

Inside

Retreats	Page 5
Vacancy at Rajghat	Page 5
Hindi translations	Page 6

# Vasanta Vihar Newsletter

KRISHNAMURTI FOUNDATION INDIA NOVEMBER 2011 - MARCH 2012 VOL. VII ISSUE 3 Rs.2/-

## 'I will tell you the shortest way'

KRISHNAMURTI: What is self-knowing? How do you know yourself? What is it to know oneself? Do you know yourself from observation—observation of an experience, observation of a thought? In the observation of one thought, another thought springs up, and we are reluctant to let go the first thought, and so there is a conflict between the first thought and second thought. But self-knowing is to relinquish the first thought and pursue the second thought. Then a third thought arises. Drop the second, follow the third. Drop the third and follow the fourth. So there is a constant alertness or awareness of the movement of thought. Is this all right?

Now let's proceed. I observe myself being jealous. The instinctual response to jealousy is rationalization. In the process of rationalization I've forgotten or put aside jealousy. So I am caught in rationalization—the words, the capacity to examine, to rationalize, to suppress, all the rest of it. I see this whole movement as one unit. And the desire arises that I must run away from it. I examine that desire, that escape. Escape into what, I don't know.

PJ: Escape sometimes into meditation.

K: Of course. So I ask, what is meditation? Is it an escape from *what is*? Is that meditation? It is not meditation if it is an escape. So I go back and examine my jealousy. Why am I jealous? Because I am attached, because I think I am important, and so on. So this whole process is a revelation. Then I come to the point: is the examiner, the observer, different from the observed? Obviously it is not. So observation is when there is no observer.

PJ: You said, 'Obviously it is not.'

*Continued on next page*

### Explorations and Insights



Explorations and Insights  
Dialogues with  
J. Krishnamurti

The fourteen Small Group Discussions in this book, which was first published in 1979, took place in Madras, Bombay, and New Delhi between the years 1972 and 1977. The participants in these dialogues are religious seekers, scholars, scientists, and Krishnamurti's close associates. The dialogues are not questions or answers or even an exchange of viewpoints. They form a new genre of communication typical of Krishnamurti—a tentative beginning, deep listening, a refusal to arrive at quick solutions, and an exploration that leads to newer and deeper perceptions. For those who wish to delve into the process of self-knowing, this is an invaluable book. Demy pp. 362+vi. Price Rs 200.

Excerpts from the book are published here.

## 'I will tell you the shortest way'

Please go into that.

K: The observer is the past, because the past is the remembrance, the experience, the knowledge stored up in memory. The past is the observer. And he observes the present, which is my jealousy, my reaction. I observe my jealousy. I use the word jealousy for that feeling because I have recognized it as having happened in the past. So it is a remembrance of jealousy. The word is part of the past. So can I observe without the observer which is the past, observe without the word? Does the word bring that feeling, or is there a feeling without the word? All this is part of self-knowledge.

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As we said yesterday, ignorance has no beginning, but it has an end. Don't let us investigate into the beginning of ignorance because that would be speculative, would be a waste of time. But is it possible to end ignorance? And this ignorance is consciousness, right?

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I live a very, very superficial life, and I want to find out for myself if there is any depth which is not measurable. And I see that thought cannot reach it because thought is measure, thought is time, thought is the response of the past; therefore thought cannot possibly touch it. Then what will bring this about? If thought cannot—and that is the only instrument man has—then what is he to do? Thought, in its expression, in its movement, in its function, has created this world in which I live, which is superficial—of which I am. That is so obvious. Now, is it possible for the mind, without the usage of thought—because thought cannot do it—to touch something which is fathomless? Not some

moments in my sleep or when I am walking by myself; I want to live there.

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PJ: One is full of envy.

K: Therefore remain with it, remain full of envy, be envious, feel it.

PJ: Then its total nature undergoes...

K: ...a tremendous change.

PJ: In itself it undergoes a change.

K: Of course that's what I am saying. When you say, 'I am envious and I must not', when somewhere in the dark corner is the educational restraint, then something goes wrong. But if you say, 'Yes, I am envious', and don't move from that... Moving is rationalizing, suppressing, all that. Just remain with that feeling.

MF: The Russian mystics say, 'Without repentance, no salvation.'

K: I don't repent, I don't want to be saved.

MF: What is the difference between being fully aware of the conflict and repenting the conflict?

K: Repentance means there is a repenter, there is an entity who repents, who regrets.

