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# Vasanta Vihar Newsletter

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KRISHNAMURTI FOUNDATION INDIA

## To our readers

**W**ith this issue, *Vasanta Vihar Newsletter* enters the eleventh year of its existence. Beginning in July 1995 with a modest readership of 4,000, it now reaches out to nearly 15,000 all over India.

During this decade, finding a suitable topic for the next issue of the Newsletter never proved to be a problem. Initially, there were all our schools and study centres to be covered—as also the activities of the sister Foundations, in the UK, USA, and Spain. There were also events to be reported, announcements to be made. And then there was always the vast and varied Krishnamurti literature to choose from, and this corpus seems to be growing with the discovery of more manuscripts and tapes.

Nor could the Newsletter ignore the fast-growing secondary literature—what other people had to say about the man and his message. We dug out some rare pieces from out-of-print books,

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*A view of Vasanta Vihar*

Kiran

## To be mature is to empty the mind of all fear

Excerpt from a talk by J. Krishnamurti

**F**or most of us maturity is a process of ripening in experience, in knowledge; that is what we call maturity. A mature person, we say, is one who has had a great deal of experience, who is wise in years, who knows how to adjust himself to unforeseen circumstances, and so on. Moving in time he has gradually arrived at a fully ripened state. We consider that in time the mind matures by freeing itself from ignorance, ignorance being a lack of knowledge of worldly affairs, a lack of experience and capacity. A young person, we say, needs time to mature. By the time he is sixty he will have suffered; through

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# When I became a question to myself...

*by Javier Gómez Rodríguez*

When we were children, intrigued by our being in the world, we asked: Where did I come from? As we grew older, we forgot this simple question of origins, and concentrated instead on finding our identity and place so that we could finally say, 'I am here and I am this.' Still later, however, and perhaps bewildered by the seemingly unstable and fractious nature of both character and circumstance, we ended up making a halt on the road and asking ourselves where we might be heading. The longer or shorter segment of time that each of us can picture as the given length of his existence is hardly a sufficient account of the journey. This is what the poets, in not so optimistic a mood, called a flash of lightning between two spells of darkness. If time, with its engrossing and self-centred content of desire and experience in relationship, is the measure of living, then we are indeed like fireflies at night. One suspects, however, that the fireflies are far happier in their fleeting dances than we in our enduring chronological romance with becoming.

Our discontent is not perhaps so much with impermanence as with our failed attempts at creating a semblance of permanence by means of continuity through memory and thought. When repetition takes over the psychological operation of consciousness, then life is in danger of becoming an unstoppable treadmill. It is this perception of life having become a series of mechanical or habitual cycles that raises the question of the meaning of existence as such. This mechanical quality, being essentially reflex in nature, is not only deadening in itself, but is the

source of every kind of division and conflict and therefore the very nucleus of the psychological structure of suffering. The fundamental question of whether as human beings we can lead lives of wholeness in freedom is therefore intimately connected with facing the challenge of this self-enclosing and fragmentary dynamic of consciousness. At this point one sees there is no becoming other than the thought of becoming, and the question is no longer one of direction and achievement but the more urgent and essential one: What am I?

It was on the basis of one such assessment and questioning of my human condition that, some years ago, I travelled to Madras, now Chennai, and spent nearly two years at Vasanta Vihar, the beautiful headquarters of the Krishnamurti Foundation India in that multitudinous city. I had just spent three years as a teacher at Brockwood Park, the K school in England, and I was now intent on deepening my self-understanding in the light of the teachings. At thirty-five, I had become a question to myself, a question that concerned the very quality and integrity of my existence. Knowing that K's teachings stood as a vast and subtle mirror in which to learn to see oneself as one is, I proceeded to immerse myself in them as much as I could. And KFI offered the necessary physical and psychological conditions in which to do just that through their Resident Students Scheme.

Vasanta Vihar, like all the other Krishnamurti Study Centres, has been intended as a place where the seriously minded can step away from their busy mundane existences to take stock

of their journeys, and consider the deeper questions involved in a holistic or religious way of life. Such centres were conceived of as ashrams or retreats for those deeply concerned with their humanity and willing to undertake the inward journey of self-knowing and transformation. One distinctive feature of these places is the absence of spiritual authority. People must be a light to themselves, as light cannot come from another. One may begin by being quiet and putting aside one's personal problems. With that quietness then one begins to study the teachings with a view to understanding them not only intellectually but deeply, which means absorbing them and seeing the actuality of what they point out in one's daily life. The teachings are not to be accepted. While they may be considered to possess the authority of truth, yet that truth is not a given, for it must be discovered for oneself.

So the study actually involves a constant dialogue between oneself and the teachings as well as with the others engaged in this inquiry. Among them there must be the cooperation necessary to share their questions, problems, and discoveries in a probing and yet caring spirit. This community of people is not to be sectarian, binding itself to some ideal or person. Each must be both the teacher and the disciple. For this a good brain is necessary, a brain that is objective, honest with itself and having a quality of integrity between word and deed. The quality of energy, atmosphere, and learning generated depends on everyone, and each must contribute.

The religious spirit that K meant to be the cornerstone of

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such study centres would seem to be something of an anachronism given the modern secular and self-seeking attitude to life. But it is my view that they represent the true religious spirit, a spirit that has been hardly understood because most of us do not know what it means to stand alone, to abide in this fundamental quest without the crutches of established systems of practice and belief. Standing, as it does, for a wholeness that is not derived from such identifications, it admits of no divisions. Its total humanity and universality also require that each one realize that same unity as the ground of his existence. This sense of the religious takes the individual as the embodiment of the whole and therefore denies that individuality conceived of as a separate entity. The struggle of society and the individual is then dissolved, at least inasmuch as what is inner is outer and vice versa.

