

Inside

Why the coming of the World Teacher was disappointing	page 3
Reopening of retreat centre	page 4
New books	page 5
Retreats and workshops	page 6

Vasanta Vihar Newsletter

ISSUE 1
VOL. VI
Rs.2/-
NOVEMBER 2009 - FEBRUARY 2010
KRISHNAMURTI FOUNDATION INDIA

Why awareness appears to be a slow process

A talk by J. Krishnamurti

Suffering is the indication of the process of thought and desire patterns. This suffering the mind seeks to overcome by putting itself to sleep again through the development of other patterns and other illusions. From this self-imposed limitation the mind is again shaken, and again it induces itself to thoughtlessness, until it so identifies itself with some thought-desire pattern or belief that it can no longer be shaken or allow itself to suffer. This state many realize and consider as the highest achievement. Once you develop the will that merely overcomes all habit, conditioning, that very will itself becomes thoughtless and repetitive. We must understand both the habitual action and the ideal or conceptual action, before we can comprehend action without illusion. For reality lies in actuality. Awareness is not the development of an introspective will, but it is the spontaneous unification of all the separative forces of desire.

Continued on next page

You are invited to

Photo Exhibitions

J. KRISHNAMURTI AND A WORLD IN CRISIS

In English, Tamil, & Telugu : 25 December to 3 January

J. Krishnamurti and a World in Crisis is a presentation, in visuals and words, of J. Krishnamurti's disturbing portrayal of what man has done to man. Krishnamurti Foundation India has put together these photo exhibitions as part of its efforts to create an awareness of Krishnamurti's insights into the contemporary crisis as well as the eternal problems of human existence. These are in every way what such exhibitions should be—bilingual, portable, versatile in presentation, and importantly, focussing on Krishnamurti's message rather than on the man. The various themes that Krishnamurti dwelt upon are illustrated with apt photographs borrowed from amateurs and professionals in different parts of the world. The exhibitions are not something just to be glanced through—they are material meant for serious study and reflection.

The **English** as well as the bilingual **Tamil-English** and **Telugu-English** editions will be formally launched in Vasanta Vihar, Chennai, on Friday, 25 December 2009, and will go on till Sunday, 3 January 2010. The exhibitions will be open from 9.30 am to 7.30 pm on all the 10 days. Special video-screenings and a book exhibition-cum-sale will form part of the programme. Two booklets, one in English and the other in Tamil, containing the quotations that form the texts of the exhibitions, will be available for sale.

Considering the immediate relevance of the themes that figure in the exhibitions, we hope to extend a special invitation to schools, colleges, and other institutions in Chennai. Details will be published in the local dailies around that time and also in our website www.kfonline.org. Those in Chennai who would like to offer help as volunteers during the 10 days may kindly contact us. ■

Why awareness appears to be a slow process

From page 1

Questioner: Is awareness a matter of slow growth?

Krishnamurti: Where there is intense interest, there is full awareness. As one is mentally lazy and emotionally crippled with fear, awareness becomes a matter of slow growth. Then it is not really awareness but a process of carefully building up walls of resistance. As most of us have built up these self-protecting walls, awareness appears to be a slow process, a growth, thus satisfying our slothfulness. Out of this laziness we carve theories of postponement—eventually but not now, enlightenment is a process of slow growth, of life after life, and so on. We proceed to rationalize this slothfulness and satisfactorily arrange our lives according to it.

Questioner: This process seems inevitable. But how is one to awaken quickly?

Krishnamurti: Is it a slow process for individuals to change from violence to peace? I think not. If one really perceives the whole significance of hate, affection spontaneously comes into being; what prevents this immediate and deep perception is our unconscious fear and intellectual commitments and patterns. For, such a perception might involve a drastic change in our daily life: the withering away of ambition, the putting away of all nationalistic, class distinctions, attachments, and so on. This fear is prompting us, warning us, and we consciously or unconsciously yield to it and thereby increase our safeguards, which only engenders further fear. So long as we do not comprehend this process, we shall ever be thinking in terms of postponement,

of growth, of overcoming. Fear cannot be dissolved in the future; only in constant awareness can it cease to be.

Questioner: I think we must come quickly to peace.

