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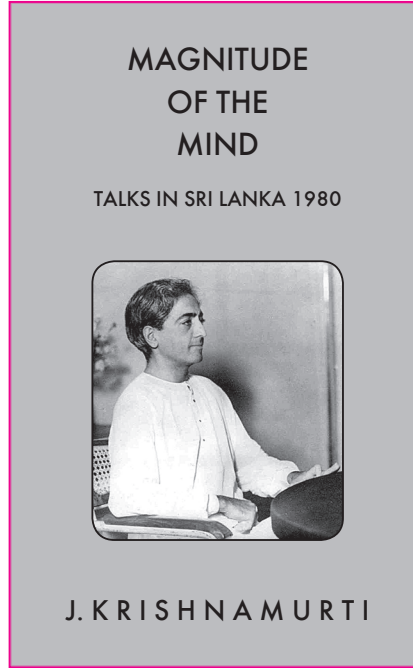
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Vasanta Vihar Newsletter

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KRISHNAMURTI FOUNDATION INDIA

Magnitude of the Mind

SRI LANKA TALKS 1980



The whole story of mankind is in you—the vast experiences, the deep-rooted fears, anxieties, sorrow, pleasure, and all the beliefs that man has accumulated throughout millennia. You are that book, and it is an art to read that book.

So says Krishnamurti in this series of talks, reiterating his basic insight that what is important for a human being is to read the book of his own life, its various chapters and pages, rather than studying any ancient scriptures or modern philosophies.

Revised texts of the four talks given in Colombo in 1980. A pocket edition priced at ₹ 50.

A man who loves his work... is made dull

Krishnamurti on profession, efficiency, specialization, and man's true vocation

Think of a doctor who is a nose and throat specialist, who has practised for fifty years. What is his heaven? His heaven is nose and throat, obviously. But is it possible to a good, first-class doctor, and yet live, function, watch, be aware of the whole process of thought? Surely, it is possible. (*The Collected Works Vol. XIII, p. 46*)

We lead a double life

TO most of us, profession is apart from our personal life. There is the world of profession and technique, and the life of subtle feelings, ideas, fears and love. We are trained for a world of profession, and only occasionally across this training and compulsion, we hear the vague whisperings of reality. The world of profession has become gradually overpowering and exacting, taking almost all our time, so that there is little

chance for deep thought and emotion. And so the life of reality, the life of happiness, becomes more and more vague and recedes into the distance. Thus we lead a double life: the life of profession, of work, and the life of subtle desires, feelings and hopes.

This division into the world of profession and the world of sympathy, love and deep wanderings of thought, is a fatal impediment to the fulfilment of man. As in the lives of most people this separation exists, let us inquire if we cannot bridge over this destructive gulf.

With rare exceptions, following any particular profession is not the natural expression of an individual. It is not the fulfilment or complete expression of one's whole being. If you examine this, you will see that it is but a careful training of the individual to adjust himself to a rigid,

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inflexible system. This system is based on fear, acquisitiveness and exploitation. We have to discover by questioning deeply and sincerely, not superficially, whether this system to which individuals are forced to adjust themselves is really capable of liberating man's intelligence.

(The Collected Works, Vol II, p. 191)

Profession more important?

DO you regard the profession as being more important than the human being? Are we human beings first and teachers afterwards, human beings first and scientists, mathematicians, etc., afterwards? What does it mean to you to be a human being first? Not a description, not a definition, you understand? If we can put aside the definition, the meaning of the word *human* according to a dictionary, what does it mean to you to be a human?...The human being is far more important than the profession—being an engineer, being a scientist, being a teacher, being an administrator. Human beings are far more important than that by which they earn money. Now, how do you listen to that? If you put that question to me, I really don't know. I really don't know what a human being is, one who feels, thinks, acts, has pain, sorrow. A human being—what is he? All that? Or is there something beyond all that? *(Don't Make a Problem of Anything, ch.5)*

