

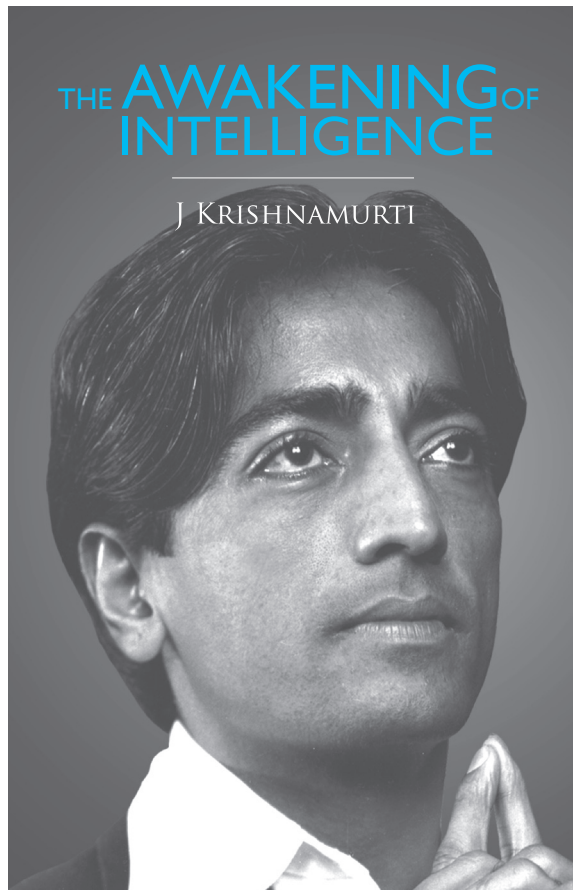
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## A SPIRITUAL CLASSIC IS REBORN



This comprehensive record of J. Krishnamurti's teachings is an excellent, wide-ranging introduction to the insights of the great philosopher and religious teacher. Apart from existential issues such as violence, insecurity, conflict, pleasure, fear, and suffering, Krishnamurti examines larger but related questions, such as the role of the guru (with Professor Jacob Needleman); the traditional methods prescribed by Vedanta (with Swami Venkatesananda); the problem of good and evil (with Alain Naude); and the relationship between thought and intelligence (with Dr. David Bohm).

First published in 1973, this book contains, apart from Krishnamurti's public talks and answers to questions from the audience, his incisive dialogues with some of the eminent minds of his time.

This timeless spiritual classic has been reprinted by KFI for the Indian market for the first time and includes a new design with nearly 20 B&W photographs of Krishnamurti.

Demy, pp. xx+598.

Price Rs. 495.

Excerpts from the book are published below.

## In a totally new direction I cannot do anything

Understand this with your hearts—that when you have started to seek pleasure you must end up in catastrophe, which is dullness. If you break away from that dullness because you want a different kind of pleasure, then you are back in the same circle...

So I see that pleasure reduces the mind to habits which bring about complete dullness. I hang up that picture on the wall because it has given me great pleasure. I have looked at it in the museum or in the gallery, and I say, 'What a lovely picture that is.' I buy it, if I have the money, and hang it up in my room.

I look at it every day and say 'How nice.' Then I get used to it. So the pleasure of looking at it every day has brought about a habit which now prevents me from looking....So habit, getting used to something, is the beginning of indifference. You get used to the squalor of the next village as you pass it every day. In the same way you have got used to the beauty of a tree, you simply do not see it any more. So I have discovered that where I pursue pleasure there must be, deeply in it, the root of indifference. There are no roots of heaven in pleasure; there are only the roots of indifference and pain.



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*Questioner: I have been listening to you for fifty years. You have said that one has to die every moment. This is more real to me now than it has ever been.*

Krishnamurti: Must you listen to the speaker for fifty years and at the end of it you understand what he says? Does it take time? Or do you see the beauty of something instantly and therefore it is? Now why do you and others take time over all this? Why must you have many years to understand a very simple thing? And it is very simple, I assure you. It becomes complex only in explanation, but the fact is extraordinarily simple. Why doesn't one see the simplicity and the truth and the beauty of it instantly—and then the whole phenomenon of life changes? Why? Is it because we are so heavily conditioned? And if you are so heavily conditioned, can't you see that conditioning instantly, or must you peel it off like an onion, layer after layer? Is it that one is lazy, indolent, indifferent, caught in one's own problem? If you are caught in one problem, that problem is not separate from the rest of the problems; they are all interrelated. If you take one problem, whether it is sex, relationship, or loneliness, whatever it is, go to the very end of it. But because you can't do it, you have to listen to somebody for fifty years! Are you going to say it takes you fifty years to look at those mountains?