Society is the outer expression of consciousness and also its shaper. It is one movement centred on modes of survival and conditioned patterns of thought. The understanding of the nature of this psychological conditioning is of key importance in the unfolding of integrity and wisdom, and thereby of a truly revolutionary mind and a wholesome and compassionate relationship, which is the ground of a good society. But this can never be a formula or a blueprint, for it is not an ideational construct that can then be implemented but a journey of discovery in the field of self-knowing whose essence is direct awareness of what is from moment to moment. This sense of the self-creating totality of the instant dissolves the time-binding structure of ends and means, of beginnings and ends. In that timeless perception is all love and intelligence, for it is the ground of

humility, which opens the door to the immensity of beauty.

But, in spite of our being the world, the world is too much with us. One only has to see what that world is so busy with to realize that something is dreadfully wrong with the way we are living and therefore with the values informing our being and action. For, we human beings organize ourselves around value systems, and our universal conditioning at this point is structured by thought on patterns of survival inherited from the animal, namely, the drives for pleasure, security, and hierarchical ascendancy. This movement is our whole drive for achieving, having, experiencing, becoming. As consciousness is psychologically dominated by this structure, it becomes immersed in a profound incoherence that disorganizes it internally, and that brings about confused and destructive action. And this applies to the smallest as well as to the largest undertakings in life. For,

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## To our readers

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and these, we are happy to report, evoked heartening response from readers.

Over the years, the Newsletter has helped us to forge new friendships and come upon serious seekers. We find them visiting our Study Centres and schools, forming their own study circles, attending our annual gatherings, or dropping in at the book fairs in which KFI participates. Many have expressed happiness over the Newsletter's keeping them informed of the newly published books, translations, and DVDs.

If the Newsletter has over the years helped to make Krishnamurti's teachings available to many, especially to those who do not have easy access to his books and tapes, then that justifies its continued existence. ■

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our lives are the creation of our minds, and as our minds are, so is our existence.

In the olden days, at least in India, they used to talk about stages of life just as modern educationists and psychologists might speak of developmental stages in the unfolding of children's learning faculties. Taken roughly as successive periods of twenty years, the first stage was concerned with education and setting the ground for integrity in living; the second with the mundane occupations of family and work; retreating from the world became the third movement, and the final was a total withdrawal in order to meet death in the gathering immensity of total dispossession. So even in the olden days whole cultures understood the significance of leaving the world behind in order to delve into the deeper issues of living and dying. If that was then, when existence was far less stressful and complicated than it is now, and if this religious quest is still important for mankind, then that need must be all the more pressing at this historic juncture.

But our civilization having imposed a uniform and mostly mechanical regime, whereby our education is a preparation for joining the workforce and our retirement the ending of our productive years, it's no wonder that the missing steps in the unfolding of our whole humanity are then experienced as crises. People talk about the middle-age crisis, for example, which coincides with the third stage of retreat from the world. At this point, having experienced enough of the world, one is ready for a deeper inquiry into the nature and meaning of one's own existence. For, whereas we have been going in a certain direction and perhaps have satisfied our aims and desires along those lines, a deeper

discontent demanding more fundamental answers is now uppermost. What is relationship? What is action? What is responsibility? What is integrity? What is consciousness? What is thought? What is the self? What is the actual nature of love and intelligence? What is beauty? Is there something beyond all this? Is there such a thing as the sacred?

Such questions and more come pouring in, and the pat answers given by tradition do not respond to the deeper urge, for this is a living question, and the answer cannot be yet another anodyne conceptual construct. It is this profound discontent with everything that is really at the heart of this deeper religious quest. And it is natural then to seek to retreat from this headlong careering of the self-seeking world, a self-seeking that is more like a self-forgetting through the projections of memory than a direct perception of what one actually is.

Viewed this way, there is a time for retreating from the world and its complexities. Our modern civilization, it would seem, will not allow it because of its apparent need to keep us all occupied for the greater and better part of our lives. And we all seem to depend on this continuity for our welfare and survival, so we carry on hopefully in something we like doing. But one can only wonder whether such a civilization has anything to do with culture, for culture is the creative, and this civilization is primarily mechanical. Most of us seem to feel safer operating in a routine, for freedom and creativity are full of uncertainty and potential pitfalls. So few of us venture out of the safe confinement of a mechanical and busy existence, which eventually covers not only our occupation but our relationships and our consciousness.

William James, the American psychologist and philosopher, said that at thirty, one turns into a bundle of habits. From then on we go on repeating one pattern after another. And we accept that this is the way of living and relating. But living cannot be so confined and, like a weed breaking through a crack in the concrete, it blossoms into discontent. And the greater the confinement, the greater is the revolt of our own deeper vitality against these self-imposed and deadening chains. No wonder then that, not finding a fitting avenue of expression in the current world, this discontent should turn into a series of life crises. Therefore, as the outer machinery has such a momentum, it becomes necessary to step out of it to sense more clearly its internal counterpart and thereby open the way for creativity.

