Krishnamurti Australia Inc

ABN 37 915 062 537

Bulletin

J Krishnamurti Cir. 1920

No 42 Spring/Summer 2010

Krishnamurti Australia Web Page:
www.krishnamurtiaustralia.org

Subscriptions: UK Bulletin:

Krishnamurti Foundation Trust Bulletin, Krishnamurti Foundation Trust Newsletter and The Brockwood Observer:

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Krishnamurti Australia Bulletin

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J KRISHNAMURTI. EERDE SUMMER GATHERING

Selected Questions & Answers

17TH July, 1930

Question: *What you speak of as the poise of reason and love, in the liberated man, is a twofold poise. (a) It means that love and reason must be equally balanced, so that there is not too much of the one and too little of the other; (b) It means that both, taken together, must preserve their poise against all impacts from without which might tend to throw them off their balance. For example, nothing can happen to the liberated man which can make him, even for a moment, hate instead of loving, or cease to look upon everything with the eye of all-embracing truth. Is not that so?*

KRISHNAMURTI: Naturally. Each – that is, reason and love – must be balanced in itself and not in contradiction, in opposition, to each other. If you treat love as its own eternity and reason as its own eternity, then, because there is a poise and balance in them each, there is also a poise between the two. Hence they are able to withstand the impacts from outside. That balance, then, is pure action; it is outward-going, never relying on external things, on external reactions. That is why there must first be the love of the single individual – though this is not that pure, balanced love, naturally. To arrive at that detached, perfectly poised love, you must go through this attachment to the individual – with all its limitations, sorrows, corruptions, struggles and so on. But it does not mean that in itself it is the real thing. So the wise man, the man, with the attentive, highly concentrated mind, is not satisfied to be limited by the love of one, but is all the time seeking to expand and to grow, and to give of that love which has its roots in eternity. Everyone wants to be practical, to understand life practically. Now the most practical man in the world is the liberated man, because he has discovered the true value of all things. That discovery is illumination.

Question: *This last kind of poise has its parallel in the technique of a great artist, gathered up, as it were, and held in suspense, but ready to manifest as soon as the occasion presents itself.*

KRISHNAMURTI: Like the poise of an eagle on a delicate branch: it can fly high or fly low; it is poised, always ready in suspense.

Question: *The liberated man, in other words, is the artist in life who can recreate everything about him and all events that may happen to him in terms of love and reason.*

KRISHNAMURTI: Please understand – that is perfectly true. What-ever happens to him he can recreate, not what happens to others. Some of you expect a liberated man to mould your life – in other words, you are seeking miracles, a way of escape from this conflict. That is not the way to understand. The liberated man, through his gathered-up technique held in suspense, recreates everything in terms of reason and love; and hence is free of all incidents and experience, because he has already gathered up the essence of all experiences. So, "the liberated man is an artist in life who can recreate everything about him"…….in terms of his own realization of all life.

Question: *The man who has not yet achieved liberation lives, or thinks that he lives, from his own separate centre. When he has reached liberation he sees this as a focus merely and lives through it, not from it."*

KRISHNAMURTI: That is, before, he was a point through which life could express itself; after he attains liberation, he becomes the whole of life, no longer a point.

Question: *If this is so, then does he feel himself as living equally through all similar foci as well?*

KRISHNAMURTI: There are no foci then; there is no circumference to limit.

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19th July, 1930

QUESTION: *Yesterday you spoke of the purpose of life. By this we understand you to mean the purpose of individual existence. Can you develop the idea that pure life can have no purpose?*

KRISHNAMURTI: Naturally, life, pure action, pure life itself, the totality, the summation of all life, has no purpose. It is. That life is of no particular temperament or kind; it is impersonal. So Life cannot be understood through any temperament, through any path; it is the Self of everything. But between that Self and the understanding of it by the individual, lies this individual existence, this scar of suffering. In wearing down this individuality, this ego of reaction lies the purpose of individual existence, of life with a small "I". In Life, on the other hand – Life with a capital "L" – in the pure Life which is purposeless, there is no division; there is no distinction between manifestation and life. In the individual, who is self-conscious, there *is* a purpose – namely, that he shall realise completely, without any attributes, qualities, special relations, this totality which is self-existent, self-caused. But in that self-existing, self-caused Life, there is no purpose. The individual who knows separation, is caught up in effort (effort being imperfection) and for him, as a separate segment of that Life, there is a purpose. So one must realise the truth of this Self, which is pure Being, which is in all things, and in so realising it, fulfil the separate consciousness of the individual. Separation is limitation, sorrow, unhappiness, effort. And in and through this unhappiness, choice, effort and continual adjustment, the individual existence must all the time adjust itself with that Truth. So he must have conceived, have caught a glimpse of this pure Life, this pure Being which is the summation of all effort and hence is effortlessness. It is the summation of good, - of a good in which there is no effort. Realising this, understanding this, he will, through spontaneous action, wear away the wall of separation. When there is total realisation, or union with that Life, then there is no longer the craving for separate existence, - he is everything, he is creation, he is perfection – unblemished, because the scar of individuality has vanished away…….

