

# Vasanta Vihar



## Newsletter

KRISHNAMURTI FOUNDATION INDIA NOV. 2004 - FEB. 2005 Rs.2/- Vol. II Issue 1

### The masks we put on in our public life

*From a talk given by J. Krishnamurti  
in Saanen, Switzerland, on 21 July 1966*

I think this morning we should consider the question of action. We should go into it rather deeply and see if we can find and learn of an action which is not contradictory, a life in which there is no conflict of the opposites, no contradiction. Most of us live a private and a public life. Our public life is broken up into fragments; we live in public with different masks, different attitudes, different poses. We have so many masks; we put them on very easily and take them off only in the privacy of our own minds and hearts. In private life, if one is at all serious or if one is aware, there are also various masks. With friends we put on one mask, in the intimacy of the family we have another mask, and if we are ever alone, we have a totally different mask. Each mask is in contradiction to the others, both the public and the private. Most of us are not even aware of these masks. We just drift, adjusting ourselves to various influences and pressures, acting and reacting according to what these masks dictate. We live a life of contradiction and conflict until we die. None of these states seems to be permanent; each one has its own life, its own activity; and we become aware of them only when there is a great conflict, a crisis. Then we try to find out what to do, how to act and strangely, each phase, each mask dictates its own discipline, its own activity, its own way of life.

If we are at all serious, we become aware of that, and we try to integrate all these different contradictions. The more we try to bring these together into some kind of unity, the greater the conflict, the greater the contradiction. I think most of us know this; most of us know the various pretensions, the vanities, the assumptions that we each have, both public and private. If we take away these masks, what is left? If we are serious and earnest about the matter, we should find

### Not a mask, but a mirror

The following is an excerpt from *The Transparent Mind: A Journey with Krishnamurti* by Ingram Smith, a noted producer for the Australian Broadcasting Corporation, who knew Krishnamurti closely. Here he gives an account of his first meeting with Krishnamurti in Colombo in 1949 and of an unusual lesson he learns from the great teacher.

A meeting between Krishnamurti and me had been set up so that we could make arrangements for the two broadcasts he had agreed to do. It was already dark when I arrived at Bodhidasa's house where Krishnamurti was staying. I was apprehensive as I waited in the drawing room. I was about to meet the man whose teachings had already turned my life around, the human being I most revered—a transformed man, a free man, a God-like being. Moments later, I was introduced to a highly nervous, agitated person. The serene being I had expected was not present.

Most of what happened in the next half-hour is a confused blur. I remember Bodhidasa introducing us and leaving; there was a fumbling, unsure hand-clasping. There were some quick remarks about the scripts, and Krishnamurti excitedly picked up a sheaf of typed papers from a table and began shuffling them about.

'Here are the two scripts. I wonder if they are too long', he burst out. In passing them over we managed to drop them. They scattered across the floor. We began picking up the sheets and sorting them according to page numbers. As I offered him the ones I had gathered, he gestured to me to keep them and handed me his pile while again asking anxiously, 'Are the scripts too long?'

(Turn to last page)

out not only what these pretences are, with their vanities, their hypocrisies, their contradictions, their activities, each in opposition to the others. We should also find out for ourselves if we can strip all these away and see *what is*.

When there is no pretence, when there is no mask, when there is no assumption of what should be and what should not be, when we have put away all influences, social, political, economic, climate, food and all the others, then we should find out not only what is left, but if we can live with what is left. If we lead a non-contradictory life, a life in which there is no effort, and therefore no contradiction whatsoever at any level, then only is there freedom. It is only in that freedom that there is peace and a flowering of something totally new, a new joy, an ecstasy, a bliss that is not of desire and pleasure.

