

# Vasanta Vihar

## NEWSLETTER

KRISHNAMURTI FOUNDATION INDIA

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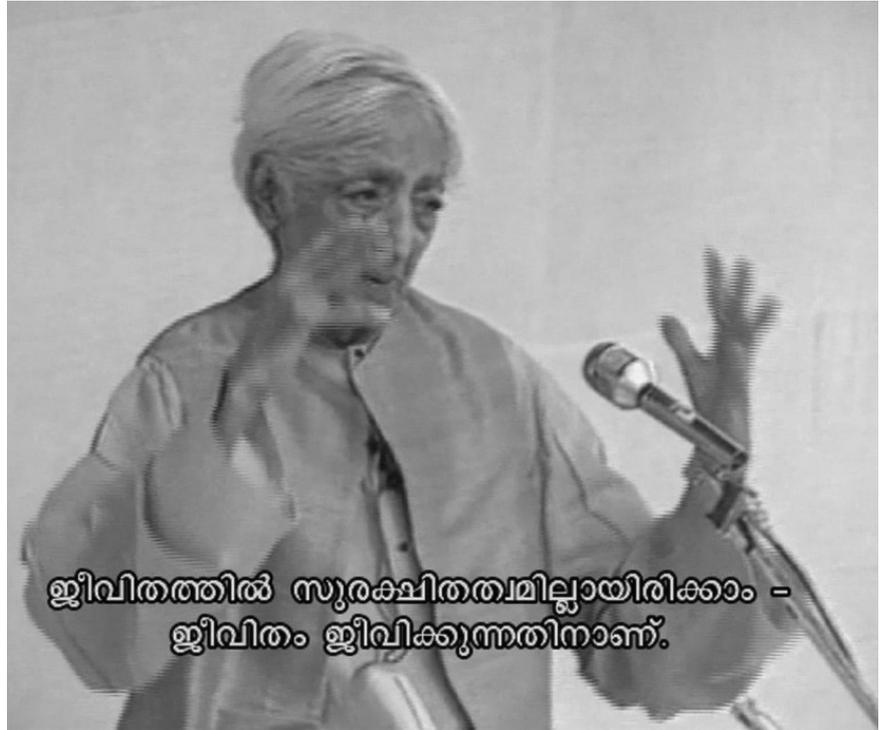
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Photograph shows the DVD of a talk by Krishnamurti, with sub-titles in Malayalam, in progress during the All Kerala Retreat held in Vasanta Vihar from 12 to 14 August 2017. This is the first video with sub-titles in Malayalam. The Retreat was also the first of its kind for those who, for many years, have been reading our Malayalam newsletter *Jeevita Yatra*, published three times a year. Invitations were sent out to all those on the mailing list of the newsletter, and the response was overwhelming. Nearly 45 people attended the three-day event. Talks, question-answer sessions, and dialogues were held in Malayalam as well as English around the general theme ‘Does life have security at all?’



Reading materials on the theme, in English and Malayalam, were given to the participants—some of these are reproduced in this issue of the newsletter.

## Throw yourself on the waters of life

*J. Krishnamurti*

**Life is constantly knocking at our doors:** When we close the windows and doors of our house and stay inside, we feel very secure, we feel safe, unmolested. But life is not like that. Life is constantly knocking at our door, trying to push open our windows that we may see more; and if out of fear we lock the doors, bolt all the windows, the knocking only grows louder. The closer we cling

to security in any form, the more life comes and pushes us. The more we are afraid and enclose ourselves, the greater is our suffering, because life won't leave us alone. We want to be secure but life says we cannot be; and so our struggle begins.

