

Vasanta Vihar

NEWSLETTER

KRISHNAMURTI FOUNDATION INDIA

July - October 2014

RS.2/- VOL. X ISSUE 2

INSIDE

Reprints, translations 4

Retreats 5

KFI Gathering 6

An editor's misgivings

In 1993 the Krishnamurti Foundation of America asked Raymond Martin, professor of philosophy at the University of Maryland, to edit a volume of Krishnamurti's talks and writings. The idea was that there should be an anthology that would be particularly interesting to academic philosophers and students of philosophy. The result was the anthology titled Krishnamurti: Reflections on the Self, and in his introduction, Raymond Martin speaks about the misgivings he had in producing such a book. Here are some excerpts from the introduction.

My misgivings were due, first, to the fact that as things stand, Krishnamurti's thought is quite removed from academic philosophy, particularly in the analytic tradition. There is a simple reason why this should be so: Krishnamurti wasn't interested in presenting theories; and theories are what academic philosophy is all about. Second, it seemed—and still seems—to me that my having been an analytic philosopher had actually made it more difficult for me to understand Krishnamurti. The reasons for this are complex and not entirely clear to me even now. I think the heart of the difficulty was that I couldn't understand what Krishnamurti was saying unless what he was saying was 'clear' and it wasn't going to be 'clear' until I had processed it in

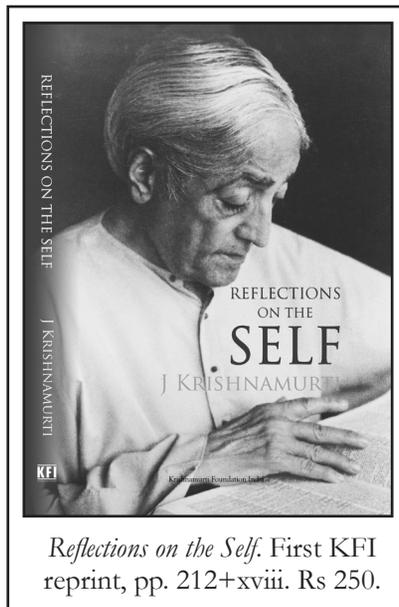
Turn to Page 3

We escape through the intellect or through mysticism

WHEN LIFE IS very difficult, when problems are increasing, we escape either through the intellect or through mysticism. We know the escape through the intellect: rationalization, more and more cunning devices, more and more

function through the mind. The intellectual may be able to talk, to express himself more clearly, but he too withdraws himself into his own ideas and lives there quietly, disregarding society and pursuing his illusions, which are born of the mind; so I do not think there is any difference between the two. They are both pursuing illusions of the mind, and neither the highbrow nor the lowbrow, neither the mystic, the yogi who escapes, withdraws from the world, nor the commissar, has the answer. It is you and I, ordinary common people, who have to solve this problem without being highbrow or mystical, without escaping either through rationalization, or through vague terms and getting hypnotized by words, by methods of our own self-projection.

I AM HERE, an ordinary human being. I have not read a thing. I want to know. Where am I to begin? I have to work: in a garden, as a cook, in a factory, an office; I have to work. And also there are the wife and children; I love them, I hate them, I am a sexual addict because that is the only escape offered to me in life. Here I am. That is my map of life and I start from here. I cannot start from over there; I start here and I ask myself what it is all about. I know nothing about God. You can invent, pretend; I have a horror of pretending. If



Reflections on the Self. First KFI reprint, pp. 212+xviii. Rs 250.

techniques, more and more economic responses to life, all very subtle and intellectual. And there is the escape through mysticism, through the sacred books, through worshipping an established idea—idea being an image, a symbol, a superior entity, or what you will—thinking that it is not of the mind; but both the intellectual and the mystic are products of the mind. One we call the intellectual highbrow, and the other we despise, because it is the fashion now to despise the mystic, to kick him out; but both



We escape through the intellect or through mysticism

I do not know, I do not know. I am not going to quote Shankara, Buddha, or anybody. So I say: this is where I start. Can I bring about order in my life?—order, not invented by me or by them, but order that is virtue. Can I bring it about? And to be virtuous there must be no battle, no conflict in me or outside. Therefore, there must be no aggressiveness, no violence, no hate, no animosity. And I find out I am afraid. I must be free of fear. To be conscious of it is to be aware of all this, aware of where I am. And then I find out I can be alone—not carry all the burdens of memory. I can be alone because I have understood order in my life; and I have understood order because I have denied disorder, because I have learnt about disorder. Disorder means conflict, acceptance of authority, complying, imitation, all that. That is disorder, the social morality is disorder. Out of that I will bring order in myself; not myself as a petty little human being in a backyard, but as a human being. Every human being is going through this hell. So if I, as a human being, understand this, I have discovered something that all human beings can discover.