Naturally, one can also see that the scheme of the stages of life, spread out through some eighty years of existence, is actually taking place at each instance of our lives, for we are then learning while occupied with something and at the same time inquiring into the fundamental questions and emptying ourselves of the known so that in this dying the new can come into being. So the stages of life are actually co-extensive with the moment, and that is essentially not a matter of age, though age does play a part, as the developmental psychologist and others might no doubt tell us. In this sense, taking a retreat is but a way of learning to live in a state of creative freedom. Just as in school one might learn a subject, so here one learns to live with that quality of mind that may then transform society so that the space of the religious inquiry, which it now so furiously it denies itself, thereby denying the very spring of culture, can be recovered

## Annual Gathering

**A**s announced earlier, this year's Annual Gathering will be held at the Sahyadri Study Centre campus, Pune, from 17 to 21 November. Participants will be accommodated in the school hostels. A non-refundable registration fee of Rs 1090 (US \$ 64 for those working outside India) includes food, accommodation, and pick-up and drop to Pune.

Details about the Gathering are given in a brochure, for a copy of which kindly contact The Study Centre, P.O. Tiwai Hill, Taluka: Khed (Rajgurunagar), District Pune—410 513. Tel: (02135) 284278, 284346. E-mails: kcskfi@mhraj.chiraag.com & kkishore19@yahoo.co.in ■

in all its wholeness and infinite potential.

This is, for the writer, the beauty of going on a retreat, and especially on a retreat accompanied by a full immersion in K's teachings, which are the fullest and deepest expression of wisdom in our time. And Vasanta Vihar offers this space and this deep pool in which to see oneself and thereby awaken to a new level of sensitivity that can sense the subtler whisperings of reality within and without us. And, depending on what one's abiding intent is, there may be a corresponding self-revealing process and an awakening to truth and its deeper purposes. In other words, one then has a chance to heal and awaken to one's inner *dharma*. And then the whole journey has quite another meaning. To see is to be, and to see one must be nothing.

[The author is a Trustee of the *Fundacion Krishnamurti Latinoamericana (the Foundation in Spain)*. ■

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# Krishnamurti's works and the 'digital age'

There are three main Archives of Krishnamurti's works in the world—in America, England and India—which preserve for posterity all the video and audio recordings of his talks and dialogues, films, manuscripts, transcripts of talks, letters, copies of published books and out-of-print books, journals, newspaper clippings, photographs, and so on. The buildings for these Archives are scientifically designed to withstand the efflux of time and to keep the atmosphere inside free from insects, dust, and humidity.

But now we are moving from this 'stone age' to the digital age, migrating from concrete vaults to electronic vaults.

The Krishnamurti Foundation of America has embarked on a mammoth, ten-year project to create a Digital Archives of all the materials that are currently stored in the Archives of the three Foundations. The project was mooted last year by a generous donor, the owner of a computer hardware company, who approached KFA with the proposal that if it would undertake the work, his company would provide the complete technological requirements to create a central, global archives of Krishnamurti's works. And since then he has donated the equipment and also committed himself to periodic upgrading of hardware in order that the central bank continues to be compatible with evolving global technology standards.

The digital archives would include: 1) the archival holdings of the KFA, 2) duplicates of the archival holdings of the Krishnamurti Foundation Trust, England, and the Krishnamurti Foundation India. KFT and KFI would retain their original copyrighted archival assets, but duplicates would be transferred to

KFA. Once the three Krishnamurti Foundations are agreed that a digitized archives is a priority, creating it depends on three factors:

1. Acquisition of necessary digitization equipment, to be housed in the Archives building of the KFA, including sufficient space for the entire expanded collection.

2. Funds to cover conversion of the chosen space at the KFA archives, and the upkeep of the digitization equipment, as well upkeep of the environment for the digitized collection.

3. Funds to cover all the staffing needs for systematic transfer of original or duplicate archival assets into digital form, plus cataloguing of the digital holdings.

## Benefits of digitization

**Preservation:** Recovering archival assets from deteriorating audio and video tapes is an urgent necessity, and creating a state-of-the-art digitization capacity an essential step towards safeguarding the vast treasure of the teachings. This is a challenge that all three Foundations face. This proposal offers an over-arching technological and staffing strategy that achieves the first priority of digitizing either original or duplicate elements to create an entire, global collection, according to uniform standards, modes of operation and storage.

**Dissemination:** The fruition of the digitization project will be successful implementation of *The Complete Teachings* project. Since this is a joint venture of the KFA, KFT and KFI, creating a central bank of digitized material will provide a practical, if not essential, base for the project. Successful launch of the project around the world will be a major element in defining the direction and capacity of the Foundations for

many years. A centralized, global archive will allow the Foundations to collaborate more fluidly on common projects, and focus monetary and staffing resources on a common goal and agreed upon plan.

The KFA cannot achieve its objectives without embracing digitization, and it is the donor's intent to ease the way with a major, multi-year commitment to expanding KFA's technological capacity.

In addition to the commitment by the three Foundations to finish *The Complete Teachings* project, there are many advantages in having a strong, fully digitized central archives of original or duplicate works; these are:

1. Migration of archive assets to media that meet current archival standards.

2. Compact storage for a huge collection of materials.

3. Easily prepared duplicating or editing masters from digitized materials.

4. More projects that the Foundations can undertake in-house, without depending on outside contractors or publishing companies.

5. Production of key digital video projects with sub-titles in many languages.

6. Making accessible rare archival footage as companion pieces to DVD projects.

7. Less expense for distribution and transport.

8. Presentation of Krishnamurti in a medium that is powerfully relevant to today's audiences around the world.

9. Ability to make available, in a current medium, filmed footage and/or audio material to other companies interested in including Krishnamurti in large projects.

