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Vasanta Vihar Newsletter

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Thought continues in spite of your physical death

Excerpts from the talks and dialogues of J. Krishnamurti

OBVIOUSLY thought continues in spite of your physical death. This has been proved. Thought is continuity because, after all, what are you? You are merely a thought, are you not? You are the thought of a name, the thought of a position, the thought of money; you are merely an idea. Remove the idea, remove the thought, and where are you? So you are an embodiment of thought as the 'me'. Now, you say thought must continue because thought is going to enable me to fulfil myself, thought will ultimately find the real. That is why you want thought to continue. You want thought to continue because you think thought is going to find the real, which you call happiness, God, or what you will. (*Bangalore Talk VII, 15 August 1948, The Collected Works Vol.V, pp.67-68*)

It is not the physical 'me' but the psychological 'me'

WHAT do we mean by death? A body, being in constant use, comes to an end through disease, through accident, through age. That is inevitable. We recognize and accept that because we see it happening continually. But there is the 'me' which is not the body, the 'me' which is my accumulated understanding, the things I have done in this life, the things for which I have laboured, the experiences I have gathered, the riches I have stored up—it is not the physical 'me' but the psychological 'me', which is memory and which I want to have continued; I do not want it to come to an end. It is really not death but this coming to an end that we are afraid of...

...There is no division between life and death; it is the foolish and ignorant who make the division, those who are concerned with their body and with their petty continuity. Such people use the theory of reincarnation as a means of covering up their fear, as a guarantee of their stupid little continuity. It is obvious that thought continues, but surely a man who is seeking truth is not concerned with thought, for thought does not lead to truth. The theory of the 'me' continuing through reincarnation towards truth is a false idea. (*Poona Talk VI, 3 October 1948, CW Vol. V pp.125-127*)

The bundle of ideas have a continuance

SAY, for example, you have had a pleasurable experience. It is over and you are longing for it. That is, you are going for the sensation, and sensation creates ideas based on pleasure and pain, avoidance and acceptance, denial and continuance. Now, ideas are not basically important because one sees that ideas have continuity. You may die, but the bundle of thoughts that you have had, the bundle of ideas which you are, have a continuance either partially or wholly, either fully manifested or only a little; but they have a form of continuity, obviously. (*Oak Grove Talk VIII, 7 August 1949, CW Vol. V p.279*)

Like the electronic waves...

WHAT is the thing that reincarnates? There are only two states that have a possibility of continuing: one, the spiritual entity called the soul, or the other, the 'me' and the 'mine'.

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The spiritual entity must be something that is not created by the 'me' and the 'mine'. It cannot be the outcome of the thought process. So you cannot think about it; you cannot inquire if it can or cannot reincarnate...

You are really not concerned about the continuance of the spiritual entity but with the continuance of yourself, the 'me'—the 'me' and the 'mine' with its achievements and failures, with its frustrations and bank accounts, with its characteristics and idiosyncrasies. You want to know if the 'me' of your property, the 'me' of your family, the 'me' of your beliefs, if the 'you', which is a physiological as well as psychological process, has a continuance when the physical existence ceases...

When the body dies, the permanency of things and the permanency of family are gone, but the permanency of idea may continue. It is the idea that we want to continue. The thought, the idea of 'me'—will it continue? This continuous becoming from experience to experience—will this formulation of 'me' continue? Thought identified as the 'me' continues, has substance. Like the electronic waves, thought has existence. This thought, when identified by you, is you; and so thought as you continues. (*Bombay Talk VII, 29 February 1948, CW Vol. IV p.189*)

There is some kind of continuity

NOW with regard to what lies hereafter. Perhaps you have read what some of the great scientists in Europe are saying: that there is a continuance after death. Some of them maintain that there is an individual continuance, others with equal emphasis deny it. It is pretty obvious that there is some kind of continuity, whether it is the thought-form of the entity

that dies, or the expression of the world thought, and so on.

Now, let us find out, inquire into what we call individuality. When we ask the question, 'Is there a hereafter?' why do we ask it? Because you want to know if you will continue as Mr. X when you die; or you want to know because you love someone tremendously, and that person has died. So let us find out what is this thing we call individuality—that is, my brother, my wife, my child, or myself: what is it? When you talk about Mr. X, what is that Mr. X? Is it not form, name, certain prejudices, a certain bank account, certain class distinctions? That is, Mr. X has become the focal point of this condition of society.

