bulletin

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A STATEMENT FROM KRISHNAMURTI

"Towards the end of June of this year representatives of the four Krishnamurti Foundations met at Brockwood Park, England to talk over their present and future responsibilities. We were together for about ten days and during the discussions their responsibilities and functions became clear. It was important to have met and shared together the various problems of the work. We all felt that the Foundations should not be fragmented but work together as a whole, with the same intention and seriousness. This is what we talked about.

"As many of you may remember, I was once the head of a world-wide organization founded in 1911 with thousands of members in many countries. It was dissolved by me in 1929. I said then that there was no path to truth and that no organization or organized belief as religion can lead man to truth or his salvation. I said then that in all so-called spiritual matters there is no authority, no leader or guru, and that all following perverts the follower. You have to be your own teacher and your own disciple.

"After all these years I still maintain this essential truth. Following blindly or according to pleasure or temperament does not bring man to freedom. And without freedom there is no truth. In all these many years of talks and dialogues this has been the principle concern.

"Today there are four Krishnamurti Foundations. These are Krishnamurti Foundation Trust Ltd. in England, Krishnamurti Foundation of America, Krishnamurti Foundation India and Fundacion Krishnamurti Hispanoamericana. They exist only for simple and obvious reasons. During my lifetime they arrange talks, group discussions, seminars and gatherings. They are responsible for editing, translating and publishing the books. They are responsible for the care of archives. They produce films, audio and video tapes, see to their distribution and so on.

"There are now five schools in India, an educational centre with its school at Brockwood Park in England, and there is going to be an educational centre and school in the United States at Ojai. All these schools function under the Krishnamurti Foundations. It is the responsibility of the Foundations to see that these schools continue if possible after my death. It is very definitely intended that in these schools the teachings, which are in no way sectarian — this I would like to emphasize — are to be lived both by the teacher and the student. The schools have importance for they may bring about a totally different human mind.

"The Foundations have no authority in the matter of the teachings. The truth lies in the teachings themselves. The Foundations will see to it that these teachings are kept whole, are not distorted, are not made corrupt. The Foundations have no authority to send out propagandists or interpreters of the teachings. As it has been necessary, I have often pointed out that I

have no representative who will carry on with these teachings in my name now or at any time in the future.

"The Foundations will not give rise to any sectarian spirit in their activities. The Foundations will not create any kind or place of worship around the teachings or the person.

"In this chaotic and disintegrating world what is of the greatest importance is how each person lives these teachings in his daily life. It is the responsibility of each human being to bring about his own transformation which does not depend on knowledge or time."

J. Krishnamurti.

J. Krishnamurti
10 July 1973

WHAT CAN A PARENT DO?

By J. Krishnamurti

You cannot get the whole feeling of a country unless you have lived there for some time. Yet the people who do live there—who spend their days and years there, and die there—seldom, it seems, have this feeling. In this vast country [India] with its many languages, people generally are very secular, provincial. The different class divisions which at one time bound them together through religion, through their religious books, chants and stories, are rapidly going. The feeling of unity, of sacredness of life, of things that are beyond thought, is disappearing. When you came year after year and spent several months here, as we did, you would notice the general decline: you would see the enormous increase in population in the big towns, the terrible poverty, the dirt, the people sleeping on the pavement of the streets. Around a corner you would see a temple or a mosque full of people, and beyond the town the factories, the fields and the hills.

It is really a very beautiful country with its high snow-covered mountains, its vast blue valleys, the rivers, the deserts, the rich red soil of the earth, the palm trees, the forests, and the disappearing wild animals. The people are concerned with politics, one group against another group, the encroaching poverty, the squalor, the filth, but very few talk about the beauty of the land. And it is very beautiful; beautiful in its variety, in the color, in the vast expanse of the sky. You get a whole feeling of it, with its ancient traditions, the mosques and the temples, the innumerable colors, the bright sunlight, the parrots and the monkeys, and the thousands of villagers struggling with poverty, starvation, the lack of water and the parched earth.

When you go up into the hills the air is cool and fresh, there is green grass. You seem to be in a different world and can see many hundreds of miles of snow-covered mountains. It is startlingly magnificent, and as you come down a narrow path poverty is there, and misery, while in a little shed there is a monk talking to his disciples. You meet brains that have been cultivated through many generations in religious thought and which have a peculiar capacity, at least verbally, to grasp the otherness of life. They will discuss sharply with you, quoting, comparing, remembering what has been said in their sacred books. It is all on the tip of their tongues, words piled upon words; and the rich waters of the river pass by. You get the whole feeling of this extraordinary beauty: the vast mountains, hills, forests, rivers; the immense population, the unending conflict, the intense sorrow. And the music—they all love music. They will sit by the hour in the villages, in the towns, listening absorbed in it, keeping time with their hands, with their heads, with their bodies. And the music is beautiful, lovely.

