

Vasanta Vihar

NEWSLETTER

KRISHNAMURTI FOUNDATION INDIA

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125th Birth Anniversary of J. Krishnamurti

This is a special issue of *Vasanta Vihar Newsletter* to announce the launch and commemoration of the 125th Birth Anniversary of J. Krishnamurti (1895-1986), a year-long event starting from 11 May 2019 and lasting till 11 May 2020.

Some of you may recall that, twenty-five years ago, the year 1994-1995 was observed as Krishnamurti's Birth Centenary Year. Since then there has come into being a new generation of people who are perhaps not acquainted either with the teacher or his teachings. Therefore, it is felt that this occasion must be used to introduce and make available Krishnamurti's vision of life to a

new and wider audience, who may find that this timeless teaching is also very contemporary and relevant to their personal lives.



With this in mind, Krishnamurti Foundation India, Chennai, in collaboration with the six schools run by it and the adult study centres located on the school campuses and elsewhere, are drawing up a number of plans for creating an awareness of the teachings. These will consist of

events in various places in India, public talks, seminars, video screenings of Krishnamurti's talks and dialogues, photo exhibitions, programmes to share Krishnamurti's vision of school education, and release of new books in English and translations in Indian languages.

More details will be announced from time to time in our websites, newsletters, and social media.

This issue features passages from Krishnamurti's works that bring home to us what he himself thought about his role as a teacher and the (impersonal) spirit of the teachings. ■

The Teacher and the Teachings

QUESTION: THE THEOSOPHICAL Society announced you to be the Messiah and World Teacher. Why did you...renounce the Messiahship?

K: Whether I am a Messiah or not can be answered simply: I have never denied it, and I do not think it matters very much what I think about it. What is important is to find out for yourself if my teachings are the truth. Do not judge by labels, do not give importance to the name, and whether I am the World Teacher, or the Messiah, or something

else is of the least significance to you. If the name has become important, then you will miss the truth. One will assert that I am, and another that I am not, but your conflict, confusion, and sorrow are not solved by any of these assertions and denials. It is important, very important, to be earnest after the search for truth, for it gives freedom from strife and pain. The truth of my teachings can be discovered in your daily life, and truth is not distant but very near. The intellectual will not find it, for he is caught in the net of his own knowledge which

prevents his understanding; the man of devotion will not find it, for he is caught in the confusion of his own image and emotion; he who is earnest will understand it. *Madras, 7 December 1947. The Collected Works of J. Krishnamurti, Vol. IV, pp. 124-125.*

K: COULD YOU dig everything out of me? You come to a well, and you get water according to the size of your bucket; whatever vessel you carry, that amount of water you get. You have read a great deal of the ancient literature, you have practised, you have read



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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 a conformist and as a non-conformist, as a guru and 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. . . 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.

SW: I am not asking how he came by it, but in his talks there is such

cogency, rationality, perfect logical sequence. It is in his heart.

K: When you say it has come because it is in his heart, I do not know how to put it. It comes—not from the heart or from the mind, but it comes. Or would you say, sir, that it would come to any person who is really non-selfish? I think it would be the most logical answer. *Tradition and Revolution, ch. 21*

QUESTION: IS NOT the direct effect of your person helpful in understanding your teachings? Do we not grasp better the teaching when we have the teacher?

K: When you are listening to me, perhaps there is direct help, for you are giving your mind and heart to discover the truth of what is being said. If you do not want to discover it, you would not be here. In talking to a person who understands more clearly, your own mind and heart become clarified. But, if you make of that person your guru, your teacher, and only love him and respect him, then you have contempt for others. Have you not noticed, sirs, how very respectful you are to me and how very thoughtless and callous to your neighbours, to your wife, and to your servants, if you have any? This state of contradiction indicates your own disrespect to everyone concerned. . . These talks will have significance only as they affect directly the breaking down of thought process, the breaking down of the isolating process in relationship, and putting an end to greed and envy in your daily action. Intelligent and arduous inquiry is devotion. The very

open receptivity for truth, the unknown, is devotion. *14 March 1948, The Collected Works, Vol. IV, pp.199-200*

K: YOU ARE saying that a statement coming from an illumined mind has a vitality of its own. You are also saying that if another made the same statement—rationalized, carefully thought out—it would not have the same energy, vitality, and power to flower. . . You see, that implies that K has an illumined mind. I am not saying that he has or has not. That illumined mind makes a statement, and because that statement is born out of illumination, it has a tremendous weight. If another made that statement, it would not have the same weight. Now, what she is saying is that what the illumined mind says carries authority. The word authority means to ‘originate something new’. I am using the word authority in that sense, namely as the originator of something new. And you are saying that that mind is the teacher, because it is the originator. The words that the illumined mind uses may be the same as those of the Gita, but it is not the same thing. Though others have said it before, this is original, and therefore that originality of it gives a certain weight as authority.