I will put it this way. An ordinary individual now, as he is, is nothing else but the focal point of the environment, of society, of religion, of moral edicts and economic conditions—as the ordinary individual, he is that. Isn't it so? That focal point, with its contradictions, prejudices, hopes, longings, fears, likes and dislikes, that constitutes that bundle which we call an individual, as Mr. X. Now, we want to know if that Mr. X shall live in the hereafter. There is the possibility that he may live, and he lives, and he lives now. (*Auckland Talk, 6 March 1934, CW Vol. II pp.49-50*)

You are still there in your daily life

WE die through disease, accident, old age, in misery, in conflict, in pain, in sorrow. Then there is the sorrow that comes through attachments to things that you are leaving behind—your friend, your wife, your book, your name, your experience, your fame, your notoriety, the character that you are supposed to have built up. All that you are leaving behind, and you are frightened, enormously.

But thought says to itself, 'All right, the body goes, but I go on, I go on in my books, I go on in my children, I go on in my work that I have done, and I have left to somebody else.' That is called also immortality—of a certain kind. But the book, the business, the name, the form, they also decay—somebody else takes it all over. And thought says, 'All right, I know that too, but I will be born again next life.' The whole of the East believes that. So thought, not seeing its own impermanency, not seeing the structure which it has built around itself as the 'me' and its impermanency, says 'I am the cause, and that cause must go on.' And that cause is time, and it says, 'I will go on; I will go on improving myself—God is there, I cannot reach him now, but I will go on, slowly, till I have ultimately perfected myself, reaching what it has projected as God.

There is the thought of human beings as a great stream—everybody wants to go on—and in that stream the thought of you remains. And when the medium calls upon you, you manifest out of that stream because you are still there, still there in your daily life, because you are still pursuing the same thing every human being is pursuing—security, permanency, 'me' and 'not me', 'we' and 'they', this constant concern with yourself in that stream in which all human beings are caught. When you die, the thought of you goes on in that stream as it is going on now—as a Christian, Buddhist, whatever it is—greedy, envious, ambitious, frightened, pursuing pleasure—that is this human stream in which you are caught. Unless you step out of this now, you will go on in that stream, obviously. (*Talks in Saanen 1974, pp.61-62*)

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The personality that survives bodily death

My brother, John, died early in January 1972. His death was totally unexpected and a great shock to me. He had known Krishnaji as long as I had, and had many times delighted him with his stories and personal adventures. Krishnaji had just arrived from Europe and was staying in Malibu at the home of Mrs Zimbalist. I called him to give him the sad news, saying I wanted to see him, and he asked me to come the following day for lunch.

He greeted me most affectionately. At the dining table I came right to the point: 'Has John survived his bodily death in a subtler form? Yes or no?' There was a moment's silence. 'My gut feeling,' I went

on, 'is that he is here beside me, right now.'

'Of course he is, right here beside you,' said Krishnaji. 'He's very close to you, and will continue being close for some time.'

Two hours later we were still deep into the subject of death and the hereafter. He referred to that part of the personality that survives bodily death as an echo, instead of an astral body, as the Theosophists call it, the echo of the person who lived on earth, the duration of its life on the other side depending on the strength of the individual's earthly personality. 'Dr. Besant's echo, for instance', he said, 'will go on for a long time, for she had a

very strong personality.'

'Your viewpoint here is very similar to that of the Theosophists', I said.

'With one important difference', he replied. 'There is no permanent substance that survives the death of the body. Whether the ego lasts one year, ten thousand, or a million years, it must finally come to an end.'

Krishnaji's remarks during this conversation were among the most revealing and enlightening I had ever heard him make on the subject of death and survival beyond it.

From *Krishnamurti: The Reluctant Messiah* by Sidney Field ■

From previous page

Thought continues ...

Reincarnation is in the stream

THE stream of humanity is anger, hate, jealousy, seeking power, position, cheating, being corrupt, polluted. That is the stream. Of that stream is my brother John. When he existed physically, he had a physical body, but psychologically he was of this. Therefore was he ever different from this? From the stream? Or only physically different and therefore thinking he was different?...