10. Ability to digitize audio/video materials in a compressed format for internet delivery. ■

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# An appeal for support

As this *Newsletter* enters its eleventh year of publication, we would like to take stock of what has happened during the previous years, share our concerns about the future of our work, and seek your support for our activities.

Many of you have visited Vasanta Vihar, and know more or less what it is. Over the years, it has grown into a vibrant Krishnamurti Study Centre, where those drawn to the teachings of Krishnamurti can spend a stretch of time in retreat, studying the teachings in the library, or viewing videos, listening to audio cassettes, engaging in dialogues with others and exploring their own understanding of life in a peaceful space away from work and routines.

A scholarship scheme for the young enables serious seekers to stay at Vasanta Vihar for short or long durations in order to take stock of their own lives and investigate into the teachings.

Nearly 25 Krishnamurti Study Centres, in India which have been formed by various individuals out of their own interest in coming together to study the teachings, are supported by the Foundation. It supplies books and tapes at nominal cost to these centres.

Lectures, discussions, dialogues, gatherings, video screenings and so on are organized by KFI to create an awareness of Krishnamurti's teachings in various cities and towns, as also in schools and colleges.

Teachings Dissemination project in the East and North-East: We have just launched a new project aimed at disseminating the teachings in the East and the North-East of the country. Translations in Bengali and promotion of sale of books in regional languages will also be a

major component of this project. The project will have Kolkata as its base. Efforts are also on to make the Kolkata Centre more active by drawing people for dialogues and video screenings.

## Publications

The publication of Krishnamurti's books and tapes is the major activity of the KFI headquarters. We bring out low-cost editions of Krishnamurti's works and reprint foreign editions for the Indian market, and distribute them through a commercial network. More than fifty of our publications are in print and are sold all over the country and in the neighbouring countries.

Translating Krishnamurti's books into the Indian languages, in which a great deal of work remains to be done so that his teachings do not remain confined only to the English-speaking population, is another of KFI's major concerns.

The Free Book Distribution Scheme, instituted by a generous donor, is the most rewarding of all our activities. Under this scheme we have donated books to more than 400 institutions—public libraries, universities, colleges, schools, ashrams, social service organizations, literary associations—and also to poor individuals. We have extended this scheme to our neighbouring countries too.

Expanding the reach of our audio and video CDs is an area of activity which needs attention.

## *The Complete Teachings Project*

The three Krishnamurti Foundations—in the USA, UK, and India—have just launched a major project called *The Complete Teachings of J. Krishnamurti*. The

aim of the project is to produce an authentic historic and definitive edition of his works so that the vast treasure-house of Krishnamurti's talks, answers to questions, writings, small group discussions, dialogues with intellectuals and laymen, and so on, is available all over the world in their undistorted form. The project, which may take nearly eight years to complete, will be one of the biggest publishing ventures of recent times.

## Periodicals

The *Vasanta Vihar Newsletter* in English, giving information about the activities of the Foundation and about the latest publications and also containing extracts from Krishnamurti's works, is sent free of cost to about 15,000 persons all over the country. There are Indian language Newsletters also with somewhat smaller mailing lists, which we plan to increase.

The *KFI Bulletin* is published three times a year and contains reprints from parts of Krishnamurti's works.

*The Journal of the Krishnamurti Schools* published annually is meant for educators, and articles in it are written mainly by teachers in our schools. It has been well received by many schools all over India and by some persons abroad also.

## Websites

In our website, [www.jkrishnamurti.org](http://www.jkrishnamurti.org), the teachings are available to anyone in any part of the world, especially in those countries where Krishnamurti's books are not easily found. The KFI also maintains another website, [www.kfionline.org](http://www.kfionline.org), which offers an overview of its activities and its schools and publications.

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## Our Appeal

This whole work depends mainly on donations from well-wishers. The following are the areas that need your support:

- Publishing Krishnamurti books at heavily subsidized rates.
- Getting Krishnamurti's works translated into all the Indian languages—especially in Hindi, Gujarati, Marathi, Bengali, Telugu, Tamil, Kannada and Malayalam—and offering subsidy on these books.
- Supplying Krishnamurti books to schools, colleges and libraries at concessional rates and expanding our Book Distribution Scheme whereby we donate books to public libraries, ashrams, social service organizations and poor individuals.
- Increasing the free circulation of the newsletters mailed from Vasanta Vihar and meeting the ever-increasing cost of printing and postage.
- Producing high-quality audio and video CDs of K's talks and discussions.
- Reaching out to more people by participating in book fairs.
- Maintaining and updating the international website on the teachings and also KFI's website.
- Creating websites on the teachings in regional languages.
- Maintaining and expanding our Archives and updating the technologies used in it.
- Maintaining and expanding the facilities of The Study at Vasanta Vihar and enabling people to have free access to it—to read, watch videos, listen to audio tapes and so on.
- Subsidizing the residential facilities at Vasanta Vihar for students and others who come to study the teachings and cannot afford to pay even the nominal rates.
- Giving financial support to those interested in studying Krishnamurti's teachings, in the form of stipends/scholarships.

• Organizing retreats at Vasanta Vihar to enable people to stay together for short periods to engage in discussions and make use of The Study.

• Organizing video screenings and talks in different parts of the country.

• Creating new Krishnamurti Study Centres and Libraries in different parts of the country and other Asian countries such as Nepal, Sri Lanka, and Thailand.

