May 17, 1995

Dear ALLAN,

It was wonderful CHATTING with you CONCERNING "ACT"

I'm Looking forward to our THAI DINNER!

Please read the enclosed script and if you have any comments please call.

I hope to be able to tape this and your comments introducing the MAHARAJ (NISARGADATTA) VIDEO some time in late June —

All my Affection

Bert Salzman

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PS: The OSCAR WAS ONLY FOR A SHORT FILM (LIVE ACTION) 1975 (PRESENTED in 1976) ENTITLED: "ANGEL AND BIG JOE"

May 17 1995

J.Krishnamurti: On Freedom

An introductory video on the teachings of

J. Krishnamurti

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(1)

J.KRISHNAMURTI INTRODUCTORY VIDEO.

FADE IN:

Prof. Anderson (On Camera):

The purpose of this video is to introduce the teachings of J. Krishnamurti.The video does not cover the whole of Krishnamurti's teachings but rather offers a glimpse of his unique approach to the resolution of the many problems that burden humanity.

BIOGRAPHY

(Biography elements from "THE SILENT MIND" and "THE CHALLENGE OF CHANGE (approximate duration 3'5")

(Note: The following narration originates from the film indicated above.)

J.KRISHNAMURTI was born in Madanapalle (north of Madras), India on May 12th, 1895.

He was the eighth child of a poor Brahmin family. At that time his father worked for the Theosophical Society, a vast international spiritual organisation with tens of thousands of members. The Societies goal: the unification of the main world religions, had predicted the coming of a "World Teacher" through whom a revolutionary spiritual teaching would come into being.

SILENT MIND 18-47-1936 (K AS CHILD)

Krishnamurti's mother died in 1905, leaving the father in charge of their five surviving children. In 1909 the family settled at Adyar, close to the Society's headquarters.Not long after, Krishnamurti, while playing on the beach with his brother Nytia, was "discovered" by the Theosophists who claimed that his aura showed extraordinary features and a total absence of selfishness.

From that day on Krishnamurti was educated with great care and prepared to become the "World Teacher" He was a shy and vulnerable child, often aloof, and his educators decided that his brother Nytia would remain with him as a caring companion.

SIL. MIND 36.57 37.03

In 1914 the two brothers were sent to London to complete their studies. Krishnamurti's reputation was spreading rapidly through the Theosophical world and he soon became the subject of growing worship. However,in 1921,at the age of 26 and at the same time that his responsibilities within the organisation had increased considerably, he was beginning to have serious doubts about his role and began to question the basic Theosophical teachings.

In 1924, during a stay in Ojai, California, Krishnamurti underwent a deep and revealing spiritual experience which completely transformed him. The following year, the unexpected death of his brother Nytia had a revealing effect on him with regard to the functioning of the human psyche, which further increased his doubts about the role the Theosophists wanted him to play.

SIL. MIND 35.15 36.05 PHOTOS OF YOUNG K

Nevertheless, Krishnamurti continued performing his function as World Teacher with the Thesophists until 1929 when he decided to sever all links with the Organisation. The speech he gave at the Ommen Convention finalised the break and constitutes the basis of the Teachings he would be developing during the rest of his life:

"... I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect..."

CHALLENGE OF CHANGE 27.52 28.15

In his speech Krishnamurti develops the notion that Truth being infinite, unconditioned, cannot be organised, because any organisation created for this purpose becomes a crutch for those who use it as a shelter, thereby destroying their freedom.

From 1929 and for the rest of his life Krishnamurti went on a solitary crusade throughout the world, developing the various themes of his teachings and drawing ever larger audiences.

CHALL. OF CHANGE 30.07 UNTIL NEEDL

As the years passed, a number of activities were created in the wake of Krishnamurti, such as the recording and publishing of his talks, interviews, conversations and writings, as well as several schools based on his teachings. Foundations and Committees were created in various parts of the world for the sole purpose of sustaining and protecting these activities and insuring the integrity of the Teachings.

Prof. Anderson (On Camera)

The theme of FREEDOM can be found throughout Krishnamurti's teachings. The following are a few excerpts of what he said on this subject in his talks, conversations and dialogues that may illuminate the real meaning of freedom in one's own life and also point the way for one to ~~achieve~~ realize it.

(3)

SAN DIEGO 70/3 parag.3
starts 03'09"/ends 05'07" - duration 1'58"

For most of us we demand freedom politically or religiously or to think what we like, and there is the freedom of choice. Political freedom is all right and one must have it, but for most of us we never demand and find out whether it is at all possible to be free inwardly. Our mind is a slave to its own projections, to its own demands, to its own desires and fulfillments. The mind is a slave to its cravings, to its appetites. And apparently we never ask whether it is at all possible to be free inwardly. But we are always wanting freedom outwardly - to go against the society, against a particular structure of society.

SAANEN 84/Q&A1 parag. 40
starts 1h24'15"/ends 1h25'22" - duration 1'07"

What is the society, what is society? Who created the bally thing? Who is responsible for all this? The church, the temple, the mosque - you follow? All the circus that goes on inside it. Who is responsible for all this? Is the society different from you? Or you have created the society, each one of us, through our ambition, through our greed, through our envy, through our violence, through our corruption, through our fear, wanting our security in the community, in the nation, you follow? We have created this society and then blame the society for what it demands.