RB: But being with envy, feeling it fully...

K: No. Don't feel it. You are envious, you are just envious.

RB: Then that is not perception.

K: That is perception.

SWS: That can break one down.

K: No, sir. That can break you down only when you are trying to suppress it, go beyond it, rationalize it, and all the rest of it. It is so simple.

MF: When you are in a mess, are you not sorry for yourself?

K: Good God, no. That is an after-thought: 'I wish I wasn't in a mess.' When you are in a mess, be in a mess, see it, don't move away from it.

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K: The human mind has seen that beggar on the road, leprous, or the villager with his endless work and sorrow—why hasn't that touched me? Why should shock touch me?

PJ: Is there a why?

K: Oh yes, there is a why.

PJ: It happens.

K: No. Why didn't that shock of seeing that beggar move me? The rotten society, the whole thing.

PYD: The shock attacks the whole structure of the brain cells and makes them act.

K: I am asking you a very simple question. You saw that beggar on the road; why wasn't it a shock to you, why didn't you cry? Why do you cry when your son dies?

Q2: Because I am identified.

K: No, no. I saw a monk in Rome, I really cried. Sir, you understand? Tied to a post called religion, held there. We don't cry there and we cry here; why? Not that there is no why. There is a why, obviously there is a why. Because we are insensitive.

SB: The mind is asleep throughout, and the shock wakes it up.

K: The shock wakes it up—that's the point. The shock wakes it up. And we are awakened to pain, which is our pain. We are not awakened to *pain*.

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K: Are you ending fear, or fear still lurks somewhere?

VA: It is lurking somewhere.

K: Therefore pull it out. Pull it out, look at it, watch it, let it grow, flower, and it'll end by itself. Like

*Continued on next page*

## 'I will tell you the shortest way'

any flower, if you allow it to grow in the garden, it blooms and lasts for a certain period, and then it withers away. In the same way, can you do that with fear?

VA: I watch every time fear comes.

K: Ah, every time. And then what?

VA: It disappears.

K: Of course. The moment you watch it, it disappears.

VA: It disappears.

K: And then comes again.

VA: Well, there are different aspects to fear, you know.

K: Yes, of course, but the root of fear is obvious. There is only one root. Fear has many branches, but it has one root. So can you uproot that? Can the mind uproot that root and say 'Finished'? And the same with sorrow and all the rest of it. At the end of it if you have no love and compassion, you have to begin all over again because you have missed the boat. Somewhere it went wrong. If there is no love and compassion, you can just as well whistle in the dark. And all these people have no love and compassion. So emptying of the mind is the emptying of consciousness of its content, which is fear and so on. Do it. Which means you have to be aware of every movement of thought, not miss one thought.

VA: There is another question. You feel moments of emptiness, moments when the mind has stopped, and then again the thing continues, the process continues. What is that process? Does it mean that you have not understood the total?

K: Of course.

VA: Or you have not emptied out totally.

K: Yes.

VA: But these moments happen

and become larger. In those moments of feeling emptiness, the mind stops, and you feel those moments, and then the process of thought starts, and you are back in it again.

K: Forget the moments of emptiness and go on with that.

VA: I see.

K: If you say, 'Well, I like to go back to that emptiness', you are just living in memory.

VA: All right.

K: Please, sir, I am not laying down the law, I am just suggesting.

VA: We just want assurances. We want to be assured that we are in the right process.

K: I will tell you the shortest way. Do you want to know? It is just to observe and end. That is, to observe so that there is no observer, to observe without the past.

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K: I die, I meet with an accident, the aeroplane crashes, then I face the thing. At the moment of death I say, 'Yes, I know now what it means to die.' Therefore there is no fear. It is the conscious mind with all its thoughts that says, 'My God, I am going to die, I will not die, I must not die, I will protect myself, I'll run to Jesus, to somebody; the Gita says that.' That is the thing that is frightened, not this. Look at the ant: it's never frightened. Have you ever watched an ant? It is never frightened because there is nothing to be frightened of. If somebody kills it, it dies.

NM: But, sir, have you ever seen how an ant, when you put a piece of paper in front of it, dodges it?

K: Of course. It wants to survive, but it isn't thinking of surviving. So we come back to that thing: thought creates fear about something which is not afraid,

which doesn't know fear. If it is a part of my very living, what is there to be afraid of? It is only thought that says, 'I might die, I am lonely, I am not fulfilled', etc., etc. That means living with death all the time, therefore no fear. Die, die—that is timeless eternity, that is real eternity. It is extraordinary how this fits in, this is right. Look, why should I be frightened if it is a part of me, like my nose? Why should I be frightened? If it is a part of me, like my arm, my eyes, my mouth, anything, why should I be frightened? It's only thought that says, 'The nose must be different.'

