

# Vasanta Vihar

## Newsletter

KRISHNAMURTI FOUNDATION INDIA

MARCH 2003 24

### The Complete Works of J. Krishnamurti: 1910-1986

The Krishnamurti Foundations in America, England, and India have decided to bring out *The Complete Works of J. Krishnamurti*. The work, being undertaken seventeen years after Krishnamurti's death, commenced officially on 1 January 2003. The full texts of all of Krishnamurti's talks, dialogues, interviews, writings, and book manuscripts from 1910 to 1986 will be published in approximately fifty-five volumes of 500 pages each, totalling 100 million words. An electronic version on CD-ROM will be released simultaneously. This multi-dimensional project will involve editors in America, Europe, and India and will take at least five years to complete.

An important aspect of the project will be the free distribution of the *Complete Works* to fifty major universities, national libraries, and archives world-wide. All volumes and the CD-ROM will be available for sale through major distributors and the five Krishnamurti Foundations. Electronic access will enable readers to read and download

texts using the ebrary™ Reader and through the International Krishnamurti Teachings website on the internet.

During his lifetime of teaching, Krishnamurti gave thousands of talks in the U.S., Latin America, Australasia, and Europe. It has been said that he spoke to more people over a sixty-five-year period than any other person in history. Interest in this definitive edition began during his lifetime to ensure that the original and un-interpreted record of his teachings was preserved and made permanently available to humanity for all time and all over the world. Publishing precedents have been set in the twentieth century by the complete works projects of Joseph Campbell, Albert Einstein, and Carl Jung, but none approaches the volume of the work of Krishnamurti. Support for the project has come from private donors, corporations, and foundations world-wide.

—Reprinted, courtesy:

*Krishnamurti Foundation of America Newsletter*

### Are you wasting your life?

*Excerpt from a talk given by Krishnamurti at the Indian Institute of Technology, Bombay, in 1984, published in the new book, Why are you being educated?: Talks at Indian Universities.*

We are problem-solving machines, aren't we? We have been trained from childhood to learn mathematics, history, physics, and so on. All that becomes a problem at school, in college, and university. So we become problem-solving machines and thus make life into a vast, dreadful problem. There is great misery, poverty, brutality in this country. When you drive down Bombay you see all those huts, tents, where human beings live. You want to cry when you see all that, and nobody cares. You listen to all this, but it makes very little dent on you. Governments don't care, individuals don't care, because they are

concerned only with themselves, with their knowledge, with their power, with their money. And students throughout the world are being trained to seek a vocation of imitation: to pass examinations, get a degree, and get a job either in this country or in America. As I was informed this afternoon, thirty per cent of you probably go to America, where you make a lot of money. That is where all your knowledge is leading you to. And we are asking: If you are at all serious, what is your response to all this? Either you withdraw from it all, join some ashram or some gurus who are making

tons of money. Or you enter into the world and get caught in it. Or you live a life of your own.

So what is the purpose, the meaning, of your existence? Please, the speaker is asking this in all humility. Is life's purpose merely to earn money, to be married, have a house, power, position? Is that the purpose of your life? Apparently it is. That is what you are all being trained for, that is what you want. And if you are dissatisfied with that, then you invent a purpose: to find God or some kind of illumination. If that too doesn't satisfy you, you take to drugs and drink and all the rest of the vast amusement. One wonders if you realize what the entertainment industry is doing to you. Then there is the religious entertainment of going to temples, doing puja, and all that goes on in a temple or a church or a mosque. Please don't get annoyed, I am just pointing this out. So, if one may ask, are you wasting your life?—life which is so complex, life which has no readymade answers. Life is vast and therefore is something most extraordinarily sacred. And what do we do with it? You have to answer this question, whether you are old or young.

So, as students and professors, what is your response, your responsibility? You see, you have always had leaders, especially in this country. You have had great leaders, political, social, and religious, and so on. And where have they led you? Where has Marx led the communist world? Where have all the so-called sacred literature, the Upanishads, the Gita, led you? There is nothing sacred about them, no book is sacred. So what is the meaning of all this existence? You may not want to look at it, you may want to avoid it. You may say, 'I am too young, it is not my business.' And the older people say, 'Sorry, we are too old, we cannot face all this any more.' So what is all your knowledge leading you to? Conformity, imitation? Mere absorption of information so that there is nothing original, nothing pristine?