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25th July, 1930

QUESTION: *What is your view on modesty?*

KRISHNAMURTI: Modesty is humility, respectfulness for another, in the true sense of effacing oneself. It is the effacement of oneself in the sense of not knowing "you" and "I" – humility with substance, not humility with hypocrisy. Humility is the essence of modesty, which is, after all, not to know that you as an individual exist as a separate being. So you respect everything and do not place yourself as an individual before others. Everyone is subject to flattery, so long as this sorrow of separation exists. But flattery and insult are the same thing to the man who knows no division. Humility is arrived at by constantly watching your actions, in your games, in your eating, in your dancing, in everything. Such a man is then serene, stable, supreme, unaffected by flattery or insult, by possession or poverty. He is beyond all the clutches of limitation.

QUESTION: *Do you know other persons after Jesus who became liberated, from your point of view? This is not because I want to follow, but because I wish to study their lives and actions in the world of manifestation. Is liberation something so difficult to achieve that, in the history of the world, we find so very few people liberated?*

KRISHNAMURTI: Liberation is not difficult to achieve. Concentration, sustained effort, is difficult to maintain – and hence the few. It is not difficult to arrive at that which is in all things, or difficult to realise it; but there are many things between you and that realisation which, through continual effort, choice and discernment you must eschew and put aside. That requires intense faith, recollectedness, concentration and continual energy. Very few are willing to make that effort and hence the few who attain, who realise. You again approach the question from the point of view of separateness, as if it were something for the few alone. How can it be for the few, when that reality is in all things, in everyone?

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OMAN STAR CAMP

31ST July, 1930

QUESTION: *I have lost all interest in the propaganda of any ideas, even your own. Propaganda does not seem to me of any value. I feel at a complete loss as to how I can help in the real progress of mankind. What can I do?*

KRISHNAMURTI: This seems to me to be the case with the majority of people here. To find out the reason for this state of mind you must ask yourself what you are trying to propagate – ideas, or something that you are living. If you are merely propagating ideas, then they have no value and nobody cares; you lose your interest in those ideas. But if you are propagating realities, living realities which you have found for yourself and with which you are struggling, battling every moment of the day, then there is no question of propaganda: people come to you, - you do not go to them. If I am not misjudging this question, you have apparently been propagating the ideas of someone else, not realities which you are living. Hence your complete loss of interest. A very good thing! – because then you will realise for yourself that those ideas which you have been propagating have had no influence on your life; and so you will be eager to search out, to discover what are the ideas which will give you the innate, intrinsic capacity to live. Then it will no longer be a question of propaganda.

QUESTION: *Does reaction by a process of purification and evolution become pure action? Or are the seeds of pure action already existing in us, though unrecognized?*

KRISHNAMURTI: In individuality the reality potentially exists. In you as an individual the seed of reality exists. Life exists in limitation, and your task is to realise that potentiality which will then become the totality. Therefore pure action, pure being, is always there hidden, suppressed, unrecognized; and to bridge the gulf between reaction and pure action, between the beginning and the end, is the purpose of man. The beginning and the end exist in the individual. That totality, that all-inclusive life, is also in you as an individual. You are not yet aware of that inclusiveness, and your purpose is to become aware of it. So it is not by process of continual evolution that you achieve, but by tearing down the wall of separation, through ceaseless effort, through concentration, through continual choice. As I said before, try to understand the significance of words. I am using ordinary words, but I have a special meaning for those words, I am trying to give them a special import. Evolution to me is the magnification of "I am" in time – is expansion – whereas liberation is freedom from expansion. It is to be; it is the finding of the reality in all things, which destroys this barrier of separation.

