

Vasanta Vihar

NEWSLETTER

KRISHNAMURTI FOUNDATION INDIA

March - June 2018

Rs.2/-

VOL. XIV ISSUE I

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A dialogue in progress during the second Tamil Gathering held in Vasanta Vihar on 10 and 11 February 2018. (The first Gathering was held last year.) Invitations were sent to all those on the mailing list of the Tamil newsletter *Vasantha Ethal*, and nearly 100 people, including the staff of KFI and its schools, attended the event. About 35 participants were accommodated in Vasanta Vihar, 25 in the Theosophical Society, and the others came from the city. Videos screenings with sub-titles in Tamil, talks, question-answer sessions, and dialogues were held around the theme 'Relationship and human life'. Reading materials on the theme and a short life-sketch of Krishnamurti were given to the participants. Listen to this event in Youtube: 'KFI Tamil Gathering 2018'.

'X' affects the consciousness of those who live in darkness

Excerpts from the conversations between Krishnamurti and theoretical physicist David Bohm, published in The Ending of Time. See details about book on page 5

Krishnamurti (K): You see, I don't meditate in the normal sense of the word. What happens with me is—I am not talking personally, please—what happens with me is that I wake up meditating.

DB: In that state.

K: One night at Rishi Valley in India I woke up. A series of incidents had taken place; there had been meditation for some days. It was a quarter past twelve; I looked at the watch. And—I hesitate to say this because it

sounds extravagant and rather childish—the source of all energy had been reached. And that had an extraordinary effect on the brain, and also physically. Sorry to talk about myself, but you understand, literally any sense of...I don't know how to put it...any sense of the world and me—there was no division at all. Only this sense of a tremendous source of energy.

DB: So the brain was in contact with this source of energy?

K: Yes. Now, coming down to earth, and as I have been talking for sixty years, I would like others to reach this—no, not reach it. You understand what I am saying?

Because all our problems—political, religious—all are solved. Because it is pure energy from the very beginning of time. Now, how am I—please, not 'I', you understand—how is one not to teach, not to help, or push, but how is one to say, "This way leads to a complete sense of peace, of love?" I am sorry to use all these words. But suppose you have come to that point and your brain itself is throbbing with it. How would you help another? You understand? Help—not words. How would you help another to come to that? You understand what I am trying to say?



'X' affects the consciousness of those...

My brain—not mine—the brain has evolved. Evolution implies time, and it can think, live only in time. Now, for the brain to deny time is a tremendous activity, for any problem that arises, any question, is immediately solved.

DB: Is this situation sustained, or is it only for a period?

K: It is sustained, obviously, otherwise there is no point in it. It is not sporadic or intermittent. Now, how are you to open the door, how are you to help another to say, 'Look, we have been going in the wrong direction, there is only non-movement; and, if movement stops, everything will be correct?' (*pp. 18-20*)

K: Knowledge of the 'me'—the psychological knowledge—is time.

DB: Yes, I understand the totality of knowledge is 'me', is time.

K: So then what is existence without this? There is no time, there is no knowledge in the psychological sense, no sense of 'me', then what is there? To come to that point most people would say, 'What a horror this is.'

DB: Yes, because it seems there would be nothing.

K: Nothing. But if one has come to that point, what is there? Would you say, because there is nothing, it is everything?... If it is nothing, and so everything, everything is energy.

DB: Yes. The ground of everything is energy.

K: Of course. Everything is energy. And what is the source of

this thing? Or is there no source of energy at all? Is there only energy?... There is nothing, and everything is energy. What is this [*points to his body*]?

DB: Well, is there something within the energy?

K: This, the body, is not different from energy. But the thing that is inside says, 'I am totally different from that.'

DB: The 'I' encloses itself and says, 'I am different, I am eternal.'

K: Why has it done this? Why has the separation arisen? Is it because outwardly I identify with a house and so on, and that identification has moved inwardly?

DB: Yes. And the second point was that once we established a notion of something inward, then it became necessary to protect that. And therefore that built up the separation.

K: Of course.

DB: The inward was obviously the most precious thing, and it would have to be protected with all our energy.

K: Does it mean then that there is only the organism living—which part of energy? There is no K, no 'me' at all, except the passport, name, and form, otherwise nothing. And therefore there is everything, and therefore all is energy?

DB: Yes, the form has no independent existence.

K: No. What I am saying is there is only the form. That's all.

DB: There is also the energy, you say.

K: That is part of energy. So there

is only this, the outward shell.

DB: There is the outward form in the energy.