We only take off the masks when we are absolutely alone in the deep privacy of our minds and hearts, but if we could, this morning, uncover for ourselves the pretences, the masks that we put on when we meet strangers and when we meet intimate friends, perhaps we would find out for ourselves what real action is. Perhaps we would also find out whether it is possible to live in this world, go to the office, run a house, be related to a husband or a wife, carry on all our social activities, and at the same time live a life which is whole, total, so complete that there is not a breath of contradiction or conflict. In the learning of that there is great beauty. In that beauty there is great joy, but to understand it we not only have to go, into this question of desire, which is pleasure, but also we must forget totally this fashionable and commonplace assertion of the unconscious.

It has become the fashion to talk a great deal about the unconscious, to go into it, interpret the various motives, pressures, hidden demands and hints. In setting aside what is called the unconscious, we should also be totally free of all dreams, except the physical dreams that take place when we have overeaten, or something of that kind. We have a great deal of work to do together this morning if we would go into this question of a life, of an action, in which there is no contradiction whatsoever. If we can find that out, if we can learn about it, then we go beyond pleasure, beyond desire, and come upon something which is joyous, which is great bliss. We cannot come upon it without understanding these

contrary states of our existence, with all their various subtle forms, masks, pretensions. This morning, if we may, we are going to go together, explore and learn. It is not a matter of being told what we should discover, what we should not discover, what the masks are, what the pretensions are, but of becoming aware of it. If we discover for ourselves, that very discovery releases great energy for further discovery.

Let's begin. First we are going to learn together. We are going to learn by exposing ourselves to ourselves, because this is not a mass meeting or gathering, with someone who is analysing the whole thing, and you just listening. I don't feel at all like that; it is too ugly, too silly. If we are neurotic, unbalanced, perhaps it might be useful to go into a little analysis, and perhaps most of us are a little unbalanced, but the discovery of the cause and the analysis do not bring about a freedom from the fact. In discovering the fact, and giving full attention to the fact of what discovery is, there is no analysis, there is no time interval to examine, to discover what

the cause is. When we give total, complete attention, and find for ourselves or learn for ourselves *what is*, we undergo a tremendous revolution, and that's what we are going to do together this morning. In attention there is no thought; there is no time; there is no observer and the observed. If we give complete attention to something, it doesn't matter

what or where it is—in the kitchen, when we are listening to something, when we are reading, or when we are looking at the beauty of a sky in the evening—if we give complete attention, with our hearts, with our minds, with our nerves, with our ears, with everything that we have, then in that we will see that there is no observer; there is no observed; there is no time interval in which to examine. In that attention there is nothing; even the fact disappears.

That's what we are going to learn, not only to uncover the various masks, the pretensions, the defences, that we have so carefully and cunningly developed, but to see and learn whether it is at all possible, living in this world—which is an ugly, confusing, miserable world of destruction and brutality—whether it is possible to live without a mask, without resistance, and therefore act totally, without contradiction. I hope it is clear that the unconscious, as it is called, has no meaning

(Continued on page 6)

## News & Notes

**Book release:** A new series, *Krishnamurti for the Young*, was released on 28 August at a function in Vasanta Vihar, attended by a cross-section of people—college principals, school teachers, parents and students of The School-KFI, publishers of children’s literature, and media persons. The chief guest of the evening was Dr U. R. Ananthamurthy, eminent Kannada writer and winner of the Jnanpith Award for literature. Speaking on ‘The crisis in education—remembering Krishnamurti’, he



Dr U. R. Ananthamurthy, eminent Kannada writer, releasing the three books in the series *Krishnamurti for the Young*, at a function in Vasanta Vihar on 28 August 2004. Beside him is Dr Vasanthi Devi, former Vice-Chancellor, who received the first copies. Photo: Kiran

commended KFI’s efforts in making available Krishnamurti’s teachings to children in the form of the three titles in the series—*What does it mean to care?*, *What does fear do to you?*, and *What does freedom mean?*—which, he said, were comparable to the ancient *Balopanishads*. Dr. Ananthamurthy released the series and handed over the first copies to Dr. Vasanthi Devi, chairperson of the Tamil Nadu Women’s Commission. Earlier, Smt. Ahlaya Chari, editor of the series, spoke on Krishnamurti’s passion for

nurturing in the young the spirit of inquiry and the quality of sensitivity so that academic excellence and human excellence go hand in hand.

