

Vasanta Vihar

NEWSLETTER

KRISHNAMURTI FOUNDATION INDIA

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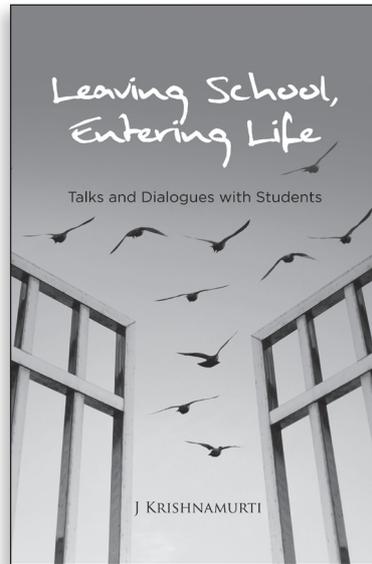
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Leaving School, Entering Life is the new title of our earlier publication *Talks with Students, Varanasi 1954*, containing authentic reports of Krishnamurti's talks and dialogues with students, held in Varanasi in January 1954. Fifteen of these talks were given at the Rajghat Besant School, which Krishnamurti had founded at the confluence of the Ganga and Varuna, and three at the Banaras Hindu University. During his annual visits to India, from the 1930s till the 1980s, Krishnamurti made it a point to spend a few weeks at the



residential school and address the students, teachers, parents, and the public. He gave talks, answered questions, engaged his listeners in free-wheeling dialogues, and met people individually or in small groups. In all these, he shared with them his central vision that education should not be separated from life and that it must help the young and the old to understand not merely the outer world, but also the inner world of human consciousness. With Publisher's Note and Index to Questions. Demy, pp. 206+ vi. Price Rs 250.

Behind our happiness is fear

From childhood, we are brought up to condemn some things or some persons, and to praise others. Have you not heard grown-up people say, 'You are a naughty boy'? They think that by doing that, they have solved the problem. But to understand something requires much insight, a great sense, not of tolerance—tolerance is merely an invention of the mind to justify its activities or other people's activities—but of understanding, a great width and depth of mind.

I would like to talk, this morning, of something which may be rather difficult, but I think it is worthwhile to understand it. Very few of us enjoy anything. We have very little joy in seeing the sunset or the full moon or a beautiful

person or a lovely tree or a bird in flight or a dance. We do not really enjoy anything. We look at it, we are superficially amused or excited by it, we have a sensation which we call joy. But enjoyment is something far deeper, which must be understood and gone into. When we are young, we enjoy and take delight in things—in games, in clothes, in reading a book or writing a poem or painting a picture, or in pushing each other about. But as we grow older, this enjoyment becomes a pain, a travail, a struggle. While we are young, we enjoy food, but as we grow older we start eating food that is heavily laden with condiments, spices, and then we lose all taste, delicacy, and refinement of taste. When young,

we enjoy watching animals, insects, birds. As we grow older, although we still want to enjoy things, the best has gone out of us; we prefer other kinds of sensations—passion, lust, power, position.

These are all the normal things of life, though they are superficial; they are not to be condemned, not to be justified, but to be understood and given their right place. If you condemn them as being worthless, as being sensational, stupid, or unspiritual, you destroy the whole process of living. It is like saying, 'My right arm is ugly, I am going to chop it off.' We are made up of all these things. We have to understand everything, not condemn, not justify.



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As we grow older, the things of life lose their meaning; our minds become dull, insensitive, and so, we try to enjoy, we try to force ourselves to look at pictures, to look at trees, to look at little children playing. We read some sacred book or other and try to find its meaning, its depth, its significance. But it is all an effort, a travail, something to struggle with.

I think it is very important to understand this thing called joy, the enjoyment of things. When you see something very beautiful, you want to possess it, you want to hold onto it, you want to call it your own—‘It is my tree, my bird, my house, my husband, my wife.’ We want to hold it, and in that very process of holding, the thing that you once enjoyed is gone because in the very holding there is dependence, there is fear, there is exclusion, and so the thing that gave joy, a sense of inward beauty is lost, and life becomes enclosed. You consider the thing as belonging to you, so gradually enjoyment becomes something which you can possess, which you must have. You enjoy doing a ritual, doing puja, or being somebody in the world; you are content with living on the surface, seeking one sensation, one enjoyment after another. That is our life, is it not? You get tired of one god, and you want to find another god. You change your guru if he does not satisfy you, and then you ask him, ‘Please lead me somewhere.’ Behind all this, there is the search to find joy. You live at a superficial level and think you can get enjoyment from it.

