

# Vasanta Vihar

## NEWSLETTER

KRISHNAMURTI FOUNDATION INDIA

March - June 2014

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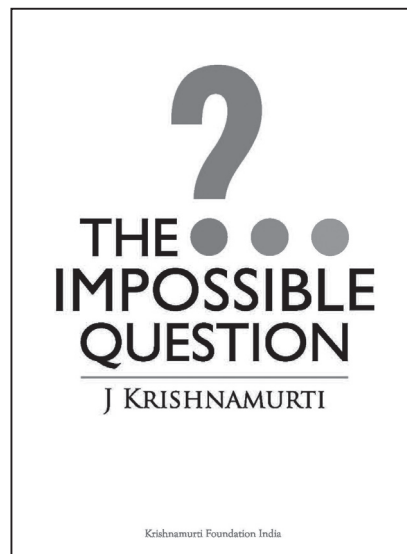
## Let this inquiry carry you all day

(KFI secured recently the rights to publish *The Impossible Question*, which consists of seven public talks and seven dialogues that Krishnamurti held in Saanen, Switzerland, in 1970. The new edition is priced at Rs 195.

*Those who are looking for 'practical hints' in Krishnamurti's teachings may find them in this book, and some of these are published here—Editor)*

**L**ASSURE YOU one can put aside the old tape, the old way of thinking, feeling, reacting, the innumerable habits that one has. One can do it if one really gives attention. If the thing one is listening to is deadly serious, tremendously important, then one is bound to listen so that the very act of listening will wipe out the old. Do try it—or rather do it. You are deeply interested, otherwise you would not be here. Do listen with full attention, so that in the very act of listening the old memories, the old habits, the accumulated tradition, will all be wiped away. Page.4.

**ONE WANTS TO** find out how to live quite a different kind of life, a life in which there is no violence, in which there is complete inward freedom; one wants to find out and intends giving time, energy, thought, everything, to that. I would call such a person a serious person. He is not easily put off—he may amuse himself, but his course is set. This does not mean that he is dogmatic or obstinate, that he does not adjust. He will listen to others, consider, examine, observe. He may in his seriousness become self-centred;



that very self-centredness will prevent him from examining. But he has got to listen to others, he has got to examine, to question constantly; which means that he has to be highly sensitive. He has to find out how and to whom he listens. So he is all the time listening, pursuing, inquiring. He is discovering, and with a sensitive brain, a sensitive mind, a sensitive heart—they are not separate things—he is inquiring with the totality and the sensitivity of all that. Find out if the body is sensitive; be aware of its gestures, its peculiar habits. You cannot be sensitive physically if you overeat, nor can you become

sensitive through starvation or fasting. One has to have regard for what one eats. One has to have a brain that is sensitive; that means a brain that is not functioning in habits, pursuing its own particular little pleasure, sexual or otherwise. pp.9-10

*Questioner: Do you think it is possible to learn all the time?*

**KRISHNAMURTI:** When you ask that question of yourself, you have already made it difficult. By putting a question of that kind you are preventing yourself from learning. You see the point? I am not concerned with whether I am going to learn all the time, I'll find out. What I am concerned with is: am I learning? If I am learning, I am not concerned as to whether it is 'all the time'—I don't make a problem of it. The question becomes irrelevant if I am learning.

*Questioner: You can learn from anything.*

**KRISHNAMURTI:** That is, if you are aware that you are learning. This is very complex: may I go into it a little?

'Can I learn all the time?' Which factor is important here?





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'Learning' or 'all the time'? Obviously it is 'learning'. When I am learning I am not concerned with 'the rest of the time'—the time interval and so on. I am concerned only with what I am learning. Naturally the mind wanders off, it gets tired, it becomes inattentive. Being inattentive, it does all kinds of stupid things. So it is not a question of how to make the inattentive mind attentive. What is important is for the inattentive mind to become aware that it is inattentive. I am aware, watching everything, the movement of the trees, the flow of the water, and I am watching myself—not correcting, not saying this should be or this should not be—just watching. When the mind that is watching gets tired and becomes inattentive, suddenly it becomes aware of this, and tries to force itself to become attentive; so there is conflict between inattention and attention. I say: do not do that, but become aware that you are inattentive; that is all.