Krishnamurti: If you hate because your intellectual and emotional well-being is threatened in many ways and if you merely resort to further violence, though you may successfully, for the moment at least, ward off fear, hate will continue. It is only by constantly being aware, that fear and hate can disappear. Do not think in terms of postponement. Begin to be aware, and if there is interest, that itself will bring about, spontaneously, a state of peace, of affection.

War, the war in you, the hate of your neighbour, of other peoples, cannot be overcome by violence in any form. If you begin to see the utter necessity of deeply thinking-feeling about it now, your prejudices, your conditioning, which are the cause of hate and fear, will be revealed. In this revelation there is an awakening of affection, love.

Questioner: I think that it will take all our life to overcome fear, hate.

Krishnamurti: You are again thinking in terms of postponement. Does each one feel the appallingness of hate and perceive its consequences? If you deeply feel this, then you are not concerned with when hate will cease, for it has already yielded to something in which alone there can be deep human contact and cooperation.

If one is conscious of hate or violence in different forms, can that violence be done away with through the process of time?

Questioner: No, not by the mere passing of time. One would have to have a method to get rid of it.

Krishnamurti: No, the mere passage of time cannot resolve hate; it may be covered over heavily or carefully watched over and guarded. But fear, hate, will still continue. Can a system help you to get rid of hate? It may help you to subjugate it, control it, strengthen your will to combat it, but it will not bring about that affection which alone can give man abiding freedom. If you do not feel deeply that hate is inherently poisonous, no system, no authority, can destroy it for you.

Questioner: You may intellectually see that hate is poison, but still you feel hate.

Krishnamurti: Why does this happen? Is it not because intellectually you are overdeveloped and still primitive in your desires? There cannot be harmony between the beautiful and the ugly. The cessation of hate cannot be brought about through any method, but only through constant awareness of the conditionings that have brought about this division between love and hate. Why does this division exist?

Questioner: Lack of love.

Questioner: Ignorance.

Krishnamurti: Don't you see, by merely repeating that if one really lived rightly this division would not exist, that by not being ignorant it would disappear, that habit is the cause of this division; that if we were not conditioned there would be perfect love—

Continued on next page

Why awareness ...

don't you see that you are merely intoning certain phrases that you have learnt? Of what value is this? None. Is each one of you conscious of this division? Please, don't answer. Consider what is taking place in yourself.

We see that we are in conflict, that there is hate and yet at the same time a disgust for it. There is this division. We can see how this division has come into being, through various conditioning causes. The mere consideration of the causes is not going to bring freedom from hate, fear. The problem of starvation is not solved by merely discovering its causes—the bad economic system, over-production, maldistribution, and so on. If you, personally, are hungry, your hunger will not be satisfied merely by your knowing the causes of it. In the same way, merely knowing the causes of hate, fear, with its various conflicts, will not dissolve it. What will put an end to hate is choiceless awareness—the cessation of all intellectual effort to overcome hate.

Questioner: We are not conscious enough of this hate.

Krishnamurti: When we are conscious, we object to the conflict, to the suffering involved in this conflict, and proceed to act, hoping to overcome all conflict. This only further strengthens the intellect. You have to be aware of all this process, silently, spontaneously, and in this awareness there comes a new element which is not the result of any violence, any effort, and which alone can free you from hate and those conditionings that cripple.

Ommen, Holland, 7th Public Talk, 9 August 1937.

From *The Collected Works Vol.III*. ■

Why the coming of the World Teacher was disappointing

Excerpts from a talk given by Dr J J Van Der Leeuw, a prominent member of the Order of the Star, at the 1928 Star Camp in Ojai on 'Why the coming of the World Teacher is disappointing to some who have expected Him'. The article appears in the 1928 September-October issue of the International Star Bulletin.

There was a Star member, a lady who had been expecting the coming of the Teacher for many years. One day someone told her the Teacher had come. She said, quite tearfully, 'I wish they had let me keep my expectation. I was so happy in it.'

We sometimes get more than we ask for. When we expect the coming of a great teacher, we often expect only a glorified edition of ourselves. We think the great teacher is coming and we shall be open-minded and free from prejudice. But we take it quite for granted that, since the teacher is wise, he will certainly say the things we believe. If he were to come and were to say just the things we have been thinking and saying and feeling for many years, we would say, 'He must be a very great teacher indeed. He says just what I believe, and what I have so often said.' We hear people say the same thing about books. 'A magnificent book', they say, 'just what we have been thinking.' That is not a magnificent book. A magnificent book gives not what you have been thinking, but gives you what you have never thought. From such a book we can learn something.