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Are you aware during the day of every movement of thought? Be honest, be simple: you are not. You are aware in patches. I am aware for two minutes, then there is a great blank and then again a

few minutes, or half an hour later, I realize I have forgotten myself and pick it up again. There are gaps in our awareness: we are never aware continuously, and we think we ought to be aware all the time. Now, first of all, there are great spaces between awareness, aren't there? There is awareness, then unawareness, then awareness and so on, during the day. Which is important? To be continuously aware? Or to be aware for short periods? What is one to do with the long periods when one is not aware? Amongst those three, what do you think is important? I know what is important for me. I am not bothered about being aware for a short period, or wanting to have awareness continuously. I am concerned only with when I am not aware, when I am inattentive. I say I am very interested in why I am inattentive, and what I am to do about that inattention, that unawareness. That is my problem—not to have constant awareness. You would go crazy unless you had really gone into this very, very deeply. So my concern is: why am I inattentive and what happens in that period of inattention?

I know what happens when I am aware. When I am aware, nothing happens. I am alive, moving, living, vital; in that nothing can happen because there is no choice for something to happen. Now, when I am inattentive, not aware, then things happen. Then I say things which are not true, then I am nervous, anxious, caught, I fall back into my despair. So why does this happen? Is that what you are doing? Or, are you concerned with being totally

aware and trying, practising to be aware all the time?

I see I am not aware, and I am going to watch what happens in that state when I am not aware. To be aware that I am not aware *is* awareness.

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When the old brain sees that it can never understand what freedom is, when it sees that it is incapable of discovering something new, that very perception *is* the seed of intelligence, isn't it? That *is* intelligence: 'I cannot do.' I thought I could do a lot of things, and I can, in a certain direction, but in a totally new direction I cannot do anything. The discovery of that is intelligence, obviously.

Now, what is the relationship of that intelligence to the other? Is the other part of this extraordinary sense of intelligence? I want to find out what we mean by that word *intelligence*. The mind must not be caught by words. Obviously the old brain, all these centuries, thought it could have its God, its freedom, it could do everything it wanted. And suddenly it discovers that any movement of the old brain is still part of the old; therefore intelligence is the understanding that it can function only within the field of the known. The discovery of that is intelligence, we say. Now, what is that intelligence? What is its relationship to life, to a dimension which the old brain does not know?

You see, intelligence is not personal, is not the outcome of argument, belief, opinion or reason. Intelligence comes into



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being when the brain discovers its fallibility, when it discovers what it is capable of, and what not. Now, what is the relationship of that intelligence with this new dimension?

The different dimension can operate only through intelligence; if there is not that intelligence it cannot operate. So in daily life it can operate only where intelligence is functioning. Intelligence cannot function when the old brain is active, when there is any form of belief and adherence to any particular fragment of the brain. All that is lack of intelligence. The man who believes in God, the man who says, 'There is only one saviour', is not intelligent. The man who says, 'I belong to this group', is not intelligent. When one discovers the limitation of the old, the very discovery of that is intelligence, and only when that intelligence is functioning can the new dimension operate through it.

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What is the relationship of randomness, of chance, to something totally new? There are events in one's life that appear to happen by chance, events that occur at random. Is that happening new, totally unexpected? Or is it the result of unexamined, hidden, unconscious events?

I happen to meet you by chance. Is that chance at all, or has it happened because certain unconscious, unknown, events have brought us together? We may consider this chance, but it is not chance at all. I meet you, I did not know you existed, and in the meeting something has taken place between us. That may be the result of a great many

other events of which we are not conscious, and we may then say, 'This is a random event, this is an unexpected chance, this is totally new.' It may not be that. Is there chance in life at all, a happening which has not a cause? Or have all events in life their basic, deep, causes, which we may not know and therefore we say, 'Our meeting happens by chance, it is a random event?' The cause undergoes a change when there is an effect. The effect becomes a cause. There is the cause and the effect which becomes the cause of the next effect. So cause-effect is a constant chain. It is not one cause, one effect; it is undergoing constant change. Each cause, each effect, changes the next cause, the next effect. So as this is going on in life, is there anything which is unexpected, chance, a random event?

