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# Vasanta Vihar Newsletter

KRISHNAMURTI FOUNDATION INDIA MARCH - JUNE 2011 Rs.2/- VOL. VII ISSUE 1

## If you have a certain talent, that talent is a danger to a religious life

*Krishnamurti on skill, talent, art, beauty, and creativity*

If I try to express myself as originally and fully as possible, what am I expressing? Surely, am I not repeating, perhaps with modification and variations, essentially the limited thoughts and feelings of the past which I consider to be myself?

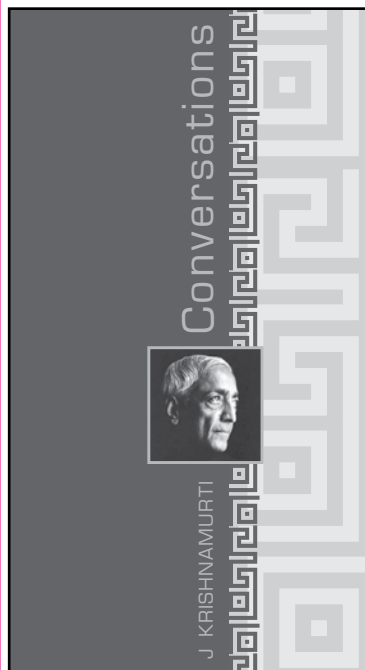
The expression of the self seems so vitally important to most of us. We are trying to express ourselves, according to space and time, and as we do not deeply understand what it is that is expressing itself, we are bound to create confusion, sorrow, antagonism, and competition. In other words, ignorance is expressing itself, creating further ignorance; and if thwarted in one of its expressions, we try to overcome that resistance through violence, anger, or other impetuous action. In its fullest scope and expression, the self, which is born of ignorance, must, when it acts from itself, create its own bondages and sorrow. Without understanding the full implication of self-

expression, self-reliance becomes merely the means to greater and greater expression of narrow individualistic and ignorant action.

Until we begin to break down this vicious circle of ignorance which only creates further ignorance, self-reliance cannot bring about release from sorrow. Yet to understand this continuity of ignorance and sorrow, each one must become utterly self-reliant to be able to probe into craving, fear, tendencies, memories, and so on. Mere self-expression is not creativeness and to be truly creative, one must understand the process of the self and so be free from it. Through earnest awareness as to what it is that is expressing itself, we begin to understand the limited causes of the past which control the present and in this strenuous understanding there comes a freedom from the cause of ignorance. True self-reliance, not the self-reliance for the purpose of mere aggressive expression of the self, can come about only through

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## Conversations



Published previously as *Eight Conversations* and *Five Conversations*. In this small collection, taken from a manuscript that Krishnamurti had dictated in 1969, we see the full expression of his unique manner of exploring the essential concerns of life. Over his many years of teaching, the inquiry took many forms: public talks to large gatherings; private conversations with troubled individuals; dialogues with scientists, teachers and students, and even with large audiences; and books. These thirteen conversations share aspects of each of these. At the same time, they seem to have a sense of intimacy, as though Krishnamurti is speaking privately to the readers about themselves. His responses give insights into the importance of daily life, and into problems of habits, attachment, loneliness, and dependence. As we read these, each one becomes a meditation. Pp. 86+iv. Rs.50.

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understanding the process of craving, with its limiting values, fears, and hopes; then self-reliance has great significance, for through one's own strenuous awareness there is a wholeness, a completeness. (*Ojai, 16 June 1940*)

## Compassion, clarity, and skill

ONE should be aware of three fundamental issues in our daily life: compassion, clarity, and skill. We are educated in the field of being very skilful in dealing with our life in the sense being clever, applying a great deal of knowledge which we have acquired through education. And that skill when it is highly developed—as it should be—becomes a means of self-perpetuation, self-importance, self-aggrandizement. So the skill has led us to this present state, technologically as well as in our relationship, in the way we deal with each other—not clearly, not with compassion, but with skill. So, is there an action in our daily life which is skilful and which yet does not perpetuate the self, the 'me', which does not give importance to oneself and to one's activities, one's self-centred existence? Is it possible to act skilfully without strengthening the self?

To go into that, one has to ask what is clarity because you cannot act skilfully without clarity. If there is clarity, then there is action which is skilful and which does not perpetuate the self. The third problem is compassion. Without compassion there is no clarity, without clarity there is no skill—they are totally interrelated.