To know real joy, one must go much deeper. Joy is not mere sensation. It requires extraordinary refinement of the mind, but not the refinement of the self that gathers more and more to itself. Such a self, such a person, can never understand this state of joy in which the enjoyer is not. One has to understand this extraordinary thing; otherwise, life becomes very small, petty, superficial—being born, learning a few things, suffering, bearing children, having responsibilities, earning money, having a little intellectual amusement, and then to die. That is our life. There is very little refinement in clothes, in manners, in the things that we eat. So gradually, the mind becomes very dull.

It matters very much what you eat, but you just like to eat tasty things, you like to stuff yourself with a lot of unnecessary foods because it tastes good. Do please listen to all this. It matters very much the way you talk, the way you walk, the way you look at people. Search your mind, be aware, watch your gestures, watch the meaning of your speech. If you are really very alert, the mind becomes very sensitive, refined, simple. Without that simplicity and refinement, life is very superficial. But the refinement of the self is like being enclosed behind a beautiful wall with a great many decorations and pictures. That refinement of the self is still not enjoyment because in it there is pain, there is always the fear of losing and hope of gaining. But if the mind can go beyond the refinement of the self, the ‘me’, then there is quite a

different process at work; in that, there is no experiencer.

All this may be rather difficult, but it does not matter. Just listen to it. When you grow older these words may have a meaning, a significance; they may mean something to you later when life is pressing on you, when life is difficult and full of shadows and struggle. So, listen to it as you would listen to music which you do not quite understand—just listen.

We may move from one refinement to another, from one subtlety to another, from one enjoyment to another, but at the centre of it all there is the ‘me’—the ‘me’ that is enjoying, that wants more happiness, the ‘me’ that searches, looks for, longs for happiness, the ‘me’ that struggles, the ‘me’ that becomes more and more ‘refined,’ but never likes to come to an end. It is only when the ‘me’ in all subtle forms comes to an end that there is a state of bliss which cannot be sought after, an ecstasy, a real joy, without pain, without corruption. Now, all our joy, all our happiness, is corruption; behind it there is pain, behind it there is fear.

When the mind goes beyond the thought of the ‘me’, the experiencer, the observer, the thinker, then there is a possibility of a happiness which is incorruptible. That happiness cannot be made permanent, in the sense in which we use that word. But our mind is seeking permanent happiness, something that will last, that will continue. That very desire for continuity is



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corruption. But when the mind is free from the 'me', there is a happiness, from moment to moment, which comes without your seeking, in which there is no gathering, no storing up, no putting by of happiness. It is not something which you can hold on to. A mind that says, 'I was happy yesterday and I am not happy now, but I will be happy tomorrow'—such a mind is a comparing mind, and in that mind there is fear. It is always copying and discarding, gaining and losing; therefore it is not really a happy mind.

If we can understand the process of life without condemning, without saying it is right or wrong, then, I think, there comes a creative happiness which is not 'yours' or 'mine.' That creative happiness is like sunshine. If you want to keep the sunshine to yourself, it is no longer the clear, warm, life-giving sun. Similarly, if you want happiness because you are suffering, or because you have lost somebody, or because you have not been successful, then that is merely a reaction. But if we can go beyond, then there is a happiness that is not of the mind.

It is very important from childhood to have good taste, to be exposed to beauty, to good music, to good literature, so that the mind becomes very sensitive, not gross, not heavy. It requires a great deal of subtlety to understand the real depths of life, and that is why it matters very much, while we are young, how we are educated, what we eat, what clothes we put on, what kind of house we live in. I assure you that the appreciation and love of beauty matters very

much, and that without it the real thing can never be found. But we go through school, through life, brutalized, disciplined, and we call that education, we call that living.

It is very important, while we are at this school, to look at the river, the green fields, and the trees; to have good food, but not food that is too tasty, that is too hot; not to eat too much; to enjoy games without competition; not to try to win for the college, but to play for the sake of the game. From there you will find, if you are really observing, that the mind becomes very alert, watchful, recollected; and so as you grow, you are bound to enjoy things right through life. But merely to remain at the superficial level of enjoyment and not to know the real depth of human capacity, is like living in a dirty street and trying to keep it clean. It always gets dirty, it will always be spoiled, it will always be corrupt. But if one can, through the right kind of education, know how to think and to go beyond all thought, then, in that, there is extraordinary peace, a bliss which the superficial mind, living in its own superficial happiness, can never find.