The highlight of the evening was the screening of a video clipping of a dialogue between Krishnamurti and the children of the Rishi Valley School on the problem of living in a society where corruption is rampant. Krishnamurti’s exhortation ‘Be nothing and then you live’ was something that everyone in the audience carried home that evening.

The books in this series contain simple and short excerpts on themes that children can easily grasp, besides Krishnamurti’s answers to questions from children. Attractive colour drawings and ‘Things to do’ are the other features of the series. An invaluable set of books for schools and other children’s organizations that lay emphasis on value education and inquiry. Addressing children in her Introduction to the series, Ahalya Chari writes: ‘Must you not learn how you are hurt sometimes, what are the things that make you angry and how to deal with them or what your fears are and how they affect your relationship with teachers or parents or friends? Don’t you want to know how you respond to the beauty of life in trees and plants and animals around you or how you feel when you see human beings suffer?’

Each volume runs to about 30 pages. Price—one book: Rs. 60; set: Rs. 180. For institutions, a discount of 25% on the set will be given. These books must also be available in bookstores in your locality.

**Forthcoming titles:** Scheduled for release is a new book titled *The First Step is the Last Step*. A re-edited version of the book brought out thirty years ago under the title *Krishnamurti in India 1970-71*, this consists of fourteen talks that Krishnamurti gave in New Delhi, Bangalore, Madras, and Bombay.

*Krishnamurtiyin Naaledugal*, a Tamil translation of *Krishnamurti’s Journal*, is under preparation and will most probably be out by the end of the year.

Work is on to produce VCDs and DVDs of some of Krishnamurti’s talks and dialogues. These will be available only towards the end of January.

**Journal of the Krishnamurti Schools:** The eighth issue of the *Journal of the Krishnamurti Schools* is now out. It contains articles on a variety of educational topics, written by teachers of the Krishnamurti schools and others, and will be of relevance to all those interested in a new vision of education. Individuals and institutions can place orders with us. Price (inclusive of postage) Rs. 120.

**Ordering books:** For books in English and Tamil and Telugu, write to KFI Publications, Chennai. Postage: Rs 40 for 1 book; Rs 60 for 2-3 books; Rs 80 for 4-6 books; and Rs 130 for 7-10 books. Cheques up to Rs 1250 will be accepted; please add Rs 25 to outstation cheques.

**Postal Video Library:** We are happy to announce the launch of a scheme whereby you can borrow through post Krishnamurti's programmes on VCDs. Individuals, Krishnamurti Study Centres, and other institutions can enrol themselves as members of this library by paying the following amounts:

Registration Fee (non-refundable) — Rs. 100.

Caution Deposit (refundable) — Rs. 400.

Hire charge for one VCD — Rs. 10.

Postage – Rs. 20 for Tamil Nadu and Pondicherry (by courier). Rs. 40 for other States (by Registered Post).

Note that the charges incurred by us for courier / post will also be borne by the members. You can borrow a maximum of three VCDs at a time.