Liberation is not then a process of evolution, but a realization of the whole of life, in which there is no longer object or subject, in which there is no longer the sense of separation. It is that pure happiness of enduring existence, in which you as an individual have become the totality in which all things are.

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EXTRACTS FROM A TALK GIVEN AT OMAN STAR CAMP:
1ST August, 1930
KRISHNAMURTI:

……So that quality of liberation – if I may so call it - without your attributing qualities to it – is pure awareness, freedom from all consciousness, not expansion of consciousness. I am going to explain this, or you will jump to conclusions about these words with which you are already familiar, and which have a very definite meaning in your minds. I am using the same words but giving to them quite a new interpretation.

Consciousness implies self-consciousness. Freedom of consciousness is not annihilation, it is pure being, it is that exquisite balance which is brought about when you know the true value of all things; it is illumination. Then you are no longer entangled in false judgments. True judgment depends on experience. Experience should and must liberate man from all consciousness, because consciousness exists only when you are impeded. Limitation causes consciousness. That is, you are aware of something as impeding you, hence consciousness comes into being. Therefore consciousness arises from that limitation which is also the cause of your sorrows and pleasures, your likes and dislikes, your greed, your envy, your desire for possessions, your cruelty and fear. When you recognize this, there is an awakened consciousness of limitation. When you remove all limitation, you are free from consciousness. This is not a condition of perpetual sleep; neither is it a condition of total annihilation. It is freedom of consciousness, which to me is unimpeded being, which is life, which is pure action. The totality of life functions without any impediment.

As an ego – the ego being but your unconquered reactions – you are all the time aware of limitation and therefore you are conscious. From that limitation there arises the desire to struggle and conquer.

By your struggle against limitation, you awaken to self-consciousness. Now, as I said before, Nature's destiny is fulfilled when it has realised itself in the individual who is self-conscious. But that self-conscious man is still sub-human as long as he is still in the clutches of greed, of possessions, of the desire to herd together, as long as he is still afraid of loneliness afraid of death. His fulfilment lies in being free from

consciousness, and this is not a state of sleep or annihilation, but that unimpeded life in action which is pure being, without any special attributes. It is self-caused, self existing, and therefore it functions freely and without impediment. A liberated man is not conscious of living separately; that is, he, as an individual has ceased to cast a shadow. He *is.* He is no longer limited and therefore there is always the right action, the right conduct, the right perception of all things, without the differentiation of the special and the particular. He is like a light-house that is always shining, which gives its light clearly to every object presented to it.

When you, as an individual, have fulfilled the purpose of individual existence in this freedom of consciousness and are fully aware of all life, then life functions freely in you. So, there is no such thing for a liberated man as consciousness, for, as I said before, consciousness implies self-consciousness. He is pure being. If you like, call it pure awareness of all things, as distinct from consciousness which is aware of limitation. Pure awareness is not impeded. It works without limitation…….

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OMEN STAR CAMP
1st August, 1930

QUESTION: *What is the right kind of imagination? If we are to live entirely in the present, what place should imagination take, seeing that its essential quality is to roam in time and space?*

KRISHNAMURTI: Imagination has value only if it is impersonal. But rarely does it happen that imagination is impersonal. It is tinged with one's desires, and hence whatever it perceives it colours and brings back for the comforting of desire. Impersonal imagination has the desire behind it to examine everything cleanly, openly; and when it does this it is free of time and space Time and space exist only because of the limitations of the individual. But when there is no longer limitation, imagination can perceive everything, and hence it is free of time and space.

END

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Transport: Free transport will be available from Coolangatta Airport and Robina Train Station. Please make travel bookings to arrive at these locations as near as possible to 2 PM on 10 Nov 2010.

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Contact: For further information contact: Gerald Reardon by Email, gerald.reardon@gmail.com, or Phone, (07) 5533 5247.

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My mother said the teachers at my school were lucky that they only had around twenty students in each class. They laughed and wondered what it must be like to teach under such salubrious conditions. I hadn't thought that it mattered so much. Why should that make a difference I wondered, the teacher would still do the same thing standing by the black board. But something in the way they looked at each other made me watch what went on at our school when I got back to Rishi Valley after my holidays.