K: Do you realize what we have said, sir? Is this the end of the journey?

DB: Well, no, I should think not.

K: Has mankind journeyed through millennia to come to this? That I am nothing, and therefore I am everything, and all energy?

DB: Well, it can't be the end, in the sense that it might be the beginning.

K: Wait. That is all I wanted you to begin with. The ending is the beginning, right? (*pp. 29-33*)

K: X has that immense intelligence, that energy, that something, and he must operate at a much greater level than one can possibly conceive, which must affect the consciousness of those who are living in darkness....

DB: Why do you say it has to?

K: Because light must affect darkness...

Q: What about the other activities of X? We said he has the function of teaching, but also that X has other activities.

K: He must have. Necessarily must.

Q: But what?

K: I don't know; we are trying to find that out.

DB: You are saying that somehow he makes possible an activity of the ground in the whole consciousness of mankind which would not have been possible without him.



'X' affects the consciousness of those...

K: Yes.

Q: His contact with Y is not only verbal. Y listens but there is some other quality...

K: Yes, but X says all that is a petty little affair. That is, of course, understood, but X says there is something much greater.

Q: The effect of X is perhaps far greater than can be put in words.

K: We are trying to find out what that greater is that must necessarily be operating.

Q: Is it something that appears in the daily life of X?

K: Yes. In his daily life X is apparently doing fairly small things—teaching, writing, book-keeping, or whatever. But is that all? It seems so silly.

DB: Are you saying that in the daily life X does not look so different from anybody else?

K: No, apparently not.

DB: But there is something else going on which does not show. Right?

K: That's it. When X talks it may be different, he may say things differently but...

DB: ...that is not fundamental, because there are so many people who say things differently from others.

K: I know. But the man who has walked through all that right from the beginning! If such a man has the whole of that energy to call upon, to reduce it all to these petty little things seems ridiculous.

DB: Let me ask a question. Why does the ground require this man to operate on mankind? Why can't the ground, as it were,

operate directly on mankind to clear things up?

K: Ah, just a minute, just a minute. Are you asking why the ground demands action?

DB: Why does it require a particular man to affect mankind?

K: Oh, that I can easily explain. It is part of existence, like the stars.

Q: Can the immensity act directly on mankind? Does it have to inform a man to enter the

consciousness of mankind?

K: We are talking about something else. I want to find out if X says, 'I am not going to be reduced only to writing and talking; that is too small and petty.' And the other question is, why does the ground need this man? It doesn't need him.

DB: But when he is here, the ground will use him.

K: That is all. (pp.219-222) ■

Vacancies in schools

Pathashaala

This Cambridge International residential school for boys and girls offers an atmosphere that nourishes well-being, inquiry, and responsibility. **Admissions** open for classes 5, 6 & 7. Please write to: admissions@pcf-kfi.org. Tel: 7358457358.

We are also looking for **Teachers** in English, Maths, Biology, Social studies for classes 5 to 12—teachers and apprentices (called Educator-Learners) who will learn and work together to create the right atmosphere in the light of Krishnamurti's teachings. Minimum remuneration □ 3.8 lakhs (cost to institution) for experienced teachers. Teaching experience, while welcome, is not necessary. Write to director@pcf-kfi.org. Tel: 7358457130.

Address: Palar Centre For Learning, Elimchampet, (Via Vallipuram village), Kancheepuram district, Tamil Nadu—603405 (80 km from Chennai).

Sahyadri School

Sahyadri School, a fully residential, co-educational school, is situated amidst great natural beauty in the Western Ghats. It is not only a centre of academic excellence but also a place where children and educators explore fundamental questions of life.

Experienced teachers may apply, through the school website, for classes 4-10 (ICSE) and 11-12 (ISC). Teachers with varied interests and capabilities will be preferred.

The school is looking specifically for teachers in the following subjects:

Classes 9-12: English, Economics, Biology, Physics, Mathematics, Accounts & Commerce.

Classes 4-8: English, Physics, Mathematics.

We also need a Finance Officer.

Those interested may e-mail the Principal at office@sahyadrischool.org. They may also apply through the school website, <http://www.sahyadrischool.org/>. Address: Tiwai Hill, Rajgurunagar, Dist. Pune—410513. ■



Support for tribal education

The Kaigal Education & Environment Program (KEEP) of the Krishnamurti Foundation India has been running 'Sanctuary Schools' for the last thirteen years. The work began in response to the request made by the Yanadi tribal communities living on the fringes of the Kaundinya Wildlife Sanctuary in Andhra Pradesh. These schools have been working with the communities since 2002, doing conservation and afforestation and providing an educational atmosphere without fear or authority. With a current strength of 50 children from the ages of 3 years to 16 years—in Mugilupodalarevu and Kalligutta tribal villages—the schools continue to fulfil an important need of these communities.