Is it possible to see the limitations of thought and give it its right place; giving the right place to thought brings about clarity. We mean by right place the art which comes through investigation, through exploration. The very meaning of that word *art* is to put everything in life where it belongs; and to find out where it belongs you need

tremendous intelligence. And that intelligence can come about only when there is compassion. (*Talk in Brockwood 1977*)

## Artistry is to be completely awake

THE musician identifies his 'me' with what he considers to be beautiful music, and the religious man identifies his 'me' with what he considers to be the sublime. All these are skilled in their particular little fields, but the rest of the vast field of life is disregarded. So we have to find out what is skill in action, in living, not only in painting or in writing or in technology, but how one can live the whole of life with skill and beauty. The issue is not who is an artist and who is not an artist but whether a human being, you or another, can live without torture and distortion. Of course it is profane to belittle great music, great sculpture, great poetry or dancing, or to sneer at it; that is to be unskilled in one's own life. But the artistry and beauty which is skill in action should operate throughout the day, not just during a few hours of the day. This is the real challenge, not just playing the piano beautifully. You must play it beautifully if you touch it at all, but that is not enough. It is like cultivating a small corner of a huge field. We are concerned with the whole field, and that field is life. What we always do is to neglect the whole field and concentrate on fragments, our own or other people's. Artistry is to be completely awake and therefore to be skilful in action in the whole of life, and this is beauty. (*The Urgency of Change, chapter 19*)

## Never to climb the ladder of success

IF you have a talent, beware of it because it gives you an opportunity to develop your desire for power, position, prestige. A man who has a talent, a gift, whether with the piano or with the word or in politics or whatever it is, uses that talent

to become somebody. The man who is tremendously well known because he is a violinist—remove that violin and he is a nobody. So a man who would find what truth is must be very aware of his talent and not use it. He must use the talent with great humility. You know what humility is? Never to climb the ladder of success, never to be somebody in this world. When you have that humility, then talent is not a danger. (*The First Step is the Last Step, p. 62*)

## A fragmentary process

ARE we wasting our lives? By that word wasting we mean dissipating our energy in various ways, dissipating it in specialized professions. Are we wasting our whole existence, our life? If you have a certain talent, that talent is a danger to a religious life. Talent is a gift, a faculty, an aptitude in a particular direction, which is specialization. Specialization is a fragmentary process. So you must ask yourself whether you are wasting your life. (*That Benediction is where You are, p. 63*)

QUESTIONER: I am an inventor and I happen to have invented several things which have been used in this war. I think I am opposed to killing, but what am I to do with my capacity? I cannot suppress it as the power to invent drives me on.

*Krishnamurti:* Which do you think-feel is the more urgently important problem to understand—the power to kill or the capacity to invent? If you are concerned only with inventing, with the mere expression of your talent, then you must find out why you give so much emphasis to it. Does not your capacity give you a means of escape from life, from reality? Then, is not your talent a barrier to relationship? To be is to be related, and nothing can exist in isolation. So without self-knowledge your capacity to invent becomes dangerous to your neighbour and to yourself.

If you are only interested

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in fulfilling your particular capacity, disregarding the wider issues of life and the ultimate end of existence, then your talent is meaningless and worthless. Only in relation to the ultimate Reality is your capacity significant.

You may be an artist, a carpenter, or have some other occupation, and this question is as vital to you as to the inventor. If you are an artist or a doctor, your occupation or the expression of your talent must have its foundation in Reality, otherwise it becomes merely a form of self-expression; and mere expression of the self leads inevitably to sorrow. If you are interested only in self-expression, then you are contributing to the conflict, confusion, and antagonism of man. Without first searching out the meaning of life, mere self-expression, however gratifying, will only bring misery and disaster.

Beware of mere talent. (*Ojai, 24 June 1945*)

**QUESTIONER:** If we see things as they are with total attention, with choiceless awareness, what happens to the various forms of art, and in particular to those forms concerned with words?

*Krishnamurti:* Is beauty something put together by man? Is beauty a matter of capacity or personal taste? Or is beauty something beyond thought and feeling, something which has nothing whatsoever to do with capacity, with inclination, with like and dislike or personal taste?

And what is the need of expression? You may express something in words, in the form of a poem, or you may express it on canvas or in marble; you may express it in your kitchen, or by holding another's hand. But what is the need of expression? I am not saying that you should not express. You may express something, you may put it into words; but the word is not the thing. The symbol is never the real. But you have expressed it, and because you have capacity or talent, the expression becomes

significant; it has value, it brings a profit; and then begins all the circus around it.