You have heard what I have said about food and clothes and cleanliness. Try to find out for yourself something more beyond it. See if you can restrain yourself from eating food which is too hot or too tasty. After all, it is only while you are young that you can be revolutionaries, not when you are sixty or seventy. Perhaps a few of us may be, but the vast majority are not revolutionaries. As you grow older, you crystallize. It is

only when you are young that there is the possibility of revolution, of revolt, of discontent. To have that revolt, there must be discontent all through life. There is nothing wrong with revolt. What is wrong is to find an avenue which will satisfy you, which will quiet the discontent.

Question: What is the goal of our life?

Krishnamurti: What is the significance of life? What is the purpose of life? Why do you ask such a question? You ask this question when, in you, there is chaos, and about you there is confusion, uncertainty. Being uncertain, you want something to be certain, you want a certain purpose in life, a definite goal, because in yourself you are uncertain. You are miserable, confused; you do not know what to do. Out of that confusion, out of that misery, out of that struggle, out of those fears, you say, 'What is the purpose of life?' You want something permanent that you can struggle after, and the very struggle for a goal creates its own false clarity, which is only another form of confusion.

What is important is not what is the goal of life but to understand the confusion in which one is, the misery, the tears, and all the other things. We do not understand the confusion but only want to get rid of it. The real thing is here, not there. A man who is concerned does not ask what is the purpose of life. He is concerned with the clearing up of the confusion, of the sorrow in which he is caught. When that is cleared, he does not ask a question like this. ■



YouTube—Official Krishnamurti channel: 1,20,000 subscribers and more

The official Krishnamurti YouTube channel was started in 2007, yet it was only in recent years that the Krishnamurti Foundation Trust, England (KFT), made it into the most extensive repository of Krishnamurti audio and video recordings online. The 'Free to the World' campaign in 2017 saw the release of all public videos for free on our channel, and this year KFT ran the 'Audio Collection' campaign

These efforts ensured that 600 full-length videos, 500 full-length audios, and 350 Question & Answer extracts were made

available on the channel, after a careful process of production that focused on making sure that the contents were left as unedited as possible. In those cases where video footage was missing or corrupt, the technicians painstakingly patched-in archival audio to make the recordings complete.

Thanks to this focus, the channel recently reached the milestone of 120,000 subscribers; it now attracts 4,500 new subscribers every month. More than four million minutes of videos are watched every month—the equivalent of

eight years! The videos contain more than 2,300 subtitles in nearly thirty languages. A new extract from Krishnamurti's Q&A sessions is released every week. These are usually the videos that garner the most views, as they are shorter and thematically focused, appealing to the rather fast pace of the average internet user.

In an attempt to keep the teachings offered on YouTube as free from distractions as possible, the videos are uploaded advertisement-free, relying instead on donations.

Visit YouTube channel at youtube.com/kfoundation ■

Tamil Gathering 2019

The third Tamil Gathering was held in Vasanta Vihar on 9 and 10 February 2019, based on the theme 'The Challenge of Change'—which was the title of the 1983 documentary on the life and teachings of Krishnamurti. The video of this film was screened with voice-over and sub-titles in Tamil. (Photograph shows a screen shot of the film,

where Krishnamurti is seen holding a dialogue with children of the Rishi Valley School.) The Gathering consisted of 35 resident-guests who came from outside Chennai; another 25 people from the city attended as day participants. There were brief talks, question-and-answer sessions, group dialogues, and time for reading and reflection.



அவருடன் உன்னை ஒப்பிட்டுப் பார்ப்பதினால்,
நீ மந்தமானவனாக ஆகிறாய், இல்லையா?

News & Notes

KFI Annual Gathering 2019: The Rishi Valley Centre will host this year's KFI Annual Gathering on its campus sometime in November. The Gathering, which is an opportunity for people to come together to deepen their understanding of Krishnamurti's teachings, will consist of talks, group discussions, video screenings of Krishnamurti's works, and so on. The dates of the event and other details will be announced in the July issue of this newsletter and also in our website www.kfionline.org.

Event in Jaipur: The Rajghat Centre of KFI organized for the first time an event in Jaipur, Rajasthan, on 29 and 30 September 2018. There were around 70 participants, and they watched a Krishnamurti video and took part in a question-and-answer session. They wanted to have more events like this in Jaipur as well as in Jodhpur.