Integrating biodiversity conservation into the regular processes of the schools is an important focus of the work. Students have been documenting the local biodiversity as well as working with the local communities to recycle waste. This has brought them recognition as a Green Flag School from the Eco Schools Program of the Foundation for Environmental Education.

Highlights of the work are: All children between 3 and 12 years of age in the two villages are now attending schools; about 30 students have completed their Class 10 exams; about 10 of them are in college; the marriage age of girls has been increasing; the schools have been recognized by the Government of Andhra Pradesh.

The schools need your support for providing uniforms, educational materials, nutritious food, meeting teacher expenses as well as for school infrastructure and development. An amount of Rs. 25000 per year supports one child per year. Donations are exempt under Section 80G of the Income Tax Act, India. You can make your donation by cheque or bank transfer to:

KEEP C & E Fund, KFI.

SB A/C No. 31439640001, IFSC:SBIN0003286.

Kaigal Education & Environment Program (KEEP), Krishnamurti Foundation India,
Kanakapura Rd, Thatguni Post, Bangalore—560082, India.

E-mail: feel@feelforearth.net

For contributing in foreign currency, please write to us for details.

Website: www.kaigalconserve.info.

Sanctuary Schools documentary: <http://youtu.be/E43e7CuQwAs>



News & Notes

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

5-8 April: Karnataka JK Adhayana Shibira (in Kannada and English); Understanding relationship in daily life.

7-10 June: Understanding emotions: hurt, frustration, and anger

12-15 July: What does it mean to be a responsible parent?

9-12: August: Exploring harmony in relationship

6-9 September: Education and the understanding of life

11-14 October: What does it mean to live in the here and now?

5-9 December: Retreat for Young (18-35 years): What are you doing with your life?

Visit www.kfistudy.org for further information on the Study Centre. Write to the Study Centre Coordinator, The Valley School Campus, off Kanakapura Road, Bangalore—560082. E-mail: kfistudy@gmail.com. Phone: 83174 19451 or 9482641389.

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



News & Notes

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. For more information, e-mail: vvstudy@kfionline.org

New Study Centre: A private Krishnamurti study centre, under the name of Krishnamurti Library and Information Centre, was opened at Sithalapakkam, Chennai, on 20 January 2018, with a set of books donated by the Krishnamurti Foundation India, and with the help of like-minded friends. Situated on the first floor of an independent house, it can accommodate about fifty people. The address is: Plot No 77, First Floor, Park Street, near Vivekananda Nagar Main Road, Venus Colony Sithalappakkam, Chennai—600126. So far three meetings have been held there. The aim of the centre is to disseminate Krishnamurti's teachings by making his books available in the locality and holding video screenings and dialogues. For more information, contact S Madhavan, Cell: 9962158712.

Rayachoti Gathering: The JK Study Group, Rayachoti, organized a two-day gathering on 13 and 14 of January 2018 at Champions School, Rayachoti, Andhra Pradesh. Teachers and others from neighbouring towns and cities participated, and held dialogues on topics such as 'School without fear', 'What are the factors that prevent understanding of K's teachings?' and 'Insult and the craving to be'. There were three 90-minute sessions. 'Problems of Living', a 30-minute documentary, was

also screened. KFI had donated for free distribution 30 copies of *Vidyabhodakundiki Vidyabhodana* (Telugu translation of *Educating the Educator*).

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.

Get your newsletters as PDF—Join our Google group: 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: <https://tinyurl.com/kfigroup>. Make sure you are signed in with your G-mail account, and then click 'Join Group'

New Books & Reprints

The Ending of Time: Where Philosophy and Physics Meet: 'Has humanity taken a wrong turn which has brought about endless division, conflict, and destruction?' This is one of the fundamental questions posed in this series of dialogues between J. Krishnamurti and Dr David Bohm—men from the vastly different backgrounds of philosophy and physics. They debate profound existential questions such as insight, illusion, death, transcendence, self-realization, the temporal, and the spiritual. Though man can change radically, they say, transformation requires going from one's narrow and particular interests towards the general, and ultimately moving deeper into that purity of compassion, love, and intelligence that originates beyond thought, time, and even emptiness. This revised and enlarged edition includes a new introduction and a previously published conversation, 'The Future of Humanity'. Pp. 484+viii. Price Rs.350.