SO CAN WE deal with the fact of fear and look at it that way, not escape, not say, 'Well I don't like fear', get nervous, apprehensive, and suppress it, or control it, or deny it, or move it into another field? If we can do all that, just remain with that fear, fear then becomes an actual fact, which is there, whether you are conscious of it or not, whether you have hidden it very, very deeply, it is still there. Then we can ask very

carefully and hesitantly, what is this fear? Why do human beings, after this tremendous evolution, still live with fear? Is it something that can be operated upon and removed—like a disease, like cancer, or any other dreadful, painful disease? Is it something that can be operated upon? Which means there is an entity who can operate upon it, but that very entity is an abstraction of trying to do something about fear, that entity is unreal. What is factual is fear. This requires very careful attention not to be caught in this abstraction of the one who says, 'I am observing fear', or one who says, 'I must put away fear, or control fear', and so on. The one who watches is also the outcome of fear. If this is clear, that the observer—to go back to our old saying—the observer is the observed, the thinker is the thought, the doer is the entity who is doing, there is no division. And so if there is no division—which is an extraordinary fact to realize, a fact, not an idea I must realize, it is an extraordinary fact that there is no division between the observer and the observed—therefore there is no conflict. Conflict exists when there is the observer different from the observed, which is what most of us do and therefore live with perpetual conflict. So can we look at fear, and in the very act of looking, watching, begin to discover the origin of fear, the beginning of it, the cause of it?

DO I WANT to be free of pride because I find it harmful to me, painful, spiritually not good? If that is the motive, then to try to free myself from pride is another

form of pride, is it not? I am still concerned with achievement. Finding that pride is very painful, spiritually ugly, I say that I must be free of it. The 'I must be free' contains the same motive as the 'I must be successful.' The 'I' is still important, it is the centre of my struggle to be free. So what matters is not how to be free of pride but to understand the 'I', and the 'I' is very subtle. It wants one thing this year and another thing next year; and when that turns out to be painful, it then wants something else. So, as long as the centre of the 'I' exists, whether one is proud or so-called humble is of very little significance. What you have to understand is how this 'I' comes into being. The 'I' comes into being through the sense of achievement in various forms. This does not mean that you must not act; but the feeling that you are acting, that you are achieving, that you must be without pride, has to be understood. You have to understand the structure of the 'I'.

SIR, WHAT DO you mean by sin? The Christians have a concept of sin which you have not, but you do feel guilty when you have more money, when you have a bigger house than somebody else—at least you should. [*Laughter*] When you are riding in a comfortable car and you see a queue of people one mile long waiting to catch a bus, it does something to you—either you have what is called a feeling of guilt, or you want to transform something radically, not in the stupid economic sense, but in the religious sense,



We escape through the intellect or through mysticism

so that these things cannot happen in the world. Or you may feel guilty because you realize that you have a certain capacity, an insight which others have not. But strangely we never feel guilty about such things; we feel guilty only about worldly things—having more money, a better social position, and so on.

Now, what is this sense of guilt, and when are you aware of

it? Is it a form of pity? Most of us are occupied with ourselves in different ways from morning till night, and consciously or unconsciously we move along in that stream. When there is a sudden challenge, that movement of self-occupation is disturbed, and then we feel guilty, we feel that we are doing something wrong, or that we have not done something right; but that feeling

is still within the stream of self-centred activity, is it not? If you are living intensely with your whole being, if you are fully aware of everything about you and within yourself, the unconscious as well as the conscious, where is there room for guilt? It is the man who lives in fragments, who is divided within himself, that feels guilty. One part of him is good, the other part corrupt; one part is

Turn over

An editor's misgivings

from Page 1.

the way I had been trained as an analytic philosopher to process any view I was considering... In the end what enabled me to overcome my misgivings about editing this volume was the realization that I'd been moved and instructed by Krishnamurti's thoughts.

