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Vasanta Vihar Newsletter

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A view of the photo exhibition J. Krishnamurti and a World in Crisis, held in Vasanta Vihar from 25 December to 3 January. See report on page 4

The revolution for economic well-being must be inward

J. Krishnamurti on economic crisis

If you have got toothache, pain, you don't say, 'I'll wait until next week, it is part of evolution', and all the rest of it; there is instant action. So if we don't realize the danger of allowing time to interfere with action, then that action breeds all kinds of complications, obviously. So our question is this: the brain to function efficiently, clearly, without any kind of confusion, must understand what is security, what is stability, a sense of firmness so that it is not wishy-washy, wobbling all over the place as most brains are. So we must examine if there is any security at all, psychologically. Of course we must have security physically, which is becoming more and more difficult for economic reasons. *(Public Talk in Ojai, 26 May 1984)*

As long as there is ambition, the desire to be somebody in this world, you are going to destroy any economic plan

for the security of mankind. Therefore, so long as the urge to be somebody—to be great, to fulfil, to have a name, position, prestige, power—is the drive, then the primary necessity which is food will not come into being. Sirs, this is proved over and over again; it is not my own invention. When you observe this fact, you do not lay emphasis on food as the primary necessity, but you realize that there must be a fundamental revolution in our thinking for this necessity to come into being. You must do away with your communal divisions, castes, and all the narrow petty-mindedness of human beings; there must be no nationalism, no artificial distinction; it is only then that there is a possibility of the primary necessity of mankind being fulfilled.

Therefore the revolution for economic well-being must be inward and not outward.

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The revolution for economic well-being

Do you agree to all this? Yes? But you say you cannot have fundamental inward revolution because you have not the vigor, you have not the self-reliance; because you are exhausted; because you have done so many foolish things in your lives, followed so many leaders, teachers; because mentally you say you are exhausted. This inward revolution in which the mind is not seeking fulfillment through any ambition requires a great deal of inside research, inward understanding. This means the setting aside of any particular ambition so as to discover and to solve this primarily important issue, which is that everyone on the earth can have food, clothing, and shelter. (*Talk in Poona, 24 January 1953, The Collected Works Vol 7, p. 144*)

Questioner: The problem of earning a decent living is predominant with most of us. Since economic currents of the world are hopelessly interdependent, I find that almost anything I do either exploits others or contributes to the cause of war. How is one who honestly wishes to achieve right means of livelihood to withdraw from the wheels of exploitation and war?

Krishnamurti: For him who truly wishes to find a right means of livelihood, economic life as at present organized is certainly difficult. As the questioner says, economic currents are interrelated and so it is a complex problem, and as with all complex human problems, it must be approached with simplicity. As society is becoming more and more complex and organized, regimentation of thought and action is being enforced for the

sake of efficiency. Efficiency becomes ruthlessness when sensory values predominate, when eternal value is set aside.

Obviously, there are wrong means of livelihood. He who helps in manufacturing arms and other methods to kill his fellow man is surely occupied with furthering violence, which never brings about peace in the world; the politician who—either for the benefit of his nation, or of himself, or of an ideology—is occupied in ruling and exploiting others is surely employing wrong means of livelihood which lead to war, to the misery and sorrow of man; the priest who holds to a specialized prejudice, dogma, or belief, to a particular form of worship and prayer, is also using wrong means of livelihood, for he is only spreading ignorance and intolerance which set man against man. Any profession that leads to and maintains the divisions and conflict between man and man is obviously a wrong means of livelihood. Such occupations lead to exploitation and strife.

Our means of livelihood are dictated, are they not, through tradition or through greed and ambition. Generally we do not deliberately set about choosing the right means of livelihood. We are only too thankful to get what we can and blindly follow the economic system that is about us. But the questioner wants to know how to withdraw from exploitation and war. To withdraw from them he must not allow himself to be influenced, nor follow traditional occupations, nor must he be envious and ambitious. If he abstains from these, he will naturally find right occupation. But though it is important and

beneficial, right occupation is not an end in itself. You may have a right means of livelihood, but if you are inwardly insufficient and poor, you will be a source of misery to yourself and so to others; you will be thoughtless, violent, self-assertive. Without that inward freedom of reality, you will have no joy, no peace. In the search and discovery of that inward reality alone can we be not only content with little, but aware of something that is beyond all measure. It is this which must be first sought out, then other things will come into being in its wake. (*Talk in Ojai, 3 June 1945, The Collected Works Vol. 4*)

Question: What system would assure us of economic security?