*Questioner: Could you describe how you are aware that you are inattentive?*

KRISHNAMURTI: I am learning about myself—not according to some psychologist or specialist—I am watching and I see something in myself. But I do not condemn it, I do not judge it, I do not push it aside, I just watch it. I see that I am proud—let us take that as an example. I do not say, 'I must put it aside, how ugly to be proud', but I just watch it. As I am watching I am learning. Watching means learning what pride involves, how it has come into being. I cannot watch it for more than five or six minutes—if one can, that is a great deal—

the next moment I become inattentive. Having been attentive and knowing what inattention is, I struggle to make inattention attentive. Do not do that, but watch inattention, become aware that you are inattentive; that is all. Stop there. Do not say, 'I must spend all my time being attentive', but just watch when you are inattentive. To go any further into this would be really quite complex. There is a quality of mind that is awake and watching all the time, watching though there is nothing to learn. That means a mind that is extraordinarily quiet, extraordinarily silent. What has a silent, clear mind to learn? pp. 19-21

SO THERE IS this observer and the thing observed; in that division there is inevitably contradiction. That contradiction is the root of all strife.

If that is the root cause of conflict, then the next question is: can you observe without the 'me', the censor, without all the accumulated experiences of misery, conflict, brutality, vanity, pride, despair, which are the 'me'? Can you observe without the past—the past memories, conclusions, and hopes, without all the background? That background—as the 'me', the the observer—divides you from the observed. Have you ever observed without the background? Do it now, please. Play with it. Look at the outward things objectively; listen to the noise of the river, look at the lines of the mountains, the beauty, the clarity of it all. That is fairly easy to do without the 'me', as the past, observing. But can you look at yourself inwardly without the observer? Do please look at yourself, your conditioning,

your education, your way of thinking, your conclusions, your prejudices, without any kind of condemnation or explanation or justification—just observe. When you so observe, there is no observer and therefore no conflict.

*Questioner: When I dream, I sometimes see something happening in the future, which is accurate. I dreamt that I saw you come into this meeting and put the brown coat there and adjust the microphone; this was definitely a dream of what was going to happen the next morning.*

KRISHNAMURTI: How do you account for that? First of all, why do you give such tremendous importance to what is going to happen in the future? Why? The astrologers, the fortune tellers, the palmists, what marvellous things they say are going to happen to you! Why are you so concerned? Why are you not concerned with the actual daily living, which contains all the treasures—you do not see it! You know, when the mind, because you have been listening here, has become somewhat sensitive—I do not say completely sensitive, but somewhat sensitive—naturally it observes more, whether of tomorrow or today. It is like looking down from an aeroplane and seeing two boats approaching from opposite directions on the same river; one sees that they are going to meet at a certain point, and that is the future. The mind, being somewhat more sensitive, becomes aware of certain things which may happen tomorrow as well as of those which are happening now. Most of us give so much more importance to what is going to happen tomorrow and so little to what is actually happening now. And you



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will find, if you go into this very deeply, that nothing ‘happens’ at all: any ‘happening’ is part of life.

*Questioner: You tell us to observe our actions in daily life, but what is the entity that decides what to observe and when? Who decides if one should observe?*

KRISHNAMURTI: Do you decide to observe? Or do you merely observe? Do you decide and say, ‘I am going to observe and learn?’ For then there is the question, ‘Who is deciding?’ Is it will that says, ‘I must?’ And when it fails, it chastises itself further and says, ‘I must, must, must’; in that there is conflict. Therefore the state of mind that has decided to observe is not observation at all.

You are walking down the road, somebody passes you by, you observe and you may say to yourself, ‘How ugly he is; how he smells; I wish he would not do this or that.’ You are aware of your responses to that passer-by, you are aware that you are judging, condemning or justifying; you are observing. You do not say, ‘I must not judge, I must not justify.’ In being aware of your responses, there is no decision at all. You see somebody who insulted you yesterday. Immediately all your hackles are up, you become nervous or anxious, you begin to dislike. Be aware of your dislike, be aware of all that, do not ‘decide’ to be aware. Observe, and in that observation there is neither the observer nor the observed: there is only observation taking place. The observer exists only when you accumulate in the observation, when you say, ‘He is my friend, because he has flattered me’, or ‘He is not my friend, because he

has said something ugly about me, or something true which I do not like.’ That is accumulation through observation, and that accumulation is the observer. When you observe without accumulation, then there is no judgement. You can do this all the time; in that observation naturally certain definite decisions are made, but the decisions are natural results, not decisions made by the observer who has accumulated. pp. 53-55.