Krishnamurti was not a philosopher in the classical sense. He wasn't interested in presenting theories or in arguing for his views. Still what he was up to is continuous with philosophy. Like Socrates, who through his example and questioning encourages his audiences to examine critically the assumptions on which their beliefs depend, Krishnamurti, through his example and questioning, encourages his audiences to examine critically the assumptions on which their very experience of themselves and the world depends. In other words, whereas Socrates encourages what today we would call critical thinking (or, simply, philosophy), Krishnamurti encourages what we might call critical looking

(and what he sometimes called choiceless awareness)...

Krishnamurti was not the first to propose critical looking. Others, such as the Buddha, had already proposed it. But Krishnamurti's approach was different and perhaps better suited to skeptically minded philosophers and students of philosophy. For one thing, Krishnamurti was anti-authority to a degree that few thinkers have ever been. He had no use for creeds or theories. He discouraged people from examining themselves in an institutional setting or as part of a spiritual discipline. He taught that in examining oneself one should not rely even on what one has learnt in previous examinations. The freedom we need to see what is true, he said, is freedom from the known. And because he spoke to us in a contemporary idiom, it may be easier for us to understand what he said.

Krishnamurti had little use for academic philosophy. Occasionally he dismissed it as a waste of time, or worse as a generator of theories that become obstacles in an individual's attempt to understand him or

herself. Yet, as the writings in this volume will reveal to those who accept his invitation to examine their experience and behaviour, much of what Krishnamurti said is deeply relevant to philosophy. Its relevance is not that he had theories to propose or critiques of extant theories. Krishnamurti's focus is on insights. His talent as a teacher is that he facilitates them. Rather than a theorist, Krishnamurti was a seer and a teacher. Among the things he thought he saw are certain inherently distorting psychological structures that bring about a division in almost everyone's consciousness between 'the observer' and 'the observed'. This division, he believed, is a potent source of conflict—both internally for the individual, and through the individual externalized for society as a whole. Krishnamurti also proposed a way to remove these damaging structures, or, more accurately, to facilitate their removal. That is what the writings in this volume are about: a radical transformation in human consciousness...

■



We escape through the intellect or through mysticism

trying to be noble, and the other is ignoble; one part is ambitious, ruthless, and the other part talks about peace, love. Such people feel guilty because they are still within the pattern of their own making. As long as there is self-centred activity, you cannot get over the feeling of guilt.

THERE IS A sense of freedom which is not from anything, which has no cause, but which is a state of being free. You see, the freedom that we know is always brought about by will, is it not? I will be free; I will learn a technique; I will become a specialist; I will study, and that will give me freedom. So we use will as a means of achieving freedom,

do we not? I do not want to be poor and therefore I exercise my capacity, my will, everything to get rich. Or, I am vain and I exercise will, not to be vain. So we think we shall get freedom through the exercise of will. But will does not bring freedom.

I will be, I must not be, I am going to struggle to become something, I am going to learn—all these are forms of exercising will. Now what is this will, and how is it formed? Obviously through desire. Our many desires, with their frustrations, compulsions and fulfilments, form as it were the threads of a cord, a rope. That is will, is it not? Your many contradictory desires

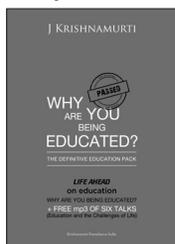
together become a very strong and powerful rope with which you try to climb to success, to freedom.

Now, will desire give freedom, or is the very desire for freedom the denial of it? Please watch yourselves, Sirs, watch your own desires, your own ambition, your own will. And if one has no will and is merely being driven, that also is a part of will—the will to resist and go with the tide. Through that weight of desire, through that rope, we hope to climb to God, to bliss or whatever it is.