Q: I will not accept that. It has the capacity of penetrating; the other has not the capacity of penetrating..

K: Therefore you cannot have anything to do with it. Absorb it, and see what happens. You don’t do that. That is what I am trying to get at. As the illumined mind has



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got weight, a penetrating quality, when it makes a statement, can I share not just the statement made by the illumined mind but the illumined mind itself? I cannot share, partake, in an illumined mind.

PJ: No, sir, the illumined mind, and what is being said, are the same. So in what you say there is a paradox, namely, that I can share the illumined statement, but I cannot share the illumined mind.

K: Yes, that is it. You think that you can share the illumined mind. Therefore you make the illumined mind into a teacher, and put yourself at a distance, and hope that you will some day reach it. Now, you have listened to that illumined statement: *Where you are, the other is not.* What has happened? You see, I cannot do a thing about that statement. Whatever I do, it will still be the 'me' doing something about that. So is it possible for me to listen to that and let that operate? *Rajghat, 19 November 1974; A Timeless Spring, pp. 178-190.*

THE VERY TEACHINGS are sacred, holy. The investigation of that teaching leads to, or brings about, the truth, which is holy. And if we are committed to that, to the investigation of the teachings and the discovery of, or coming upon, that truth which is holy, then we are responsible to that. *A Door Open for Anyone: Krishnamurti on Study Centres, p.3.*

I THINK THIS teaching covers the whole of human existence. I don't know if you have studied it. It covers the whole of human life, from the physical to the most inward depth of human beings. So there is nothing in it that sets it

The Future of the Teachings

K'S TEACHINGS ARE a living thing, and the books, I am afraid, are not; no book is. When K dies, what is going to happen to the teachings? Are there people who have, if I may use the phrase, drunk at the fountain, and can carry on from there? Not merely quoting K but getting the spirit of it, the truth of it, the vitality of it, the energy of it. The books are all right, but they remain on the shelves. You pick them up occasionally, look at them, read them and forget them. I feel there must be amongst us some who have, if I may use the phrase again, drunk at the fountain, so that they see the truth for themselves and express it in their daily life. I think that is one of the major issues, as far as I am concerned, because for the last fifty-two years, one has talked a great deal about all these things, and

I find—I hope you will forgive me for saying this—there is not one person who has seen that thing for himself and goes on with it. Please understand, I am not disappointed that there is no one so far; I am not looking for anybody to carry on, but I think we should consider all this.

Various people have told me very often that when K dies the real thing will flower, because 'under the banyan tree nothing grows'. You know that saying? I have been told that, and also that it will be for the future and not for the present, that centuries later this will be understood but not now. But I think all those are various forms of excuses, and have no validity in themselves.

What are we going to do? How is this going to be sustained, nourished, kept going? *The Perfume of the Teachings, p. 1* ■

apart as a cult, as something or the other. When you look into it, you say, 'My God.' I personally look at it as a marvellous thing, not because I have said it, but because it is something extraordinarily life-giving. And that life-giving thing can never go dry. Like a wellspring, it can never go dry. To me it is so, otherwise I wouldn't have spent a day on it. *Ibid, p. 10*

K HAS POURED his life, and will discuss with you for the next ten years. At the end of ten years he is gone. Then what is going to happen? He says to you that this is a sacred treasure, this is a mine where there is immense gold. It is sacred. I leave it with you. What will you do with it? *Ibid. p.16*

THE QUESTIONER ASKS: are K's teachings only for the few? What do you think? If it is for the few, it's not worth it. The speaker says it is for everyone. But everyone is not serious, has not got the energy, because they are dissipating it in various ways, and so gradually there are very few. So, observing it, you say it is only for the few. Whereas actually if you apply it, go into it seriously with the spirit of investigation and wanting to live a different kind of life, it is for everyone. There is nothing secret about it. And there is a great mystery if you go beyond the limitation of thought. *Question and Answer Meeting at Brockwood Park on 30 August 1979.* ■



KFI Gathering 2019

The Annual KFI Gathering will be held this year at the Rishi Valley Education Centre from the morning of 15 November to the afternoon of 18 November, 2019. Participants may arrive only from the morning of the 14 November. The theme of the Gathering is 'Violence, Identity, and Transformation'.