Therefore what is dead is the body. And the continuation of John is part of that stream. I, as the brother, would like to think of him as separate because he lived with me as a separate being physically. Inwardly he was of the stream. Therefore was there a John who was different from the stream?...

You know what it means to step out of the stream: no character. Because the moment you have character, it is of the stream. The moment you say you are virtuous, you are of the stream—or not virtuous. To step out of the stream is to step out of this whole structure. So creation, as we know it, is in the stream. Mozart, Beethoven, the painters, they are all here.

So, you see, reincarnation, that is, incarnating over and over again, is in the stream. This is not a very comforting thing. I come to you and tell you my brother died yesterday, and you tell me this. I call you a terribly cruel man. But you are weeping for yourself, you are weeping for me, for the stream. I want to know where my brother is, not whether he is (*Excerpt from a dialogue on 14 January 1972*)

The baby is a manifestation

SO there is this collective human river of confusion and sorrow. And when you have not ended it, your own sorrow and all the rest of it, you are part of that stream. As long as you don't end your confusion, attachment, pain, anxiety, your fear of losing and so on, you contribute to that stream. And when you do die, the stream goes on because you are part of that stream. You are part of that stream, therefore that stream manifests itself in the baby, in the man, in the adolescent with varieties of names and characteristics. So, that stream is enduring, and from that stream there is manifestation. When you have a baby, that's a manifestation. And in that baby, as it grows, all the human collected misery, confusion, begins. Obviously, you can see it in each one.

Continued on next page

So we are asking, can you, as a human being, be aware of the stream, of which you are, and not contribute one iota to that stream? If you contribute, you are part of it; if you don't contribute a single movement of problems, sorrows, anxieties, loneliness, none of that, it means you are out of that stream. Then death is merely the ending of the varieties and the peripheral activities. (*Ojai Talk I, 1979*)

Thought identified as 'you'

WHAT is it that reincarnates? It is either one of two things, is it not? Either it is a spiritual entity, or it is a thing which is merely an accumulation of experience, of knowledge, of memory, not only individual but collective, which takes form again in another life. So let us examine those two things. What do we mean by a 'spiritual entity'? Is there a spiritual entity in you—something which is not of the mind, which is beyond sensation, something which is not of time, something immortal? You will say yes—all religious people do. You say that there is a spiritual entity, which is beyond time, beyond the mind, beyond death.

Please do not resist, let us think it out. If you say there is a spiritual entity in you, it is obviously the product of thought, is it not? You have been told about it; it is not your experience. As a man is conditioned by being brought up with the idea that there is no spiritual entity, but only the coming together of various social, economic, and environmental influences, so you are conditioned to the idea of a spiritual entity, are you not? Even if it is your own discovery that there is a spiritual entity, surely it is still within the field of thought, and thought is the result of time, thought is the product of the past, thought is accumulation, memory. That

is, if you can think about the spiritual entity, surely that entity is still within the field of thought; therefore it is the product of thought, the projection of thought, and therefore it is not a spiritual entity. What you can think about is still within the field of thought, so it cannot be something beyond thought.

Now, if there is no spiritual entity, what is it that reincarnates? And if there is a spiritual entity, can it reincarnate? Is it a thing of time; is it a thing of memory that comes and goes at your convenience, at your desire? If it is born, if it is a process in time, if it has progress, surely it is not a spiritual entity; and if it is not of time, then there can be no question of reincarnating, taking on a new life. So, if the spiritual entity is not, then the 'you' is merely a bundle of accumulated memories; the 'you' is your property, your wife, your husband, your children, your name, your qualities. The accumulation of the experiences of the past in conjunction with the present is the 'you', both the conscious and the unconscious, the collective as well as the individual—that whole bundle is the 'you', and that bundle asks, 'Shall I reincarnate, shall I have continuity, what happens after death?' If there is a spiritual entity, it is beyond thought; it cannot be caught in the net of the mind; and to discover that entity, that spiritual state, the mind must be quiet; it cannot be agitated with the functioning of thought. Now you are asking whether the 'you' has continuity—the 'you' being the name, the property, the furniture, the memories, the idiosyncrasies, the experiences, the accumulated knowledge. Has that continuity? That is, has conditioned thought a continuity?

