

# Vasanta Vihar

## NEWSLETTER

KRISHNAMURTI FOUNDATION INDIA

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## To Our Readers

*Vasanta Vihar Newsletter* is now twenty years old. And this is a special edition.

Launched in July 1995, soon after the Krishnamurti Birth Centenary celebrations, this publication has grown steadily in circulation and inspired the subsequent launch of a series of newsletters in Indian languages—Tamil, Kannada, Telugu, Malayalam, Marathi, Gujarati, Oriya, and Hindi. At its inception it was conceived of chiefly as a means of conveying news about the activities of the Krishnamurti Foundation India headquarters at Vasanta Vihar, and of its schools and study centres. However, it turned out to be an excellent instrument for disseminating the Teachings of Krishnamurti—and that was the right thing to happen. Even now many of our readers say that the newsletter helps them to stay in touch with the teachings in the midst of their daily life and that they look forward to reading the excerpts published in each issue. It also helps them to get information about the newly released books and DVDs, about the gatherings and retreats held by the various Centres, and about the new projects of the schools.

Despite the mushrooming of Krishnamurti websites and the availability of his texts and videos and audios all over the Internet, the newsletter continues to have a committed readership. The same is the case with the Indian language newsletters.

Vasanta Vihar, which was Krishnamurti's home in India and the venue of his public talks and discussions from 1936 to 1986, continues to draw visitors from all walks of life, from every corner of the world. More new trees have been planted over the years, and many old ones have matured, making the place greener and tranquil. To protect



this atmosphere of Vasanta Vihar from being encroached upon by so-called civilization or development, a declaration has been signed banning forever the addition of new buildings for any reason whatsoever by the present caretakers or future generations.

Vasanta Vihar attracts a steady stream of visitors—residents of Chennai who wish to spend a day in The Study; guests who come for individual retreat and study, others who attend our organized week-end retreats or regular video-screenings; school and college students and even passing tourists seeking introductory sessions on Krishnamurti. An active publications programme keeps busy the Archives and the Publications departments.

This special issue features some rare excerpts from Krishnamurti's works to show how the man and the teachings are inseparable. ■

## Krishnamurti on himself and the teachings

MARY LUTYENS: Your teaching is complicated.

Krishnamurti: Very complicated.

ML: If you read it would you understand it?

K: Oh, yes, yes.

ML: Who made the teachings? You? The mystery?

K: A good question. Who made the teachings?

ML: Knowing you as K, the man, it is hard for me to think of you making the teachings.

K: You mean, without study, did you or some other person make them?

ML: Something manifests in you which does not seem to be part of your own brain.

K: Are the teachings extraordinary?

ML: Yes. Different. Original.



## Krishnamurti on himself and the teachings

K: Let us be clear. If I deliberately sat down to write it, I doubt if I could produce it. I'll tell you something that happens: I said yesterday, 'Thinking about something is different from thinking.' I said, 'I don't quite understand it, let me look at it', and when I did I saw something clearly. There is a sense of vacuity and then something comes. But if I sat down to do it I might not be able to. Schopenhauer, Lenin, Bertrand Russell, etc., had all read tremendously. Here there is the phenomenon of this chap who isn't trained, who has had no discipline. How did he get all this? What is it? If it were only K—he is uneducated, gentle—so where does it come from? This person [K] hasn't thought out the teachings.

ML: He hasn't come to it through thought?

K: It is like—what is the biblical term?—revelation. It happens all the time when I'm talking.

From *Krishnamurti: The Years of Fulfilment* by Mary Lutyens.

\* \* \*

PUPUL JAYAKAR: Sir, you don't mind if I explore a little bit? You mean to tell me that with the death of the body of Krishnamurti, the consciousness of Krishnamurti will end? Please, I am putting a great deal of weight into this.

Krishnamurti: There are two things you have said—the consciousness of K and the ending of the body. The body will end; that's obvious. Through usage, accident, disease and so on, that will end. So, what is the consciousness of that person?

PJ: This enormous, unending, abounding compassion.

K: Yes. But I wouldn't call that consciousness....

PJ: But there is the state of being which manifests itself as Krishnamurti.

K: Yes.

PJ: Now, what word shall I use?

K: You are perfectly right. I am not asking you to change words. But say, for example, through meditation—the real meditation, not the phoney stuff that's going on in the world—through real meditation you have come to a point that is absolute.

PJ: Yes.