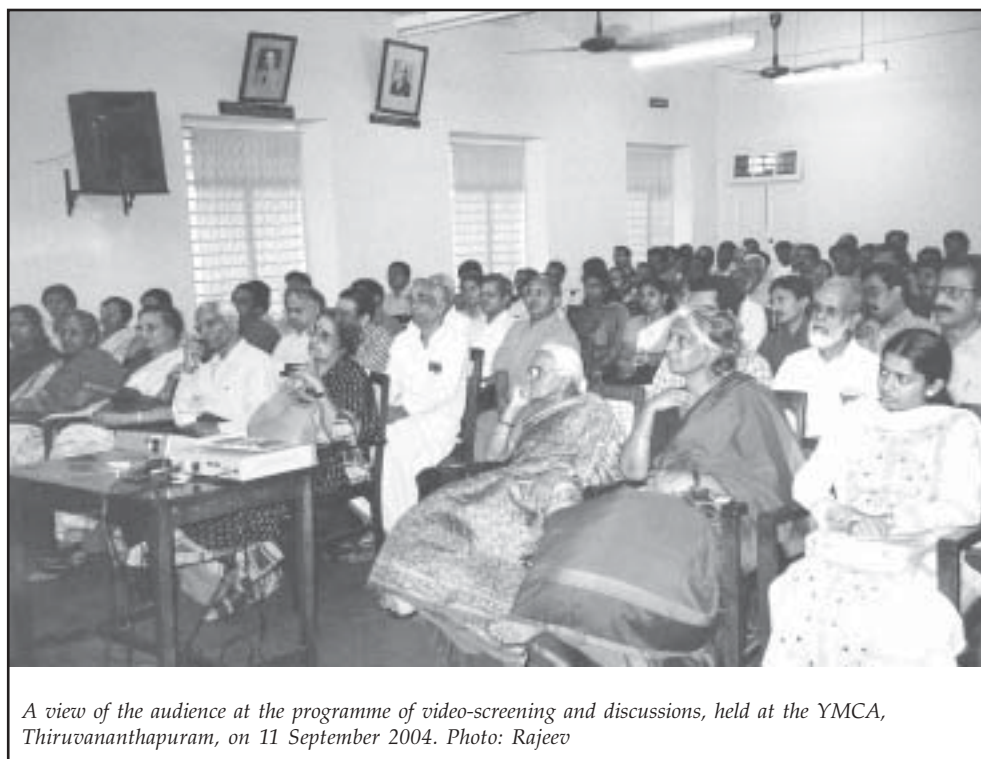
You can enrol yourself as a member by writing to us, giving your postal address, e-mail ID, telephone and mobile numbers, and sending a DD for Rs. 500 drawn in favour of Krishnamurti Foundation India. (Add Rs. 25 to outstation cheques.) Write to The Study, Krishnamurti Foundation India, Vasanta Vihar, 124 Greenways Road, Chennai—600 028. You will then receive a catalogue of VCDs available for borrowing.

**CD prices reduced:** The prices of the following audio CDs have been reduced further—to Rs. 100 each. The titles are *A Different Approach to the Problem of Existence; What is the Root of Fear; Sorrow, Attachment, and Death; Meditation and the Sacred*. These are talks given in Brockwood Park in 1981.

**Letters to the Editor:** We propose to introduce a new feature in the *Newsletter*: letters from you. You may write on any aspect of what you read in each issue of the *Newsletter* and also give your views on the quality of the contents and presentation. However, do keep your letters brief, considering the constraint on space. Your letter will carry your name and place of residence. The Editor reserves the right to publish or reject letters, and also to edit them to

suit the character of the *Newsletter*. We look forward to your valuable responses.

**Video programme in Thiruvananthapuram:** A day-long programme, organized by the Krishnamurti Foundation, was held in Thiruvananthapuram on 11 September 2004. (The first such function in Thiruvananthapuram was held in February 2002.) Wide publicity was given to it through our Mailing List and newspaper advertisements, and also through personal contacts with university departments, colleges, and schools, with the result that nearly 200 people assembled in the YMCA auditorium, the venue of the function. The programme started with Mrs Rebecca Thomas, retired headmistress of the Rishi Valley School, welcoming the audience. Smt. Ahalya Chari, senior Trustee of the Foundation, gave an introductory talk in which she dwelt on various



A view of the audience at the programme of video-screening and discussions, held at the YMCA, Thiruvananthapuram, on 11 September 2004. Photo: Rajeev

aspects of Krishnamurti as a great religious teacher. This was followed by a 50-minute video excerpt on the theme 'Living without conflict', at the end of which the audience participated in a lively discussion centring round the questions raised by Krishnamurti. The function, which lasted for nearly two hours, evoked good response in the local press with some Malayalam dailies publishing news reports and photographs.