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Krishnamurti: If you observe, if you say, 'I listen to that noise', listen completely, not with resistance, then that noise may go on forever, it does not affect you. The moment you resist, you are separate from the noise. Not identify yourself with the noise—I don't know if you see the difference. The noise goes on; I can cut myself off from it by resisting it, putting a wall between myself and that noise. Then what takes place, when I resist something? There is conflict, isn't there? Now, can I listen to that noise without any resistance whatsoever?

Q: Yes, if you know that the noise might stop in an hour!

K: No, that is still part of your resistance.

Q: That means that I can listen to the noise in the street for the rest of my life with the possibility I might

become deaf.

K: No, listen, madam, I am saying something entirely different. We are saying that as long as there is resistance, there must be conflict. Whether I resist my wife, or my husband, whether I resist the noise of a dog barking, or the noise in the street, there must be conflict. Now, how is one to listen to the noise without conflict—not whether it will go on indefinitely, or hoping it will come to an end—but how to listen to the noise without any conflict? That is what we are talking about. You can listen to the noise when the mind is completely free of any form of resistance—not only to that noise, but to everything in life—to your husband, to your wife, to your children, to the politician. Therefore what takes place? Your listening becomes much more acute, you become much more sensitive, and therefore noise is only a part, it isn't the whole world. The very act of listening is more important than the noise, so listening becomes the important thing and not the noise.

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Questioner: You often talk about the beauty of the mountains and the stillness of the mind when looking at the beauty of a cloud. Can the mind be still when looking at something horrible?

K: Just listen carefully, observe the dark and the light, the slum and the non-slum. Can you watch that? Can there be an awareness in which these divisions don't exist? Is there an awareness in which the division between poverty and riches does not exist? Not the fact that there is not the division, with all its injustice, immorality, all that, but an awareness in which



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this division doesn't exist? That is, can the mind observe the beauty of the hill and the squalor, and not prefer, or incline to one, opposed to the other? That means an awareness in which choice doesn't exist. You can do this. Not that poverty should go on—you would *do* something, politically, socially, and so on. But the mind could be freed from division, from this classical division between the rich and the poor, between beauty and ugliness, from the opposites, and all the rest of it.

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Krishnamurti: As a human being I would be concerned only

with this central issue. I know how confused, contradictory, disharmonious one's life is. Is it possible to change that so that intelligence can function in my life, so that I live without disharmony, so that the pointer, the direction is guided by intelligence? That is perhaps why the religious people, instead of using the word *intelligence*, have used the word *God*.

*Bohm*: What is the advantage of that?

K: I don't know what the advantage is.

*B*: But why use such a word?

K: It came from primitive fear, fear of nature, and gradually out of that grew the idea that there is

a super-father.

*B*: But that is still thought functioning on its own, without intelligence.

K: Of course. I am just recalling that. They said trust God, have faith in God, then God will operate through you.

*B*: God is perhaps a metaphor for intelligence, but people didn't generally take it as a metaphor.

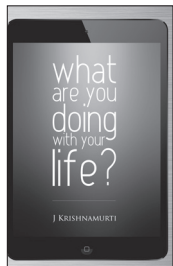
K: Of course not, it is a terrific image.

*B*: Yes. You could say that if God means that which is immeasurable, beyond thought...