K: And you see this, you feel it. To you, that is an extraordinary state. Through that contact, through you, I feel this immensity. And my whole urge, striving, says I must capture it, have it—whatever word you use. But you have it. Not *you* have it; it is there. It is not *you*, Pupulji, having it; it is there. It is not yours or mine; it is there.

PJ: But it is there because of you. You see, sir?

K: Ah! It is there not because of me; it is *there*.

PJ: Where?

K: All right. It has no place. [*Laughter*]

PJ: I can accept it only up to a point. No, sir, I will not accept it.

K: First of all, it is not yours or mine. Right?

PJ: I only know that it is manifest in the person of Krishnamurti.

K: Yes.

PJ: Therefore when you say it has no place, I cannot accept it.

K: Naturally.

PJ: It has a place...

K: ...because you have identified K with that.

PJ: But K *is* that.

K: Yes, maybe, but K says it has nothing whatsoever to do with K or with anybody; it is there. Beauty is not yours or mine; it is there—in the tree, in the flower. It is there.

PJ: But, sir, the healing and the compassion which is in K is not out there.

K: No, of course not.

PJ: The healing and the compassion of K, that's what I am talking about.

K: But that is not K, this. [*Pointing to himself*].

From *Fire in the Mind*, Chapter 6.

\* \* \*

PUPUL JAYAKAR: You have still not answered my query whether there has been a deep change in the teachings.

Krishnamurti: None at all. He talked about authority, he still talks about authority. He talked about fear, he still talks about fear. He talked about consciousness in different sets of terms, he still talks about it. Thought must end, what is the nature of desire—you know all that he talked about then.

PJ: May I ask you a question, Krishnaji? Do you think there has been any inner change in *you* during these years? I am asking this very seriously.

K: Just a minute, let me observe it. I have never been asked this



## Krishnamurti on himself and the teachings

question before, to be truthful and accurate. Your question is: has there been a deep change in you from thirty years ago or from the beginning? No! I think that is accurate. There have been changes in expression, there have been changes in vocabulary, language, and gesture, you know, all that; but there has been no fundamental change from the beginning till now. That is immobility. Got it?

From *Fire in the Mind*, Chapter 1.

\* \* \*

KRISHNAMURTI: Could you dig everything out of me? You have read a great deal of the ancient literature, you have practised, you have read what we have talked about. You are well equipped from the traditional point of view, and you know what is happening in the world. Now, you and I meet. Dig out of me as much as you can. Question me about everything, from the beginning to the end. Question deeply as the conformist and as the non-conformist, as a guru, as a non-guru, as a disciple and as a non-disciple. It is like going to a well with tremendous thirst, wanting to find out everything. Do it that way, sir. Then I think it will be profitable.

SW: Then can I be absolutely free?

K: Break all the windows, because I feel wisdom is infinite. It has no limits, and because it has no frontiers, it is totally impersonal. So with all your experience, knowledge and understanding of tradition and the breakaway pattern which also becomes tradition, with what you know and what you have understood, from your own meditations, from your

own life, you come to me. Do not be satisfied by just a few words. Dig deep.

SW: I would like to know how you came to it yourself.

K: You want to know how this person came upon it? I could not tell you. You see, sir, he apparently never went through any practice, discipline, jealousy, envy, ambition, competition, wanting power, position, prestige, fame. He did not want any of them. And therefore there was never any question of giving up. So when I say I really do not know, I think that would be the truth. Most of the traditional teachers go through, give up, practise, sacrifice, control; they sit under a tree and come upon clarity.

SW: In your teachings, sensitivity, understanding, passive awareness are factors that must saturate all one's living. I would like to ask how did you come upon these....

K: You know the story of how the boy was picked up; he was born in the most orthodox Brahmin family; he was not conditioned by the tradition nor by any other factors through life—as a Hindu, as a theosophist. It did not touch him. First of all, I do not know why it did not touch him....

How is it that a man like K, not having read the sacred books of the East or of the West, not having through the whole gamut of experience—of giving up, sacrifice—say these things? I really could not say, sir.

A: You gave the answer a minute ago when you said wisdom is not personal.

K: But he asks how he came upon

wisdom without all this.

SW: I am not asking how he came upon it, but I find a cogency, a rationality in his talks that I find beautiful. It is in his heart.