*Life Ahead, p 54.*

Fear begins and ends with the desire to be secure. *Krishnamurti's Notebook, p. 129*

**Why are we insecure in our relationship?:** So what is insecurity? Why are we insecure in our relationship to each other? There is tremendous disturbance, turmoil and agony in the external world, and each one wants his own place, his own security, and wants to escape from this terrible state of insecurity. So, can we together inquire into why we are insecure?—not into what security is because your security may be



## Throw yourself on the waters of life

an illusion. Your security may be in some romantic concept, in some image, tradition, or in a family and name. What does that word *insecure* mean? In your relationship to your wife or husband, there is not a sense of complete security. There is always this background, this feeling that everything is not quite right. So inquire with me into why human beings are insecure. Is it about not having a job? In a country like this which is overpopulated, there are probably ten thousand people for one job. Don't you know all this, or am I inventing it? If we were not insecure, we would not talk about gods, we would not talk about security. Because we are insecure, we seek the opposite. *That Benediction is Where You Are, p 25*

**Security and dependence:** The desire to be secure is one of the most curious things. And that security must be recognized by the world; I don't know whether you see this. I write a book and in the book I find my security. But that book must be recognized by the world, otherwise there is no security. So look what I have done—my security lies in the opinion of the world! 'My books sell by the thousand', and I have created the value of the world. In seeking security through a book—through whatever it is—I am depending on the world which I have created. So it means I am deceiving myself constantly. If you saw this! So the desire for thought to be secure is the way of

uncertainty, is the way of insecurity. *The Impossible Question, p 182.*

**Life may not have security:** So where is security? There may be no security at all. Just think about it, sir, see the beauty of that—having no desire for security, having no urge, no feeling of any kind in which there is security. In your homes, in your offices, in your factories, in your parliaments and so on, is there security? Life may not have security; life is meant to be lived; not to create problems and then try to solve them. It is meant to be lived and it will die. That's one of our fears—to die.

*The Last Talks, pp 34-35.*

**Does thought give security?:** So does thought fundamentally, basically, give security, psychologically? Thought has its place; but when thought assumes that it can bring about psychological security then it is living in illusion. Thought wanting ultimate security has created a thing called god; and humanity clings to that idea. Thought can create every kind of romantic illusion. And when the mind, psychologically, seeks security in the dogma of the Church, or some other dogmatic assertion, or whatever it is, it is seeking security in the structure of thought. Thought is the response of experience and knowledge, stored up in the brain as memory; that response is therefore always moving from the past. Now, is there security in the past?

*The Wholeness of Life, p 160.*

**Intelligence in which there is complete security:** One has come to the absolute fact—not relative fact—the absolute fact that there is no psychological security in anything that man has invented; one sees that all our religions are inventions, put together by thought. When one sees that all our divisive endeavours, which come about when there are beliefs, dogmas, rituals, which are the whole substance of religion, when one sees all that very clearly, not as an idea, but as a fact, then that very fact reveals the extraordinary quality of intelligence in which there is complete, whole security.

*The Wholeness of Life, p 166*

**Throw yourself on the waters of life:** If you want to find a different way of living, you have to stop going north. You have to stop and not speculate what is going to happen. If there is a different way of life, I do not know. I don't know as I am not going north, and therefore I stop. Therefore the very stopping is the beginning of a new life. So I find out, the mind finds out, what love is, what truth is, what God is, because it is none of these things that are going north. So I do not mind being alone; I see it is the only way. I don't mind your calling me antisocial—saying you are not doing this, you are an ignoramus, you are a stupid person, you are a simple man; life is meant to be lived, enjoyed; going to Himalayas, becoming the prime minister, and so on. I say have your way; but you don't



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JOINING our Google Group enables you to receive by e-mail our e-newsletters, information about our retreats, discussions, video screenings, and so on.

To join, click the link below; make sure you are signed in with your G-mail account, and then click 'Join Group'.

<https://tinyurl.com/kfigroup>

You can also check our webpage, [www.kfionline.org](http://www.kfionline.org), to read the back issues of our newsletters, available in many languages. This will help us reduce the use of paper.