THE BRAIN IS active from the moment you wake up until you go to sleep, and even then the activity of the brain is still going on. That activity in the form of dreams is the same movement of the day carried on during sleep. The brain has never a moment’s rest, never does it say, ‘I have finished.’ It has carried over the problems which it accumulated during the day into sleep; when you wake up those problems still go on—it is a vicious circle. A brain that is to be quiet must have no dreams at all; when the brain is quiet during sleep, there is a totally different quality entering into the mind. How does it happen that the brain which is so tremendously, enthusiastically active, can naturally, easily, be quiet without any effort or suppression? I will show it to you. As we said, during the day it is endlessly active. You wake up, you look out of the window and say to yourself, ‘Oh, awful rain’, or ‘It is a marvellous day, but too hot’—you have started! So at that moment, when you look out of the window, don’t say a word, not suppressing words but simply realizing that by saying, ‘What a lovely morning’, or ‘A horrible

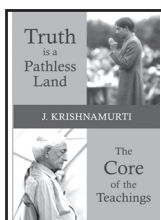
day’, the brain has started. But if you watch, looking out of the window and not saying a word to yourself—which does not mean you suppress the word—just observing without the activity of the brain rushing in, there you have the clue, there you have the key. When the old brain does not respond, there is a quality of the new brain coming into being. You can observe the mountains, the river, the valleys, the shadows, the lovely trees and the marvellous clouds full of light beyond the mountains; you can look without a word, without comparing.

But it becomes much more difficult when you look at another person; there already you have established images. But just to observe! You will see when you so observe, when you see clearly, that action becomes extraordinarily vital; it becomes a complete action which is not carried over to the next minute. pp. 73-75

YOU NEED HERE a persistent observation, not any conclusion, or anything that you think should be. That is, I am aware of my emptiness. Before, I covered it up, now it has been stripped, and I am aware. Who is aware of this emptiness? A separate segment of my mind? If it is, then there is a division between emptiness and the thing that is aware that it is empty. Then what takes place in that emptiness, in that division? I can’t do anything about it. I want to do something about it and I say, ‘I must bring it together’, ‘I must experience this emptiness’, ‘I must act.’ As long as there is a division between the observer and the observed, there is contradiction, and therefore there is conflict. Is that what you are doing? ■



## New books, translations



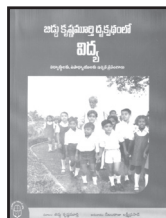
### Truth is a Pathless Land and The Core of the Teaching:

This booklet contains two

historic pronouncements made by Krishnamurti. The first is the speech he made when he, as the head of the Order of the Star of the Theosophical Society, dissolved it on 3 August 1929 at a Star Camp held in Ommen in Holland. The other is a piece he wrote when his biographer Mary Lutyens asked him what the core of his teaching was. Printed on art paper and with a rare photograph of Krishnamurti in 1929, this booklet is priced at Rs 20.

**Low-cost editions:** *Beyond Violence* has also been now brought under the scheme of Low-cost Editions—it is priced

at Rs. 50. The other books in this series are *Freedom from the Known*, *The First and Last Freedom*, *Education and the Significance of Life*, and *You are the World*



### Jiddu Krishnamurti Druk-pathamlo

**Vidya:** Telugu translation, by Lakshmi Prasad, of *Krishnamurti on Education*.

Consisting of Krishnamurti's talks to the students and teachers of the Rishi Valley School in the 1960s, the book runs to 176 pages and is priced at Rs 120. Copies can be had from KFI centres or from the publisher Visalaandhra Publishing House, Giriprasad Bhavan, Nagole, GSI Post, Bundlaguda, Hyderabad – 500 068.