That form of expectation of a teacher, which makes such an exact image of what he is going to be, what he is going to say, how exactly he is going to act, what is going to take place, in what movements he is going to take an interest, shows really a lack of reverence for life. We see it all through our human society. We are never willing to accept our fellow human beings for just what they are. We must classify them; we must make heroes, saints, sinners, criminals, philosophers; we must make them something. And if they do not quite live up to the image we have made, we do not blame ourselves for our foolishness; we blame them. That is not fair to life. When we deal with our friends and our enemies in life, we should try to be human enough to accept them as the life they are, and not make images to which they have to conform. We so often hear people say, 'I never thought that of so and so.' If you did not, it is not his fault, it is ours. If you really have reverence for life, you will not say of your friend, 'Oh, he is no longer my friend, because he has done this terrible thing.' On the contrary, if he is really your friend, you will love him all the more. We must have reverence for life just as it is.

Certainly many of us—and I must immediately plead guilty in that also—had rather too definite ideas of what the coming of the teacher was going to be like. In the light of the coming, the words of Emerson come to my mind, where he says, 'Beware when God lets loose a thinker; then all things are at stake.' We might say, 'Beware when God lets loose a great teacher; then certainly all things are at stake.' When life comes, all forms which are not really the expression of life, are at stake. They must be at stake, else what use would the coming of the teacher be?

Continued on next page

Why the coming of the World Teacher was disappointing

From previous page

Once, some years ago, Krishnaji said to a meeting that he would be available for people who wanted to see him and ask him things, at a certain spot. When I saw him there an hour later, I saw him being, I might almost say, 'mobbed' by at least fifty to a hundred people, who all wanted his signature on a bit of paper. And I thought to myself; if they could see themselves, as it were, in a historical perspective, how pathetic it would look. A teacher comes to humanity and is available for those who want to ask him something, to meet him, and the best thing they can do is to get his signature on a piece of paper. This urgent desire to have something to get hold of, something that is written by the teacher, something that

belonged to the teacher—that is fetishism. So many, if they could have something that had belonged to Krishnamurti, would worship it as a tangible representation of all he stands for. We are all so attached to locks of hair, magnetized objects, signatures and what not, we should like to have them as tangible things to which we can pray and to which to attach our faith.

* * *

All of us, who are in evolution as human beings, identify ourselves with forms. We begin with our own bodies. We feel we are our own bodies, we identify ourselves with them. Then we identify ourselves with other forms, with beliefs, with creeds, and what not. We narrow our life down to the form

we worship, and we become so at-one with it that we forget we are identified with it.

Then, naturally, when the teacher comes, we expect him to recognize that form, and say 'All other forms may be illusion, but yours is a very fine, a very special form—in fact, the best form.' And when he does not say that, we are disappointed.

There is only one teacher, and that teacher is life. You never learn anything in any way, except through life. You learn through experience, through experience in life. People may speak to you, may tell you things, may write things, you may believe them, they may help you; but finally you learn only through life. ■

Retreat at Uttar Kashi reopens

Rajghat Education Centre is happy to announce the opening of the Krishnamurti Retreat Centre at Village Ranari, Dist. Uttarkashi (previously, The Uttar Kashi Retreat under UKEC) from June 2009.

KRC is located on the ancient pilgrim route from Rishikesh to Gomukh, the origin of river Ganga. Over the centuries, and even now, the Garhwal region of the Himalayas has continued to attract seekers of truth. Away from the noise and rush of the cities, in the lap of the Himalayas, on the banks of the Bhagirathi river, is located the Krishnamurti Retreat Centre. Sitting atop the high river bank, on about three acres of land, the retreat has as its backdrop the steep mountain slopes covered with pine forests. Set in the quiet rural backdrop

of Ranari village, the retreat is surrounded by mountains and green fields on all sides. The ambience lends itself to quiet reflection.