## Throw yourself on the waters of life

think in those terms. And I say that until you stop, you will never find a thing.

*Questioner: For a family man, is it practical?*

K: Is the way you are living practicable? Quarrelling, wrangling, fearful that your children are not going to pass examination, bullying them, torturing them, beating them, marrying your daughters off to somebody who has never solved the misery of life—is your way practical?

*Q: But would that isolation be practical?*

K: Try it, sir, don't call your way of living practical; it is the most dastardly way of living—murdering people, murdering your children and my children. That way is not practical; try elsewhere.

Which means what? That for the first time in your life you trust life, you throw your life on the waters of life, and that gives you abundance. But if you don't, then

you have nothing. I say stop and give your life to something which I say is truth. Then truth gives you all the bread and security in life. But you are all laughing; you say, 'Poor man, he is just saying imaginary things, he is a cuckoo.' You will smile and brush it aside. But I say to you your life is not practical, so don't talk of practicability, of which you don't know. You see, sir, what it does? It gives the mind for the first time tremendous energy, which is confidence. Not confidence to go north because north is out. Confidence—this is right and this is so. Therefore the mind, stopping, throws itself on life. And I say you will find that that way of is living most practical; then your children and your wife will have meaning; you will bring about right education, right relationship; you will have beauty in life and richness.

*Dialogue in Bombay 1955.*

**When life carries you:** Religion is the feeling of goodness, that

love which is like the river, living, moving everlastingly. In that state you will find there comes a moment when there is no longer any search at all, and this ending of search is the beginning of something totally different. The search for God, for truth, the feeling of being completely good—not the cultivation of goodness, of humility, but the seeking out of something beyond the inventions and tricks of the mind, which means having a feeling for that something, living in it, being it—that is true religion. But you can do that only when you leave the pool you have dug for yourself and go out into the river of life. Then life has an astonishing way of taking care of you because then there is no taking care on your part. Life carries you where it will because you are part of itself; then there is no problem of security, of what people say or don't say, and that is the beauty of life. *Think on These Things, chapter 17*



## News & Notes

**Krishnamurti videos on Youtube:** Nearly 830 videos of Krishnamurti have been uploaded on the Youtube J.Krishnamurti Official Channel. Sub-titles in nearly 25 world languages are available. Besides full-length programmes and short, thematic excerpts, the collection includes some rare audio recordings.

**Fellowships:** Pathashaala (Palar Centre for Learning) is a KFI initiative 80 km from Chennai. The large, green campus is fully residential and has about 100 Learner-Educators from grades 5-12 and about 20 Educator-Learners. In its eighth year, Pathashaala has set high sustainable living standards for itself in water conservation, electric power, growing organic food, and ecological sanitation. ([www.pcf-kfi.org/pathashaala](http://www.pcf-kfi.org/pathashaala))

The Centre offers resident teaching and non-teaching fellowships for a 12-24 month period for suitable people. The Fellows will have the opportunity to contribute to the Centre's growth in diverse ways and could be absorbed as full-time Educator Learners or may contribute to the building of future leadership for the Centre.

Interested people are invited to write, stating why you wish to join as a Fellow, and send your latest c.v. to [director@pcf-kfi.org](mailto:director@pcf-kfi.org).

**International Retreat:** The Krishnamurti Study and Retreat Centre, Varanasi, is holding its second week-long residential International Retreat, from 29 December 2017 to 6 January 2018. The intention of the retreat is to create an atmosphere that would enable the participants to enter into a spirit of serious inquiry. The talks, study material, group dialogues, video-screenings of Krishnamurti's talks are intended to explore the different

aspects of the central theme 'The Art of Living'.

**Arrival/departure:** Participants are expected to arrive any time by the evening of Friday, 29 December, and leave after breakfast on Saturday, 6 January. The first introductory session will be at 10 am on 30 December and the concluding session at 3 pm on 5 January. If one wishes to stay longer, either before or after the gathering, on extra payment, please contact us in advance and get confirmation.