Where there is efficiency, there is ruthlessness

WE carry over the mentality of industrial technology to meet life. That is, we want to meet life efficiently; and to meet it efficiently, we think we need a method; and most religious societies, most teachers, offer a method: how to be peaceful, how to

be happy, how to have a tranquil mind, how to concentrate. Now, where there is efficiency, there is ruthlessness; and the more you are efficient, the more intolerant, the more enclosed, the more resistant you are. This gradually develops the sense of pride; and pride, obviously, is isolating, it is destructive to understanding. We admire efficient people; and governments throughout the world are concerned with the cultivation of efficiency and the organization of efficiency: efficiency to produce, to kill, to carry out the ideology of a party, of a church, or of a particular religion. We all want to be efficient, and thereby we cultivate the psychological demand for a pattern to which we will conform in order to achieve efficiency. Efficiency, which means the cultivation of a technique, of a method, implies the constant practice of a habit, psychologically. We know about the industrial habits, but very little about the psychological habit of resistance. *(The Collected Works, Vol. V. p. 309)*

Addiction to work or resistance

A man who loves his work, what does he do? He thinks about it from morning to night, he is constantly occupied with it. He is so identified with his work that he cannot look at it—he is himself the action, the work; and to such a person, what happens? He lives in a cage, he lives in isolation with his work. In that isolation he may be very clever, very inventive, very subtle, but still he is isolated; and he is made dull because he is resisting all other work, all other approaches. His work is therefore a form of escape from life—from his wife, from his social duties, from innumerable demands, and so on. And there is the man in the other category,

the man who, like most of you, is compelled to do something he dislikes and who resists it. He is the factory worker, the bank clerk, the lawyer, or whatever our various jobs are.

Now, what is it that makes us dull? Is it the work itself? Or is it our resistance to work, or our avoidance of other impacts upon us? That is, the man who loves his work is so enclosed in it, so enmeshed, that it becomes an addiction. Therefore his love of work is an escape from life. And the man who resists work, who wishes he were doing something else, for him there is the ceaseless conflict of resistance to what he is doing. So our problem is, does work make the mind dull? Or is dullness brought about by resistance to work on the one hand, and by the use of work to avoid the impacts of life, on the other? That is, does action, work, make the mind dull? Or is the mind made dull by avoidance, by conflict, by resistance? Obviously, it is not work, but resistance, that dulls the mind. If you have no resistance and accept work, what happens? The work does not make you dull, because only a part of your mind is working with the job that you have to do. The rest of your being, the unconscious, the hidden, is occupied with those thoughts in which you are really interested. So there is no conflict. *(The Collected Works Vol.V, pp. 52-53)*

Those who have leisure are not interested

WHAT is the right means of livelihood? This question can be answered only when there is a complete revolution in the present social structure, not according to the formula of the right or of the left, but a complete revolution in values which are not based on the sensate. Now, those

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who have leisure, like the older people who are drawing their pensions, who have spent their earlier years seeking God or else various forms of destruction, if they really gave their time, their energy, to finding out the right solution, then they would act as a medium, as an instrument for bringing about revolution in the world. But they are not interested. They want security. They have worked so many years for their pensions, and they would like to live comfortably for the rest of their lives. They have time, but they are indifferent; they are only concerned with some abstraction which they call God, and which has no reference to the actual; but their abstraction is not God, it is a form of escape. And those who fill their lives with ceaseless activity are caught in the middle. (*The Collected Works, Vol. V, p. 62*)

Working or not hurting people?

WHICH to you is important: to work, or not to hurt people? Why are you so identified with your work? Why does work matter so much? You are really not interested in the work itself, but in what you get out of it. You may not make money at it, but you derive happiness from it. As another gains power, position and prestige in saving his party or his country, so you gain pleasure from your work; as another finds great satisfaction, which he calls a blessing, in serving his saviour, his guru, his Master, so you are satisfied by what you call altruistic work. Your own happiness is all-important, and your particular work gives you what you want. You are really not interested in the people you are supposed to be helping; they are only a means to your happiness. And obviously the inefficient, those who stand in your way, get hurt; for the work

matters, the work being your happiness. This is the brutal fact, but we cunningly cover it with high-sounding words like *service, country, peace, God*, and so on. So you really do not mind hurting people who hinder the efficiency of the work that gives you happiness. (*Commentaries on Living, ch. 88*)

Specialization has no place...