News & Notes

One-day Retreats: One-day retreats, based on specific existential questions, are a feature of the new 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. For more information, e-mail: vvstudy@kfionline.org. The next retreat in this series is on 7 April, and the theme is Meditation techniques and true meditation. ■

A Door Open for Anyone: Krishnamurti on Study Centres: This book, first published a few months ago (November 2018) has already gone in for a reprint. Excerpts from this book were published in the previous issue of the newsletter. Pp. 112+viii, with seven colour photographs. Price Rs 250.



Krishnamurti Thanku Kooriyavai: Tamil translation of *Krishnamurti to Himself*, which is considered

a sequel to *Krishnamurti's Notebook* and *Krishnamurti's Journal*. Published by KFI. Pp. 276. Price 180.

Hindi translations: KFI's Hindi Channel on YouTube now has 12 full-length videos and 10 small clips. An audio book of *Think on These Things* is to be brought out by Storytel Ltd.

Two new booklets *Time and the Timeless* and *Who is the Meditator?* have been published. A revised translation of *The Urgency of Change* is under preparation.



Marathi and Gujarati translations: Gujarati subtitles for Rajghat Talks I & II, 1985

are now available on YouTube. Storytel India has published audio books of the Marathi translations of *Freedom From the Known* (*Dnyatapasun Mukti*) and *Think on These Things* (*Ya Goshtincha Vichar Kara*). An audio books release event was arranged on 8 December 2018, in which extracts from the English book as well as from the Marathi translation of *Think on These Things* were read out.

Kannada translations: Three videos have been subtitled. Translations of the following books have been brought out: *The World Within*, *Social Responsibility*, *Educating the Educator*, *Talks with Students 1954*. ■

Pathashaala

Palar Centre For Learning Krishnamurti Foundation India
(A Cambridge International School)

Elimchampet, (Via Vallipuram village),
Kancheepuram district, TN 603405

Is looking for teachers and apprentices (called Educator-Learners)—in English, Maths, Science, and Social Studies for classes 5-12—who will learn and work together in creating the right atmosphere in the light of J. Krishnamurti's teachings.

Minimum annual remuneration Rs 4 lakhs (cost to institution) for teachers. Teaching experience, while welcome, is not necessary. Write to director@pcf-kfi.org, or call +917299938920

The school also invites applications for admission to its **Programme of Autonomous Learning** [2.5 year A-Level Certification]

A fully residential co-educational school, based on J. Krishnamurti's philosophy, Pathashaala endeavours to foster self-directed, multi-modal learning with many opportunities and spaces for critical thinking and coexistence with nature. Educator-Learners and Learner-Educators actively participate in an environmentally sustainable way of living, using solar energy, windmills and biogas. The school is sensitive to the use of water and committed to ecological sanitation. The campus has only dry composting toilets for use by all residents.

Write to admissions@pcf-kfi.org for registration forms if you would like to be part of this certification programme after Class X.

Contact: E-mail: admissions@pcf-kfi.org. Website: <http://pcf-kfi.org/>. Tel: 72999 38912



Photo exhibition at Nashik again

The dissemination work of the J. Krishnamurti Study Group, Nashik, is gathering momentum, especially after its first major event held in 2017. The exhibition 'Krishnamurti: To the Young', held recently at the art gallery of Nashik's landmark institution, Kusumagraj Smarak Pratishthan, evoked very high public interest and appreciation. More than 400 visitors attended the exhibition, a good number of them being the young. Books and videos of Krishnamurti's works, in English and Marathi, also recorded extremely good sales.

The surprisingly large attendance was no doubt on account of a shift in strategy that employed today's omnipresent social media, in addition to the more traditional newspapers, banners, and leaflet inserts.

A well-organized feedback system at the exhibition venue was the highlight of the organizers' learning experience. It not only enabled a peek into the visitors' minds, but the feedback comments, pithy and moving as they were, also illustrated an important point: dissemination, when rightly done, can be a very effective instrument in sharing the subtle beauty of Krishnamurti's insights on everyday living.

In response to several requests for providing a textual form of the exhibition that visitors can take home for deeper study, a small bilingual booklet (English-Marathi) containing the exhibition quotes was circulated to the visitors.



An issue of considerable significance has arisen from the experience of the Nashik Study Group's dissemination activities. Krishnamurti's insights on the human condition, though brilliant, first surprise, perplex, and unsettle the newcomers. The Nashik group, as the organizer of the event, naturally finds itself challenged by a barrage of questions, doubts and uncertainties stirred by the exhibition. What is the right approach that will address these doubts and uncertainties is a question that needs to be addressed by any individual or group engaged in the task of making the teachings available to a new audience. ■

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

(Dr. V. Aravind)

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