A day-long exhibition of books and tapes was also held, starting at 10 a.m. and going on till the close of the main function in the evening.

In response to several queries we received about the availability of Krishnamurti books in the city, we would like to inform our readers that the

Thiruvananthapuram Public Library, the Kerala University Library, and the Elloor Library have a large collection of our titles. Books are available for sale at the Modern Book Centre, Gandhari Amman Kovil Street, Thiruvananthapuram—695 001. Tel: 2331826.

Earlier in the month, M/s Current Books, at Statue Junction, had organized in their showroom a special exhibition, devoting four or five shelves exclusively to Krishnamurti books. This event, which lasted nearly three weeks, received good coverage in the local media, which highlighted the significance of some of the books.

**In Salem:** A programme to introduce Krishnamurti's teachings titled 'The problems of daily living' was organized in Salem on 1 August. Invitations had earlier been sent to about 450 people on our Mailing List in Salem and to about another fifty in the neighbouring town of Erode. The local organizers had put up posters in some schools, colleges, and libraries in the town. Besides, the programme was advertised in a couple of English dailies. The Sri Vidya Mandir School in Shivaji Nagar, which is one of a group of seven schools in the town, was good enough to make available its spacious auditorium. The video chosen was a 45-minute excerpt of a talk given in Brockwood Park, England, in 1983. The screening was followed by a question-and-answer session with the participants, which was anchored by a Trustee of the Krishnamurti Foundation. An exhibition-cum-discount sale of Krishnamurti's books, tapes, and CDs was well received.

**Sahyadri study workshops:** The Krishnamurti Study Centre Sahyadri, Pune, conducts every year a series of study workshops around various aspects of Krishnamurti's teachings. A schedule of the Workshops 2004-2005 is given below. Note that the programmes are in English and are of seven days' duration unless otherwise stated.

Awareness, attention and the art of observation. A seminar for five days—4 to 8 November.

Life is relationship—25 to 31 December.

The core of Krishnamurti's teachings (for five days)—10 to 14 January.

The world is you and you are the world—20 to 26 February.

The problems of love and loneliness—16 to 22 March.

Details regarding food, accommodation, transport, and tariff can be had from the Study Centre. For free brochure and registration form, kindly contact: Krishnamurti Study Centre, PO Tiwai

### Annual Gathering—a reminder

As announced in the previous issue of the Newsletter, the KFI Annual Gathering is being held in Vasanta Vihar from 21 to 24 January 2005. We have sent brochures and registration forms to all those who responded to our announcement. The last date for registration is 30 November. We are in a position to accommodate some more people, and so those of you who would like to attend may kindly contact us **immediately** for registration. To avoid delay, e-mail us at [kfihq@md2.vsnl.net.in](mailto:kfihq@md2.vsnl.net.in). or send fax to (044) 24952328. Remember to include your postal address in your communication.

'Human Regeneration in a Degenerating World' is the theme of the Gathering—a theme which we feel will encompass many of our concerns, such as the problems thrown up by the accelerated pace of technological development, the alienation of man from his fellow-beings and even from himself, the growing sense of insecurity and anxiety in a conflict-ridden society, and the total collapse of moral values. The programmes around this theme will consist of talks, panel discussions, question-and-answer sessions, and video-showings. Besides, there will be an exhibition-cum-sale of books/tapes and a cultural event. ■

Hill, Taluka Rajgurunagar, District Pune—410 513. Tel: (02135) 284278 / 284346. E-mail: [kscskfi@pn2.vsnl.net.in](mailto:kscskfi@pn2.vsnl.net.in)

**Gathering for the young:** The Study Centre at the Valley School is organizing a Gathering for young people on the theme 'What are you doing with your life?' from 26 December 2004 to 2 January 2005. The programme consists of dialogues on relationship, right livelihood and social responsibility; study of Krishnamurti's teachings, viewing of videos, reading of texts; and informal activities such as music, hiking, yoga, and so on. The Gathering is open to those between 17 and 27 years of age. The tariffs are: Rs. 1500 / \$ 35 (for those from Asia including India, Africa, and South America); Rs 3200 / \$ 70 (for those from North America, Australia, and Europe including UK).