K: When you say that it has come because it is in his heart, I do not know how to respond. It comes—not from the heart or from the mind. It comes. Or would you say, sir, that it would come to any person who is really without the self?

SW: Perfectly so, sir.

K: I think that would be the most logical answer... You understand, sir, there is never any accumulation from which he speaks. So the question 'How do you say such things?' involves the larger question of whether wisdom, or whatever you might like to call it, can be contained in any particular consciousness or whether it lies beyond all particular consciousness.

From *Tradition and Revolution*, Chapter 21

\* \* \*

KRISHNAMURTI: K is really deeply non-authoritarian. Please understand this: he is not at any price authoritarian. But the teaching itself has its own authority. The teaching itself, not K. K has nothing to do with the teaching. Like in a telephone, it comes through K, but the telephone you don't worship. The telephone is not important, what colour it is.

Q: But don't you need a good telephone anyhow to understand the teaching?

K: I said that, sir. I said you need a very good telephone which can transmit across thousands of miles. The telephone is necessary





## Krishnamurti on himself and the teachings

to transmit, so you keep it in its proper place; you don't put garlands round it.

*Discussion at Schönried, 19 July 1985.*

\* \* \*

QUESTION: You were born in a village of very poor environment, and you say that you have never studied the scriptures. What good karma has brought you to this liberation?

Krishnamurti: This is really a very interesting question, if you care to go into it, not because it is personal, but apart from the person altogether. What makes one see more, what makes one love, what makes one sensitive to the earth and the things of the earth? What makes one understand without words, without gesture? What makes one have a vision or an experience of something beyond the measure of the mind? That is the problem—not why one was born in a little village and not somewhere else, which is without significance. Do think it out with me. Why is it that one mind gets conditioned, shaped, bullied into some kind of action, and another does not? Is it a matter of karma, cause-effect? That is, you have done something good in the past, and the effect is that you are now a kind man, or a rich man, or a talented man—something or other. But is that so? Is cause-effect so clear-cut and defined as all that? Or does the cause, in producing the effect, become again the cause? Therefore there is no isolated cause-effect, but an unbroken series of causes and effects, which become further causes. Do you understand?

Karma to most people is a process whereby you benefit from having done something good in the past, and pay for whatever evil you have done. But it is not so simple as that, is it? I know that is what the thoughtless say, those who are always climbing the ladder of success, never thinking of the bootblack, the villager. They are always thinking of karma in terms of achievement: because they are doing good now, in their next life they will have a bigger house, a better position, more money, they will be nearer nirvana, and all the rest of it. Though it may be relevant, that surely is not the essential problem.

So what is the essential problem? If we can put the question rightly, we shall know by investigating it the true content of that question. Why is it that one individual has such an extraordinary sensitivity about him, and another has not? If you put that question through envy, you will never find the answer. Don't laugh it off, sirs. Think it out. Most of us ask through envy because we want the same thing, therefore our question is not the right one. So, how does it happen that one mind is conditioned and another is not? You can easily say it is karma, or ascribe the whole thing to fancy, imagination; but that is not the answer, surely. Why does one particular mind that is put under pressure, that goes through all the stresses and strains of life, see so much and come out differently? What makes it happen? Is it like some rare thing in botany, or in the field of 'sport'? Or is it something which is possible to everybody? If it is a rare thing, it has no value. You can just as well put it in a

museum, label and forget it—which is what we generally do, only we make the person into a saint or some silly thing like that. But if you really want to know, then you will have to find out for yourself whether there is a reality which can be understood immediately and not through the process of time.

There is a reality which, coming upon the mind, transforms it. You don't have to do a thing. It operates, it functions, it has a being of its own; but the mind must feel it, must know it and not speculate, not have all kinds of ideas about it. A mind that is seeking it will never find it; but there is that state, unquestionably. In saying this I am not speculating, nor am I stating it as an experience of yesterday. It is so. There is that state; and if you have it, you will find everything is possible, because that is creation, that is love, that is compassion. But you cannot come to it through any means, through any book, through any guru or organization. Do please realize that you cannot come to it through any means. No meditation will lead you to it.

When you realize that no sanctions, no pattern of behaviour, no guru, no book, no organization, no authority can lead you to that state, you have already got it. Then you will find that the mind is merely an instrument of that creation. And it is that creation operating through the mind that will bring about a totally different world—not the planned world of the politician or the religio-social reformer—because that creation is its own reality, its own eternity.