And what place has knowledge in love? Is not knowledge the enemy of love, the destroyer of love? Would you please consider this? You give about twenty or thirty years to acquiring knowledge of physics, linguistics, biology, sociology, philosophy, psychoanalysis, psychiatry, and so on. You give years and years to it, and you don't give *one day or even one hour* to find out for yourself what you are and why you are living like this.

And have you realized that all human beings, whether they live in affluent societies, in castles or in huts, share this human consciousness? Because all human beings suffer, go through great agonies, a great

sense of loneliness, despair, and the meaninglessness of this existence. All human beings on this earth—which is so extraordinarily beautiful and which you are so sedulously destroying—whether they are the poorest and the most illiterate or the highly sophisticated, suffer, go through a great sense of desperate loneliness, and face death. Every human being on this earth shares all this. Do please listen to what the speaker is saying, don't get bored. Nobody is going to tell you all this. We share the common sorrow, the sorrow of the whole of mankind. Our consciousness is made up of all this. Your consciousness is not yours, though your tradition, both religious and social, says you are a separate individual. Your consciousness is what you are: your beliefs, your superstitions, your fears, your anxieties, your lack of love, and your selfishness. It is the consciousness of all humanity. There is no escape from that; it is a fact. Therefore you are not an individual.

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And this is what we call living: never a moment of quietness, never a moment of great beauty in our life, but only the incessant chattering of the brain.

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You may be a woman or a man, you may be tall, have fair skin, and so on, but you are not an individual. *You are the whole of humanity.* Because you smile, you laugh, you shed tears, you go through great turmoil, effort, and conflict, and face insecurity. So you are actually the rest of mankind.

You are not a Hindu, though you like to call yourself one. That is just your local, provincial conditioning.

So facing all this, are you going to waste your life?—passing some examinations, getting a job, being trained to imitate. That's what you are being taught: to imitate, to conform, to fit into the pattern. And is that the end of life? Then you ask: 'What shall we do? Is there something else?' To find something *totally* different from all this, you have to have a great deal of intelligence. Intelligence is not knowledge. Knowledge gives you capacity, position, status, but knowledge is not love, knowledge is not compassion. It is only where there is love and compassion that there is intelligence, and that intelligence has nothing whatsoever to do with the cunning intelligence of thought.

So, if the speaker may most politely ask: Are you wasting your life? This is the only life you have. You may think there is reincarnation, that you will be born next life. That may be a mere theory. Even if you believe in reincarnation, what matters is how you live now, whether you are good, whether you are a total human being, not broken up as a scientist, biologist, as someone with a special career. If your life is broken up, if there is conflict, your life is never a holistic movement. So considering all this, ask yourself if you are wasting your life. Nobody can answer that

question except yourself. The speaker won't tell you, because it is absurd, unintelligent, stupid, to say what the purpose of life is. The purpose of life is what you are doing now: study, or if you have already a job, earn more money, have more status, more power. That is what you want, and that is the purpose of your life.

Also, we have to face the ultimate thing, which is death. You may not, as you are all young people, but it is there for you as well as for the older generation. You see, it is always there. And can you live with death? That requires a great deal of inquiry: to live with death—not commit suicide, not run away from death, but to know the depth and the greatness and the tremendous vitality of death. It is all of life, this is the whole of life—to be able to inquire into the whole psychological world, to understand all that. Not from books, not from philosophers, not from your professors, but to learn from yourself what you are. And you will discover, if you go into yourself, that your whole life is based on becoming something: the clerk becoming the manager, the reader becoming the professor, the chief minister becoming the prime minister, and so on. You are always trying to become something outwardly and inwardly. And this is what we call living: never a moment of quietness, never a moment of great beauty in our life, but only the incessant chattering of the brain. Don't disregard all this because the psychological world, the inner world, what you are inwardly, overcomes whatever the social structures or the governments establish. You see it in Russia: they started out by having no government, no army, no division, no nationality; they said governments would disappear. But the psyche was far stronger than the superficial social structure, and so they have now the privileged, the top people who have everything in the world, the best of everything, like the top people here.

So what are you going to do after listening to this talk? Is your brain open to all this? What is your responsibility? Is it a global concern or your own narrow little yard, the narrow little self, the 'me', which is a very small affair? Are you going to be concerned with the whole world? Which means you cannot be an Indian anymore, you cannot be a Christian, a Hindu, a Buddhist. All those divisions are destructive, they have no meaning. We have to build a new civilization, a new culture, a new way of looking at life.

Do you want to ask any questions?