Back in the Government School in Kerala I had watched my mother as she taught over fifty students at a time. I had gone to visit her friends and colleagues during the holidays since many of them had known me as a toddler. There was little room for anything other than knuckling down to the basics in their classrooms. What surprised me was the furtive look of children sitting together under one roof with a sole provider of knowledge. I didn't see the same level of fear or restraint at my school. I wondered if that was because the children at Rishi Valley were mostly from affluent families. It was a boarding facility and only wealthy parents from around India could afford to send their children there. My sister and I attended because my father was a member of staff. But that was not all. There was a concerted effort to address fear at the school, I realized, as I tried to figure out the difference in the atmosphere.

There was also a concerted attempt to tone down the level of competition between students. That was part of the stated policy of the school.

Every time Krishnamurti came to visit, he would insist on
children having the freedom to explore personal issues and voice their concerns through dialogue. Dialogue was a period of investigation and exploration when we jostled for a space to express our thoughts in a way that would convince our peers that we had something relevant to say! Expressing our opinions in this way had an enormous impact on our passion for learning. For one thing, I realized how frustrating it was to express myself clearly. There were time constraints, emotional constraints and concerns about etiquette. Savouring the inadequacy of words in this way was very much a part of our curriculum.

Watching the patchy way we described things and clung to our opinions gave us a vital clue to the nature of thought and its impact on discourse. Defining our feelings also created enormous room for error, we realized, leaving us open to a multitude of interpretations. The dynamic opened by discourse and inquiry into our feelings and opinion created room for self-inquiry. This gave us the opportunity to learn more about ourselves from an early age.

My mother died on the twenty seventh of July. She had no doubt in her mind that she had done the best for us by letting us attend the school even though it meant that we grew up far away from her. I am glad I had the chance earlier this year to explain to her how we had benefitted from an education that involved us in a serious inquiry throughout school. Disclosing the nature of thought helped us to undermine the authority of the known. I will explain in the next issue how creating a compassionate ground for learning can help children to come to terms with the duality of existence.
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BOOK REVIEW

SECOND NATURE

THE INNER LIVES OF ANIMALS

By **JONATHAN BALCOMBE**

"A fascinating and dazzling account of animal thought and feeling drawn from both science and careful naturalistic observations. A wonderful book that I recommend to everyone with any interest in animals or their well-being."
---Bernard Rollin, author of Animal Rights and Human Morality

Editors note:
For centuries we have believed that humans are the only ones that matter. The idea that animals have feelings was either dismissed or considered heresy. Today that's all changing. New scientific studies of animal behaviour reveal perceptions, intelligence, awareness, and social skills that would have been deemed fantasy a generation ago. These implications add a moral depth to our troubled relationship with animals.

Jonathan Balcombe, animal behaviourist and author of critically acclaimed *Pleasurable Kingdom,* draws on the latest research, observational studies, and personal anecdotes to reveal the full gamut of animal experience---from their sense of emotions, to their ability to solve problems and to make moral judgments. Balcombe challenges the widely held idea that nature is red in tooth and claw and highlights animal traits we have disregarded until now: their nuanced understanding of social dynamics, their consideration for others, and their strong tendency to avoid violent conflict. Did you know that dogs recognize unfairness and rats practice random acts of kindness? Did you know that chimpanzees can trounce humans inshort-term memory games? Or that fish distinguish good guys from cheaters, and birds are susceptible to mood swings including both depression and optimism?

With vivid stories and entertaining anecdotes, Balcombe gives the human pedestal a strong shake while opening the door into the inner lives of the animals themselves.

Quotations from the book.
When animals show the hallmarks of having a mind and thinking about things, down tumbles one of the most insidious and destructive ideas of all time: that you need language to think. This was what the seventeenth-century philosopher Rene Descartes argued when he likened non-human animals to "machines." Descartes further believed that without a mind, one had no soul and did not exist as any sort of being worthy of moral consideration. Descartes was and remains influential, and he is widely credited with helping to foster centuries of cruel and callous treatment of animals in labs, factory farms, circuses, and elsewhere.
Our emphasis on intelligence as the measure of moral standing has a long history. Stephen Jay Gould's book *The Mismeasure of Man* (1981) chronicles the historical penchant of white men to claim intellectual superiority to non-white men. Such characterizations were used to justify colonial expansion and the slave trade. Today, racial discrimination is almost universally recognized as immoral. We might ask, What does intelligence matter anyway? As I will argue repeatedly in this book, a species' intelligence is an inadequate basis for moral standing. What matters is not a capacity to think, but a capacity to feel. Or as British philosopher Jeremy Bentham famously said in the eighteenth- century, "The question is not, Can they reason? nor, can they talk? but, can they suffer?"
And
In chapter 10, I put human nature under the microscope, arguing that in the light of our ongoing history of violent conflict and institutionalised indifference it is hypocritical to characterize animal life as uncivilized.
Published in 2010 by PALGRAVE MACMILLAN. Can be purchased from Borders book stores or online at www.borders.com.au