There is tremendous violence, increasing hate, and a crowd around the temple on the hill. Millions make a pilgrimage to the river, the most sacred of all rivers, and come away happy and weary. This is their form of enjoyment in the name of religion. There are sannyasis, monks everywhere; serious ones and those who have taken to the cloth as the easiest way of living. There is endless ugliness, and there is the great beauty of a tree and of a face. A beggar is singing in the street, telling of ancient gods, myths and the beauty of goodness. The workers on those buildings listen to it and give of their little to the man who sings. It is an incredible land with its incredible sorrow. You feel all this deep down in yourself with tears.

The politician with his ambitions, everlastingly talking about the people and their welfare, the various petty leaders with their flocks, the division of language, the intense arrogance, the selfishness, the pride of race and ancient forbears—it is all there; and mingled with it, strangely, is the sound of children laughing.

Everything that you can think of is in this land—the deception, hypocrisy, cleverness, the technology, the erudition. A little boy in rags is learning to play the flute and a single palm tree is in the field.

In a valley that is far from towns and noise, where the hills are the oldest in the world, a parent had come to talk of his children. Probably he never looked at those hills: they seemed to be carved by hand, carefully, huge boulders balancing on others. The sky that morning was very blue, and there were several monkeys running up and down in the tree outside the verandah. We were sitting on the floor on a red carpet and he said, "I have several children and my troubles have begun. I don't know what to do with them. I have to marry off the girls and it is going to be very difficult to educate the boys. And—" he added as an afterthought, "the girls. If I do not educate them they will live in poverty, without a future. My wife and I are very disturbed about all this. As you can see, Sir, I have been well educated, have a university degree and a good job. Some of my children are very clever, intelligent and bright. In a primitive society they would do very well but today you need to be highly educated in some special branch in order to live a fairly decent life. As a parent, I think I love them and I want them to live a life that is happy and industrious. I don't know what that word "love" means but I have a feeling for my children. I want them to be cared for, well educated, but I know that once they go to school the other children and the teachers will destroy them. The teacher is not interested in teaching them. He has his worries, his ambitions, his family quarrels and miseries. He will repeat something he has learned from a book and the children will become as dull as he is. There is this battle between the teacher and the student; resistance on the part of the children; the punishment and reward, and the fear of examinations. All this inevitably will cripple the mind of my children and other children, and yet they have to go through this mill to get a degree and to get a job. So what am I to do? I have often lain awake thinking of all this. I see year after year how children are destroyed. Haven't you noticed, Sir, that something happens to them

after they reach the age of puberty? Their faces change: they seem to have lost something. I have often wondered why this coarseness, this narrowing of the mind, should take place in the adolescent. Is it not part of education to keep this quality—I do not know how to put it—of gentleness? They all seem suddenly to become violent, aggressive, with a stupid feeling of independence. They are not really independent at all."

"The teachers seem to disregard this totally. I see my eldest boy coming back from school, already changed, brutalized, the eye already hard. Again what am I to do? I think I love them; otherwise I couldn't be talking this way about them. But I find I cannot do anything: the environment is too much, the competition is growing, and ruthlessness and efficiency have become the standards. So they will all become like the others: dull, the brightness gone from the eye and the happy smile never to appear again in the same way. So I have come to ask what I am to do, as a parent among a million other parents? I see what society and culture do but I must send them to school. I can't educate them at home; I don't have the time nor does my wife, and besides they must have the companionship of other children. I talk to them at home but it is like a voice in a wilderness. You know, Sir, how terribly imitative we are, and children are like that. They want to belong, they don't want to be left out, and the political and religious leaders use this spirit and exploit it. And in a month's time they are walking in parades, saluting the flag, demonstrating against this or that, throwing stones and shouting. They are gone, finished. When I see this in my children I am so depressed I often want to commit suicide. Can I do anything at all? They don't want my love. They want a circus, as I did when I was a boy, and the same pattern is repeated."

We sat very silently. The mynah bird was singing and the ancient hills were full of the light of the sun.

We cannot go back to the ancient system of a teacher with a few students living with him, being instructed by him and watching the way he lived. That is gone. Now we have this mechanical technology giving to the mind the sharpness of metal. The world is becoming industrialized and is bringing with it its problems. Education neglects the rest of man's existence. It is like the right arm, highly developed, strong, vital, and the rest of the body withering, weak and feeble. As a parent you

may be an exception, but the majority of people want the industrial-mechanical process developed at the expense of the total human being —and the majority seems to win.