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K: What is virtue of which there is no consciousness as being virtuous? What man traditionally accepts as virtue is a practice. Vanity practising humility is still vanity. So the centre which doesn't practise humility, we could say, is something different. The centre which is aware that it is practising humility is still vanity. Then what is virtue? A state of not being aware of being virtuous. If the centre is aware that it has humility, it is not humility. Then virtue is a state of mind which it is not conscious that it is virtuous. Therefore this topples all practices, all sadhanas. I want to kick all that. MF: The way you put it in some other talk was: to see that all desire to improve is disorder, is virtue.

K: I think it is. To see disorder not from a centre is order. That order you cannot be conscious of. If you are conscious of it, it is disorder. And therefore what is virtue which you are all practising, practising? It has no meaning! And if there is love, can you be conscious of love? Can the centre say, 'I love'?

■

## 'I told you, you don't know a mother's heart'

*The following is an extract from Does He Know a Mother's Heart?: How Suffering Refutes Religions, by former journalist and minister, Arun Shourie, in which he recounts a meeting he and wife Anita had with Krishnamurti in New Delhi. The focus of the piece is on Krishnamurti's response to the trauma and sorrow of the father and mother over the plight of their physically and mentally handicapped child.-- Editor*

J. Krishnamurti, the great philosopher and teacher, was visiting Delhi. As usual, Ram Nathji [Ram Nath Goenka of *Indian Express*] had met him in the past, and had a way to get to him now. Krishnaji was staying at the house of Mrs Pupul Jayakar—a lady who had done great service to Indian handicrafts, a close friend of Mrs Indira Gandhi and one of Krishnaji's closest disciples.

Ram Nathji sent me to interview Krishnaji. We talked of the state of affairs, and the rest. Krishnaji's point was responsibility. Unless each of us owned responsibility for what he as an individual was doing, the state of affairs would just go on hurtling the way it was doing. Krishnaji asked me about Anita.

The conversation turned to Adit.

Bring the young man around, Krishnaji said as I got up to take leave of him. His mother is as welcome, but she will not come.

I was to go back two days later. I asked Anita to come along also. She refused—nothing happens, she had concluded,

our hopes are raised again and again, and again and again they are shattered.

I went with Adit. Krishnaji talked. Adit was in my lap. From time to time, Krishnaji would fondle his hair and smile at him. A noble child, he said.

'Your wife did not come?'

'No, sir. She had work at school.'

Krishnaji just looked at me.

'Come again. Bring the child. Ask your wife to come too.' This sequence was repeated twice. Krishnaji was most kind to Adit. Sometime during the conversation, he would remark, 'So, your wife didn't come?' I would repeat some transparently cooked-up excuse.

'Well, I am going to Benares day after. As you know, I have spent my life debunking godmen. I do not believe in miracles. But some people say they have been healed by these hands'—he looked at his elegant hands and turned them out. 'Come to Benares. We have a good place there—completely peaceful. Stay with us. Bring the child along. Your wife too is welcome, if she will come. If I can do anything at all for this child, I would love to. In any case, come again before I go.'

I was truly touched. Such a great man. One of the greatest teachers of our times. Prepared to go so far out of his way for our little Adit.

As I used to do after every visit, I told Anita what had transpired. I implored her, 'Please come along. Every time he asks about you. He is such

a kind and such an elegant man... Come, for my sake.'

The three of us went to meet Krishnaji.

This time Krishnaji made me sit on a chair opposite him—holding Adit in my lap. He made Anita sit on the sofa with him. He took her hand in his, and kept it in his hand.

The conversation proceeded. Suddenly, one moment, Krishnaji turned fully to Anita and asked, 'How do you feel about your son?'

'He is a happy child,' Anita replied.

'I didn't ask what kind of a child he is. I asked "*How do you feel about your child?*"' Krishnaji said with some emphasis.

'He is our life.'

'I didn't ask what he is to you,' Krishnaji said in a raised voice, almost scolding Anita, 'I ASKED YOU WHAT DO YOU FEEL ABOUT YOUR CHILD,' his voice even higher, the pauses between each word, minatory, stern, unyielding.