*Question: Knowledge of any kind cannot be bad. What could possibly be bad is the use it is put to. In my opinion, the call of the day is to acquire or cultivate knowledge of using knowledge properly for proper causes. Kindly comment.*

## Why are you being educated?: Talks at Indian Universities

This latest publication of KFI brings together six talks that Krishnamurti gave at Indian universities between 1969 and 1984—one at the Benares Hindu University, two at the University of Bombay, two at the Indian Institute of Technology, Madras, and one at the IIT, Bombay. Krishnamurti's chief concern here is to awaken students to the fact that the pursuit of knowledge does not liberate man from ignorance. While knowledge is indispensable, it also creates the illusion that we have the intelligence to meet the challenges of life. This makes us neglect the vast and subtle field of the human psyche. This perspective comes through clearly in these talks, which therefore have significance not just for the young but also for parents, teachers, and all those interested in the deeper issues of human existence. The talks are followed by Krishnamurti's answers to questions put to him by students, professors, and others.

Since this is a very special book, kindly bring it to the attention of the universities in your locality, colleges, and other educational institutions. Pp 132+x. Price Rs 65.

*Krishnamurti: Who is the user? Who is the entity that is using knowledge properly or wrongly? Is not the entity, the user of knowledge, himself knowledge? You say that if we use knowledge rightly it's all right, but it is the wrong use of knowledge that's wrong—that's bluntly put. But the speaker is asking the questioner: Who is the user who uses knowledge rightly? Is not the user, the thinker, also knowledge? Is he separate from knowledge? Or is the problem not the right or wrong use of knowledge, but what place knowledge has? Knowledge has its right place, which is, to drive a car, to write a letter, or if you are carpenter, to use the knowledge that you have acquired about the shape of the wood, the quality and grain of the wood, and so on. There you need knowledge.*

But does one need knowledge about oneself? Because oneself *is* knowledge. I don't know if you understand this. If I may most respectfully point out, your question is wrong; you assume that the user of knowledge is different from knowledge. Who are you who is going to use knowledge? Are you not the result of centuries of knowledge, conscious and unconscious? 'You', the self, is knowledge. But you are dividing knowledge from the entity that uses knowledge, but both are based on knowledge...

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## News & Notes

**New book:** Published first in 1999 in the USA, *This Light in Oneself: True Meditation* is now available as a KFI edition. The nature of human consciousness, man's inquiry into truth, the importance of being a light to oneself, and the true meaning of meditation, silence, enlightenment, and the sacred are the focus of this compilation. These excerpts from Krishnamurti's previously unpublished talks are remarkable for the rare and subtle perspective they offer on these profound themes. Seekers who are trying to find the true meaning of a religious life in the modern world will find, in these pages, questions and statements that help to intensify their search. Pp 134+vi. Price Rs 70.

**Another subsidized book:** We now offer a third book, *Beyond Violence*, at the highly subsidized price of Rs 20. (The subsidized editions brought out earlier are *Freedom from the Known* at Rs 20, and *The First and Last Freedom* at Rs 50, and are still available at these rates.) Our new edition of *Beyond Violence* comes in an attractive design and runs to 186+vi pages. These subsidized books have proved to be extremely popular with those who wish to familiarize themselves with Krishnamurti's basic teaching, and these get sold in large numbers at book fairs.

**First Malayalam booklet:** The first-ever booklet in Malayalam is under print. Titled *Manushya Bandham Enna Prasnam*, this is a translation of a talk by Krishnamurti on human relationship, given in Paris in 1968. Translator: P M Narayanan. Price Rs 5. Will be available in April.

**New Tamil book:** *Vazhkai: Adippadai Kelvikal*: This is the second part of *The First and Last Freedom* consisting of Krishnamurti's answers to thirty-eight questions put to him at the end of his public talks. Running to 256 pages, this beautifully produced hard-bound edition has been published by Narmada Pathippagam, Chennai. Available in all leading bookshops in Tamil Nadu. Price Rs 90. The first part

of the English book published as *Viduthalai-Thuvakkavum Mudivum*, is available at Rs 80. Tamil booklets available are: *Aanmeeka Unarvulla Manam (The Religious Mind)*; *Ainthu Urayadalgal (Five Conversations)*; and *Irappudan Iruppu (To Live with Death)*.

**Ordering:** For books in English and Tamil and Telugu, write to KFI, 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.