Now, in total attention there is a creation which cannot be expressed in words, in symbols, in ideas. It is total energy. I may have the gift of writing poetry; but how can I express in words that total energy, that extraordinary thing called creation? If you don't like the word *creation*, give it any other name; God or dog will do just as well. One feels, perhaps, that there is such a thing—a movement of creation, an immensity, a timelessness. But how can you express in words the immeasurable? And even when it is expressed, the expression is not the thing itself. So of what value is poetry in relation to that? What significance, what importance, what meaning has poetry to a man or a woman who has understood this total attention? Has such a person any need to go out and look at works of art, visit museums, attend concerts? When you have drunk at the fountain of creation, what need have you of anything more?

I am afraid you are listening to the speaker, expecting to be put in that state by some miracle, or hoping to be led to it by him; but you can't be. You have to work tremendously hard. It requires immense energy to listen rightly. It requires all your attention to destroy inattention; and then there is no distraction of any kind. There is no such thing as distraction, ever, to a man who is attending. But to the man who is concentrated there is always a distraction.

Art has its own place, obviously; but that is not the end of the matter. Only when you can go beyond art, beyond the beauty that man has put together—only then will you know for yourself that beauty which is incapable of being expressed. And when there is that beauty, there is no need to seek any more. (*London, 7 June 1962*)

**QUESTIONER:** Is the creativeness of great artists different

from the movement of creation which you are talking about?

*Krishnamurti:* The movement of creation does not demand any expression; it does not depend on any technique, on any gift or talent. On the contrary, every gift, every talent must come to an end for the mind to find this immense creation. You will ask, 'If the movement of creation you are talking about cannot be put on a canvas, if it cannot be expressed in a poem, in architecture, or in music, then what is the value of it?' It has no value whatsoever. It is not marketable. That immensity can come into being only when the 'me' is completely absent and the mind is therefore truly religious. (*Saanen, 9 August 1962*)

**QUESTIONER:** What about the factory worker or the office employee? Is he an artist? Doesn't his work preclude skill in action and so deaden him that he has no skill in anything else either? Is he not conditioned by his work?

*Krishnamurti:* Of course he is. But if he wakes up he will either leave his work or so transform it that it becomes artistry. What is important is not the work but the waking up to the work. What is important is not the conditioning of the work but to wake up.

**QUESTIONER:** What do you mean, wake up?

*Krishnamurti:* Are you awakened only by circumstances, by challenges, by some disaster or joy? Or, is there a state of being awake without any cause? If you are awakened by an event, a cause, then you depend on it. Any dependence is the end of skill, the end of artistry. (*The Urgency of Change, Ch 19*)

## The talented

### Art, an escape from ourselves

MOST of us are constantly trying to escape from ourselves; and as art offers a respectable and easy means of doing so, it plays a significant part in the lives of many people. In the desire for

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self-forgetfulness, some turn to art, others take to drink, while still others follow mysterious and fanciful religious doctrines.

When, consciously or unconsciously, we use something to escape from ourselves, we become addicted to it. To depend on a person, a poem, or what you will, as a means of release from our worries and anxieties, though momentarily enriching, only creates further conflict and contradiction in our lives. The state of creativeness cannot exist where there is conflict, and the right kind of education should therefore help the individual to face his problems and not glorify the ways of escape; it should help him to understand and eliminate conflict, for only then can this state of creativeness come into being. Art divorced from life has no great significance. (*Education and the Significance of Life, Ch 8*)

I am not speaking slightly of anybody because that would be too stupid, but one must be aware of all these things. To point them out is not to abuse or deride somebody. (*Saanen 7 August 1949*).

## The talented are mediocre

EVEN the most talented are mediocre because their talent is partial, limited, narrow. A gift does not lift you out of mediocrity. A painter may paint the most beautiful pictures, but he is still a mediocre person when he hungers after fame, recognition by society. He wants to be rich, known, famous—which all indicate a petty, shallow, mediocre mind though gifted with a talent. Most of us, unfortunately, have neither great talents nor great capacity of thought. New Delhi, 7 February 1962)

## All that must end

END you vanity, because without ending there is no beginning. We are caught in this continuity of never ending. To find out the truth of death, there must be the ending of the content of one's consciousness. Then one will never ask, 'Who am I?' or 'What am I?' You are your consciousness with its content. When there is an ending to that consciousness with its content, there is something entirely different, which is not imagined. Human beings have sought immortality in their actions; one writes a book, and in that book there is one's immortality as a writer; a great painter makes a painting, and that painting becomes the immortality of that human being. All that must end—which no artist is willing to do. (*The Transformation of Man, p. 211*) ■

## JKrishnamurtiOnline—website on the teachings: Latest developments

\* On 6 December, Spanish and Portuguese versions of the site were launched, creating another milestone in the dissemination of the teachings worldwide.

\* A JKO newsletter has been created to keep users informed about the latest developments on the site.