Krishnamurti: Now, what do we mean by a system? The world is torn at the present time between two systems, the left and the right. The world is broken up by beliefs, by ideas, by formulas, and we seek economic or physical security along certain lines. Now, can there be security according to any particular system? Can you base existence on any particular belief, conclusion, or theory? There is the system of the left and the system of the right. Both of them promise economic security, and they are at war with each other—which means that you are not secure. You are not secure because you are quarrelling over systems and cultivating war in the process. So, as long as you depend on a system for security, there must be insecurity. Those who hold to beliefs, to utopian promises are not concerned with people—they are concerned with ideas; and action based on ideas must inevitably breed separatism

Continued on next page

The revolution for economic well-being

and disintegration—which is actually what is taking place. So, as long as we look for security through a system, through an idea, obviously there must be separatism, contention, and disintegration, which invariably brings about insecurity.

The next problem is this: is economic security a matter of legislation, of compulsion, of totalitarianism? We all want to be secure. It is essential to be physically secure, to have food, clothing, and shelter, otherwise we cannot exist. But is that security brought about by legislation, by economic regulation—or is it a psychological problem? So far we have considered it merely as an economic problem, a matter of economic adjustment, but surely it is a psychological problem, is it not? And can such a problem be solved by economic experts? Since the economic problem is obviously the result of our own inclinations, desires, and pursuits, it is really a psychological problem; and in order to bring about economic security, we must understand the psychological demand to be secure.

Now, can there ever be unity through ideas? Can ideas, beliefs, ever bring people together? Obviously, they cannot—it is being proved throughout the world. So, to bring about security, not for a small group of people, but for the whole of mankind, there must be freedom from this process of division created by ideas—the idea of being a Christian, a Buddhist, a Hindu, a nationalist, a communist, a socialist, a capitalist, an American, a Russian, or God knows what else. It is these things that are separating us, and they are nothing but beliefs,

ideas; and as long as we cling to beliefs as a means of security, there must be separation, there must be disintegration and chaos. So this is fundamentally a psychological, not an economic problem; it is a problem of the individual psyche, and therefore we have to understand the process of individuality, of the 'you'. Is the 'you' in America different from the 'me' that lives in India or in Europe? Though we may separate ourselves by customs, by formulas, by certain beliefs, fundamentally we are the same, are we not? Now, when the 'me' seeks security in a belief, that very belief gives strength to the 'me'. I am a Hindu, a socialist, I belong to a particular religion, a particular sect, and I cling to that and defend it. So the very attachment to belief creates separatism, which is obviously a cause of contention between you and me. The economic problem can never be solved as long as we separate ourselves into nationalities, into religious groups, or belong to particular ideologies.

So it is essentially a psychological problem, that is, a problem of the individual in relationship to society; and society is the projection of oneself. That is why there can be no solution to any human problem without understanding oneself completely—which means living in a state of complete inward insecurity. We want to be outwardly secure, and so we pursue inward security; but as long as we are seeking inward security through beliefs, through attachments, through ideologies, obviously we will create islands of isolation in the form of national, ideological, and religious groups, and therefore be at war with each other.

So it is important to understand the process of oneself. But self-knowledge is not a means of ultimate security—on the contrary, reality is something which has to be discovered from moment to moment. A mind that is secure can never be in a state of discovery, and a mind that is insecure has no belief, it is not caught in any particular ideology. Such a mind is not seeking inward security, therefore it will create outward security. As long as you are seeking security inwardly, you will never have security outwardly. Therefore the problem is to understand the desire to be inwardly, psychologically secure, (*Talk in New York City, 4 June 1950, The Collected Works Vol. 6*) ■

DVD prices reduced

To make Krishnamurti's video recordings accessible to more people, we are reducing the prices of DVDs from Rs 200 to Rs 125 each, with effect from the 1st of April. Dual-layer DVDs will be Rs 150 each.

MP3 Prices reduced from Rs 150 to Rs 100

Subsidized DVDs

We also plan to make available a few DVDs at a subsidized rate, on the lines of the subsidized editions of books. The first in this series of Subsidized DVDs will be *Krishnamurti : The Challenge of Change*, an 80-minute documentary that serves as an excellent introduction to his life and teachings. This DVD will now be priced at Rs 80. We also hope to release a set of public talks under this scheme shortly ■

News & Notes

Photo Exhibition at Vasanta Vihar: As announced in the November issue of this newsletter, the photo exhibition titled 'J. Krishnamurti and a World in Crisis' was held in Vasanta Vihar from 25 December to 3 January.

The event marked the launch of three editions of the exhibition—English, Tamil-English, and Telugu-English—which were kept open for public viewing continuously from morning till night. A book exhibition-cum-sale, besides video screenings during the weekends, were the other features of the event that drew an audience of nearly 1100 visitors, many of them newcomers to Krishnamurti's teachings.

A welcome surprise was the spontaneous and extensive coverage of the exhibition by the local English and Tamil newspapers, which highlighted Krishnamurti's 'chilling prescience' in anticipating the global crisis that today is at our doorstep.