**Kannada translations:** *Baligonda Bhashya* (translation of *Commentaries on Living First Series*)—Rs 130; *Anudina Chintana* (translation of *The Book of Life: Daily Meditations with Krishnamurti*)—Rs 160. For ordering, please contact: Bangalore Education Centre, 'Haridvanam', Kanakapura Main Road, Thatguni Post, Bangalore—560 062. E-mail: [kfistudy@bgl.vsnl.net.in](mailto:kfistudy@bgl.vsnl.net.in)

**VCDs:** For the first time, Krishnamurti's programmes are available on VCDs. 'Beyond Myth and Tradition', a series of eight programmes edited from the talks and discussions, with an introduction by Ms Evelyn Blau, has been brought out in four VCDs. The titles are: 1) The Mirror of Relationship; Conflict. 2) Conditioning; Change. 3) Freedom and Authority; Choiceless Awareness. 4) Meditation; The Sacred. *Special discounted price:* Rs 175 for each VCD (against the original price of Rs 275). Postage Rs 40 for one VCD or entire set.

**Teachings website:** The International Teachings Website, [www.jkrishnamurti.org](http://www.jkrishnamurti.org), launched in May 2002, has now become popular, with the hit rates going up and a number of visitors sending us their comments about the contents and design. It will now be expanded to include materials in Spanish, German, and French.

The first series of 365 quotes appearing in the 'Daily Meditations' menu will end on 14 May, and

## Ruthlessness or compassion?

In the July 2002 issue of the *Newsletter* we had published a talk, *A journey with the teachings*, by Mr S.P. Kandaswamy. A few days after the newsletter was sent out, we received a letter from a resident of Chennai telling us how pleased he was to read the piece, because it brought back memories of those days when he used to take part regularly in the public dialogues that Krishnamurti held in the mornings at Vasanta Vihar. And he referred in particular to an episode recounted in it—which we reproduce here:

I am reminded of an episode that took place at Vasanta Vihar, in the late seventies or the early eighties. Krishnaji was having a dialogue with a small group in the main hall, and a youngster stood up and said: 'Krishnaji, I am in a deep dilemma, I don't know what to do. Will you please guide me? I want a straight answer from you.' Krishnaji looked at him quietly and said: 'Yes sir, go ahead.' The young man said: 'Sir, I am passionately

in love with a young girl. I want to marry her at any cost. But I am in a fix. I love my parents very much and they are dead against this marriage. I don't know what to do.' I was curious as to what Krishnaji would say. And his retort was sharp: 'Sir, run away with the girl or throttle your parents.' I was aghast at seeing that Krishnaji could be so ruthless to a youngster who was in such a difficult predicament.

This particular passage, he said, had touched a chord in him—because he was the 'young man' who had put the question to Krishnamurti. And he went on to explain that Krishnamurti's answer did sound ruthless—but not for him. Apart from helping him to take a clear decision regarding his marriage, it profoundly altered the course of his life in many ways, including his choice of a vocation. And he came to Vasanta Vihar to tell us how grateful he was to Krishnamurti for having been 'ruthless' with him. ■

from 15 May, quotes from *The Book of Life* will be featured for the next 365 days.

**Sahyadri Gatherings:** The Sahyadri Centre near Pune is organizing two summer Gatherings for those interested in Krishnamurti's teachings. The dates are: 9 to 13 May—Marathi Gathering; 16 to 20 May—Hindi Gathering. Except for the videos, all proceedings will be in Marathi and Hindi. The charges are Rs 845 per head (US \$ 60 for overseas participants) for the entire period of the Gathering. For details contact: Krishnamurti Study Centre Sahyadri, PO Tiwai Hill, Taluka Rajgurunagar, Dt Pune, Maharashtra—410 513. Tel: 02135-84278, 84346. E-mail: kcskfi@pn2.vsnl.net.in

**International trustees' meeting:** The annual meeting of the trustees of the four Krishnamurti Foundations was held this year in India—at Vasanta Vihar, Chennai. Representatives of the Foundations in England, USA and Spain and India—about forty-five people in all—came together towards the end of January this year to share their common concerns. Existential questions arising from Krishnamurti's teachings were discussed over several sessions, which were interspersed with audio and clippings from Krishnamurti's talks and discussions. There was also a public lecture on the theme 'Religion and the Modern Mind' by Dr Radhika Herzberger, Director of the Rishi Valley Education Centre.

One of the major decisions taken at the meeting was to bring out *The Complete Works of J. Krishnamurti*,

perhaps in the next five years, with the Foundations in USA, England, and India sharing the work.