For details, please contact The Study Centre, The Valley School, 17th km Kanakapura Road, Thatguni Post, Bangalore - 560062. E-mail: [kfistudy@vsnl.com](mailto:kfistudy@vsnl.com). Telephone: 91-80-28435243. Application forms may be downloaded from <http://www.thevalleyschool.info> ■

## The masks we put on in our public life

(From page 1)

whatsoever. There is only an awareness as you enter this tent, an awareness of all the colours, the faces, the people, an awareness in which there is no choice. If we are just aware, as we are when we look at a flower, or when we listen to the noise of that airplane overhead, if we just listen to it totally, neither resisting it nor getting irritated with it, just listening completely, there is no unconscious. It becomes such a trivial affair.

We have laid the ground for the examination of the mask, of the pretence. Can I, can you be aware without condemning, judging, justifying; just be aware of our masks, of our pretensions? Unless we really are aware of this, to go further into it becomes impossible. As we uncover these various masks and pretensions, we will come to a point where we are absolutely nothing. That is frightening, because most of us don't know what it means. We only know it verbally. We have looked at it from a distance, with a little apprehension, or we are fed up with our lives, with our relationships, and we want to isolate ourselves, put away everything and be alone, which is only a reaction. If we actually, factually are aware of each mask, or if we see instantly the whole fabrication of making masks, we are free of them instantly. There are two things involved. Either we uncover each mask, each pretension bit by bit, day after day, or we uncover the whole process of it instantly. If we uncover little by little, gradually, that obviously takes time. A gradual process involves time and in that interval between the little bit that we uncover today and what we uncover tomorrow, a new mask has come into being.

It is very difficult for most of us to see that there is no such thing as gradual understanding, gradual seeing, gradually acquiring deep meaning. We are conditioned to accept a gradual evolutionary process. Most of us are nationalists, English, German, French, Italian, Indian, Chinese, and we say that we will gradually become internationalists, European or American. After becoming international we will become supernational, and then ultimately there will be the unity of man—when we are all dead, when we have all murdered each other, when every country with its politicians has wrecked the world. We say that ultimately there will be some unity, but it never takes place.

If you see the nature of nationalism, the whole content of it, not merely the verbal, not just the flag-waving, or the pacifist, but the whole process of it, if you comprehend it totally, it is finished. You no

longer belong to any country, any group, any race; but to do that you must give attention. That means that you must no longer be lazy, indolent, and be caught in this gradual stuff. Either you see the whole process, the whole fabrication of this mask-making, of these pretensions, immediately, or you don't see it at all. Don't say, 'I will gradually understand it; like peeling an onion, I will gradually undo peel after peel, take off skin after skin.' Don't say to yourself that you will do it gradually. Either you see it instantly or you don't. If you don't, leave it alone. Don't say, 'I must see it; I must force myself to see it; I want a different kind of life.' You won't get it. It doesn't happen that way. It is like a person who is rich but pretends that he is poor. It is a mask; he takes comfort in the mask. If you are rich, don't pretend. Then it is finished. What is important is not to have conflict.

You have to find out or learn for yourself whether you see the whole structure, the machinery of pretension, whether you see it totally, immediately, or whether you don't. If you don't, find out why you don't. Perhaps you are frightened. Perhaps you say, 'I don't know where it is all going to lead me to. I have built so many resistances, so many defences behind which I take shelter, and you are asking me to break through all that. Where will it lead me to? Guarantee me that I will find something which is far beyond all this.' Then you are willing to break through, if you have any faith at all left, and most of us fortunately have no faith in anything.

