very, very, very few exceptions. *I hope*

my son will be an exception, but I jolly well also know that he is not going to be.

You understand all this?

So it is a constant observation, constant helping, guiding – *not* ‘guiding’, you follow? – and that can only happen if there is love between us; if he respects me and I respect him. Respect. So I am asking you: Do you respect anybody? And if you don’t, what is the good of talking to a child, [telling] your son to have respect? What does that word ‘respect’ mean? The meaning is ‘to look back’, [but] I won’t go into the meaning of that word for the moment. Is respect part of love? Or if there is love, nothing else matters. You understand? In love there is generosity, there is sympathy, pity – but pity is not love, sympathy is not love. Right? So have I love in my being when I talk of love to him? Or is it – love – just a word? You understand what I am saying? Are you interested in this? Or you want to reach Nirvana? (*Laughter*)

Don’t you see, please, that unless you lay the foundation in your life, you can’t go very far? You may sit endlessly in a certain posture: meditate. There used to be a man in India who meditated for twenty-five years, day after day, day after day. He came to see us one day and you couldn’t talk to him sanely about anything because he was still meditating. (*Laughter*) So do we love anything at all? Do you love your husband, your wife or your girl-friend or whatever it is? Please, do we? If you loved your children you would stop all wars. If every parent in the world loved their children, do you know what would happen naturally? You wouldn’t allow anybody to kill him or him to kill others. You understand? But our governments all over the world are based on power, position, status and, therefore, to protect all that: guns. You know all the rest; I don’t have to go into all that.

So right education seems to be – I am not saying this, it is for you to find out – not only to have an academic training so that you will be excellent in that direction, but also to be a good, whole human being: un-fragmented, not broken-up and contradictory, living in a battle with yourself and with others. That requires a great deal of enquiry into the psyche – enquiry not according to Jung or Freud or somebody else – including the speaker – but by watching one’s own responses, one’s own actions, one’s own behaviour. And out of that comes an extraordinary sense of freedom. And that word ‘freedom’ has its root meaning in love. That is enough for that.

Gosh, one question takes a long time – doesn’t it?

Saanen
July 25, 1983

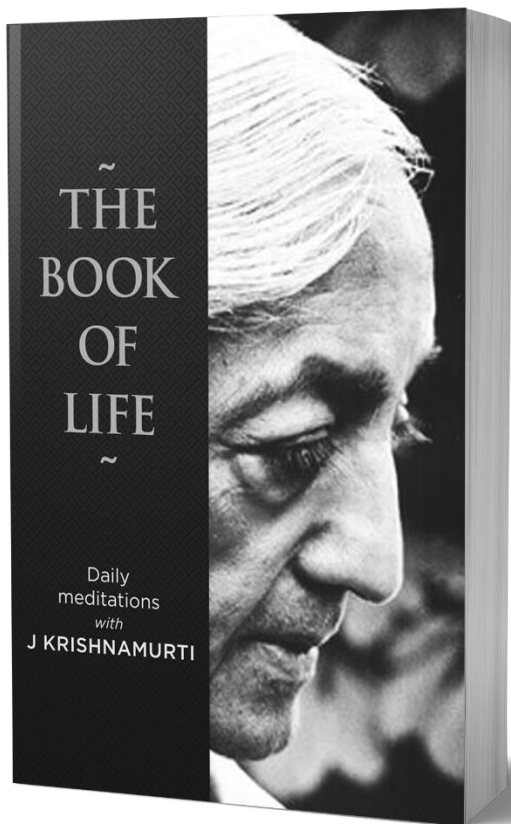
Some reprints of J. Krishnamurti's books:



WHAT ARE YOU DOING WITH YOUR LIFE?

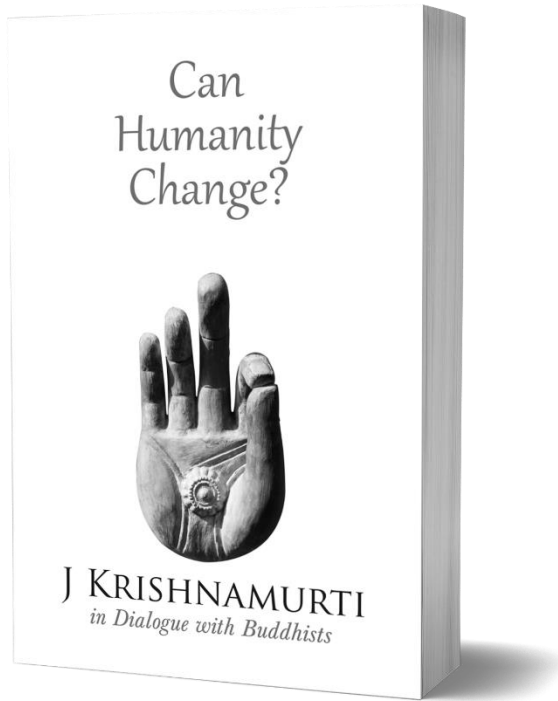
▪Don't you want to find out what you really love to do in life, instead of merely aiming at a career? ▪Are ambition and competition really necessary in order to live in this modern world? ▪What is your response to the problems of society, such as poverty, corruption, violence? ▪What is your relationship to your parents and teachers based on?...Submission? Rebellion? Understanding? ▪What do love and marriage mean to you? ▪How do you deal with your own psychological problems like boredom, jealousy, hurt, pleasure, fear, and sorrow?

J. Krishnamurti's investigation of these questions constitutes a most original and authentic contribution to the educational thought of the twentieth century. In talking to students and holding discussions with them in different parts of the world, what he sought to impart was not a 'philosophy' of life but rather the art of observing directly one's life. *What are you Doing with your Life?* brings together excerpts from Krishnamurti's books, and is the first anthology of its kind that offer the young a systematic approach to his vision of education and life.