Could the intelligent minority of parents get together and start a school in which the whole of man is considered and cared for; in which the educator is not merely the informant—a machine that gives a peculiar knowledge—but is truly concerned with the well-being of the whole? That means we must educate the educator. It means that action must be taken to create a center where teachers and interested parents, as well as students, can learn. Or will the only action be a temporary, despairing cry? We don't seem to be able to apply ourselves to seeing the truth of something and carrying it out. I think, Sir, that is where the trouble is. You probably feel very strongly for your children and how they should be. But being aware of what is happening in the world doesn't seem to affect you deeply. You drift with society; occasionally, perhaps, you indulge in complaints, but that leads nowhere. You are responsible not only for your own children, but for *all* children, and you have to gather up your strength with others to create the new school. It is up to you and not up to governments. If you really loved your children you would definitely set out to bring about not only a different kind of education but a totally different kind of society and culture.

CHASTITY AND THE PROBLEM OF SEX

Extract from a talk given by Krishnamurti at Santa Monica, 1971.

On this question of sex, most religions in the past — although this is rapidly breaking down now — have insisted that if you want to find God, or serve God, you must be celibate, that is, you must be chaste. And these poor, unfortunate people who have taken vows of chastity, both in the west and in the east, are in constant battle with themselves, tortured by their sexual appetites in conflict with their vows to remain chaste, never to look at a woman or a man. On the other hand, throughout the world sex has become extraordinarily important, probably the most important thing, much more than the understanding and the beauty of truth, of compassion. To you this is the greatest and the most important thing in life — why?

Well, to find out we have to share the problem together, we have to look at it together. We must bear in mind when we are talking about the problems and idiocy of sex, that chastity has been one of the major demands of man, and yet he is tortured. So, in going into this question of why human beings throughout the world have given such colossal importance to this one subject above all else, we must consider what all the religious people have perceived — the really serious ones, not the priests, not the people who have committed themselves to a particular form of ritualism, to a particular belief, to dogmas and saviours.

But the really serious people who have gone into this question very, very deeply, watching themselves clearly, objectively, sanely, they have perceived that there must be an abundance of energy to tackle the human problems, that you need tremendous energy to change yourself radically, to see very clearly without any distortion, to pursue seriously to the very end of any particular question. Seeing this, they have denounced sex as a waste of energy: therefore you must control it, torture yourself and be chaste at the same time — which, obviously is a wastage of energy! *(Laughter)* No, please Sirs, don't laugh, but listen.

This is dreadfully serious because it is your life, not my life. It is your torture: it is the thing that is most important to you, and, at the same time, in order to live a life of complete chastity you must understand this. Why has man, especially you in this country where there are the night clubs, the excitements, the temptations—you know all that goes on—why have you given such colossal importance to this simple thing? One can see that you have given it importance because your life is mechanical. Intellectually you are second, third, fifteenth hand; you are repeating machines, going to the office every day of your life, earning some money, bent on enjoyment. You know very well what you are doing. So intellectually there is nothing. You are a machine, and, if I may say so, all your feelings are so very superficial, rather shoddy, envious, jealous, competitive. And you have only this one thing in which you hope to find all heaven. And that is the only freedom you have. You may have money, be able to spend on going abroad and all the other diversions—but that is not freedom. So you are caught in this trap, and you don't know what chastity is, what it means to live a life of chastity.

Please listen to this, don't agree but just listen. Chastity is the freedom from all image, that is, all the various forms of images, pictures, sensations which thought has built in its search for pleasure through sex. Chastity is a mind that is completely free from all image making. Then you will find that you have an abundance of energy. As I said, you need tremendous energy to bring about a radical revolution in yourself, because you are the world, and the world is you; you have made this world, and to bring about a change in the outer structure there must be change deeply within.

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KRISHNAMURTI SPEAKING SCHEDULES — 1973 and 1974.

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Krishnamurti will be in India during the months of November-December 1973 and January 1974. For information as to exact dates of talks, write to the Krishnamurti Foundation India. (Address on back cover of this Bulletin.)

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1. Santa Monica Civic Auditorium, Santa Monica, California.
   Talks: March 16, 17, 23, 24 — 11:00 a.m.

2. Carnegie Hall, New York City
   Talks: April 20, 21, 27, 28 — 11:00 a.m.

Anyone on the West Coast, East Coast or elsewhere who can help in publicizing these talks by distributing posters, getting announcements in newspapers, magazines, radio and television, please write to the Krishnamurti Foundation, Box 216, Ojai, California 93023, telephone (805) 646-2726. Let us know your requirements for number of posters and news release material as well as talk announcement brochures.

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