SUPPOSE I am a theoretical physicist and have spent most of my life in mathematical formulation, thinking about it, questioning it, cultivating considerable knowledge about it so that my brain has become specialized, narrowed down, and then I begin to inquire into meditation. Then in my inquiry into meditation I can only partially understand the significance and the depth of it because I am anchored in something else, in the theoretical physics of my profession. Anchored there I begin to inquire theoretically whether there is meditation, whether there is the timeless. So my inquiry becomes partial again. But I have to live in this world. I am a professor at a university, I have a wife and children, I have that responsibility, and perhaps I am also ill. Yet I want to inquire very profoundly into the nature of truth, which is part of meditation. So the question is: Is it possible to be specialized as a theoretical physicist and yet leave it at a certain level so that my brain can say: 'Yes, it has that specialized function, but that function is not going to interfere'?

If I am a carpenter, I know the quality of the wood and the tools with which to work it. And I see that that is natural, and I also see that the brain that has cultivated the speciality cannot possibly understand the wholeness of meditation. If as a carpenter I

understand this, the truth of it, that I, as a carpenter have a place, but also that that specialization has no place in the wholeness of comprehension, in the wholeness of understanding meditation, then that specialization becomes a small affair. (*The Network of Thought, pp. 78-79*)

The one vocation for all

QUESTIONER: Will you please tell us what you mean by the words *our vocation*? I gather you mean something different from the ordinary connotation of these words.

KRISHNAMURTI: When we choose a particular vocation, when we train our children to follow a particular vocation, are we not creating a conflict within society? You choose one vocation, and I choose another, and does that not bring about conflict between us? Is that not what is happening in the world because we have never found out what is our true vocation? We are only being conditioned by society, by a particular culture, to accept certain forms of vocations which breed competition and hatred between man and man.

Now, is there any other way of living in which you and I can function in our true vocations? Now is there not one vocation for man? Please listen, sirs. Are there different vocations for man? We see that there are: you are a clerk, I polish shoes, you are an engineer, and I am a politician. We see innumerable varieties of vocations, and we see they are all in conflict with each other. So man through his vocation is in conflict, in hatred, with man.

I say there is only one vocation for man. There is only one vocation, not many. The one vocation for man is to find out what is Real. (*The Collected Works Vol. VII, p. 245*) ■

Vacancies at Rajghat

Rajghat Education Centre, Krishnamurti Foundation India
Rajghat Fort, Varanasi-221 001

Applications are invited for the following senior positions:

1. Principal, Rajghat Besant School

We are interested in finding an experienced person with a deep commitment to the educational vision of J. Krishnamurti. He/She will be responsible for creating a co-operative educational environment free of fear, hierarchy and competition so as to provide an opportunity for holistic development of every child in this residential school of nearly 350 students and 50 teachers. The school is located on a large beautiful campus on the banks of the Ganga and Varuna rivers on the outskirts of Varanasi, and is affiliated to the C.B.S.E. For details please visit our website at www.j-krishnamurti.org 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.

2. Director, Rural Centre

The Rural Centre consists of a village school up to class 8 with about 200 children and 15 members of staff, a primary health centre called Sanjivan Hospital, a dairy with 60 cows, a women's empowerment unit and about 100 acres of agricultural farms, all meant to provide education/health care/vocational training, etc. for the poor villagers of the neighbourhood. For details please visit our website www.j-krishnamurti.org and www.kfirural.org Applicants must have experience of social work with a strong motivation to guide and develop the activities of the rural centre. Expertise in any one of the fields of Agriculture/Dairy/Health Care or Education is desirable. There is no age limit and salary is negotiable. Free campus accommodation with free meals and free education of children is provided.

For both posts applications on plain paper giving name, age, address, qualifications and work experience, along with a statement of broad aims and objectives in life, should reach Mr S. Chidananda, Director, Rajghat Education Centre, on or before 31 December 2010. E-mail: chidananda9@yahoo.com

3. Registrar (Central Office)

The Registrar will oversee the overall administration and, along with the Finance Manager, provide all-round support to the Director/Secretary of the Rural Education Centre in running the Centre in an efficient way. Dealing with all the land, property and employee issues while relating with the local government is part of the work.

4. Civil Engineer (Central Office)

The civil engineer will mainly look after the physical infrastructure of the campus, overseeing maintenance and repair of buildings, roads, playfields, etc. He/she will also oversee the staff who look into electrical and mechanical equipment and installations, and work closely with the Registrar and the Finance Manager to ensure satisfactory handling of all the technical and engineering issues. Measurement, survey and new construction when needed will take place under his/her guidance.

For posts 3 & 4, retired people below the age of 65 years may also apply.