Discover for yourself and learn for yourself why you live behind masks, pretensions. That is not very difficult to discover. It is because you want to be thought, oh, so many things that you are not. You want it to be thought that you are a great man, a great writer, a great this or that. You don't want to have what you are discovered. There is the fear of losing something that you already have in your hand, in your heart. Please, don't just merely listen casually to what is being said, because that has no value whatsoever. You can come to these meetings year after year, and casually in a holiday mood consider what is said. When you go back home to your various places you will begin again this whole life of confusion, misery and conflict. But if you listen, and to listen implies learning, then you are riding on a river which is fathomless, which has tremendous weight behind it, which is moving, carrying you along. If you so listen, then find out why you have these pretensions, and don't spend a single second on examining the cause of it, analysing it, dissecting it, fighting it, postponing it. When you analyse it and

search for the cause, you are merely avoiding. You know very well why you have these masks, these pretensions, these defences. You don't have to be told by anyone. You know it. What is important is to be aware of this resistance, these defences, these pretensions.

When you are aware, break them. If you don't want to break them, remain behind them; remain as you are. Don't introduce another problem, because all of us have so many problems as it is, which these masks, these defences have created. If you say that it is inevitable, that it is natural, that you can't help it, that it is the way of life, then remain with it. Don't introduce another problem, that you must break the masks, break down the defences. Don't make that into a problem. If you don't make it into a problem, an issue, then you can come up on it in an easy, friendly spirit. It is only when you care to understand it that it begins to break down. If you say, 'I must understand it; I must break through', you will never do it. If you have broken down these pretentious masks, defences, then you never ask the question, 'What is there?' Then there is an action which is never contradictory, an action which is always fresh, always new.

What we know of action is repetition. It is like a man going to an office for forty years till he retires and dies, and the widow has the money. His activity is repetition, doing the same thing over and over again, perhaps a little more cleverly than the other fellow and therefore he gets a little more money, but it is the same pattern repeated day after day. This repetition of activity gives us great comfort. We are secure in it. There is never a doubt about it; there is never a questioning of it. It is like being carried along on a wave of something which society has established, as in a war. In a war everyone is terribly united together; we have no responsibility; everything is told to us, and we just carry on. For us action generally means repetition, and therefore there is nothing new; there is nothing fresh; there is nothing that will give us new energy. But when there are no defences, no pretensions, no masks, then there is a totally different kind of action, an action which is not based on previously accumulated experience and knowledge, which is necessary at a certain level of skill. There is a mind which is always fresh, young

and innocent. Innocency has no mask, no defence. It is totally vulnerable, and out of that innocence and vulnerability there is an action which is really an extraordinary thing, in which there is no sorrow, no pain, no pleasure, but an extraordinary sense of joy.

Before you begin to ask questions, before we begin to go into details, live with what has been said for a few minutes, a few seconds. Don't jump immediately and say, 'I want to ask a question.' What we have talked about is quite a serious affair and it requires tremendous inquiry, consideration. It is really a meditation, not the silly thing called meditation. If I may suggest it most respectfully, don't immediately say, 'I want to ask you something.' Remain with it. Let it simmer inside you. Also, when you leave the tent, don't immediately start chattering about whatever you do chatter about.

It is like planting a seed in the earth. We plant it very carefully. We dig a hole, enrich the soil and plant it. We must give it water, rain and sunshine, but if we are all the time pulling it out to see if it is growing, we kill it. That is what we are always doing. We hear something—which may be true or false, that is not the point—but we hear something and then we react to it immediately, brush it aside or accept it, deny it or do something about it. We don't take care to see that the thing is given an opportunity to flower.