Anita, who had not cried even once in the years since Adit's birth, burst into tears. It was as if a missile had pierced a dam. She wept uncontrollably. Krishnaji kept her hand in his, and let her continue crying.

'See?' Krishnaji turned to me, still holding her hand, 'I told you, you don't know a mother's heart.' And there I was—thinking that I had my mother's caring heart. A life-lesson, a *live-lesson* that I have never forgotten.

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## News & Notes

### Retreats at Vasanta Vihar

Vasanta Vihar, Chennai, holds residential retreats every month; 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.

For more details, contact The Study, Krishnamurti Foundation India, Vasanta Vihar, 124 Greenways Road, Chennai-600 028.

E-mail: [thestudykfi@yahoo.co.in](mailto:thestudykfi@yahoo.co.in).

In August, a group of local environmentalists spent half a day at Vasanta Vihar to share their concerns about the environment, besides getting to know what Krishnamurti had to say about the beauty and sanctity of nature and man's relationship to it.

The highlight of this year's activities at Vasanta Vihar was the holding of a retreat for those running Krishnamurti study centres in various parts of the country. These centres, arising out of private initiatives, consist of an informal group of people who come together regularly or occasionally to share their understanding of life.

The five-day programme was attended by about 20 people, hailing from different parts of the country, from Bihar to Cochin.

It was felt during the retreat that instead of Vasanta Vihar organizing such programmes, groups of people, big or small, should be encouraged to take the initiative and organize retreats for themselves in this place; ie. a group of people could come and stay here for a few days for the purpose of study and dialogue. It is hoped that such gatherings may help in making more people aware of Krishnamurti's teachings.

### Study Retreats in Bangalore

The Krishnamurti Study Centre, Valley School, Bangalore, offers residential retreats every month. The dates and themes are:

December 8-11: Freedom from fear

December 23-30: Youth Gathering: What are you doing with your life?

January 25-29, 2012: Silence, stillness, meditation.(4 days)

February 9-12, 2012: The ending of conflict.

March 8-11, 2012: Freedom, responsibility & discipline.

April 7-10, 2012: Karnataka Gathering: What is a religious mind?

For all the retreats, the number of participants will be 12. Each person will be allotted a cottage. Accommodation will be shared during the Karnataka and Youth gatherings. Suggested contributions vary. Please get in touch with the Study Centre for more details. Participants can come before the retreat or stay on afterwards on additional payment. For all programmes, pick-up from the city and drop back have been arranged, the timings for which will be specified before the events.

Visit [www.kfistudy.org](http://www.kfistudy.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—560 062. E-mail: [kfistudy@gmail.com](mailto:kfistudy@gmail.com). Phone: 080-2842-5790. Registration forms can be downloaded from the website.

### Retreats at Rajghat

The Krishnamurti Centre, Rajghat, Varanasi is organizing the following Study Retreat:

Love, Beauty & Death—Study Retreat in English—17 to 21 December.

The programme includes silence sessions, group dialogues, video screenings, and nature walks. The number of participants is limited to 25 for study retreats. Participants may reach by evening on the day of arrival and leave after lunch on the day of departure. The minimum contribution for a retreat/gathering is Rs.1600 per person. For registration and further details,

## Applications invited

Applications are invited for the post of Vice-Principal, Rajghat Besant School.

We are looking for an experienced person with a deep commitment to educating children in an environment free of fear, reward, punishment, or comparison. He/she will be responsible for creating a cooperative educational environment which provides an opportunity for holistic development of every child in this residential school consisting of nearly 350 students and 50 teachers. The school is located on a large beautiful campus on the banks of the Ganga and Varuna rivers on the outskirts of Varanasi and is affiliated to the C.B.S.E. For our educational vision and other details please visit our website at [www.j-krishnamurti.org](http://www.j-krishnamurti.org)

Applicants must have a Master's degree with at least ten years teaching experience and be between 35 and 55 years of age. Salary is negotiable between Rs. 20,000 and Rs. 25000 pm. Free family accommodation on the campus with free meals and free education of two children in the school is provided, along with the usual benefits of PF, gratuity, etc.