**Telugu Gathering:** A pleasant winter welcomed the delegates to the Telugu Gathering held at Rishi Valley in November 2002. Eighty people from all over Andhra Pradesh assembled there to hold dialogues around Krishnamurti's teachings. There were friends from the Krishnamurti Study Centres in Hyderabad, Visakhapatnam, Tirupati, Sri Kalahasti, and Proddatur, and from remote places such as Kaviti, Warangal, Karimnagar, Nalgonda, Rajahmundry, Guntur, Eluru, Vijayawada, and Bhattiprolu. And from nearby places such as Madanapalle, Punganur, and Dallacheruvu.

The meet was inaugurated by Dr Radhika Herzberger, Director of the Rishi Valley Education Centre, who highlighted a few incidents recounting the frank and fearless way in which Krishnamurti dealt with political leaders and those in power. A Telugu translation of a talk by Krishnamurti given in Colombo in 1957 on the theme of real religion and right behaviour was distributed to the participants, and on the basis of this talk a paper was presented by Mrs Sarojini Premchand. She also gave an account of the activities of the Telugu Translation Cell since its inception in 1990.

The video of a 1983 Saanen talk that had been dubbed into Telugu by the JK Study Centre at Hyderabad was screened. This was followed by group discussions—there were three groups—on the theme of violence and fear.

On the second day, Dr Vedaparayana of Tirupati gave a talk on the subject of freedom and the conditioned mind. Dr Arunachalam presented 'Krishnamurti's *bhavanaparampara* on God', quoting extensively from Krishnamurti's talks and writings. Mr. Krishna Rao read a paper on Krishnamurti's life and teachings, and Mr Hanumantha Rao (retired teacher, Rishi Valley School) spoke on the actual application of the teachings in our daily life. ■

## The ideal listener

*An introduction to one of Krishnamurti's question-and-answer meetings at Ojai Star Camp 1928, by C. Jinarajadasa. Unrevised by the author.*

I want to pass on to you a piece of advice which Bishop Leadbeater has given with regard to those who come to hear Krishnaji. We have in Krishnaji a unique personality. We have none of us had experience of such a personality because, when he speaks, he speaks to several parts of us. We are, in one aspect on the physical plane, working through the physical brain, the most in touch with the personality and the lower mind. There is also the

higher mind, the ego, behind; there is the nature of the *buddhi*, and other aspects still. The ordinary speaker appeals to your consciousness only on the lower plane. As Krishnaji answers the questions, he speaks to all

parts of you. And that is why it is unique—particularly the understanding of the truth—when you listen to him.

Therefore when he speaks, listen. Try to be an ideal listener, who with dispassion is trying to understand his mind. And as you try to listen, question after question will arise in your mind, challenging him. Put aside these challenging questions during the time you are listening. Take them up afterwards, but do not allow your lower mind to come in with cross-currents of subsidiary questions while he is speaking. Be like the true scientist who stands dispassionately before a new fact. When Krishnaji tells you something which you do not understand and which seems to complicate your problem of life, do not allow yourself to be worried. Bishop Leadbeater sums up his advice

in the words, 'Take what you can and leave what you cannot.' When you are listening, react to it, if you can. If you cannot, do not. Above all, during the time that he explains, do not allow your lower mind to confuse it with half-a-dozen other questions. Do all that after you leave the camp, but during this time, be an ideal listener. Remember, Krishnaji is not speaking only to you here; he is speaking to all mankind, and he is speaking to future generations. Why should you presume that you can solve all the problems, or that you can understand all that he says? Do not attempt to solve everything now.

The most important thing is—listen; and ponder in your heart what you cannot understand. And one further piece of advice, which I will give personally. Whenever you ask a question, try to remember your representative character. Do not ask of him questions which merely deal with your personal difficulties and problems. Try, if you can, to feel: What would the world like to know? A unique opportunity is now here for us to get some inkling of the truth. You can put your own problems, but before you decide on a question, ask of yourself: Is this something which the world wants to know, which will help in the evolution of the world? And so, as question meetings become a part of Krishnaji's message, and as he wants questions, remember to ask such questions as the world in future centuries will be glad to listen to. ■

*For private circulation only. Mailed free on request. Published in March, July and November.*

BOOK POST

Website on the teachings of J. Krishnamurti: [www.jkrishnamurti.org](http://www.jkrishnamurti.org)

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