As accommodation, which is only dormitory-type, is limited, registration will be done on a first-come-first-served basis. The contribution—for accommodation, food and study materials—is Rs 3500/- per person. This is non-refundable. Please do not deposit cash into our account.

Payment should be made only through online transfer RTGS/NEFT to:

K.F.I.R.V.E.C. Institute of Educational Resources
State Bank of India
Society Colony Branch
Madanapalle.

Savings Bank
A/c no: 54035227556
IFS Code: SBIN0040002
Swift Code: SBININBB324

Intimation may be sent immediately to gathering@rishivalley.org with names of participants, address, and payment details.

Registration forms can be

downloaded from www.rishivalley.org and sent to gathering@rishivalley.org, along with the payment details. Postal address for sending the forms is:

KFI Gathering Committee
Rishi Valley Education Centre
Rishi Valley-517 352
Chittoor District
Andhra Pradesh.
Tel: 08571 280622 & 08571 280582/9493547822/
9493547322/7893644717/
7893644497

The last date for receiving payments and the registration forms is 10 October. ■

News & Notes

VASANTA VIHAR, Chennai: Following are the programmes to be held in Vasanta Vihar during 2019-2020:

Kerala Retreat: 30, 31 August & 1 September 2019. Theme: Meditation in daily life.

Half-day programmes: These are held on Sunday mornings; the dates and themes are:

4 August—Freedom is not choice.

6 October —Where is creativity in a mechanical life?

3 November—Austerity in a consumerist society

8 December—Failure of modern education and knowledge

5 January 2020—How much can we depend on reason and logic?

8 February—What is wrong with the pursuit of pleasure?

1 March—Meditation is not a practice

5 April—Slavery to technology and entertainment

Weekend residential retreats: These are held every month generally in the third or fourth week-end; the dates and themes are:

17 & 18 August— The seed of a million years (The religious life)

19 & 20 October— Ideals help us only to avoid facts

23 & 24 November—Is there psychological evolution at all?

21 & 22 December—The danger of conditioning

22 & 23 February 2020—What is it that man is seeking?

21 & 22 March—The various attributes of the self

18 & 19 April—How can we relate K's teachings to our daily life?

For more details, contact Vasanta Vihar, Chennai, or e-mail vvstudy@kfonline.com

RAJGHAT STUDY CENTRE: Following is the yearly schedule of retreats:

Wednesday 21 August - Sunday 25 August. Theme: Choiceless awareness in daily life.

Wednesday 9 October - Sunday 13 October. Theme: Can we live together without conflict?

Retreat in Hindi: Sunday 24 November - Thursday 28 November. Theme: Our life in the mirror of relationship.

International Retreat: Tuesday 24 December - Monday 30 December. Theme: You are the world.



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Wednesday 5 February - Sunday 9 February 2020. Theme: A quiet mind renews itself.

Wednesday 18 March - Sunday 22 March. Theme: Exploring fear, pleasure and insecurity.

Participants are expected to arrive at any time by the afternoon on the first day of the retreat. The first introductory session takes place at 6 p.m. on that day. The retreat concludes by lunch time at 1 pm on the last date. If one wishes to stay longer either before or after the retreat, on extra contribution, please contact us in advance and get confirmation. Participants will be accommodated in the rooms/cottages on the Study Centre campus. Registration will be done on a first-come-first-served basis.

Contribution for the programmes are as follows: For the retreats in August, October, November, February and March: People working/living in India/ south Asia: Option A: Rs 5000 per person in a room with double occupancy with attached Western-style baths. Option B: Rs 7000 per person in a single room with attached Western-style baths. (Subject to availability). Those working/

living outside south Asia: Option C: Euro 120 (or equivalent in Indian rupees) per person for a room with double occupancy with attached Western-style baths. Option D: Euro 160 per person for a room with single occupancy with attached Western-style baths. (Subject to availability)

For the International Retreat in December: People working/living in India/south Asia: Option A: Rs 8000 per person in a room with double occupancy with attached Western-style baths. Option B: Rs 11000 per person in a single room with attached Western-style baths. (Subject to availability). Those working/living outside south Asia: Option C: Euro 210 (or equivalent in Indian rupees) per person for a room with double occupancy with attached Western-style baths. Option D: Euro 280 per person for a room with single occupancy with attached Western-style baths. (Subject to availability)

Fill in the registration form online along with full contribution fee: www.rajghatbesantschool.org/jk/rajghat-study-centre. Coordinator, Krishnamurti Study Centre, Rajghat Fort, Varanasi 221001

(U.P.) India. E-mail: studycentre@rajghatbesantschool.org

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

July 11–14: What does it mean to be a responsible parent?