We have a scheme—Friends of Krishnamurti Foundation India—to enlist the support of those of you who wish to associate yourselves with our efforts to take Krishnamurti's teachings to a newer and wider audience. Under this scheme, you may contribute in one of the following ways:

### **Life Donor: Rs 10,000 Any donations, big or small**

We shall be happy to place you on our Mailing List, and as and when a new book or CD is released, we shall send it to the Life Donors with our compliments.

If you are interested in supporting any of these schemes, kindly send a Demand Draft or Cheque drawn in favour of Krishnamurti Foundation India, Chennai, and addressed to The

Secretary, Krishnamurti Foundation India, Vasanta Vihar, 124 Greenways Road, Chennai—600 028.

Donors wanting to transfer donations directly to our bank account in Chennai may use the following particulars for this remittance. If you opt to do so, please inform us by e-mail or letter about the direct remittance:

Account Name:  
Krishnamurti Foundation India  
Bank Name:  
State Bank of India  
Bank Address:  
Adyar, Chennai—600 020  
Account Type:  
Savings Account  
Account Number:  
01100075031.

Kindly note that donations to KFI are exempt from income tax under Section 80G of the Income Tax Act.

*If you are already a Life Donor, kindly ignore this appeal.*

You can also help us by distributing to prospective donors copies of a brochure that we have brought out for fund-raising or by giving us the names and addresses of such people. Write to us specifying the number of brochures you would like to have. ■

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## Teachings dissemination project in the North-East

The Krishnamurti Foundation India has launched a major project to disseminate Krishnamurti's teachings in the east and north of India. The project is unique in that it will be for the first time that a small team of people will be working with intense focus on creating an awareness of the contemporary relevance and the timeless quality of the teachings, in a large segment of the country where the Foundation has yet to make its presence felt.

The project will work simultaneously in different areas, beginning with creating a vast information base on Krishnamurti and his teachings. This will be simultaneously complemented by activities to draw together more people for dialogues around the teachings, encouraging individual initiatives to form dialogue groups and study circles, organizing video screenings, interacting with schools and colleges, producing translations in the languages of the provinces, promoting sale of books and CDs in English and the regional languages,

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# New books and translations



**To be Human:** Krishna-murti's literary legacy in the form of talks, discussions, and writings is remarkable for its sheer variety and vastness. In 1980,

Krishnamurti wrote, on request, a one-page summary of his work, which he himself referred to as the 'core' of his teachings. The present compilation starts with this summary and follows it with a selection of passages of an amplifying kind. The editor takes the major aspects of Krishnamurti's teachings and puts together extensive passages to expand on such themes as:

Truth is a pathless land;  
Man has built in himself images  
as a fence of security;  
Freedom is found in the choiceless  
awareness of our daily existence  
and activity;  
Thought is time; and  
Time is the psychological enemy  
of man.

The book also alerts the reader to Krishnamurti's innovative use of language, the ways in which he uses 'old words with new interpretations'. Edited, with an Introduction, by David Skitt. Pp. 206+xxvii. Price Rs 125.

**Meditations:** This classic collection of brief excerpts from Krishna-murti's books and talks presents the essence of his teaching on meditation—a state of attention, beyond thought, which brings total freedom from all the conflict, fear, and sorrow that form the contents of human consciousness. This new, expanded edition features even more of the great teacher's sayings than the original version, including some never-before-published material. This is collector's item: a special pocket-size edition with a hard cover and a book mark. Pp. 154+vi. Price Rs 100.

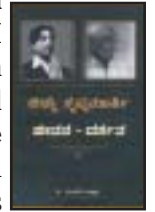


**The Network of Thought:** A newly designed edition of a popular title. Pp. 116+iv. Price Rs 70.

**Forthcoming titles:** We hope to bring out in late August a reprint of the classic biography by Mary Lutyens, *The Life and Death of Krishnamurti*. Also, *The Transformation of Man*, the new title of *The Wholeness of Life*, which contains, besides excerpts from the 1977 talks, the well-known series of dialogues in which Krishnamurti discusses with physicist David Bohm and psychiatrist David Shainberg the question of what will bring about the transformation of man.

## New books in Kannada:

The KFI Study Centre in Bangalore organized a function in the garden city on 2 April to release new books in Kannada. The books released were:



1. *Jiddu Krishnamurti Jeevana Darshana* (Rs 130), a biography by the late Murari Ballal;
2. *Tilidudellava Bittu* (Rs 90) translation of *Freedom from the Known* by Venkatasubbiah;
3. *Baligondu Bhashya - II* (Rs 150), translation of *Commentaries on Living Second Series* by Dr Mahabaleshwar Rao;
4. *Preeti Endarenu* (Rs 25), translation of *Life Ahead* by Dr Nagabhushana Swamy;
5. *Shikshana (Eradne Avrutti)* (Rs 90), translation of *Krishnamurti on Education* by S.D.Kashikar.

The Governor of Karnataka, Mr T.N.Chaturvedi, spoke at length about the influence of Krishnamurti's teachings on his life and on the lives of many people all over the world. Jnanpith awardee U.R.Ananthamurthy paid rich tributes to the late

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## Teachings dissemination project

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participating in book fairs, and generating articles in the press and creating programmes on TV and radio. This work will not be possible without first compiling a large mailing list of people who may benefit from the project or who may want to support it in some way. The project therefore needs whatever help you can give.