Participants will be accommodated in school hostels or guest-house and cottages on the Study Centre campus. Contribution fees for the Gathering (including stay, vegetarian meals and study facilities) are:

1. For those working / living outside south Asia: : EUR/ \$ 25 per person, per day in a room with double occupancy with attached bath, and EUR/\$ 35 per person, per day in a single room with attached baths.

2. For those working/living in India/ south Asia: Rs 700 per person, per day in the school hostel with common baths; and Rs 1000 per person, per day in a room with double occupancy, with attached bath.

For details and registration please write to: Coordinator, Krishnamurti Study Centre, Rajghat Fort, Varanasi 22100, India. E-mail: [studycentre@rajghatbesantschool.org](mailto:studycentre@rajghatbesantschool.org). Tel: 00 91 5422441289. Website: [www.rajghatbesantschool.org](http://www.rajghatbesantschool.org)

**Theme Conclave:** Krishnamurti Foundation India's Cuttack Centre will be holding its Fourth Annual Theme Conclave at the Cuttack Centre from 23 to 25 December 2017. The theme will be 'Why we react?' The registration fee will be: Day participants: Rs. 1600.

Boarders—double occupancy: Rs. 3100; single occupancy: Rs. 4600. Last date for registration: 15 November.

**Study Retreats:** The Study Centre, Bangalore, offers residential retreats every month. The dates and themes are: Group Retreats with scheduled programmes: 9-12 November—Harmony in relationship. 6-10 December—Retreat for the young (18-35 yrs)—What are you doing with your life? (4 days). 18-21 January—Significance of 'Living in the here and now'. 8-11 February—Silence, stillness and meditation. 8-11 March—Exploring stress, worry, tension and conflict. 5-8 April—Karnataka JK Adhayana Shibira (in Kannada & English)—Understanding relationship in daily life.

Visit [www.kfistudy.org](http://www.kfistudy.org) for further information. Write to Study Centre Coordinator, The Valley School Campus, 17th km Kanakpura Road, Thatguni Post, Bangalore—560062. E-mail: [kfistudy@gmail.com](mailto:kfistudy@gmail.com). Phone: 080-2843-5243 or +91.94826.41389. Registration forms can be downloaded from the website under the heading News & Events.

**One-day retreats and week-end retreats:** One-day retreats, based on specific existential questions, are a new feature of the activities in Vasanta Vihar. So far we have had week-end residential retreats, held in the third week of every month, beginning by Friday evening and ending by Sunday evening.

The one-day retreats are held on the first Sunday of every month, beginning in the morning and ending in the evening. All are welcome to these programmes, details of which are published in our website [www.kfionline.org](http://www.kfionline.org).

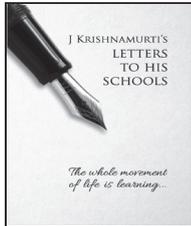
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## Recent Reprints

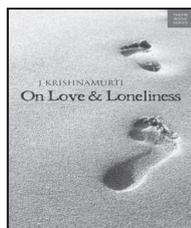
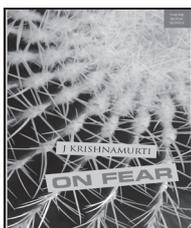
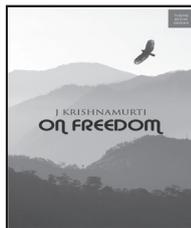
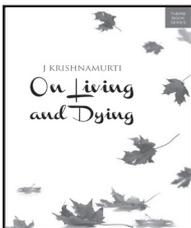
The following titles have now been reprinted with new cover designs

### J. Krishnamurti's Letters to His Schools—The Whole Movement of Life is Learning:



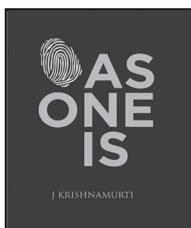
This collection of letters that Krishnamurti wrote on education and sent to the schools he had founded has been brought out with a new cover design. Consists of 72 short chapters covering the whole gamut of his educational philosophy. Rs 250.