The Retreat is essentially meant for those who wish to be alone and quiet in natural surroundings and wish to explore deeper fundamental questions of life in the light of Krishnamurti's teachings. Here you have the leisure to sit under the shade of trees, or watch the river flow by, or go high up into the mountains.

How to get there:

1. From Haridwar/Dehradun, to reach Devidhar: You could come to Devidhar (on the Uttarkashi Highway N 94) from Haridwar or Dehradun which are well

connected railheads. Between Dehradun and Rishikesh, there is an airport with daily flights from Delhi. 2. From Haridwar you could take a taxi (6-7 hrs) or bus (7-8 hrs). Shared jeeps are available from Natraj Hotel at Rishikesh, which is on the way to Uttar Kashi and about 45 minutes drive from Haridwar. 3 From Dehradun take a jeep, taxi or bus.

2. How to reach Ranari/Retreat from Devidhar stop: From Devidhar Bend (you will see there the yellow KFI signboard pointing to the Retreat), turn right to take the motorable bridge, and proceed north on the road that winds along the river on your left and brings you right up to the Retreat gate.

Alternatively, you could walk from Dunda village market

Continued on next page

(about 3 km from Devidhar on the Uttarkashi Highway). Moving through the narrow lanes of Tibetan settlement you hit upon the hanging bridge that takes you across the river. About a kilometre long walk on the mountain path brings you to Ranari village and to the Retreat.

Facilities: For those who wish to study there is a library of Krishnamurti's books and DVDs. About eight persons in four independent cottages can be accommodated at a time. The cottages are modestly furnished. Since only a few rooms are available, kindly send in your request in advance. Sometimes you may have to share a room with another. The charges (including food and stay) are Rs 400 per day person for those working in India and USD 25/Euro 20 for overseas visitors. We would just like to indicate that your contributions will help us to keep the place viable. Simple vegetarian food is served in the dining hall. In keeping with the ethos of the place, guests are requested not to smoke or drink alcohol nor eat non-vegetarian food.

Weather: Weather in the Himalayas is uncertain. Day-time temperature is generally pleasant except during May and June when it can be around 36-40°C. Mornings and evenings can be generally cold (below 20°C) except during December to February, when the temperature dips even lower. You need to bring only your personal articles, including woollens, walking shoes, and a torch.

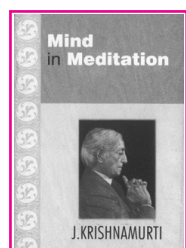
For further information, write to: Krishnamurti Retreat Centre, KFI, Village & post Ranari, Dunda, Dist. Uttar Kashi, Pin—259151. E-mail: krc.himalay@gmail.com Tel: 94124 36429/94159 83690 ■

Recent releases



Krishnamurti to Himself : His Last Journal: This book, the third and last in what is commonly referred to as the 'Notebook series' (the other two titles being *Krishnamurti's Notebook* and *Krishnamurti's Journal*) is unique in that it is the only one of Krishnamurti's publications which records words spoken into a tape-recorder while he was quite alone. The reader gets very close to Krishnamurti in these pieces, almost it seems at moments, into his very consciousness. In a few of them he introduces an imaginary visitor who comes to question him and draw him out. The gist of his teaching is here, and the descriptions of nature with which he begins most of the pieces may, for many who regard him as a poet as well as a philosopher, quieten their whole being so that they become intuitively receptive to what follows. Strangely, the last piece, and perhaps the most beautiful, is about death. It is the last occasion on which we shall ever hear Krishnamurti discoursing to himself. Two years later, in 1986, he died.

The book has been revised to set right a few minor errors that had appeared in the first edition, which was published in 1987, a year after Krishnamurti's death. Paperback, pp. 197 + vi, Price Rs 90



Booklets : Booklets are popular with those who wish to have their first taste of Krishnamurti's teachings. New

prints of the following booklets are now available: *A Dialogue with Oneself* (An excerpt from a discussion at the Brockwood Park School); *The Book of Life* (The well-known public talk given in Sri Lanka in 1980); *Mind in Meditation* (An excerpt from a public talk in Bangalore in 1971), *Freedom, Responsibility and Discipline* (Discussion at Rishi Valley School); *The Religious Mind* (A public talk given in New Delhi in 1962); *To Live with Death* (A public talk given in Bombay in 1965); and *Inward Flowering* (A talk to the staff and students of Brockwood Park School). Price Rs 10 each.