Launched only in April, the project has already succeeded in equipping about twenty prominent public libraries of Kolkata and Greater Kolkata with large sets of Krishnamurti books, as also forty libraries in all the district headquarters of West Bengal. Shortly, all the prominent public libraries in Cuttack and Bhubaneswar and the district headquarter libraries of Orissa will also be covered by the scheme. Oriya translations will also form part of the donations. The work of translating Krishnamurti's books into Bengali has taken off with ten titles under preparation. Plans are afoot to publish a monthly containing excerpts from Krishnamurti's works.

The base of operations for this project is Kolkata where KFI has a Krishnamurti Centre. (This Centre was featured recently in Bangla broadcasts and telecasts.) For further information about the dissemination project, contact The Director, Teachings Dissemination Project, Krishnamurti Centre, 30 Deodar Stree, Kolkata—700 019. Tel: (033) 22872036. E-mail: jkkolkata@yahoo.com ■

Dr Murari Ballal, the well-known writer and environmentalist from Udupi. Kannada scholar Venkatasubbiah and KFI Trustee Prof. Krishnanath were also present on the occasion. Dr Satish Inamdar, Director of the Bangalore Centre, said that so far twenty books have been translated into Kannada. Coinciding with this event was a two-day photo exhibition on the life and teachings of Krishnamurti, the material for which had been provided by the Archives at Vasant Vihar, Chennai.

The new books can be ordered from The Bangalore Education Centre-KFI, Thatguni Post, Bangalore—560 062. E-mail:

[kfistudy@bgl.vsnl.net.in](mailto:kfistudy@bgl.vsnl.net.in)

**Gujarati book:** *Tame Tamara jeevan sathe shun kari rahya chho?* Gujarati translation of *What are you doing with your life?*, by Harshad M Dave. Price Rs 125. Available at Krishnamurti Centre, Himmat Niwas, 31 Dongersey Road, Malabar Hill, Mumbai—400 006. E-mail: [kfimumbai@vsnl.net](mailto:kfimumbai@vsnl.net)

**Krishnamurti Monograph series:** The Krishnamurti Foundation of America has brought out a series of monographs, which are scholarly and which highlight various aspects of Krishnamurti's teachings: Published in the form of A4-size folders, they are priced

at Rs 15 each. The titles available are:

1. The priesthood of human kind, by Stephen Smith.
2. Krishnamurti's meditation: A quantum view of mind, by Stephen Smith.
3. Education as a religious activity, by Scott Forbes.
4. The phenomenological psychology of J. Krishnamurti, by Peter Butcher.
5. Krishnamurti: An introduction to his meditation, by Duncan Bazemore.
6. Exploring seeing with J. Krishnamurti, by John Christianson.
7. J. Krishnamurti and existential truth, by O. R. Rao. ■

## New DVDs and VCDs

Over the last three years or so, we have been switching over from video cassettes to VCDs and DVDs. Recently, we procured from the Foundations in England and USA many programmes in the digital format. Thus we are able to offer programmes which have not been available for sale so far and which most of your may not have seen. *The new ones are indicated by a star mark:*

\* **The Real Revolution:** In 1966 Krishnamurti's public talks, in Ojai, were first filmed and made into half-hour (black & white) programmes under the following titles: Part I: Where are we going? & Observing ourselves. Part II: Freedom from fear & Meditation.



**Beyond Myth and Tradition:** This is a series of programmes compiled from the talks and dialogues of Krishnamurti, with an introduction by producer Evelyne Blau. Each VCD has two themes as indicated:

- a) The mirror of relationship & Conflict.
- b) Conditioning & Change.

c) Freedom and authority & Choiceless awareness.

d) Meditation & the sacred.

\*e) Love, the flame without smoke & The religious mind.

\*f) The violent self & Death, leaving the stream.

\* **Six talks in Ojai 1982:** A series of six talks given in Ojai, California in 1982. Titles: 1) Holistic observation. 2) Crisis in ourselves. 3) Thought and disorder. 4) Conflict and duality. 5) On the nature of love. 6) Meditation and the thinking machine.

\* **Four talks in Brockwood Park 1983:** These make an excellent introduction for those who wish to have an overview of Krishnamurti's teachings. Titles: 1) How can the brain transform itself? 2) Only in peace can the human mind be free. 3) Freedom from the self. 4) What kind of brain is needed for meditation?

\* **Dialogues with Anderson:** A series of 18 dialogues between Krishnamurti and Prof. Allan W Anderson, professor of religious studies, held in 1974. Each one-hour dialogue focuses on one

particular aspect of a human problem.

\* **The Challenge of Change, Special 20<sup>th</sup> Anniversary Edition:** This documentary, now on two DVDs, is the compelling story of Krishnamurti from his childhood discovery in



1909 to his mature teachings given in the United States, England, India, and Europe. This Special 20<sup>th</sup> Anniversary Edition includes the original version remastered plus out-takes not used in the film, a dialogue with director Michael Mendizza and producer Evelyne Blau on the creation of the film, a biographical perspective on Krishnamurti and current efforts to preserve and disseminate his teachings. This remarkable story, told through archival film and photographs, is a good introduction to Krishnamurti's life. The second DVD contains over one hour of the following additional material: The man and his teachings; The making of *The Challenge of Change*; Who brings the truth—a biographical

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# Centre for Teacher Learning

It is the educator who needs educating.— Krishnamurti

**T**he Centre for Teacher Learning is a new venture of the Krishnamurti Foundation India. Established at the Bangalore Education Centre, it aims at creating new approaches to teacher learning and growth, which are grounded in Krishnamurti's vision of education.