BROCKWOOD 84/3 parag. 6 - 7
starts 14'48"/ends 17'53" - duration 3'05"

So this is really a very serious question one must ask of oneself: whether freedom is from bondage, or from the prison which we have created for ourselves, away from the prison, and therefore it is still within the area of the prison. If one is in a prison, both physically and inwardly, subjectively, then the physical control being enclosed within a certain area, and to escape from that one calls freedom. And psychologically one has built a prison for oneself by one's own desires, one's own anxieties, loneliness and so on. And freedom from that is still within the area of that prison, psychological prison. Are we together? Therefore it is not freedom at all. So is there a freedom that is not a reaction, a freedom per se, for itself, not away from something, or from something?

So one must understand for oneself why we are always trying to escape or to rationalize, or to go beyond that which is. If one understands that which is, understand not merely intellectually, verbally, but see the depth of it, see the truth of it, the substance of it, the vitality of it, then observe, perceiving that and remaining with that and explore into that movement, learning, not memorizing, from that, if one goes very deeply, then there is freedom per se.

(4)

PROF. ANDERSON V.O. (off CAMERA)

While Krishnamurti's teaching points to the way self centered thought, in search of individual security, creates the fear and mental disorder which block access to freedom, his teachings also emphasize that when there is a profound understanding of the source and nature of these thought-created blocks, it ~~is possible for a human being to end them~~ and ~~that freedom then may come uninvited.~~ upon that very instant one is free they vanish

Regarding fear, Krishnamurti begins by seeking its causes :

BROCKWOOD 84/2 parag. 14
starts 44'25"/ends 46'08" - duration 1'43"

So let's go into this question: what is the root of fear? Is it thought? Thought being the accumulated memories born of knowledge, experience, ~~and thought born of knowledge~~ and knowledge being limited, so thought is limited. Is fear subjectively first, inwardly first, is that fear born of thought? Thinking about tomorrow, thinking about what might happen. One's wife may run away. Thinking in terms of not the actual present, but in terms of the future, or the past. Is that the cause of fear, thought? If it is the cause of fear, which the speaker says it is and please don't accept it, then what will you do with thought?

parag. 15
starts 49'57"/ends 51'12" - duration 1'15"

And then I ask - one asks: is there another cause of fear? Time. Time is a movement, a series of movements and time, which is tomorrow, I might lose my job, I might become blind, I might - all the rest of it - tomorrow. So time is a factor of fear - right? So time and thought are the roots of fear. Time is thought. So that is the root of fear.

PROF ANDERSON: (VOICE OVER)

Krishnamurti shows how the root of human insecurity, fear and violence is found in self-centered psychological thought. K also points to the useful role of thought in one's daily activities,and its necessary role in creating and organizing technology and science etc.

SAANEN 84/3 parag. 10 & 11
starts 22'00"/ends 23'52" - duration 1'52"

Thought has created the most marvellous world technologically - right? The incredible things thought has done - in the world of medicine, surgery, in homeopathy - all right? - in producing instruments of war, and so on, the computer. We will talk about the computer a little later. Great fun, that!

And thought has also created a division between you and me, my wife and me - follow? - this whole process of division is going on throughout life. Is thought the cause of it? Please look at it carefully. Let's find out. If thought is the cause of this divisive process then we will have to ask a question which is much more serious: whether thought can ever function in one area completely, in the physical world, in the daily world, but completely end in the psychological world?

PROF. ANDERSON (VOICE OVER)

For Krishnamurti, this character of psychological thought, with its division and resulting fragmentation can only lead to conflict :

SAANEN 83/4 parag. 8
starts 23'5"/ends 25'11" - duration 1'21"

So what is our responsibility - we will come very near home - what is our responsibility when you see this thing going on? If I belong to a certain tribe called nationalism, a certain religious sect, which brings about division, and therefore conflict, I either accept that conflict and follow the usual traditional path, or I no longer belong to any country, actually not belong to any country, to any tribe, to any group, to any sect - right? Or to any religion. Because they are the factors of division, and therefore conflict.

PROF ANDERSON (VOICE OVER)

According to Krishnamurti, true understanding of human psychological blocks may take place only when one sees oneself with an eye that is "choicelessly aware" with a perception wherein the observer is seen to be not different from the observed.

SAN DIEGO 70/1 parag. 27
starts 47'32"/ends 48'33" - duration 1'01"

Therefore it is very important, imperative, that one understands oneself, deeply, understands all the responses, the conditioning, the various temperaments, characteristics, tendencies - just to watch, without the observer. We are meeting now? To observe without the observer. And that is the act of learning. And so that is the act, that is the action.