August 8–11: Breaking free from the prison of the mind

September 5–8: Education and the understanding of life

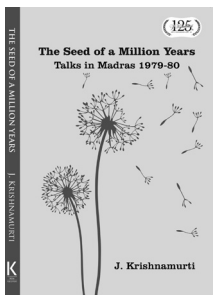
November 7–10: Exploring happiness and the enticing world of pleasure

December 4–8: Retreat for the Young (18-35 years): What are you doing with your life? (4 days)

Visit www.kfistudy.org for further information on the Study Centre. Write to the Study Centre Coordinator, The Valley School Campus, Off Kanakpura Road, Bangalore–560082. E-mail: kfistudy@gmail.com. Phone: 83174 19451 or 9482641389. Registration forms can be downloaded from the website under the heading Programs. ■

New books and translations

To mark the 125th Birth Anniversary of Krishnamurti, KFI is planning to release four important books in the coming months:



1. *The Seed of a Million Years: Talks in Madras 1979-80*: This rare series brings out clearly, even

with the very first talk, the deeply religious quality of Krishnamurti's teachings. Here he starts straightaway with the most ancient quest of man to find something not man-made, something sacred. 'Man... must have asked a million years ago, from the beginning of time, if there is a reality, if there is a truth, if there is something timeless, something that cannot be measured by man. And that

inquiry, that seed, is still with us. . . And during these talks we are going to find out whether it is possible for that seed to grow and flower, multiply and cover the earth.' These and other statements such as 'Sorrow is like the shadow of our life', 'Meditation can never be conscious, premeditated', give a new meaning to man's timeless quest. Crown, pp. 120; price Rs 150.



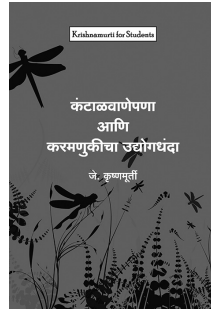
New books and translations

2. *World Teacher: The Life and Teachings of J. Krishnamurti*, a biography written by Mark Lee, a long-time associate of Krishnamurti, to be published by Hay House, New Delhi. The aim of this biography is to make available a short, easy-to-read, and economically priced book that would serve to introduce to a new generation the life and teachings of the World Teacher. We hope to translate this book in several Indian languages too. To be ready only by September.

3. *The Only Revolution*: Consisting of Krishnamurti's writings, the book is similar in structure to the three-volume Commentaries on Living—each chapter containing descriptions of nature, philosophical reflections, and dialogues with the many people who came to Krishnamurti with their personal problems or philosophical questions.

4. *The Urgency of Change*: This is a book of dialogues Krishnamurti held with his personal secretary, Alain Naude, in the 1960s. The topics in these thirty-three chapters range from conditioning and awareness, fear and God, to morality and art, suffering and suicide, and so on.

The last two books were first published in the early 1970s by a commercial publisher abroad, and is now being brought out by KFI for the first time. Details such as the prices of the books and the timing of their release will be announced later through our newsletters and our website www.kfionline.org.



Marathi and Gujarati translations: KFI Mumbai Centre will soon be publishing Marathi and Gujarati

translations of all the booklets under the series 'Krishnamurti for Students' (*Have Strong Feelings, Don't be Frightened of Them; Does School Prepare You for Life?; When You Get Hurt Through Comparison; Discover Your Hidden Talent; Boredom and the Entertainment Industry*) and also the first book *What is it to Care?* from the series 'Krishnamurti for the Young'.

KFI Mumbai Centre has launched a multi-lingual website, www.kfimumbai.org, in English, Marathi, and Gujarati. Books in these languages are available for online purchase on this website.



T a m i l translation: A Tamil translation of *Krishnamurti for Beginners*, authorized by Krishnamurti Foundation

India, has been published under the title *Krishnamurti Bodhanaiikal* by Narmadha Pathippagam, Chennai. Hard-bound edition, pp. 424 pages, Rs 300.

Gift of books for students: The Kolkata Centre of KFI has received from the Heritage Institute of Technology, Kolkata, an order for 2200 copies of the popular book, *What are You Doing with Your Life?* which is a selection from Krishnamurti's talks and writings of passages that deal with the problems faced by the youth of today. The institute will present these books to students joining the new semester in July.

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