The Centre will conduct a one-year residential Teacher Education Programme and also develop a Teacher Resource Centre, which will house books, journals, articles, curriculum materials, and audio-visual as well as computer-based materials related to school education.

The residential teacher education programme, to be launched in June 2006, will bring together those eager to make teaching their vocation. Some of them may have already been touched by Krishnamurti's vision, others may be contemplating a career shift into education, yet others may be young persons who have just finished their

graduation and wish to work in the area of children's education.

The broad objectives of the Teacher Education Programme are to develop in the student an understanding of Krishnamurti's educational insights, an inquiry-based approach to teaching and learning, and the ability to become facilitators of learning in a wide range of teaching-learning situations.

The programme of learning will consist of seven strands woven together into a whole educational experience for the student-teacher: learning through observation and reflection; courses on educational theory; study of a subject in depth; practice teaching in classrooms; learning through a range of practical experiences; learning through community living; and moving towards a deeper self-understanding.

Whereas these strands include some clear elements of the kind

that make up a B.Ed. programme, a distinct thread of Krishnamurti's outlook on education will run through the entire programme, and several opportunities will be provided for engaging with Krishnamurti's insights into life and learning.

After successful completion of the course requirements, a certificate will be issued by the Krishnamurti Foundation India along with a detailed profile of the student-teacher's learning and growth over the year. The prospectus for the programme will be available from November, and applications from candidates will be invited in January.

For further details contact: Centre for Teacher Learning, Bangalore Education Centre, KFI, Haridvanam, Thatguni Post, Kanakpura Road, Bangalore - 560 062. Phone: 28435 240/241/242 extension 131. E-mail: [kfitlc@gmail.com](mailto:kfitlc@gmail.com) or [alokchandrika@yahoo.co.in](mailto:alokchandrika@yahoo.co.in) ■

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## News & Notes

**Retreats at Vasanta Vihar:** Week-end residential retreats are held in Vasanta Vihar regularly. Generally attended by 10 to 15 people from Chennai city, these begin on Friday evening and end on Sunday night. The dates for this year's retreats are: 9 to 11 September, 4 to 6 November, and 16 to 18 December. We welcome all those interested in taking part. Participants, especially those from outside Chennai, are welcome to come some days ahead of the retreats or stay on afterwards. For more details, please write to us.

**Video screenings at Vasanta Vihar:** Video recordings of Krishnamurti's talks and dialogues are screened on the second and fourth Sundays of

every month at 6 p.m. The themes of the videos are announced in the local newspapers. The dates for these are 17 & 21 August; 4 & 15 September; 2 & 16 October; 6 & 20<sup>th</sup> November; 4 & 18 December.

**New Delhi Centre:** The Krishnamurti Centre in New Delhi will now function from B-64, Gulmohar Park, August Kranti Marg, New Delhi—110 049. There will be video screenings once a month. For details, contact Mr Subhash Birla. Tel: 26601336, 26533301. E-mail: [sbirla@vsnl.com](mailto:sbirla@vsnl.com)

KFI will take part in the book fair being organized at the Pragati Maidan, New Delhi, from 27 August to 4 September.

**Global dissemination:** The

annual meeting of the Trustees of the four Krishnamurti Foundations—in America, England, India, and Spain—was held in April at the Brockwood Park Centre in England. One major decision taken then was that all the Foundations would promote the sale of one Krishnamurti book at the lowest possible price. The book chosen was *Beyond Violence* which, incidentally, is being sold in India at the subsidized price of Rs 20.

We would like to remind you that there are three more subsidized editions: *Freedom from the Known* (Rs 20), *Education and the Significance of Life* (Rs 20), and *The First and Last Freedom* (Rs 50). ■

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# To empty the mind of all fear

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all the pressures, the strains, the travails of life he will have gathered experience, knowledge, and then perhaps he will be mature.

Now, to me maturity is something entirely different. I think it is possible to be mature without going through all the pressures and travails of time. To be completely mature, whatever one's age, implies that one is able to deal immediately with any problem that arises, and not carry it over to the next day. To carry over a problem from one day to the next is the very essence of immaturity. It is the immature mind that continues in problems from day to day. A mature mind can deal immediately with problems whenever they arise; it does not give soil for problems to take root, and such a mind is in a state of innocence.

So, to be mature is to learn and not to acquire knowledge. The acquisition of knowledge is essential at a certain level. You must have knowledge in dealing with mechanical things, as when you are learning to drive a car. You acquire knowledge in

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## DVDs & VCDs

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perspective; and The future of the teachings. 2-DVD set. Price Rs 595.

**VCD prices reduced:** VCD prices have been reduced from Rs 175 to Rs 125. DVD prices remain the same at Rs 400.

**Audio CD prices reduced:** Prices of audio CDs have been reduced from Rs 100 to Rs 75. A series of four talks given in Brockwood Park, England, in 1981 are available on four audio CDs. Titles: 1) A different approach to the problem of existence. 2) What is the root of fear? 3) Sorrow, attachment, and death. 4) Meditation and the sacred. ■

learning a language, in studying electrical engineering, and all the rest of it. But to be in the state of maturity of which I am speaking is to see oneself as one actually is from moment to moment, without accumulating knowledge about oneself; because that maturity implies breaking away from the past, and the past is essentially the piling up of knowledge.

What is the self? If one really looks at oneself one sees that it is a mass of accumulated experiences, wounds, pleasures, ideas, concepts, words. That is what we are: a bundle of memories.