News & Notes

Retreats in Bangalore

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

December 09-12: The art of meditation

December 25-31: Gathering for the young: Exploring a wholly different way of living

January 20-23: Is inner change necessary to stop ecological destruction?

February 17-21: What does fear do to you?

March 10-31: What does freedom mean?

April 08-11: Kannada Gathering: Is it possible to live an orderly life in this chaotic world?

The retreats start on Thursday evenings and end on Sunday evenings so that office-goers have to take only one day off. Transport will be arranged for group pick-up from Jain Temple, 4th Block, Jayanagar. Time of pick-up will be 6.30 pm on the first day of retreat; time of departure from the campus will be 5 pm on the last day.

Shared rooms and non-shared rooms vary with each retreat. Suggested contributions for retreats also vary. Please get in touch with the Study Centre staff for more details. Participants can have extended stay before or after the retreat on extra payment.

Visit www.kfistudy.org for further information on the Study Centre, or write to Study Centre Coordinator, The Valley School Campus, 17th km Kanakpura Road, Thatguni Post, Bangalore-600 062. E-mail: kfistudy@gmail.com Phone: 080-2842-5790. Registration forms can be downloaded from the website.

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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 dialogues among participants, video-screenings, time for individual study, and so on.

Each retreat can accommodate about 25 participants. The next retreat is 17 to 19 December. For more details, contact The Study, Krishnamurti Foundation India, Vasanta Vihar, 124 Greenways Road, Chennai-600 028. E-mail: thestudykfi@yahoo.co.in.

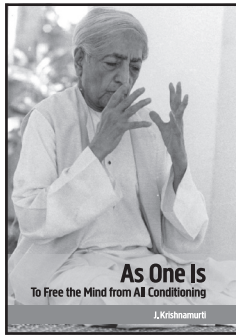
Research scholarship

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 ₹ 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

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 2010. E-mail: kcentrevns@gmail.com

New books and translations



As One Is: In this series of eight talks, given in Ojai, California, in 1955, Krishnamurti confronts the confusion, habits, and assumptions

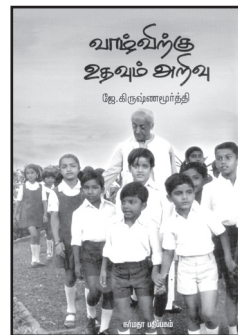
of the human mind and suggests that these lie at the root of all violence and suffering in the world. While these reflections were offered over fifty years ago, their meaning is as fresh and relevant today as they were when Krishnamurti spoke. pp. 147, price ₹100

The Last Talks: This book consisting of the talks and discussions that Krishnamurti had during the last few months of his life in India (November 1985 and January 1986) was out of stock for a long time; it is now available as a new reprint. Price: ₹ 80.

The Collected Works of J. Krishnamurti: Volumes I, II, & III: All the public talks of Krishnamurti between the years 1933 and 1967 were first brought out in 17 volumes by

the Krishnamurti Foundation of America. The first three volumes in the series have been reprinted for the Indian market by Motilal Banarsidas; they cover the period from 1933 to 1944. Price: ₹ 350 each.

Vazhkeikku Udavum Arivu: Tamil translation of *Krishnamurti on Education*.



Dealing with the crucial question of what is right education and what is the larger meaning of life for students as well as

teachers, this two-part collection consists of Krishnamurti’s discussions with the staff and students of Rishi Valley School in Andhra Pradesh. An invaluable book for teachers, parents and, in fact, anyone interested in the issues of education and its link to their daily living. Published by Narmadha Pathaippagam, pp. 288, price: ₹ 130.

Diarykkurippukal: Malayalam translation of *Krishnamurti’s Journal* by Mr Josantony Moolechalil. In 1973 Krishnamurti

suddenly started keeping a journal. For nearly six weeks he made daily entries in a notebook. Nearly every entry starts with



a description of some natural scene, followed by his reflections on life. Throughout, Krishnamurti refers to himself in the third person as

‘he’, and incidentally he tells us something about his early days—something which he has not done before. Published by DC Books, Kottayam. Pp.184, ₹ 85

Back-numbers of Newsletters: We have a large number of back issues of the newsletters in Tamil (*Vasantha Ethal*) and Malayalam (*Jeevita Yatra*); we have made sets of the available issues. (Kindly note that we have exhausted the stocks of our old English 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.