Obviously, thought has continuity; for that you do not have to inquire far. You have continuity in your children, in your property, in your name; obviously, that continues in one form or another. But you are not satisfied with that continuity, are you? You want to continue as a spiritual entity, not merely as thought, a bundle of reactions—there is no fun in that. But are you anything more than that? Are you anything more than your religion, your beliefs, your caste divisions, your superstitions, traditions, and future hopes? Are you anything more than that? You would like to think you are more than that, but the fact is you are that and nothing else. There may be something beyond, but to discover something beyond, all this has to come to an end. So, when you inquire into the problem of reincarnation, you are concerned, not with what is beyond, but with the continuity of thought identified as the 'you', and obviously there is continuity. (*Bombay Talk IV, 5 March 1950, CW Vol. VI pp. 120-121*)

In that there is no happiness or wisdom

YOU want me to give you an assurance that you will live another life, but in that there is no happiness or wisdom. The search for immortality through reincarnation is essentially egotistic, and therefore not true. Your search for immortality is only another form of the desire for the continuance of self-defensive reactions against life and intelligence. Such a craving can lead only to illusion. So what matters is not whether there is reincarnation, but to realize complete fulfilment in the present. And you can do that only when your mind and heart are no longer protecting themselves against life. (*Mexico City Talk II, 27 October 1935, CW Vol. II, p. 227*) ■

News & Notes

KFI Gathering 2010

The Annual KFI Gathering will be held this year at the Rishi Valley Education Centre from the morning of 23 November to the afternoon of 26 November. The programmes will consist of talks, group discussions, video screenings, and so on, aimed at giving participants an opportunity to explore existential questions. For details, contact The Office (KFI Gathering Committee), Rishi Valley Education Centre, Rishi Valley—517 352. Tel: (08571) 280062 / 280582. E-mail: office@rishivalley.org. If you are using e-mail, write 'Attention KFI Gathering' as the subject of your mail.

Gathering in Hindi

A Gathering in Hindi is being organized by the Rajghat Education Centre at Varanasi from 9 to 11 November. Participants arrive on the 8th and leave on the 11th (5 pm onwards and latest by 10 am on the 12th). The Gathering fee ranges from Rs 1200-2000 depending on the type of accommodation. Detailed information will be available from 15 July on our websites www.j-krishnamurti.org and www.jkrishnamurtonline.org. Or contact The Programme Co-ordinator at kcentrevns@gmail.com or The Krishnamurti Centre, KFI, Rajghat Fort, Varanasi—221 001.

Kolkata Centre's initiatives

1. Retreat: A Retreat is being organized at Rajghat, Varanasi, by the KFI Kolkata Centre and the Rajghat Education Centre from 14 to 17 October. The theme of the Retreat is 'What are you doing with your life?', inspired by the book of the same title. The number of participants will be limited to 20. Participants arrive

on the morning of the 14th and depart by late evening on the 17th. Participation fee will be Rs 2500, which covers registration, accommodation, food, and study materials. For registration or more information, please e-mail kfikolkata@gmail.com.

2. Bengali translations: The Kolkata Centre intends to take up, in the current year, translation and publication of at least five basic books in Bengali. For this, a dedicated fund has been created; those who wish to contribute to this fund may please send their cheques in favour of Krishnamurti Foundation India, Kolkata Centre. Cheques may be mailed to Krishnamurti Foundation India, Kolkata Centre, 30 Deodar Street, Kolkata—700 019. For more information, e-mail kfikolkata@gmail.com. Donations are eligible for tax exemption under Section 80G of the Income Tax Act.

Week-end Retreats at Vasanta Vihar

Vasanta Vihar, which was the venue of Krishnamurti's public talks for several decades, holds residential retreats every month for those who wish to take time off from their daily routine to study Krishnamurti's teachings and holds dialogues on existential issues. Generally held from Friday evening till Sunday night, these retreats consist of dialogues among participants, video-screenings, time for individual study, and so on. Each retreat can accommodate about 25 participants. The dates for the forthcoming retreats are:

27 to 29 August
22 to 24 October
19 to 21 November
17 to 19 December.