\*An application to automatically insert quotes in the different languages via XML has been developed.

\* An application that enables users to send their favourite quotes has been developed. These will be included in the website.

\*In December JKO migrated the site to another server that is larger, more flexible, safer, and a little cheaper. It was needed for all the coming developments on JKO as the site keeps growing exponentially and the multimedia materials take up a lot of server space.

\*JKO also updated and integrated the latest plugin of the

video player that is used; this has improved the readability of the sub-titles and also the sharing capacity (social networking but also the possibility to directly embed the video in the user's site or blog.)

\*A fixed 'Support Jkrishnamurti Online' button has been placed at the bottom of the most-viewed pages that stays while the users navigate; this, it is hoped, will encourage the flow of donations.

### Current contents status (English)

2187 documents from the latest CD-ROM word version  
Book tab: 73 files (all from the text database)

Videos: 82 files – 9 are full-length videos

Audios: 78 files

Quotes: 736.

### General statistics

Time period: 1 January to 31 December 2010. Last year, the site registered a total of 2,96,274 unique visitors between the

two sites (jkrishnamurti.org and jkrishnamurti.com), which corresponds to almost 25,000 unique visitors every month and a 70% increase compared to last year. This means that almost 3,00,000 people visited the site last year. USA (34.2 %) and India (13.49%) top the list of countries that generate the maximum number of visitors.

### Future plans

Continue with the internalization of the site and translate JKO in French, Italian, Chinese and Arabic.

Launch an online fund-raising initiative such as a pop-up, promoting donations and update the donation information page on the site.

Put additional efforts on social networking and Search Engine Optimization.

Develop a strong Content Manager System allowing for multiple users for editing all the translated material. ■

## New translations

**Bengali:** The Bengali translation of *Think on These Things* is now available. Titled *Bhabbar Kotha*, and translated by Anjan Pahadi, it was released during the Kolkatta book fair in February. Pp.340. Priced at the same subsidized rate as the English original i.e. Rs 50 only. You may place your order on phone—Chirojoy (9831609643) or Krishnan (9831183987) or Kamal Thacker (9831020879). Or write to Krishnamurti Foundation India, Kolkatta Centre, 30 Deodar Street, Kolkatta - 700 019, Tel: (033) 40082398. E-mail: kfkolkata@gmail.org. Library hours: Tuesday to Sunday 4 to 8 pm.

**Hindi:** The Hindi translation of *On Relationship (Yeh Rishte Kya Hai?)* has been published. Rs.145. An English-Hindi bilingual edition of the booklet *On Learning* (which is Krishnamurti's Introduction to *Life Ahead*) has been published. Price Rs. 45. Can be ordered from the Rajghat Centre, Varanasi.

Three DVDs (the first three chapters of *The Network of Thought – Soch Kya Hai*) have been dubbed in Hindi; four more of the same series are to follow. *Krishnamurti: A Biography* by Pupul Jayakar is being translated into Hindi and is likely to be completed by the end of this year. The Hindi translation of *The Life and Death of Krishnamurti* will be published this year by Rajpal & Sons.

**Back-numbers of Jeevita Yatra:** We have a large number of back issues of the newsletter in Malayalam (*Jeevita Yatra*); we have made sets of the available issues. (Kindly note that we have exhausted the stocks of our old English, Tamil, and Telugu newsletters.) If you would like to distribute these in your locality and in educational institutions, we will be happy to send them to you free of cost. Kindly specify the approximate number of copies of each that you would like to have. ■

## News & Notes

### Study Retreats

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

March 10-31: What does freedom mean?

April 8-11: Karnataka Gathering: Is it possible to live an orderly life in this chaotic world?

June 9-12: Do I know myself?

July 7-10: Harmony in Relationship  
August 11-14: To Listen, to Look, to Learn!

September 8-11: What is right action?  
November 10-13: Why do I resist change?

December 8-11: Freedom from Fear  
December 23-30: Youth Gathering: What are you doing with your life?

The number of participants will be limited to twelve for each retreat. Each person will be assigned a cottage. Accommodation will be on a shared basis for the Karnataka and Youth gatherings. Suggested contributions vary. Please get in touch with the Study Centre staff for more details.

Participants can come before the retreats or extend their stay after the retreats on additional payment. Transport for all the programmes—pick-up from the city and return—will be arranged, the timings will be notified by e-mail.

Visit [www.kfistudy.org](http://www.kfistudy.org) for further information on the Study Centre. Write to the Study Centre Coordinator, The Valley School Campus, 17th km Kanakpura Road, Thatguni Post, Bangalore – 560062. E-mail: [kfistudy@gmail.com](mailto:kfistudy@gmail.com) Tel: 080-2842-5790. Registration forms can be downloaded from the website.