Marathi Books and DVDs

Krishnamurti had a very long association with the state of Maharashtra, giving as he did public talks and holding dialogues in Bombay and Pune for nearly five decades. His audiences for the Bombay talks were perhaps the largest anywhere in the world. And over the decades, many of his listeners worked hard to make his teachings available in Marathi through translations of his talks and writings. Following is a list of Marathi books and DVDs, which can be ordered from: Krishnamurti Foundation India, Mumbai Centre, Himmat Niwas, 31, Dongersey Rd., Malabar Hill, Mumbai – 400 006. Tel: 022-23633856, E-mail: kfimumbai@gmail.com

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|--|--|--|
| 1 Jeevan Bhashye – 1 (out of print) (Commentaries on Living – 1) ₹ 200/- | 20 Manavtechey Bhavitavya (The Future of Humanity) ₹ 50/- | 31 Atmabodh Mhanaje Kaay? (On Knowing Oneself - 9 Booklets) ₹ 25/- |
| 2 Jeevan Bhashye – 2 (out of print) (Commentaries on Living – 2) ₹ 210/- | 21 Aapalya Astitivache Swarup (Washington D.C. Talks 1985) ₹ 40/- | 32 Dukkhacha Anta (The Ending of Sorrow - 9 Booklets) ₹ 25/- |
| 3 Jeevan Bhashye – 3 (out of print) (Commentaries on Living – 3) ₹ 250/- | 22 Jaganyasaathi Char Oli (The Little Book on Living -Booklet) ₹ 40/- | 33 Jeevan Mhanajey Natesambandha (What is Relationship?-9 Booklets) ₹ 25/- |
| 4 Dnyatapasun Mukti (Freedom from the Known) ₹ 60/- | 23 Binshart Mukтатаa (Unconditionally Free) ₹ 40/- | 34 Shikavanichaa Gaabhaa (The Core of the Teachings) ₹ 10/- |
| 5 Pratham Arthat Antim Mukti (The First and Last Freedom) ₹ 150/- | 24 Tera Samvaad (Five Conversations & Eight Conversations) ₹ 25/- | |
| 6 Krishnamurti Ek Parichay (Krishnamurti For Beginners) ₹ 200/- | 25 Antarangatil Bahar Ani Ek Swagat Sambhashan (Inward Flowering & A Dialogue with Oneself) ₹ 15/- | DVDs with Dubbing / Sub-titles in Marathi |
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| 8 Ekmev Parivartan (The Only Revolution) ₹ 200/- | 27 Jeevan Pustak (The Book of Life - Booklets) ₹ 15/- | 2. What is Meditation? - Subtitles (Conversations with Buddhist scholars- VI) ₹ 125/- |
| 9 Parampara Ani Parivartan (Tradition And Revolution) ₹ 150/- | 28 Mrutyubarobar Jagane (To Live with Death -Booklet) ₹ 25/- | 3. In the Present is the Whole of Time - Subtitles (Washington DC 1985 Talk I) ₹ 125/- |
| 10 Paraspar Sambandha (On Relationship) ₹ 130/- | 29 Dhyanamagna Mun (Mind in Meditation -Booklet) ₹ 15/- | 4. At the End of Sorrow is Passion - Subtitles (Washington DC 1985 – Talk II) ₹ 125/- |
| 11 Dainandini (Krishnamurti's Notebook) ₹ 120/- | 30 Sangharshamukta Jeevan (To Live with Conflict - 9 Booklets) ₹ 25/- | |
| 12 Kalacha Anta (The Ending of Time) ₹ 175/- | | |
| 13 Ya Goshtincha Vichar Kara (Think on These Things) ₹ 195/- | | |
| 14 Shikshan Samvad (Krishnamurti on Education) ₹ 145/- | | |
| 15 Bhavjee Jeevan (Life Ahead) ₹ 80/- | | |
| 16 Shikshan Jeevan Rahasya (Education and the Significance of Life) ₹ 40/- | | |
| 17 Krishnamurtincha Swatahshi Samvad (Krishnamurti to Himself) ₹ 75/- | | |
| 18 Krishnamurtinchee Rojnishee (Krishnamurti's Journal) ₹ 75/- | | |
| 19 Tumhee Jethe Aahat Tethe Ti Krupa Aahe (That Benediction is Where You Are) ₹ 65/- | | |

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