K: ...it is unnameable, it is immeasurable; therefore don't have an image. ■

## New Books & Reprints

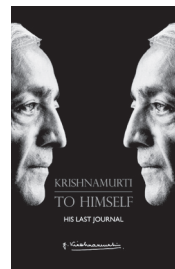
### What are You Doing with Your Life?:



Krishnamurti's investigation of questions that concern the life of a young person today constitutes a most original and authentic contribution to the educational thought of the twentieth century. In talking to students and holding discussions with them in different parts of the world, what he sought to impart was not a 'philosophy' of life but rather the art of observing directly one's life. And he talked to them as a friend, and not as a guru or an expert on these issues. This book brings together excerpts from Krishnamurti's books, and is the first anthology of its kind that offers the young a systematic approach to his vision of education and life. KFI, Demy, pp.xiv +266. Rs 250

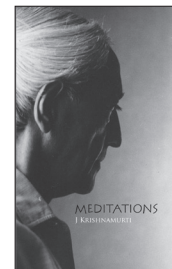
**Krishnamurti to Himself:** This book, which is a sequel to the

written works, *Krishnamurti's Notebook and Krishnamurti's Journal*, is now available in a newly designed cover. This book is unique in that it is the only one of Krishnamurti's publications which records words spoken into a tape-recorder while he was alone. After the success of *Krishnamurti's Journal*, published in 1982, he



was urged to continue it but, since by then his hand had become rather shaky (he was eighty-seven), it was suggested that instead of writing it, which would tire him, he should dictate it to himself. Published by KFI, Crown, pp. vi+196. Rs 195.

**Meditations:** The writings in this expanded edition consist of additional material gleaned from talks, writings, and diary notes, some of which have never before been published. They represent



an astonishing outpouring which illustrates the deep meaning meditation had in Krishnamurti's life. KFI, Crown, pp. vi+ 144. Rs 150.

**Kannada books:** *Maanavanaa-guvudu*, Translation of *To Be Human* by Mahabaleshwar Rao.

In 1980, Krishnamurti wrote a one-page summary of his work,



which he referred to as the 'core' of his teachings. This book starts with the summary and follows it with a selection of passages of an

amplifying kind. The book also alerts the reader to Krishnamurti's innovative use of language, the ways in which he uses 'old words with new interpretations'. Pp. 231; Rs. 180.



## The Quest for Truth

### International Retreat at Rajghat

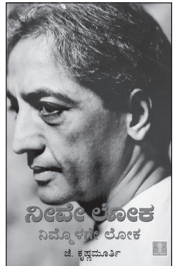
28 December 2016 – 5 January 2017

The Krishnamurti Study and Retreat Centre, Varanasi, is holding a ten-day residential International Retreat from 28 December 2016 to 5 January 2017. The intention of the retreat is to create an ambience that enables participants to enter into a spirit of serious inquiry. The talks, study, group dialogues, video-screenings of Krishnamurti's talks are intended to unfold the various aspects of the central theme *The Quest For Truth*. The programme will be designed in such a way that there will be time to be quiet, to be with nature, to gather

*Continued from previous page*

### Kannada books

*Neeve Loka Nimmolage Loka*, Translation of *You are the World* by Mahabaleshwar Rao. Contains



authentic reports of Krishnamurti's talks and discussions in American universities such as Brandeis, Berkeley, Santa Cruz, and Stanford in the early 1970s. pp. 142, Rs. 100 Published by Vasantha Prakakashana, these books can be ordered from the publisher. E-mail: info@vasanthaprakashana.com & www.vasanthaprakashana.com.

For more details about Kannada translations, contact The Bangalore Education Centre, KFI, which is responsible for translating and publishing the works of Krishnamurti in Kannada. ■

the energy necessary to observe, reflect on the theme, and share our observations.

**Arrival / departure:** Participants are expected to arrive any time by the evening of Tuesday, 27 December, and depart after breakfast on Friday, 6 January 2017. If one wishes to stay longer either before or after the gathering, on extra payment, please contact us and get confirmation.

**Accommodation:** Participants will be accommodated in school hostels, guest houses and cottages on the campus. Contribution for the Gathering (including stay, vegetarian meals and study facilities) are as follows:

Resident participants from outside India:

Option A: EUR 20 per person, per day in the school hostel with common baths.

Option B: EUR 30 per person, per day in a room with double occupancy.

Resident participants from India:

Option C: INR 700 per person, per day in the school hostel with common baths.

Option D: INR 1000 per person, per day in a room with double occupancy.