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Krishnamurti Quotations

From: Krishnamurti's Notebook

Page 12
Sitting in the dentist's chair, one was looking out of the window,
looking past the hedge, the TV antenna, the telegraph pole, at the
purple mountains. One was looking not with eyes only but with one's whole head, as though from the back of the head, with one's entire being. It was an odd experience. There was no centre from which observation was taking place. The colors and the beauty and lines of the mountains were intense.

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Page 26
Woke up this morning with a great deal of pain but at the same time there was a flash of a seeing that was revealing. Our eyes and brain register the outward things, trees, mountains, swift running streams; accumulate knowledge, technique and so on. With those same eyes and brain, trained to observe, to choose, to condemn and justify, we turn inward, look inward, recognize objects, and build up ideas, which are organized into reason. This inward look does not go very far, for it's still within the limitation of its own observation and reason. This inward gaze is still the outward look and so there's not much difference between the two. What may appear to be different maybe similar.
But there's an inward observation which is not the outward
observation turned inward. The brain and the eye which observe only partially do not comprehend the total seeing. They must be alive completely but still; they must cease to choose and judge but be passively aware. Then the inward seeing is without the border of time-space. In this flash a new perception is born.

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KRISHNAMURTI AUSTRALIA DVD SCREENINGS

Australian Capital Territory

Canberra: For Krishnamurti DVD Video Screenings; Contact Mr Leon Horsnell (02) 62316738-Email: leon@pcug.org.au

New South Wales

Sydney: Krishnamurti DVD Video Screening on the First Saturday of each month (February to December) at 1pm at St James Trust Building, 9th Floor, Suite 909, 160 Castlereagh St, Sydney. **NOTE:** Please Phone Colin Hankins 0417 298 180 to gain entry to the building.
ALSO: .Krishnamurti DVD Video Screenings SECOND FRIDAY of the month (except OCTOBER which will be the FIRST FRIDAY) from 6.30pm (for a 7pm screening) at The Sydney Mechanics' School of Arts – Mitchell Theatre - Level One, 280 Pitt Street Sydney, near corner, of Bathurst Street and close to Town Hall station. Contact: Terry Obrien, 0431 698 661.
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Queensland

Brisbane: Krishnamurti DVD Video Screenings FIRST and THIRD Tuesdays monthly, 10.30 to12 noon at Theosophical Society, 355 Wickham Terrace, Brisbane. Contact Dr Aru 07 3262 3846
Gold Coast: Krishnamurti DVD Video Screenings FIRST Saturday at 2pm. monthly (February to November) at Old Post Office, 57 Railway Street, Mudgeeraba. Entry via the back room adjacent to the car park. Contact Gerald Reardon 07 5533 5247.
Sunshine Coast: Krishnamurti DVD Video Screenings LAST Sunday of each month at 10.30am at 5 Scenic Ave, Buderim. BYO for shared Lunch. Contact Betty McAllister 07 5476 7656
ALSO: For DVD Screenings and /or Dialogues Contact: Mary Keizer 07 5445 3834.

Victoria

Melbourne: Krishnamurti DVD Video Screenings held on FIRST SUNDAY monthly from February at 2pm at Council Adult Education Building, 253 Flinders Lane, Melbourne. Also every FRIDAY at 11.30am at Theosophical Society, 126 Russell Street, Melbourne. Contact Joan Deerson 03 9386 2237.
North East Victoria: For information contact David Allan 03 5764 1396.

South Australia

Adelaide: Krishnamurti DVD Video Screenings LAST SUNDAY each month at 2.00 pm at the Theosophical Society, 310 South Terrace, Adelaide. Contact Shirley Macpherson 08 8223 4877.

Western Australia

Perth: For DVD Video Screenings and Dialogues contact Trish English: Tel; (08) 9446 6952.

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