Madras, 23 December 1956; *The Collected Works* Vol X. ■



## To whom is Krishnamurti talking?

(Excerpts from the recently published memoirs, *Knocking at the Open Door: My Years with Krishnamurti*, by Mark Lee.)

IN MADRAS, sometime in 1980, during the course of lunch with a few friends, Krishnamurti noted: 'I'm not talking to them (*pointing to an imagined audience in front of him.*) I am talking to the 10,000 years [of tradition] they bring with them.' Krishnamurti had said the two audiences that held the greatest hope for the future of mankind were in southern California and in India, but each for quite opposite reasons. The youth in California were unconditioned by daunting tradition. In India, all ages were already predisposed to serious religious mentality, therefore they don't resist change.

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ON MAY 15, 1979, the traffic to the airport was heavy, but we arrived exactly on time. We walked up to the departure lounge and waited for the boarding to commence. Krishnamurti walked around in the terminal several times...Then he strolled over to a passageway that ran parallel to the plane he was waiting to board. I walked a few paces behind him. He stopped, looked out the window, stepped closer, and then motioned to me to look at the TWA plane about 50 feet away. He asked: 'Look sir, do you see, there is a crack in the plane? It is there, just above the window.' Pointing in the direction of the plane, he repeated the question but now as an emphatic statement. I looked carefully, but could not see a crack. I motioned to Mary Zimbalist to also look. She said she saw nothing. At this, I called the TWA agent stationed at the kiosk in front of the gate.

He came over and looked out, but said he too could see nothing. Quickly, he walked away speaking on a walkie-talkie. Within a few minutes an elevated mobile crane approached the fuselage with a hard-hatted mechanic perched in the nest. He inspected the side of the plane and withdrew. Inside of two minutes, the announcement came over the loudspeaker that the TWA flight to London was delayed due to mechanical issues and a replacement plane would be available for boarding in forty-five minutes. We sat down near the gate and waited. Soon, Hank Gustaferra [the public relations officer of TWA] approached Krishnamurti and thanked him for spotting the crack in the plane. He was very matter of fact about it all, but I was incredulous—Krishnamurti had just saved the lives of more than 200 passengers by noticing something that no one else had!

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ON MARCH 10, 1977, a meeting was scheduled with Dr Sarjit Siddoo, Erna Lilliefelt, and myself in Krishnamurti's sitting room at Pine Cottage. We three sat in arc on the floor facing north. Krishnamurti entered, dressed in a long white terry-cloth bathrobe and sat down adroitly in *padmasana*, facing south. There was some business regarding the Canadian school to discuss, but as often happened, Krishnamurti changed the subject to a larger and deeper issue that interested him. He was speaking with great force and passion, but I don't remember what was said, because, in less than a minute, something remarkable happened. Krishnamurti's words quickly grew faint and, as if on an

unspoken summons, a great and powerful energy entered the room and enveloped everything. It filled the building, the atmosphere, and enveloped everything. It filled the building, the atmosphere, and beyond. Space and time disappeared, and it was as if everything was inside a great, rock-solid and unyielding force. Silence was everywhere, within and without. Then Krishnamurti asked: 'Can you feel it?' No one spoke for what seemed an eternity. Time didn't stop because it didn't exist. Space had no fixed point; everything in the world was in that room yet nothing was there. I opened my eyes and sat quietly looking but nothing was seen. Silence, so profound it literally absorbed everything, seemed material, almost physical. Eventually, Krishnamurti stood up, and with his eyes closed walked to his adjoining bedroom, closing the door behind him. We sat in a deep silence. In that moment I had no thoughts whatsoever. Much later, I wondered if it was 'the other' that had manifested around Krishnamurti for fifty-five years (beginning in 1922 in that same room of Pine Cottage).

The three of us stood up and noiselessly walked to the outside door and out on the verandah. Holding the silence, from there we each walked in different directions. The three of us confirmed later that we all felt something powerful but we saw nothing. Our recounting to each other was precise—there was no difference in our perceptions. We also agreed that we had not been hypnotized. Nothing further was said about this incident—it was something sacred, something unspeakable. ■



## A new Krishnamurti Study Centre



The Palar Centre for Learning (PCFL) is the name of the new unit of the Krishnamurti Foundation India, and it runs the sixth and the youngest of the KFI schools. Called Pathashaala, the co-educational boarding school is located in a remote

village in Chengalpattu district, 75 km away from Chennai. Situated on a 70-acre grassland very close to the now-dry Palar river, the school has 75 students. The campus also houses the other two units of PCFL—a rural Outreach Programme and a Krishnamurti