A booklet containing the quotations and bearing the same title as the exhibition has been brought out—in English and Tamil. This was meant primarily for the benefit of those who came to the exhibition and wanted to read the quotes again leisurely. Price Rs 10 each.

KFI Annual Gathering: The Annual Gathering of KFI, open to anyone interested in exploring Krishnamurti's teachings, will be held this year on the campus of the Rishi Valley School, Andhra Pradesh, around the third week of November.

The exact dates and programmes will be announced

in the July issue of the newsletter and in our website.

Week-end Retreats at Vasanta Vihar: Vasanta Vihar, which was the venue of Krishnamurti's public talks for several decades, holds residential retreats every month for those who wish to take time off from their daily routine to study Krishnamurti's teachings and holds dialogues on existential issues.

Generally held from Friday evening till Sunday night, these retreats consist of dialogues among participants, video-screenings, time for individual study, and so on. Each retreat can accommodate about 25 participants. The next retreat is on April 23, 24 & 25. For more details, contact The Study; e-mail: thestudykfi@yahoo.co.in

Gatherings in Sahyadri: The Study Centre in Sahyadri hold regular workshops around Krishnamurti's teachings. The schedule for this year is given below, indicating the themes and the dates: (Workshops marked with * are of 5-days duration and all the others are of 7-days duration.

Introduction to J. Krishnamurti: Arrival Tuesday, 15 June; Departure Monday, 21 June.

The art of listening, seeing and learning bring about the art of living: Arrival Monday, 12 July; Departure Sunday, 18 July.

* To be is to be related: life in relationship: Arrival Monday, 2 August; Departure Friday, 6 August.

*If you cannot relate with nature, you cannot relate with human beings: Arrival Monday,

20 September; Departure Friday, 24 September.

In May, there will be a **Gathering in Marathi** (Living without Tension: Arrival Saturday, 15 May; Departure Wednesday, 19 May) and a **Gathering in Hindi** (What is Meditation? Arrival Friday, 21 May; Departure Tuesday, 25 May).

For registration and further information, contact Krishnamurti Study Centre Sahyadri, PO Tiwai Hill, Taluka Khed-Rajgurunagar, District Pune -410513, Maharashtra. Tel: 02135-288772, 288348, 203475. E-mails: kscskfi@gmail.com & kkishore19@yahoo.co.in Website: www.kscskfi.com

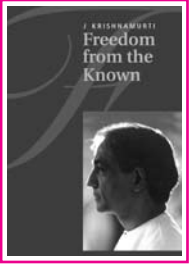
School invites applications: Pathashaala, a new residential, co-educational school, under the umbrella of KFI, endeavours to foster individual autonomy, and encourage intelligence and coexistence with nature. Staff and students will experience an environmentally sustainable way of living.

The campus, located 80 km from Chennai, is designed to use alternative energy—solar energy, windmills, and biogas. It will be sensitive to the use and pollution of water and be committed to ecological sanitation. Pathashaala will commence its first academic year in 2010-11 with a middle school mixed-age class of 30 students.

Applications for admission are invited for classes 5 to 7. Contact E-mail: pathashaala.tcec.kfi@gmail.com Tel : 044 -24915845, 24465144. ■

New books and translations and old newsletters

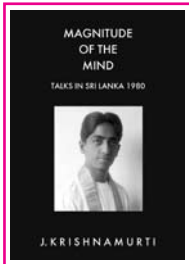
Freedom from the Known : An extremely elegant edition of Krishnamurti's most popular book, *Freedom from the Known*, has been brought out, and it will continue to be sold at the subsidized rate of Rs 20. We urge our readers to use this edition as a valuable and lasting gift to those known to you. Hard-bound edition Rs 200.



One more Subsidized Edition: The other titles in this category of subsidized editions are: *Beyond Violence* (Rs 20), *Education and the Significance of Life* (Rs 20), *The First and Last Freedom* (Rs 50), *Think on These Things* (Rs 50).

We plan to add one more book to this series; the title chosen is *You are the World*. Though the talks and discussions contained in this book were held on the campuses of various the American Universities, they are actually public talks that range over the whole gamut of Krishnamurti's teachings. The current price of Rs 100 will be reduced to Rs 40 with effect from 1 April.

Magnitude of the Mind : 'The whole story of mankind is in you—the vast experiences, the deep-rooted fears, anxieties, sorrow, pleasure, and all the beliefs that man has accumulated throughout millennia. You are that book, and it is an art to read that book.' So says Krishnamurti in this series of four talks given in



Sri Lanka in 1980, reiterating his basic insight that what is important for a human being is to read the book of his own life, its various chapters and pages, rather than studying any ancient scriptures or modern philosophies. Containing the revised text of the earlier book titled *Sri Lanka Talks 1980*, this is a handy pocket edition running to 120 pages.