### Theme Book Series: The



following titles in the theme books series are now available with new covers: *On Living and Dying*, *On Love and Loneliness*, *On Freedom*, *On Fear*, *on God*. Rs 195 each.

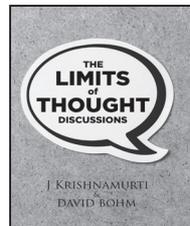
### As One Is: To Free the Mind from All Conditioning:



In this series of eight talks, given in Ojai, California in 1955, Krishnamurti confronts the confusion, habits, and assumptions

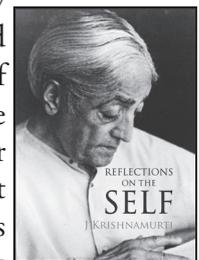
of the human mind, and claims these lie at the root of all violence and suffering in the world. Krishnamurti discusses a world in which booming productivity and scientific advancement promise a happy future, but don't provide it. While these reflections were offered over fifty years ago, their meaning is as fresh and as relevant heard today. Rs 160.

**The Limits of Thought:** Contains a series of penetrating dialogues between Krishnamurti and the renowned physicist David Bohm. The starting point of their engaging exchanges is the question: if truth is something totally different from reality, then what place has action in daily life in relation to truth and reality? We see Krishnamurti and Bohm exploring the nature of consciousness and the condition of humanity. Rs 160.



**Reflections on the Self:** Edited by Raymond Martin, former professor of philosophy at the University of Maryland, this book contains excerpts from Krishnamurti's works on the nature of the self and self-identification, and inquiry. Though it was conceived of primarily as a text for university students, the common reader will find the selections speaking directly to the existential issues he is confronted with in his everyday life.

The editor says in his Introduction: '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 sceptically 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.'



Rs 250.



## A photo exhibition in Nashik

A photo exhibition, *J Krishnamurti: To the Young* was held in Nashik, Maharashtra, on 7, 8 & 9 July by the local J. Krishnamurti Study Group. It was not just the Study Group's first public event; it was probably the first-ever public exposition of Krishnamurti's work in a local language, in this case, Marathi.

The exhibition consisted of 36 bilingual (English and Marathi) thematic panels; one panel served as an introduction. However, it was decided to present only half the number, choosing such themes as would instantly resonate with the visitors' immediate lives. The panels were mounted on collapsible standees. Initial printouts of the panels were displayed at the entrance of a local park, generating considerable curiosity and debate.

Before the event, 15,000 bilingual (English-Marathi) leaflets were distributed in the city through newspapers. These introduced Krishnamurti as a world-renowned religious thinker, and also offered a brief glimpse into the content of the exhibition and its relevance to the lives we lead. Alongside, banners and posters were displayed in colleges and prominent locations in the city. Telephonic and e-invitations were sent out to mailing lists acquired from well-wisher institutions, schools, colleges, clubs, and individuals. Local English and Marathi newspapers announced the event.

The community hall of the Lions Club of Nashik was the venue. About 250 people attended the event, ten per cent of whom were



familiar with Krishnamurti. Most of them were from the educated middle and upper middle class from the service industry; a good number of college students and professionals also attended.

Several visitors were thankful for introducing Krishnamurti and his work to Nashik, and invitations came from some local colleges for the exhibition to be displayed on their campuses. As a follow-up

activity, the Nashik Group plans to put up the exhibition in colleges that have requested for it. More than twenty colleges have been identified as potential venues. Of these, five colleges have agreed to host the exhibition, and this work will start in November 2017 and go on till March 2018.

For further enquiries, contact Mr. Vikas Karvir at 9420916734, [vnkarvir@gmail.com](mailto:vnkarvir@gmail.com).

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