Study Centre. For details, visit [pathashaala.pcfl-kfi.org](http://pathashaala.pcfl-kfi.org)

The Study Centre was inaugurated on 3 April 2015. The day was well attended by trustees, members of the Executive Committee and over 60 parents from Delhi, Mumbai, Nashik, Vishakapatnam, Hyderabad, Coimbatore, Trivandrum and of course Chennai. The highlight of the day was a meeting held on the wind-swept open terrace above the Study Centre for a dialogue under a full moon.

The Centre has a collection of books and videos. It is proposed that each month, starting July 2015, a weekend retreat will be held at the Centre. In addition, individuals are welcome to visit the Centre and stay for a few days to explore the teachings. ■

## News & Notes

### Study Retreats in Bangalore:

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

June 11-14 Harmony in relationship  
July 9-12 Can I be a responsible parent without understanding myself?

August 6-9 Significance of living in the here and now

September 10-13 Education and the understanding of life

October 8-11 Breaking free from the prison of the mind

December 9-13 Retreat for the young (18-35 years) What are you doing with your life?

Visit [www.kfistudy.org](http://www.kfistudy.org) for further information. 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 menu News & Events.

**Programme in Kochi:** The J.Krishnamurti Library and Information Centre, Kochi, is holding a programme on education, on 8 and 9 August. The idea is to create an awareness of Krishnamurti's unique vision of education. The two-day event will consist of talks and interactive sessions with teachers of The School--KFI, Chennai, and others, besides video screenings of Krishnamurti's discussions

with students. Venue is Lotus Club, Ernakulam, and time 9 am to 5 pm. Krishnamurti books will be available for sale. For details regarding participation, contact Mr Nixon on 9846539419.

### 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.kfonline.org](http://www.kfonline.org). For more information, e-mail: [vvstudy@kfonline.org](mailto:vvstudy@kfonline.org) ■





## KFI Gathering 2015

Krishnamurti Foundation India will be holding its Annual Public Gathering at the Rajghat Education Centre, Varanasi, from 18 to 21 November 2015. We cordially invite you to participate in it. It is the intention of this Gathering to create an ambiance that would enable the participants to enter into a spirit of serious inquiry. The talks, study, group dialogues, video screenings of Krishnamurti's talks will all be intended to unfold and explore deeply the different aspects of the central theme. The programme will be designed in such a way that there will be space to be quiet, to be with nature, to gather the energy necessary to observe, reflect on the theme and share our observations.

The theme for this year's Gathering is: Transformation of Consciousness.

The lush green, serene campus of the Rajghat Education Centre, situated at the confluence of the rivers Ganga and Varuna in Varanasi, is the venue for the Gathering. Participants will be accommodated in modestly furnished rooms and dormitories of the Rajghat Besant School. The setting would be simple and austere, in keeping with the spirit of the event.

The Gathering will commence at 10 am on 18 November and conclude at 1 pm on 21 November. Participants are expected to arrive by the evening of 17 November and depart on 21 November after lunch. Those wishing to stay longer (on extra payment) before or after the Gathering may contact us in advance and get confirmation.

As accommodation is limited, registration will be done on a first-come-first-served basis. The total Gathering Fee (which includes the registration fee) per person for those working in India is:

Rs 3000 for dormitory-type accommodation.

Rs 3500 per person in a room with double occupancy.

For those working abroad the fee would be \$125 (or equivalent in rupees) per person for a room with double occupancy and \$150 for a room with single occupancy. No advance payment is needed for registration.

The Gathering fee covers lodging, boarding, and study material/facilities. The amount should be paid on arrival at the Reception Counter. Students, or participants who cannot afford the full fee, may ask for concessions.

All meals will be vegetarian, and consumption of alcoholic beverages, drugs, meat or smoking is strictly forbidden on campus.

Gathering fee for day participants would be Rs. 1200 and will include study material, lunch and tea.

For reservations, participants from India should send a non-refundable registration fee of Rs. 500 per person by D.D./Multi-city cheque/M.O. drawn in favour of KFI Study Centre, payable on any bank in Varanasi. This amount would be adjusted against the total fee, on arrival. The payment can also be done through direct deposit/transfer into our Axis Bank Account. The Account name is: KFI Study Centre, and

the Savings account number is: 287010100094027. IFSC code is UTIB0000287.