Please, this is a rather complex thing we are examining, but if I go into it a little bit more, perhaps it will become clear to each one of us.

We are psychologically the result of our educational and social environment. Society, with its codes of morality, its beliefs and dogmas, its contradictions, its conflicts, its ambitions, greeds, envies, wars, is what we are. We say that in essence we are the spirit, we are the soul, we are part of God, but these are merely ideas given to us by the propaganda of the church or of some religious society; or we have picked them up from books, or from our parents, who reflect the conditioning of a particular culture. So what we are essentially is a bundle of memories, a bundle of words.

Memory identified with property, with family, with name—that is all each one of us is, but we do not like to discover that fact for ourselves; it is too unpleasant. We prefer to think of ourselves as extraordinarily intelligent beings, but we are nothing of the sort. We may have a certain capacity to write poems or to paint pictures; we may be rather cunning in business, or very clever at interpreting a particular theology; but what we

actually are is a bundle of things remembered—the wounds, the pains, the vanities, the fulfilments and frustrations of the past. All that is what we are. Some of us may be superficially aware of the fact that we are this residue of the past, but we are not aware of it deeply, and now we are looking at it—which does not mean acquiring knowledge about oneself. Please see the difference.

The moment you acquire knowledge about yourself you are strengthening yourself in the residue of the past. To see the actual facts about yourself from moment to moment, which is the movement of learning, is to be innocent of all knowledge about yourself. I don't know if I am making myself clear.

What does it mean when I say that I have knowledge about myself? Suppose I have been insulted, or flattered. That experience remains in my mind as memory. With the memory of that wound or of that pleasure I look at myself, and I interpret what I see in terms of these past reactions. To interpret what one is in terms of the past merely depresses or elates one, and in that state there is no learning because there is no freshness, no spontaneity of perception. But if one really sees oneself as one is and does not interpret it in terms of the past, if one just observes the fact of *what is* at every minute, then it is possible to learn about oneself without accumulation.

It is really not too difficult to see ourselves as we are, simply and clearly, without resistance. If one is a liar, if one is lustful, greedy, envious, one can fairly easily find that out. But most of us, when we discover what we are, immediately interpret it in terms of what we think we should be, and therefore we don't learn about what we are. I wonder if I have made this clear?

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When we judge or interpret what we discover in ourselves, we are adding to what we already know, and therefore we strengthen the background of memory. This process does not bring freedom at all—and one can learn only in freedom. We like to think that the essence of the self is the non-self, but there is no such essence or spiritual centre; there is only the memory of things that are past, and this background of memory is always interpreting, judging, condemning that which actually is. Freedom from this background is the state of immediate maturity, and to be mature is to empty the mind of all fear.

Please, I hope you are listening and learning. To learn is not merely to understand the words of the speaker, but to see directly for oneself what lies beyond the words.

Now, is it possible for the mind to empty itself totally of fear? Fear of any kind breeds illusion, it makes the mind dull, shallow. Where there is fear there is obviously no freedom, and without freedom there is no love at all. And most of us have some form of fear: fear of darkness, fear of public opinion, fear of snakes, fear of physical pain, fear of old age, fear of death. We have literally dozens of fears. And is it possible to be completely free of fear?

We can see what fear does to each one of us. It makes one tell lies, it corrupts one in various ways, it makes the mind empty, shallow. There are dark corners in the mind which can never be investigated and exposed as long as one is afraid. Physical self-protection, the instinctive urge to keep away from the venomous snake, to draw back from the precipice, to avoid falling under the tramcar, and so on, is sane, normal, healthy. But I am talking about the psychological self-protectiveness which makes one afraid of disease, of death, of an enemy. When we seek fulfilment in any form, whether

through painting, through music, through relationship, or what you will, there is always fear. So what is important is to be aware of this whole process in oneself, to observe, to learn about it, and not ask how to get rid of fear. When you merely want to get rid of fear, you will find ways and means of escaping from it, and so there can never be freedom from fear.

If you consider what fear is and how to approach it, you will see that for most of us the word is much more important than the fact. Take the word *loneliness*. By that word I mean the sense of isolation that suddenly comes upon one for no apparent reason. I don't know if this has ever happened to you. Though you may be surrounded by your family, by your neighbours, though you may be walking with friends or riding in a crowded bus, suddenly you feel completely isolated. From the memory of that experience there is fear of isolation, of being lonely. Or you are attached to someone who dies, and you find yourself left alone, isolated. Feeling that sense of isolation, you escape from it by means of the radio, the cinema, or you turn to sex, to drink, or you go to church, worship

God. Whether you go to church or take a pill it is an escape, and all escapes are essentially the same.

Now, the word *loneliness* prevents us from entering into a complete understanding of that state. The word, associated with past experience, evokes the feeling of danger and creates fear; therefore we try to run away. Please watch yourself as in a mirror, do not just listen to me, and you will see that the word has extraordinary significance for most of us. Words like *God, Communism, hell, heaven, loneliness, wife, family*—what an astonishing influence they have on us. We are slaves to such words, and the mind that is a slave to words is never free of fear.

To be aware of and learn about fear in oneself is not to interpret that feeling in words, for words are associated with the past, with knowledge; and in the very movement of learning about fear without verbalization, which is not to acquire knowledge about it, you will find there is a total emptying of the mind of all fear.

*From the Sixth Public Talk in Saanen  
on 2 August 1962. ■*

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