### 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 engage in dialogues on existential issues. Generally held from Friday evening till Sunday night, these retreats consist of

## Obituary: J. K. Patnaik

A long-time student of Krishnamurti's teachings and a great benefactor of the Foundation, Mr Jaya Kishore Patnaik, passed away at Cuttack on 27 January. He was 85. He taught physics for some time in India, and in 1959 went to London where, even while working as a teacher, he began to devote his time and energy to disseminating Krishnamurti's teachings.

He set up in 1979 the Self-Education Trust in Cuttack and in 1986 the Self-Education Centre in Kolkatta. He funded all this work by leading a very austere life and saving up every penny—such was his devotion to the teachings. In 2001 he handed over the ownership of the Self-Education Trust and the Self-Education Centre at Cuttack and Kolkatta, respectively, to KFI and transferred to it all the property, which are now known as the Cuttack Centre and the Kolkatta Centre.

Mr Patnaik—and also his family—has been solely responsible for the production of nearly 30 Oriya translations. It is through his munificence that the KFI is able to carry on its ten-year-old project of donating books to libraries and other institutions in India and outside.

It was again Mr Patnaik who suggested to us the scheme of selling a few popular titles in English at highly subsidized rates and who gave us the endowment to make the subsidy possible.

In 2006, he and his sisters launched a similar scheme to enable the Cuttack Centre to sell Oriya books at Rs.10 and booklets at Rs 5. During his forty-six years of life in London and his last six years in India, he had only one mission spreading the teachings of K. ■

dialogues among participants, video-screenings, time for individual study, and so on. Each retreat can accommodate about 25 participants. For more details, contact The Study, Krishnamurti Foundation India, Vasanta Vihar, 124 Greenways Road, Chennai-600 028. E-mail: [thestudykfi@yahoo.co.in](mailto:thestudykfi@yahoo.co.in). ■

# Vacancies at Rajghat

Do you wish to live differently? In an educational system that is not driven by fear and authority. Where living is not made stressful because of competition, hierarchies and failure. Just a simple life of love, joy, mutual respect and consideration. If so, you may wish to join us, to live, work, teach and learn together with our staff and students in this co-educational, residential, senior secondary, English-medium school set on a beautiful green campus at the confluence of the Ganga and the Varuna.

Rajghat Besant School is looking for teachers in the following subjects: Physics, Mathematics, Economics, English, History, Geography. Educational Qualification: Post-graduate in the subject concerned. Candidates with B.Ed. and experience will be preferred. Please apply with a detailed bio-data by 25 March 2011, to: The Principal, Rajghat Besant School, Rajghat Fort, Varanasi-221001. Tel: 0542-2440336, 3200179 & 2440579. E-mail: rbskfi@gmail.com.

We are also looking for a **Principal** for the school. He/she should be an experienced person with a deep commitment to the

## Research scholarship

Applications are invited from individuals wishing to do research on any aspect of Krishnamurti's teachings at the Krishnamurti Study Centre in Rajghat, Varanasi. The scholarship carries a stipend of Rs. 3000 per month with free accommodation and free meals at the Study Centre. It is awarded for an initial period of six months but can be extended further by mutual agreement. For details about the Study Centre please visit [www.j-krishnamurti.org](http://www.j-krishnamurti.org)

Those interested in utilizing this opportunity should send their bio-data along with details of the research they wish to undertake to Prof. P. Krishna, In-charge Study Centre, K.F.I., Rajghat Fort, Varanasi-221 001, U.P., India, on or before 30 December

educational vision of Krishnamurti, and will be responsible for creating a co-operative educational environment free of fear, hierarchy and competition. Applicants must have a Master's degree with at least ten years' teaching experience in a school/college and be between 35 and 55 years of age. Salary negotiable. Free family accommodation on the campus with free meals and free education of children in the school is provided. Apply to Dr. P. Krishna at the above address or e-mail: [pkrishna@pkrishna.org](mailto:pkrishna@pkrishna.org)

## Vacancies in Sahyadri School

We invite applications from teachers in English, History and Biology.

Located 75 km from Pune amidst great natural beauty, Sahyadri School is a fully residential, co-educational, ICSE school. It is intended to be not only a centre of academic excellence, but also a place where children and educators explore fundamental questions of life together.

For more information call: 02135-306100/306108/9 or E-mail: [sahyadrischool@gmail.com](mailto:sahyadrischool@gmail.com). Address: Krishnamurti Foundation India, Tiwai Hill, Rajgurunagar, Dist. Pune - 410 513.

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(G. Rajeev)

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