Booklets: Booklets are popular with those who wish to have their first taste of Krishnamurti's teachings. The following booklets are to be released soon: *The Importance of Negative Thinking*, *Who is the Meditator?*, *The Falseness of Your Effort to Change*, *The Futility of Choice*, *Action without Conflict*, *Why This Emotional Dependence?* The first five contain public talks, the last one a public discussion, and all are drawn from *The Collected*

Works. Price Rs 10 each.

Punjabi books: The first-ever translations of Krishnamurti's works into Punjabi are out now—*Jane Hoye Ton Azadi (Freedom from the Known)*, Hard-bound, pp. 116, price Rs125; and *Pehli Te Akhri Azadi (The First and Last Freedom)*, Hard-bound, pp. 278, price Rs.250. They have been published by Unistar Books Pvt Ltd, S.C.O. 26-27, Sector 34-A, Chandigarh—160 022, Tel: 0172 – 5077427 / 28. Also, Punjabi Bhawan in Ludhiana, Cell: 9198154 71219. These books are also available at the Rajghat Centre of KFI in Varanasi; E-mail: tpcrajghat@gmail.com



J.Krishnamurti Online

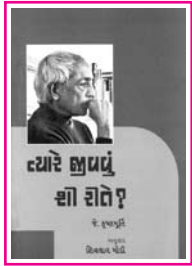
An online repository of Krishnamurti's authentic teachings

Chief features of www.jkrishnamurti.org.

- ▶ Text collection of all Krishnamurti's published works from 1933 to 1986, the equivalent of 200 average-sized books, all searchable and freely downloadable.
- ▶ Important Questions and Themes, giving a selection of the most commonly asked questions about one's own life in the light of Krishnamurti's teachings
- ▶ Top Searches, indicating the most popular themes such as fear, conditioning, meditation, love, education
- ▶ 71 Audio files—full length
- ▶ 66 Video files—full length or excerpts
- ▶ Advanced Search facility, under various media such as book, text, audio, video, and under various types such as talks, questions, discussions, interviews, seminars
- ▶ Daily Quotes, which can be received as e-mail
- ▶ Archives of Daily Quotes
- ▶ Biographical information
- ▶ An introduction to Krishnamurti by Dr David Bohm
- ▶ Text of the 1929 speech 'Truth is a pathless land'
- ▶ Text of The Core of the Teachings
- ▶ World-wide information, about Krishnamurti Foundations, schools, and study centres.
- ▶ Online bookshop, providing links to the bookshops of the Foundations in India, UK, and USA

Hindi books: *Jeevan aur Mrytyu*, Hindi translation of *On Living and Dying*. Published by Rajpal and Sons, price Rs 125. Contact Rajghat Centre-KFI, Rajghat Fort, Varanasi—221 001. The Centre also publishes a newsletter in Hindi *Swayam Se Samvad*, devoted to Krishnamurti's teachings.

Gujarati books: *Maap Vinanun Man (Mind without Measure)*



Rs 110; *Tyare Jeevavu Shi Rite (The Urgency of Change)* Rs 100; *Gnat Visarjan (Freedom from the Known)* Subsidized edition at

Rs 20; *J. Krishna-murti: Vyakti, Sandesh, Ane Tame (Krishnamurti: The Man, the Message, and You—Photo Exhibition booklet)* Rs 30. Postage per book Rs 35. Books can be ordered from Krishnamurti Foundation India, Bombay Centre, Himmat Niwas, 31 Dongersey Rd., Malabar Hill, Mumbai — 400006. Tel: (022) 23633856. E-mail: kfmumbai@gmail.com

You may also contact this Centre if you wish to receive regularly the Marathi and Gujarati newsletters (*Antarlaharai & Antarmel*), published in January, May and September and sent free on request.

Back-numbers of Newsletters:

We have a large number of back issues of the newsletters in English (*Vasanta Vihar Newsletter*), Tamil (*Vasantha Ethal*), Telugu (*Antaranga Yatra*), and Malayalam (*Jeevita Yatra*); we have sets of the available issues. They make for excellent reading and give readers, especially the newcomers, an overview of

many aspects of Krishnamurti's teachings. If you like to distribute these in your locality and in educational institutions, we will be happy to send them to you *free of cost*. Kindly specify the choice of your newsletter(s) and the approximate number of copies of each that you would like to have.

Book donation scheme:

As most of you know, KFI has a scheme for donating Krishnamurti books to libraries and other institutions. This scheme has now completed ten years and during this period has donated books to more than 1500 institutions, mostly in India and a few in the neighbouring countries. Details of the libraries that now stock Krishnamurti books are given in our website www.kfionline.org. You may help us in this work by suggesting the names of local libraries or asking them to contact us. A questionnaire for securing details of the libraries will be sent to you on request. E-mail: editor@kfionline.org

Website for Indian language translations: Visit www.jkrishnamurtionline.org

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(G. Rajeev)

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