Total Freedom: The Essential Krishnamurti: As the title of this book indicates, this is both an introduction to Krishnamurti's teachings and an essential, extensive collection. It includes selections that range from his early works to the talks he gave before his death, besides excerpts from his well-known books. All these provide valuable insights into the human condition, the nature of the self and of awareness, and the mystery of life and death. Philosophic fads came and went; Krishnamurti endured', says Professor Ralph Bultjens in his Foreword to the book. He attributes the 'timelessness' of Krishnamurti to the fact that his 'discourses resonate across the boundaries of time and place'. In his Introduction, Dr Allan W Anderson explains why he has deliberately avoided taking an academic approach to Krishnamurti's teachings: 'To have done so would have falsified his spirit and quite missed the mark of his message.' Pp. 370+xiv. Price Rs.350.



New Books & Reprints

Beginnings of Learning: At Brockwood Park in Hampshire, England, there is an Educational Centre for boys and girls aged from thirteen to nineteen. Krishnamurti lived there when he was in England. The first part of this book gives some of the talks and discussions which took place twice a week in an informal way between Krishnamurti, the students, and staff in the early 1970s. The second part of the book consists of Krishnamurti's writings based on the conversations he had with parents and teachers mainly in India. An essential book for parents, teachers, students, and others interested in education. First KFI edition. Pp.368+vi. Price Rs. 295.

Meeting Life: Writings and Talks on Finding Your Path without Retreating from Society: 'Why not look at one's life and find out why one lives this way, why one is worried, why one's mind is eternally chattering, why one has no right relationship with another, why one is cruel?' asks Krishnamurti in this book which consists of excerpts from his public talks, answers to questions, and short pieces dictated or written by him. Pp.228+viii. Price Rs. 250.

The Network of Thought: In these talks, given in Saanen, Switzerland, and Amsterdam in 1981, Krishnamurti likens the human mind to a computer that has been 'programmed'. Each human being thinks according to his particular program which dominates him; each one is caught

in his particular 'network of thought'. What we regard as the personality, the ego, or the 'I', is no more than a programmed network of thinking. Krishnamurti points out that the real freedom that man needs is freedom from this conditioning. This demands pure observation of the nature of one's thinking; it means observing without thought—a paradox which is resolved by the fact that when there is pure observation, there is no thought to observe. Crown size, Pp.116+iv. Price Rs.150

Jeevan Ek Anveshan: Hindi translation of *Explorations and Insights*, which consists of 14 discussions that Krishnamurti held with a small group of friends in the 1970s. Published by Rajpal & Sons, New Delhi. Copies can be ordered from the publisher or from Krishnamurti Foundation India, Rajghat Fort, Rajghat, Varanasi -221001. Pp. 300. Price Rs. 395.

Published in November, March, and July.

Registered with The Registrar of Newspapers for India under No. TNENG/2003/12846

If undelivered please return to :

KRISHNAMURTI FOUNDATION INDIA
Vasanta Vihar, 124, 126 Greenways Road
Chennai - 600 028. Tel: 24937803/24937596
E-mail: publications@kfionline.org
Websites: www.kfionline.org/www.jkrishnamurti.org

Statement about ownership and other particulars of Vasanta Vihar Newsletter FORM IV

1. Place of publication : Krishnamurti Foundation India
Vasanta Vihar
124, 126 Greenways Road
Chennai – 600 028
2. Periodicity of publication : Once in four months (November, March, and July)
3. Printer's name : N. Subramanian
Whether citizen of India : Yes
Address : Sudarsan Graphics
Offset Press
27 Neelakanta Mehta Street, T.Nagar,
Chennai - 600 017
4. Publisher's name : Dr. V. Aravind
Whether citizen of India : Yes
Address : Krishnamurti Foundation India
Vasanta Vihar
124, 126 Greenways Road
Chennai – 600 028.
5. Editor's Name : K. Krishnamurthy
Address : Krishnamurti Foundation India
Vasanta Vihar
124, 126 Greenways Road
Chennai - 600 028
6. Name and address of individuals who own the newspaper and partners or shareholders holding more than one per cent of the total capital. : Krishnamurti Foundation India,
Vasanta Vihar
124, 126 Greenways Road
Chennai – 600 028

I, Dr. V. Aravind, hereby declare that the particulars given are true to the best of my knowledge and belief.

(Dr. V. Aravind)

Periodical