Tamil booklets: The following Tamil booklets are available: *Pathukappai Thedum Manam;* *Porattamindri Vazhamudiyuma?;* *Suthanthiram,*

Poruppu, mattrum Kattuppadu; *Dhukkathai muduvikku konduvara Mudiyauma?; Aka Malarchi; Vazhkaai enum puthakam.* Price Rs 10 each.



Telugu books: The Telugu translation of *A Timeless Spring:* Krishnamurti at Rajghat is soon to be released by Visaalandhra Book House under the

title 'Anaadi Srotassu'. The book consists of Krishnamurti's talks to teachers and children, talks to the public, discussions with scholars and so on. New reprints of *Gatham Nundi Vimukthi* (4th reprint, Rs 50) and *Ee Vishayamai Alochinchandi* (3rd reprint, Rs 130) are available. ■

News & Notes

Copies of Photo Exhibitions: The English, Tamil, Telugu, Kannada, and Hindi editions of the Photo Exhibition J. Krishnamurti and a World in Crisis are available at the following Centres/Schools: Vasanta Vihar, Chennai; Rajghat, Varanasi; Mumbai Centre; Sahyadri, Pune; The Valley School, Bangalore; and Rishi Valley School, Madanapalle Centre, and Hyderabad in Andhra Pradesh. If anyone wishes to hold an exhibition in his town or city, he may contact the nearest Centre.

Krishnamurti on Worldspace Radio: Worldspace India Private Limited will broadcast, as it did earlier in 2006, Krishnamurti's talks and dialogues on their channel Moksha, from 3 November onwards. For more details, visit their website www.worldspace.in/moksha

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 dates of next year's retreats (2010) are:

February	26, 27 & 28
March	26, 27 & 28
April	23, 24 & 25.

For details, contact The Study; e-mail: thestudykfi@yahoo.co.in

Gathering for the Young 2009: Theme: 'What are you doing with your life?' The programme

consists of study of Krishnamurti's teachings, video-screenings, reading of texts, dialogues on relationship, right livelihood, social responsibility; hikes, yoga, nature and art activities. From 25 to 31 December; arrival by evening of 25 December, departure on the morning of 31 December. Venue: Study Centre, The Valley School Campus, Bangalore. Age of participants 18 to 35 years. For more details, e-mail kfistudy@gmail.com or call 080-2843-5243. Download registration form from www.kfistudy.org

Workshops at Sahyadri: The Study Centre at Sahyadri holds regular workshops on Krishnamurti's teachings. Following are the upcoming ones; those marked with * are of 5 days' duration and the others of 7 days' duration:

In the Problem is the Solution: 25 to 31 December 2009

* Explorations into Consciousness: 4 to 8 January 2010

* What is a Religious Life?: 1 to 5 February

Freedom, Love and Intelligence: 16 to 22 March.

For details, contact Krishnamurti Study Centre, P.O. Tiwai Hill, Taluka: Khed-Rajgurunagar, Dist. Pune 410 513, India. Tel: (02135) 288772, 288348, 203475. E-mails: kkishore19@yahoo.co.in kscskfi@gmail.com. website: <http://www.kscskfi.com>

Librarian required: Vasanta Vihar, Chennai, is looking for a qualified librarian to work in The Study, which consists mainly of Krishnamurti's books and DVDs, with facilities for video-viewing. Kindly apply to The Secretary, KFI. E-mail: kfihq@md2.vsnl.net.in

CA wanted: The Sahyadri Education Centre requires a qualified CA with experience or an experienced Inter CA passed candidate. Salary with perquisites and free education of children offered. Only those who do not look upon the work as a career need apply. Contact The Secretary, Sahyadri Education Centre, e-mail: kfihq@airtelmail.in or kfihq@md2.vsnl.net.in ■

Published in November, March, and July.

Registered with The Registrar of Newspapers for India under No. TNENG/2003/12846

Periodical

If undelivered please return to:

KRISHNAMURTI FOUNDATION INDIA

Vasanta Vihar, 124, 126 Greenways Road
Chennai - 600 028. Tel: 24937803/24937596

E-mail: publications@kfionline.org

Websites: www.kfionline.org/www.jkrishnamurti.org