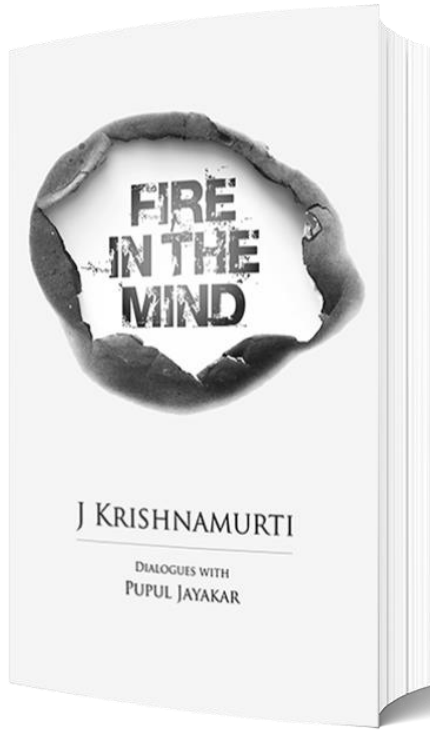
THE BOOK OF LIFE

Inspired by Krishnamurti's perception that truth is found through life itself, and not away from it, *The Book of Life* presents 365 quotations from his talks and writings, one for each day of the year. These timeless daily meditations, developed thematically over seven days, shed brilliant light on the problems of our daily life as well as on the illusions that we get into in the process of either solving them or looking outside of ourselves for a state of happiness and enlightenment.



CAN HUMANITY CHANGE?

Many have considered Buddhism to be the religion closest in spirit to J. Krishnamurti's spiritual teachings — even though this great teacher was famous for urging students to seek truth outside organized religion. This record of an historic encounter between Krishnamurti and a group of Buddhist scholars provides a unique opportunity to see what Krishnamurti had to say about Buddhist teachings. The conversations, which took place at Brockwood Park in England in the late 1970s, focus on human consciousness and its potential for transformation. Participants include Walpola Rahula, the renowned Sri Lankan Buddhist monk and scholar, author of the classic introductory text *What Buddha Taught*.



FIRE IN THE MIND

First published in 1995 to commemorate the birth centenary of J. Krishnamurti, *Fire in the Mind* consists of fifteen dialogues between Krishnamurti and Pupul Jayakar, a friend for many years and author of *Krishnamurti: A Biography*. Held between the years 1978 and 1984, these dialogues cover a vast range of concerns—fear, sorrow, time, death, and the ending of the self. They also explore subjects central to scientific research today, such as the questions of biological survival, the nature of consciousness, and ageing and renewal of the brain cells.

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**Statement About Ownership And
Other Particulars Of The
Krishnamurti Foundation India Bulletin
FORM IV**

1. Place of Publication:

Krishnamurti Foundation India
'Vasanta Vihar'
124, 126 (Old-64/65)
Greenways Road
Chennai – 600 028.

2. Periodicity of Publications:

Once in six months
(January and July)

3. Printer's Name:

N. Subramanian

Whether citizen of India:

Yes

Address:

Sudarsan Graphics Pvt. Ltd
4/641, 12th Link Street
3rd Cross Road, Nehru Nagar
Kottivakkam (OMR)
Chennai – 600041.

4. Publisher's Name:

V. Aravindan

Whether citizen of India:

Yes

Address:

Krishnamurti Foundation India
'Vasanta Vihar'
124, 126 (Old-64/65)
Greenways Road
Chennai – 600 028.

5. Editor's Name:

Dr Radhika Herzberger

Address:

Krishnamurti Foundation India
'Vasanta Vihar'
124, 126 (Old-64/65)
Greenways Road
Chennai – 600 028.

6. Name and address of individuals
who own the newspaper and partners
or shareholders holding more than
one percent of the total capital:

Krishnamurti Foundation India
'Vasanta Vihar'
124, 126 (Old-64/65),
Greenways Road
Chennai – 600 028

I, Dr V. Aravindan, hereby declare that the particulars given
are true to the best of my knowledge and belief.

Dated: January, 2022

Sd/- V. Aravindan
Signature of
Publisher

BULLETIN
KRISHNAMURTI FOUNDATION INDIA

Please note that the editorial matter in this *Bulletin* does not reflect any official position of Krishnamurti Foundation India. The Editor is responsible for selecting materials to be printed in the *Bulletin* and for any editorial comments on these selections.

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Krishnamurti Foundation India
124, 126 (Old 64-65) Greenways Road, Chennai 600 028, India

Published by Dr V. Aravindan on behalf of the Krishnamurti Foundation India, 124, 126 (Old 64-65), Greenways Road, Chennai – 600 028.

Editor: Dr Radhika Herzberger.

Printed by N. Subramanian at Sudarsan Graphics Pvt. Ltd, 4/641, 12th Link Street, 3rd Cross Road, Nehru Nagar, Kottivakkam (OMR), Chennai – 600 041.

**KFI BULLETIN, ENGLISH
SUBSCRIPTION FORM**

Annual Subscription (India)	Rs 50.00
Annual Subscription (Foreign)	US\$ 5.00
Five-year Subscription (India)	Rs 250.00

Please send DD or MO, in favour of KFI Publications payable at Chennai, to the address below:

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**KFI BULLETIN, HINDI
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By D.D. No _____

DATED _____ ISSUED BY _____

Registered with The Registrar of Newspapers for India
Under No: TNENG/2003/12845

Published by Dr V. Aravindan on behalf of the Krishnamurti Foundation India,
124, 126 (old 64-65), Greenways Road, Chennai - 600 028.

Editor: Dr Radhika Herzberger.

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Chennai – 600041.