This does not mean that we are preventing you from asking questions. To ask a question is very important, but what is still more important is to ask the right question, and to ask the right question we need tremendous penetration into that question. We should ask questions about everything, about nationality, kings, queens, about the ways of government, about religions, about everything of human concern. It is necessary to have a great deal of scepticism. It is necessary never to say 'Yes' but always to say 'No' and inquire. Most of us are 'Yes' sayers, because we have been so trained from childhood. The father, the mother, the priest, the government, everything around us is so conditioned, is so much influencing us that we just accept everything. Therefore we rarely ask, and when we do ask, we ask the most silly questions.

To ask a very serious question, and a right question, is very important because when you ask the right question you get a right answer.

From *The Collected Works of J. Krishnamurti, vol XVI* ■

## Not a mask, but a mirror

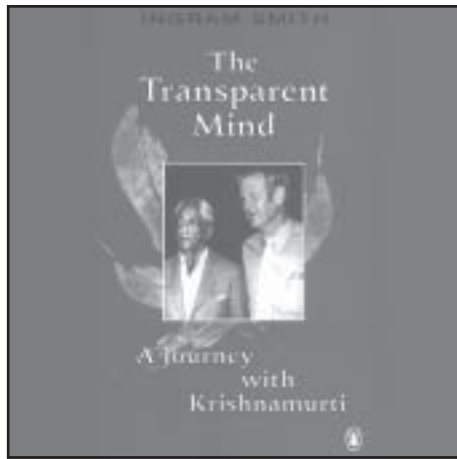
(From page 1)

I remember for one detached moment feeling, 'This is madness.' How could I possibly answer? I had not the least idea how many pages there were, nor any notion as to how fast he would read. Bewildered, I began counting the pages. 'Both seem to be too long', I said. 'A little too long.'

I was in no state to give any accurate estimation of time. I riffled through the pages. There seemed to be too many for two quarter-hour broadcasts. However, I said, 'No worry, sir, we can record both programmes and do any needed editing later.'

'Why not before the recordings are made?'

I had no answer and no intention of attempting one then. 'Are there any carbon copies?' I asked. He looked bewildered. I recall there was some talk as to when it would suit Krishnamurti to record.



When, in great bewilderment, I departed, it had been decided that with the windows open, the acoustics would be adequate, and that a recording van would come to the house at

eleven o' clock the following morning.

That arranged, I walked away in turmoil. I had come by taxi, but now all I wanted was to continue walking. I hurried off into the night in the direction of the Galle Face Hotel. There are many lakes and waterways in and around Colombo, and presently I found I was pacing alongside a sheet of water.

What had happened? Every anticipation had been shattered. The serene, poised, liberated master had turned out to be a highly nervous, excitable human being. I was disoriented.

Suddenly it hit me. It was as though I had walked slap-bang into a tree or a wall. The shock of realization stopped all motion. I stood stock-still. The man I had just met was not Krishnamurti, but me. For the first time in my life I had met myself—seen myself, uncovered, reflected in another human being. That overwrought man in the room had been me. It was a devastating realization. I saw that when I am angry, the object of my anger is seen either as the angry person or as the cause of my anger.

With Krishnaji there had been no sense of separation. He had not acted differently from me. I had seen him fumbling and nervous. How insane to have expected Krishnamurti to match my anticipated picture of him; and I understood too the madness of foreseeing a *free* man who would exhibit the qualities I had imagined a liberated human being would have—serenity, God-like authority, detachment. I had met no such entity. There is no such person. I had encountered myself in action, seen a clear reflection, heard my echo in the finely tuned body/being named Krishnamurti. Since then, of course, there have been many occasions when I have been distraught, but never again has there been such a clear mirroring of my confusion.

It took me more than two hours to find my way back to the Galle Face Hotel. Both talks were recorded the following morning. Both were too long to fit the quarter-hour time slot. They were both given extended time, broadcast in total, and later published.

[The two talks referred to here were broadcast on 28 December 1949 and 2 January 1950—Editor]

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