(The dates for the September retreat are yet to be decided)

For more details, contact The Study; e-mail: thestudykfi@yahoo.co.in.

Study Retreats

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

22-26 July—Understanding oneself in the mirror of relationship.

19-22 August—Is it possible to live without conflict?

16-19 September—Can freedom and responsibility go together?

11-14 November—What is a religious mind?

9-12 December—The art of meditation.

The retreats start on Thursday evenings and end on Sunday evenings. Transport will be arranged from Jain Temple, 4th Block, Jayanagar, Bangalore. Time of pick-up will be 6:30 pm on the first day of retreat. Time of departure will be 5 pm on the last day of the retreat.

Each retreat will have 12 participants. Each participant will have a single cottage on a non-sharing basis. Participants can, if they so desire, arrive before the retreat and stay on afterwards on the basis of additional payment. Contribution for the retreat to cover the cost of food, accommodation, transport, and study materials is Rs 1900 per person. Please visit www.kfistudy.org for further information on the Study Centre. Address: Study Centre Coordinator, Bangalore Education Centre, 17th km Kanakpura Rd, Thatguni Post, Bangalore—560062. Phone: 080-2843-5243

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Recent event

A three-day event on the theme 'Education for a New World Order: J. Krishnamurti, the Man and His Message' was held from 18 to 20 December 2009 at Baroda High School campus, Vadodara, by the Krishnamurti Centre there. The highlight of the event was a photo exhibition titled 'J. Krishnamurti: The Man, The Message and You'. Some of the panels of the bilingual exhibition (Hindi & English) titled 'J. Krishnamurti and a World in Crisis' were exhibited alongside. Inaugural talks based on the theme of the event were given by Dr P. Krishna and Mr Rajesh Dalal and chief guest Ms. Jayanti Ravi (Commissioner, Higher Education, Government of Gujarat) as well as special guests from Vadodara, Mr G. Narayana (Chairman Emeritus, Excel Industries Ltd.) and Mr Ganesh Devy (writer and activist). A two-hour seminar was held on the 19th. Other features of the event, which drew an audience of about 700 people, were video screenings in English, Hindi and Gujarati and sale of books.

Back-numbers of newsletters

As announced in the previous issue of this newsletter, we have back numbers of *Vasanta Vihar Newsletter* (English), *Vasantham* (Tamil), and *Jeevita Yatra* (Malayalam). Many readers have already asked for copies of these newsletters for free distribution in their localities, and we thank them for taking this initiative. Since we still have copies left, please free to ask for them. We will be happy if these reach new readers unacquainted with Krishnamurti's teachings. E-mail: editor@kfionline.org, but remember to give your postal address to enable despatch. ■

DVDs against orders

We have been reporting from time to time the release of new DVDs; these are mass produced and are available off our shelves. (Write to us for a free catalogue on these.)

However, since we keep receiving more and more DVDs from the Foundation in England, and since it will be not be possible to mass produce all of them, we have now decided to offer these for sale against specific individual orders. Given below is a list of such DVDs.

Price: Rs 125 per DVD.

1979 BROCKWOOD PARK TALKS

- 1 What will make us change?
- 2 Is thought the instrument of right action?
- 3 'Tomorrow' is the root of fear
- 4 Is there something enduring, immoveable?

1980 SAANEN TALKS

- 1 Why is there such chaos in the world?
- 2 The movement of thought and becoming
- 3 Action that is always correct
- 4 Breaking the pattern of conditioning

5 The relationship of desire, will and love

6 The ending of sorrow brings love and compassion

7 Is there anything sacred in life?

Question & Answer meetings

1 On desire, self-knowledge, will, integrity, enlightenment, gurus

2 On living without conflict, right relationship, death and dying

3 On discontent, awareness, the teachings, thinking together

4 On sitting quietly, transcendental meditation, cancer, enlightenment

5 Is there something beyond measure? What is our consciousness? Is there an opposite to attachment?

1981 MADRAS**Question & Answer meeting-I (6 January 1981)**

On corrupt society, mind and brain, K's message, transformation, ideals, individual change, destiny, teacher and education, source of thought.

(See complete list in *www.kfionline.org* or write to us.) ■

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