### Journal of the Krishnamurti Schools:

The latest issue (18<sup>th</sup>) of the *Journal of the Krishnamurti*

*Schools*, published annually by Krishnamurti Foundation India, is now available. It consists of articles written by teachers of the Krishnamurti schools in India, the UK and the USA, and by other educators and philosophers who have reflected on issues of school education in the modern world. The focus is on Krishnamurti vision of education and how it can be made effective in schools today. Copies can be ordered online at [www.kfionline.org](http://www.kfionline.org) or by post. Price Rs.120. May be remitted by DD or cheque in favour of Krishnamurti Foundation India, payable at Chennai. ■

### KFI Annual Gathering 2014

The Annual Gathering organized by the Krishnamurti Foundation India will be held this year on the campus of the Sahyadri School, near Pune. The dates are 20 November (Thursday) to 23 November (Sunday).

The Gathering is an occasion for those interested in inquiring into their lives and going deeply into Krishnamurti's teachings, and is open to all, from India and outside. It would consist of talks, question and answer sessions, small group discussions, and video screenings. The theme of the Gathering, dates of arrival and departure, participation fees, mode of registration and other details will be announced later, in the July issue of this newsletter and also in our website [www.kfionline.org](http://www.kfionline.org). (See

## News & Notes

next paragraph for contact details of Sahyadri School.)

### Vacancies at Sahyadri School

A fully residential, co-educational school, Sahyadri is situated amidst great natural beauty in the Western Ghats. The school is not only a centre of academic excellence, but also a place where children and educators explore fundamental questions of life together. The discovery of self-awareness, right living and right relationship with the earth is at the heart of our intent. Experienced teachers may apply, through the school website, for classes 4-10, and for classes 11-12 (higher secondary). Teachers with varied interests and capabilities will be preferred. Application forms for entry

into Classes 4 to 8, and 11 can be downloaded from the school website and submitted, duly filled in, to the school. Scholarships are available for deserving students to partially meet school fees. For information: Sahyadri School, Krishnamurti Foundation India, Tiwai Hill, Rajgurunagar, Dist. Pune – 410 513. Phone: 02135 – 306100, 288442/3. E-mail: [sahyadrischool@gmail.com](mailto:sahyadrischool@gmail.com). Website: [www.sahyadrischool.org](http://www.sahyadrischool.org)

### Study Retreats in Bangalore

The Study Centre in Bangalore offers residential retreats every month. The dates and themes are: April 10-13: Karnataka JK Adhayana Shibira: Understanding Relationship June 12-15: Is it possible to live without conflict?



July 10-13: Can I be a responsible parent without understanding myself?

August 7-10: Significance of Living in the Here and Now

September 11-14: Education and the understanding of life

November 6-9: Understanding Relationship

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

Visit [www.kfistudy.org](http://www.kfistudy.org) for further information or write to the Study Centre Coordinator, The Valley School Campus, 17<sup>th</sup> Km Kanakpura Road, Thatguni

## News & Notes

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+91.94826.41389. Registration

forms can be downloaded from the website.

### Retreats at Vasanta Vihar:

Monthly week-end retreats, held specially to suit the convenience of office-goers and others in Chennai, is a special feature of Vasanta Vihar. Those from outside Chennai are also welcome. The themes of the retreats and other details are announced on our website [www.kfionline.org](http://www.kfionline.org).

There will be no retreats in May and June 2014.

We also encourage groups of people in a locality to organize retreats for themselves at Vasanta Vihar; such groups should contact us two or three months in advance and intimate us about the dates of the retreats and the possible number of participants, to enable us to confirm the programme, prepare study materials, make room bookings, and so on. For more information, contact The Study, Vasanta Vihar, 124 Greenways Road, Chennai—600 028 or e-mail [info@kfionline.org](mailto:info@kfionline.org). ■

## Living the teachings in a secular world: A report on KFI Gathering 2013

Around two hundred and fifty people attended the four-day KFI Gathering at Rishi Valley that ended on 24 November. The Gathering theme, 'Living the Teaching in a Secular World', was intended to be a joint and open-ended exploration of the place of Krishnamurti's teachings in the contemporary world.