So I am asking you whether your will is a liberating factor. Is freedom come by through will? ■

Reprints, translations

Why are You being Educated?:

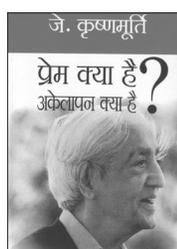


An Education package — For Krishnamurti, education is not what it is commonly thought to be

now—a specialized part of life confined to the classrooms of schools and colleges. True education, in his vision, opens teachers (parents included) as well as students to the much vaster dimensions of life. This can happen only when both the teacher and the taught are constantly learning, not only to attain academic excellence but, beyond this, are learning to be sensitive in their relationships with other human beings and with nature through the art of self-observation and self-knowing. Krishnamurti emphasized this in all his talks and discussions

with the teachers and students of the schools he founded in India and abroad—as can be seen in the three books and the audio recordings contained in this Education Package, which is meant specially for parents, teachers, students and anyone interested in the larger issues of education and existence.

Contents: Life Ahead || Krishnamurti on Education || Why are you being Educated? || MP3: Education and the Challenges of Life (6 Audio Recordings) || Booklet on Krishnamurti Study Centre, Chennai. Sold as a set in a hard-cover box. Price: Rs 599.

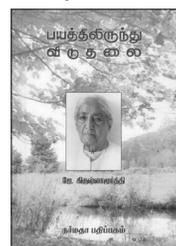


Theme book series in Hindi:

A number of theme books published earlier in English are available as Hindi

translations—Eswar Kya Hai? (*On God*) – 135; Prem Kya Hai, Akelapan Kya Hai? (*On Love and Loneliness*)- Rs 215; Azad Ki Khoj (*On Freedom*) – Rs 175; Ye Rishte Kya Hai? (*On Relationship*) – Rs 145; Jeevan Aur Mrtyu (*On Living and Dying*) – Rs 125. All these have been translated by KFI's Rajghat Centre, and published by Rajpal and Sons, Kashmiri Gate, Delhi – 110 006. For more Hindi books, visit www.rajpalpublishing.com

Bhayathilirundu Viduthalai:



Tamil translation of the theme book *On Fear*. Published by N a r m a d h a Pathippagam, 10 Nana Street, TⁿNagar, Chennai--600 017. Available in all leading Tamil bookstores in Tamil Nadu. ■



Retreats

At Rajghat: First Study Retreat: 31 August to 3 September 2014. Theme: Self-knowledge and Attention. Second Study Retreat: 6 to 9 November 2014. Theme: The art of learning about oneself. For further details and registration please contact: The Krishnamurti Centre, Krishnamurti Foundation India, Rajghat Fort, Varanasi 221 001. E-mail: kcentrevns@gmail.com. Phone: 0542-2441289, 2440326

In Bangalore: The Study Centre, KFI, Bangalore offers residential retreats every month. The dates and themes are:

7 to 10 August: Significance of living in the here and now.

11 to 14 September : Education and the understanding of life.

6 to 9 November: Understanding Relationship.

10 to 14 December: Retreat for the young (18-35) What are you doing with your life?

8 to 11 January 2015: Exploring worry, stress and conflict; 12 to 15 February: Silence, stillness, and meditation; 12 to 15 March: What does fear do to you?; 9 to 12 April: Karnataka JK Shibra: Significance of living in the here and now.

Visit www.kfstudy.org for further information on the Study Centre. Write to the Study Centre

Coordinator, The Valley School Campus, 17th km Kanakpura Road, Thatguni Post, Bangalore – 560062. Email: kfstudy@gmail.com Phone: 080-2843-5243 or +91.94826.41389. Registration forms can be downloaded from the website.

At Vasanta Vihar: Monthly week-end residential retreats are a regular feature of Vasanta Vihar, Chennai. These are generally held in the third week of every month, beginning by Friday evening and ending by Sunday evening. All are welcome to these programmes, details of which are published in our website www.kfionline.org. For more information, email thestudykfi@yahoo.co.in. ■

Supporting tribal children

In the mid-1990s, the Krishnamurti Foundation India started an afforestation scheme in 200 acres of degraded land in Kaigal village, adjoining the reserve forests around the Kaundinya Wildlife Sanctuary (KWS) in Andhra Pradesh. Around KWS live the Yanadi, a tribe well known for its traditional knowledge systems of the forests and its medicinal wealth. In 2004, we started schools for the children of five remote tribal hamlets, called Sanctuary Schools, and today there are in it more than 100 boys and girls in the 3-14 age group. Here we provide an education that will help in nourishing children who are happy and responsible, who value their tradition and ecology, and are confident of earning a livelihood. Apart from free education and lunch, the students are given clothes, books, and other requirements.