**Registration:** Register yourself with The Krishnamurti Centre at Rajghat by paying in advance a non-refundable registration fee of INR 1000 (for participants from the Indian subcontinent) or EUR 50 (for participants from outside India). This will be adjusted against the total

contribution fee, upon arrival. After making the contribution, please give us the details about yourself required in the application form, which you may send by e-mail or post. Acknowledgement of your registration will be done by e-mail on receipt of the registration fee. The fee amount can be directly deposited in the following bank-account of the Centre:

Bank: Axis Bank Ltd, Siga Branch, Varanasi

Account Name: KFI Study Centre  
IBAN code: 287010100094027  
(= International Bank Account Number)

IFSC code: UTIB 0000287

BIC or SWIFT code: AXISINBB287

Participants from Europe may also deposit the registration fee in the following ING bank account: Account name: P. Jonkers, Bilthoven, The Netherlands. IBAN code: NL06 INGB 0000 0671 33 | BIC code: INGBNL2A

For more details, such as travel and weather, kindly contact: Mukesh Gupta, Coordinator, Krishnamurti Study Centre, Rajghat Fort, Varanasi 221001, INDIA. E-mail: kcentrevns@gmail.com | T 00 91 5422441289 | <http://www.j-krishnamurti.org/>

For any further information within Europe: Martijn van der Wal, martijnhemelum@hotmail.com, +31 (06) 19 40 96 04. Peter Jonkers, hzz.pj@freeler.nl, + 31 (06) 27 45 78 37 ■



## News & Notes

### Study Retreats at Rajghat Centre—September 2016 to April 2017:

Theme: Understanding fear and pleasure.

February 5 – 9, 2017

Arrival: Sunday, 5 February. The programme begins at 5:00 p.m.

Departure: Thursday, 9 February after lunch.

Theme: Awareness in daily living  
April 9 – 13, 2017

Arrival: Sunday, 9 April. The programme begins at 6:00 p.m.

Departure: Thursday, 13 April after lunch.

For registration please contact: The Krishnamurti Centre, Krishnamurti Foundation India, Rajghat Fort, Varanasi 221 001. E-mail: kcentrevns@gmail.com. Phone: 2441289-0542.

Website: www.j-krishnamurti.org.

### Study Retreats 2015-2016, Bangalore

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

Group Retreats with scheduled programmes:

November 10-13, 2016

Breaking free from the prison of the mind

December 7-11, 2016

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

January 5-8, 2017 Exploring anxiety, stress, and inner conflict

February 9-12, 2017 Silence, stillness, and meditation

March 9-12, 2017

What does fear do to you?

April 6-9, 2017

Karnataka JK Adhayana Shibra: Understanding relationship

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, 17<sup>th</sup> 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.

### Retreats in 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](http://www.kfionline.org). For more information, e-mail: [thestudykfi@yahoo.co.in](mailto:thestudykfi@yahoo.co.in).

Forthcoming retreats are:

November 25, 26, 27: Theme: The Art of Living.

December 23, 24, 25: Theme: In the Problem is the Solution.

### Pathashaala (PCFL-KFI)

(A Cambridge International School) is looking for teachers who continue to be learners (also known as Educator Learners) in English, Maths, Biology, and Social Studies who will happily work together with others to create the right atmosphere of learning and living in the light of the teachings of J.Krishnamurti. Pathashaala offers a special opportunity for interested staff and students to learn an environmentally sustainable way of living. Located 80 km from Chennai, the campus uses solar, wind, biogas for energy needs, and dry-composting toilets.

Minimum remuneration about Rs 3.8 lakhs (cost to institution) for new teachers and an apprentice programme for teachers.

Teaching experience, while welcome, is not necessary.

Please write to [director@pcfl-kfi.org](mailto:director@pcfl-kfi.org), +917299938920

Palar Centre For Learning, Krishnamurti Foundation India (Pathashaala, Outreach, Krishnamurti Study Centre) Elimchampet, (Via Vallipuram village), Kancheepuram district, Tamil Nadu — 603405.

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KRISHNAMURTI FOUNDATION INDIA

Vasanta Vihar, 124, 126 Greenways Road

Chennai - 600 028. Tel: 24937803/24937596

E-mail: [publications@kfionline.org](mailto:publications@kfionline.org)

Websites: [www.kfionline.org](http://www.kfionline.org)/[www.jkrishnamurti.org](http://www.jkrishnamurti.org)