In her introductory remarks, Dr Radhika Herzberger examined the rationale for the Gathering, explaining the title, what it means to live the teachings in a world that has been secularized, in other words, in a world that has lost its moorings in religion. A religious life today has no role in public affairs, which are governed by law, individual rights and economic growth. Given this state of affairs, pertinent questions are: How do you live a spiritual life in a world that has relegated religion to the private individual sphere? and Is Krishnamurti's teaching relevant only in the private realm?

The Gathering opened with

a screening of the first video-recorded talk in India by Krishnamurti, delivered in Madras on 31 December 1978. Apart from its relevance to the main theme, the video reveals facets of Krishnamurti's personality—his radiance, his compassion and, above all, the grace and beauty of an 83-year-old sage distanced from the world he is in love with. To comprehend the totality of life, Krishnamurti urges his audience to begin with the outer world, 'You must begin with the outer and come inward...' By the 'outer' he does not mean the natural world revealed to the refined senses but to a world defined by ideological conflicts. It is a world, for instance, in which, 'Four hundred thousand million dollars are spent on armaments each year' by nations divided by ideological fervour.

In Krishnamurti's eyes, the inner and outer worlds are linked; they are like the waters of the sea—the tide going out and the tide

coming in—not that individuals are personally responsible for all that has gone wrong in the external world, only that in so far as each individual is driven by the impulses of ambition, anger, and competitiveness, he or she is complicit in its affairs. Because the inner and outer are conjoint, human beings are responsible for the world in which they live.

On the second day, Dr P. Krishna sketched within a historical context the emergence of the secularized world. The conflict between religion and science surfaced in the 16<sup>th</sup> century. When Galileo, the 16<sup>th</sup> century astronomer, successfully challenged the doctrines of the Church, among them the view that the sun circles the earth, he was able to establish a source of truth independent of dogma.

Dr Krishna's historical account illustrated how observation and experiment establish independent criteria of truth, displacing the





## Living the teachings in a secular world

dogmas of religion. The triumph of science over religion made way for a secularized world, in which truth is not only not the monopoly of religion but the very idea of religious truth falls within the scrutiny of the rational intellect.

The video viewed on the second day moved the theme of responsibility forward but in a surprising direction. The talk given at Madras on 27 December 1980 focuses on India, and on the responsibility of his Indian audience to 'salvage' their country. Krishnamurti makes it abundantly clear that he is not speaking as a nationalist, but as a person who feels that it is the responsibility of his largely Indian audience to ask the question.

On the third day, Mr Rajan Chandy picked up the thread Dr Krishna had introduced. He framed his argument within the context of a secularized world, claiming that the freedom that society had won from the power of the priesthood had robbed society of 'virtue'. In a world where individuals are concerned chiefly about their own material well-being, society had lost the virtues embedded in a religious view of the world. Modern societies, he maintained, have lost their moorings in *dharmā*; as a result the pursuit of pleasure and the accumulation of wealth had become driving forces in human life.

The Gathering closed with Mr S. P. Kandaswamy's description of the difficulties ordinary human beings face in understanding Krishnamurti. He sketched the culture of the

village where he grew up and the three personalities who dominated the essentially pre-modern cultural landscape. The description highlighted the fact the pre-modern period in India

was inhabited by individuals with virtuous as well as flawed personalities, but that something significant had been lost in the last half-century. ■

### Obituary

Krishnamurti Foundation India regrets to announce the passing away of two of its Trustees: Mrs Radha Burnier and Mr Rajesh Dalal.

Mrs Radha Burnier, who was President of the Theosophical Society for several decades, passed away at the age of 90 on 30 October 2013. She was closely associated with Krishnamurti and his work right from her young days and took part in many of his small group discussions. Krishnamurti often asked her questions about the Vedantic and Buddhist perspectives of life and religion. She gave talks on Krishnamurti's teachings in several parts of the world.

Mr Rajesh Dalal's end, at the age of 61, came suddenly in Pune on 24 February 2014. He had the good fortune of being close to Krishnamurti from the time he graduated out of the IIT. He joined the Rajghat Besant School in the mid-1970s and later worked in Rishi Valley School, Vasanta Vihar, and Uttar Kashi. He also held the post of Director of the Rajghat Education Centre for some years, and was actively connected with all the schools and study centres. He had a rare passion for the teachings and helped many young people to go deeply into it through his dialogues and interactions with them.

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