Please intimate to us by email /post after you have transferred the amount.

A general store, an STD booth, and a medical dispensary are available on the campus. Laundry services will be provided at a moderate charge. Krishnamurti's books, audio/video CDs and DVDs will be available for purchase.

The weather in Varanasi is cool and pleasant in November. Temperature ranges between 20-30C. Please bring light woollen clothing. Bedding will be provided.

Varanasi is situated 800 km southeast of New Delhi, about half-way between Delhi and Kolkata. Rajghat is accessible from Cantonment Railway Station/Varanasi Junction which is 8 km away (auto charges about Rs 125) or Mughal Sarai Station which is 11 km away (auto charge about Rs 150). The Varanasi airport is 30 km away (taxi charges about Rs 800 at the pre-paid booth). Please ask the taxi or auto-rickshaw driver to take you to *Vasanta College*, Rajghat, which is part of Krishnamurti Foundation campus. Most drivers know us by that name.

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

Website: [www.j-krishnamurti.org](http://www.j-krishnamurti.org)



## New Books

**FIRE IN THE MIND:** Fifteen dialogues between Krishnamurti and his biographer Pupul Jayakar form the contents of this book, which was first published by Penguin India in 1995 and which now has been revised with the addition of some new chapters. Held between the years 1978 and 1984, these dialogues cover a vast range of concerns—fear, sorrow, time, death, and the ending of the self. They also explore subjects that are central to scientific research today, such as the questions of biological survival, the nature of consciousness, ageing and renewal of the brain cells, and so on. Krishnamurti's timeless vision of life is best summed up in his words in this book: 'It is very logical, very clear, and can be stated in the Sorbonne or at Harvard, or Delhi, and it will hold water.' Demy pp. 300 + xv.

### CAN HUMANITY CHANGE?

**Krishnamurti in Dialogue with Buddhists:** Many have considered Buddhism to be the religion closest in spirit to Krishnamurti's spiritual teaching—even though the great teacher was famous for urging students to seek truth outside organized religion. This record of an historic encounter between Krishnamurti and a group of Buddhist scholars provides a unique opportunity to see what the great teacher had to say himself about Buddhist teachings. The conversations, which took place at Brockwood Park in England in the late 1970s, focus on human consciousness and its potential for transformation. Participants include Walpola Rahula, the renowned Sri Lankan Buddhist monk and scholar, author of the classic introductory text *What the Buddha Taught*. The chapter titles are: Are You Not Saying What the Buddha Said?; Is

There a State of Mind without the Self?; Free Will, Action, Love, and Identification and the Self; What Is Truth?; Life after Death.

This edition, with a new layout and cover, runs to 234 pages and is priced at Rs 250.

### ETHUVUME ILLATHAVAN MAKIZHCHIYANAVAN:

Tamil translation of *Happy is the Man Who is Nothing*. Between 1948 and the early 1960s, Krishnamurti was easily accessible, and many people came to him. On walks, in personal meetings, through letters, the relationships blossomed. He wrote the letters found in this book to a young friend who came to him wounded in body and mind. The letters, written between June 1948 and March 1960, reveal a rare compassion and clarity: the teaching and healing unfold; separation and distance disappear; the words flow; not a word is superfluous; the healing and the teaching are simultaneous. The contents of this booklet first appeared in Chapter 23 of *Krishnamurti: A Biography* by Pupul Jayakar. Price Rs 90.

## THREE BOOKLETS

Rs 10 each

### MIND IN MEDITATION

A good introduction to Krishnamurti's view of meditation. For here, as in his other talks and writings, he focuses relentlessly on the importance of being aware of our daily life and actions, and asserts that unless there is order in our daily living, there is no basis for meditation.

### THE BOOK OF LIFE

This second talk by Krishnamurti in Sri Lanka in 1980 is original in many ways. Apart from covering a wide range of existential themes, it also marks a novel style of presentation; here Krishnamurti compares the whole of life to a book of many chapters, and sustains the metaphor throughout.

### THE IMPORTANCE OF NEGATIVE THINKING

Positive thinking is always in the grooves of our own conditioned thinking. To think negatively there must be discontent, sensitivity, and a mind that can function without words and symbols, says Krishnamurti in this public talk given in Madras in 1958.

Published in November, March, and July.

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