PROF. ANDERSON (VOICE OVER)

One of Krishnamurti's priorities is education. He replied as follows to a question put to him on this subject :

SAANEN '84 Q&A 2 Parag.24 Starts 56'44/ends 57'44 duration 1.00

Apparently this is a question that is asked by every parent in the world. Children, and how can we help them to be intelligent and free and responsible human beings in today's world? Are the parents intelligent and free? Are the teachers intelligent and free and responsible? Is the society, the educational system helping them to be free and responsible and intelligent?

parag. 27
starts 1h03'15"/ends 1h04'07" - duration 52"

So education means a holistic approach to life, cultivating the brain technologically - you understand? - and also cultivating the brain to be free of its own petty little self. That requires teachers who understand this, who are committed, who are responsible. And the parents, they must love their children.

PROF ANDERSON (VOICE OVER)

Krishnamurti approaches the question of death from a new point of view. Notwithstanding physical death, which is fairly obvious, he relates the death of the ego to the end of attachments. the phrase

OJAI 84/3 parag. 32
starts 1h14'05"/ends 1h15'43" - duration 1'38"

Time is contained, the past, the future is now. So death is now. That means if I am attached to my wife, to my something or other, to my furniture - aren't you attached to something? - and death comes and says, "That is the end of it." Cuts it. So can you be free of the attachment? Therefore you are living then, living and dying at the same time. You understand this? Oh, no. Do it, sir, and you will see what an extraordinary thing it is then. If you are attached to your memories, to your experience, to your failure, to your ambition, all that is going to come to an end. So can you live with death, which is to end your ambitions now? And to live without ambition means tremendous energy - not to do more mischief.

parag. 34
starts 1h17'49"/ends 1h19'04" - duration 1'22"

So death and life always march together. Then there is that sense of absolute freedom from the little travail of myself. And that is necessary to understand that which is timeless, if there is such a thing as eternity. We will talk about it another time, but see all this as a movement of life, dying and living. Therefore in that sense you will never kill another, never deliberately hurt another.

PROF. ANDERSON (VOICE OVER

The outcome of this search is freedom, which is realized ~~proceeds through~~ meditation and leads to the discovery of love, a discovery of the true religious mind.

in ongoing

OJAI 84/4 parag. 25
starts 54'43"/ends 56'17" - duration 1'34"

.. And to understand what love is - not understand, you know, have the depth of it, the greatness of it, the flame of it, the beauty of it - how can there be jealousy, how can there be ambition, aggression, violence? And can one be free completely of all these things? Please do ask this question. Where there is love, then do what you will, it will be right action, but never bring conflict in one's life.

So it is important to see that jealousy, antagonism, conflict, and all the pain of relationship has no place in love, where there is love. And can one be free of all that, not tomorrow, now?

parag. 30
starts 1h02'04"/ends 1h02'42" - duration 37"

Now to find out what is the religious mind, what is the truth of religion, one must be free from all authority, of all belief, faith, not belong to a thing. Right? There must be a sense of total being free.

OJAI 84/4 parag. 36
starts 1h18'05"/ends 1h19'22" - duration 1'17"

So meditation is to be totally free from all bondage, from all measurement, from all conflict. So the brain becomes quiet, utterly still. And that silence, stillness, has its own beauty, its own truth, its absolute sense of immeasurable thing. So meditation is not a reward, it is not something that you get illumined by practising, which is all so childish. So truth is something which is not to be measured, and it has no path to it. And that is beauty, that's love.

PROF. ANDERSON (VOICE OVER)

Krishnamurti pursued his activities until the very end of his life. He died in February 1986and to this day, Krishnamurti Foundations and schools continue his teachings.

Breakdown of video's required:

1) Biography -Sil.Mnd 18'47" - 19'30" K as child

Sil Mnd 36'57" - 37'03",

Sil.Mnd 35'15" - 36'05",

Chal.Chng.27'52" - 28'15",

Chal.Chng.30'07" until end of text.

2) San Diego 1970/3 parag.3 03'09"-05'07" :total: 1'58"

3) Saanen 1984/Q&A parag.40 1hr24'15" - 1hr 25'22" total: 1'07"

4) Brockwood 1984/3 parag.6-7 14'48"-17'53" total: 3'05"

5) Brockwood 1984/3 parag.14 44'25"-46'08" total: 1'43"

6) " " " " " " 15 49'57"-51'12" total: 1'15"

7) Saanen 84/3 parag.10&11 22'00"-23'52" total:1'52"

8) Saanen 83/4 parag.8 23'05"-25'11" total:1'21"

9) San Diego 1970/1 parag.27 47'32"-48'33" total 1'01"

10) Saanen/1984/Q&A/2 parag.24 56'44"-57'44" Total: 1'00"

11)" " " " " " 27 1hr.03'15"- 1hr04'07"- Total: 52"

12) Ojai/ 1984/3 parag.32 1hr.14'05"-1hr 15'43" Total: 1'38"

13)" " " " 34 1hr.17'49"-1hr.19'04" Total: 1'22"

14) Ojai/84/4 parag.25 54'43"-56'17" Total:1'34"

15) " " " " " 30 1hr02'04"-1hr 02'42" Total 0'37"

16) Ojai 84/4 parag. 36 1hr.18'05"- 1hr19'22" Total 1'17"

END