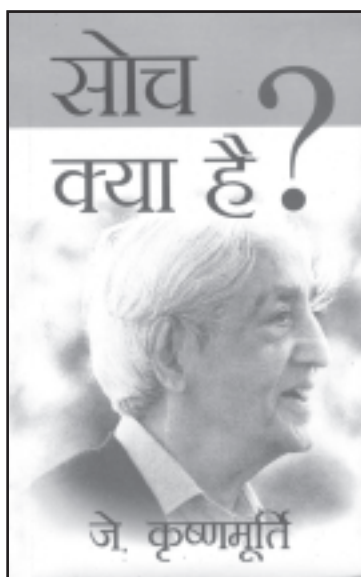
Applications on plain paper giving name, age, address, qualifications and work-experience, along with a statement of broad aims and objectives in life should reach Prof. P.Krishna, Manager, Rajghat Besant School, Krishnamurti Foundation India, Rajghat Fort, Varanasi—221 001, U.P., on or before 15 December 2011. Email: [pkrishna@pkrishna.org](mailto:pkrishna@pkrishna.org)

please contact The Coordinator, The Krishnamurti Centre, Rajghat Fort, Varanasi 221 001. E-mail : [kcentrevns@gmail.com](mailto:kcentrevns@gmail.com) Tel.: 0542-2441289

## Translations in Hindi

### Books

- Antim Vartayen (Rs 70)  
 Amool Kranti Ki Avashyakta (100)  
 AapkoApneJivanMeinKyaKarna hai (175)  
 Dhyan (40)  
 Dhyan (125)  
 Ishwar Kya Hai (125)  
 Garud ki Udaan (70)  
 Hinsa Se Pare (80)  
 Jeevan Bhashya-I (80)  
 Jeevan Bhashya-II (120)  
 Jeevan Bhashya-III (140)  
 Jeevan Aaur Mrityu (145)  
 Mrityu Aur Uske Baad (40)  
 Pratham aur Antim Mukti (175)  
 Shiksha Evam Jeevan ka Tatparya (70)  
 Shiksha Samvad (80)



- Shiksha Kya Hai (175)  
 Schoolon ke nam patra, part-I (60)  
 Schoolon ke nam patra, part-II (40)  
 Sochh Kya Hai (125)  
 Washington Vartayen (25)  
 Ye Riste Kya Hain (125)

### Special editions

- Gyat se Mukti (subsidized)(30)  
 Sansriti ka Prashn (subsidized) (50)  
 Pratham aur Antim Mukti (bilingual)(500)  
 Seekhne Ki Kala (bilingual)(45)

### Booklets

- Satya Ek Pathheen Bhoomi Hai (10)  
 Swatantrata, Uttardayitwa Evam  
 Anushashan (10)  
 Yuddh aur Shanti (10)  
 Prem:Swayam Se Ek Sanlaap (10)  
 Dhyan mein Man (10)  
 Jeevan ki Pustak (10)

Antarik Prasphutan (Rs 10)

### Bulletin and newsletter:

*J. Krishnamurti Parisamvad:* A quarterly Hindi Bulletin containing translations of Krishnamurti's talks and writings as well as information about the activities of the Foundations. Subscription details: One year Rs 100; five years Rs 400; life subscription Rs 1000.

*Swayam Se Samvad:* Hindi newsletter published tri-annually and sent free of cost.

### DVDs

Buniyadi Badlaav Ek Chunauti: Hindi dubbing of *The Challenge Of Change*. Price Rs 100.

All the seven talks from *The Turning Point* series are being dubbed in Hindi.

### Website:

Hindi materials can be found in the website for Indian languages: [www.jkrishnamurtonline.org](http://www.jkrishnamurtonline.org)

For orders and more details, contact  
 The Krishnamurti Centre  
 Rajghat Fort, Varanasi—221 001  
 Tel: 0542-2441289, 2440326  
 Website: [www.j-krishnamurti.org](http://www.j-krishnamurti.org)

## Obituary

We regret to announce the passing away of Mr R. R. Chari, a Trustee of the Krishnamurti Foundation, in Chennai on 12 August. He was 84.

Mr Chari, a retired income tax commissioner and an active philanthropist, became a trustee of the Foundation in 1993 and served the organization, particularly as the secretary of the Mumbai Executive Committee, and built up the Krishnamurti centre, with his dedication and hard work. He was an advisor to the Foundation on financial and other matters and assisted in setting up welfare projects in our schools.

Dissemination being Mr Chari's chief passion in life, he organized several public programmes in Mumbai and elsewhere to create an awareness of Krishnaji's teachings, sometimes raising funds for the work or meeting the expenses himself when funds were lacking. He also helped in promoting Marathi and Gujarati translations of Krishnaji's works and getting Braille editions published. He will be missed by his large circle of well-wishers.

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