In these ten years we have seen some profound changes taking place; for instance, almost all the children between 3 and 14 years attend school. Children from these communities are joining high school for the first time. Besides, the age of marriage of girls has gone up from 12-14 to 18-20—quite a revolution in the community.

To continue this work, the Foundation requires your support. We are extremely grateful to all the readers for the heart-warming response to our appeal made in an earlier issue of this newsletter. We are sure that some of you would like to continue supporting the same child annually or on a monthly/quarterly basis, with standing instructions to your bank.

A contribution of Rs.15,000 will take care of a child for a whole year. Contributions are to be

made by cheque favouring KEEP C & E FUND, KFI or through direct bank transfer to our account in State Bank of India, Jayanagar Branch, Bangalore, favouring: KEEP C & E Fund, KFI: SB A/C No. 31439640001. IFSC: SBIN0003286. Your contribution is exempt from Income Tax under section 80 G of the Income Tax Act.

For further details and for contributions from abroad, contact: Dr Sudha Premnath, (Coordinator, KEEP), ph. +91 9008362493. Address: Kaigal Education & Environment Programme (KEEP) Krishnamurti Foundation India, Kanakapura Rd, Thatguni Post, Bangalore -- 560062. E-mail: kfi.KEEP@gmail.com.

Website: www.kaigalconserve.info.

Sanctuary Schools documentary: <http://youtu.be/E43e7CuQwAs>. ■



Welcome to KFI Annual Gathering 2014

Krishnamurti Foundation India's Annual Gathering will be held this time at its Sahyadri Centre near Pune.

The Gathering, which is open to all, is meant to help us re-examine our life and see its relationship to Krishnamurti's teachings. Talks, group dialogues, screening of Krishnamurti videos, and a cultural programme will be the chief features of the event.

Theme: Freedom and the First Step.

Dates: Morning of 20 November (Thursday) to forenoon of 23 November (Sunday).

Arrival of participants: 19 November (Wednesday) by evening.

Gathering programmes: 20, 21, 22, & 23 (end by lunch time on the last day).

Departure of participants: 23 November (Sunday) after lunch.

Participation fee: Rs 2000/- for the entire programme. For foreign nationals USD 100. The charges include boarding, lodging, and transport.

See Gathering Registration Form on our website <http://kscskfi.com> to enable you to register online or print the form and send it by post along with the remittance.

Mode of payment: You may make a direct deposit through net transfer into the Study Centre Bank account. You will need the following details:

Bank: HDFC Bank Limited

Name of account: Krishnamurti Study Centre, Sahyadri KFI

A/c No.: 07461110000038.

A/c type: Savings Account

IFSC/NEFT: HDFC0000746

Bank Address: Kohinoor Centre, Pune-Nasik Highway, Near Talegaon Chowk,

Chakan, 410 501, District Pune, Maharashtra

Phone: 02135-300171/76.

Accommodation: Participants will be accommodated in the hostels of the Sahyadri School spread over the campus. Each hostel has several dormitory-type rooms and a cluster of toilets and bathrooms. Six to eight participants will share a room. Groups can be accommodated together if they so request at the time of registration.

There will be separate dormitories for men and women. All the rooms are furnished with beds, cupboards, tables and chairs. Bedding with pillows and blankets will be provided. Hot water for bath will be available. Dormitory windows have

wire mesh to keep of insects and mosquitoes.

Food: Wholesome vegetarian food will be served in the dining hall at specified times. Tea will be provided in the dormitories early morning.

Transport: Transport will be provided from and to Pune Railway Station, Pune Airport and the Bus Terminus on 19 & 23.

Weather: Sahyadri enjoys a moderate climate, with November weather bringing temperatures of about 28 C (maximum) and 15 C (minimum). Light woollens are recommended.

For more details visit our website <http://kscskfi.com>, or contact us:

Sahyadri Study Centre

Krishnamurti Foundation India

Tiwai hill, Rajgurunagar (Khed)

Pune, Maharashtra - 410 513.

Tel: (02135) 306 192, 288442, 288443

E-mail: kfisahyadri.study@gmail.com
sahyadrischool@gmail.com

*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