



Inside

New book: *Social Responsibility* — Page 2
Library project — Page 2
Study Centres — Page 4

Vasanta Vihar Newsletter

KRISHNAMURTI FOUNDATION INDIA NOV. 2007 - FEB. 2008 Rs.2/- VOL. V ISSUE 1

'Where there is compassion there is clarity. . . and from that comes skill in communication.'



This rare photograph, received into our archival collection recently, shows Krishnamurti broadcasting—perhaps over All-India Radio, Madras, in 1947; or All-India Radio, Bombay, in February or April 1948; or All-India Radio, New Delhi, in November or December 1948; or Radio Ceylon in 1949 or 1950. These Radio Talks have been published in *The Collected Works*, volumes IV, V, & VI.

Vasanta Vihar—75 years

A reminder and a request

It was in the year 1929 that Krishnamurti spelt out his one-point mission—'to set man unconditionally free'. He stated and restated his vision in different contexts and in different words—that he, the teacher, was a passer-by, but that the teaching was important. If he referred to it as 'the sacred treasure', 'the mine where there is immense gold', 'the perfume of the teachings', and so on, he explained clearly why:

I think this teaching covers the whole of human existence. It covers the whole of human life, from the physical to the most inward depth of human beings. So there is nothing in it that sets it apart as a cult. It is something extraordinarily life-giving. And that life-giving thing can never go dry. Like a spring well, it can never go dry.

Krishnamurti's growing concern towards the end of his life that people

Turn to page 5

Don't make a problem of anything

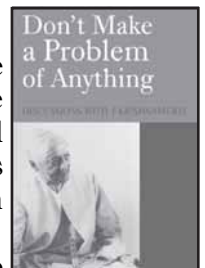
(An excerpt from Don't Make a Problem of Anything, a book relevant to teachers and parents and others interested in Krishnamurti's vision of life. Price Rs 150, postage Rs 40.)

Q1: Yesterday we were discussing the question of where we lay our emphasis—on the human being or on the profession. It was quite clear to us that the professional approach is the problem-solving approach, which divides action as problem and solution, whereas the human approach is not that.

Krishnamurti (K): Are you quite sure we said that the human approach is not that?

Or did we say that our brains, our minds—whichever word you would like to use for the moment—are conditioned to solving problems? Our

Continued on page 3



The library project continues

As announced earlier, the Foundation launched in 2005 its 'Krishnamurti Library Network Project', under which it has donated Krishnamurti's books to nearly 1,500 libraries in India, Pakistan, Bangladesh, Nepal, Bhutan, and Sri Lanka. The scheme for donating books to various institutions—public and private libraries, schools, colleges, universities, religious and philanthropic organizations—is still on, and so we request you to recommend good libraries in your neighbourhood that can benefit by the scheme.

It is interesting and heartening to note that the scheme has attracted the attention of varied institutions in different parts of the subcontinent—the Jaffna Public Library in Sri Lanka, the School of Mines in Dhanbad district of Jharkhand, the Jawaharlal Nehru Medical College in Belgaum district of Karnataka, the Jain Vishwa Bharathi in Nagaur district of Rajasthan, the Bengal Fine Arts College in Chandpara Bazar district of West Bengal, and the many small municipal and village libraries of Kerala.

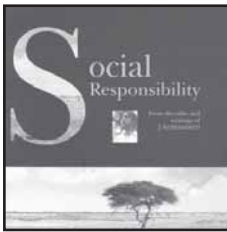
Books for Philippines and Tanzania: KFI has donated a complete set of books and a few VCDs to the newly set up library of the Krishnamurti Student Center of the University of Philippines. The Head of the Department of Philosophy of the University writes: 'The Center is a pet project of the U.P. Society for Krishnamurti Dialogues, a student organization designed to make Krishnamurti teachings available as widely as possible to Filipino students. There is now an overwhelming number of young Filipinos who are seriously interested in reading and listening to Krishnamurti.'

A member of the Africa Learning Foundation is keen on creating an awareness of Krishnamurti education in Tanzania. To help the project, KFI has donated 200 copies of *Education and the Significance of Life* which he will distribute to institutions and individuals. ■

News & Notes

Social Responsibility:

This book consists of a selection of passages on the theme from



Krishnamurti's talks and writings. 'Social reforms may be brought about through legislation or through tyranny, but unless the individual radically changes, he will always overcome the new pattern to suit his psychological demands—which is what is happening in the world', says Krishnamurti in this important theme book, which dispels the popular notion that his philosophy did not address the concerns of society or pave the way for social change. Size 6 ½ x 6 ½, pp.159. Price Rs 120.

Book sales during Annual Gathering: Those of you who have registered for the KFI Annual Gathering, being held in Rishi Valley from 22 to 24 November, may note that there will be an exhibition-cum-sale of books, DVDs, VCDs, and audio CDs on these days. The recent releases on sale will be: *Choiceless Awareness* (Rs 120), *A*

Flame of Learning (Rs 100), *Don't Make a Problem of Anything* (Rs 150) and *Social Responsibility* (Rs 120). Also, new DVDs and VCDs and an MP3. Kindly note that credit card facility will not be available.

K in school textbooks: The National Council of Educational Training and Research (NCERT) has included the chapter 'Freedom and Discipline' from *Life Ahead* in a textbook for Class XII.

DC Books of Kerala, the publisher of Krishnamurti's works in Malayalam, plans to include Krishnamurti's famous speech of 1929, 'Truth is a pathless land', in a book, *Great Speeches*, for Classes IX and X.

The Rajasthan Board of Secondary Education has sought permission to publish the chapter 'On violence' from *Krishnamurti on Education* in a book for Class X.

Gathering for young people: A gathering for young people (18 to 35 years) will be held at The Study, Bangalore Education Centre. The theme of the gathering is 'Responsibility in relationship'. Dates: 23 to 30 December; arrival 23rd evening, departure 30th

morning. For details, e-mail kfistudy@gmail.com or call 080-2843-5243. Download registration form from www.jkstudy.org. You may also write to the Gathering Coordinator, The Study, Bangalore Education Centre, KFI, Thatguni Post, Bangalore-560062. ■

Sahyadri School

Krishnamurti Foundation India
Tiwai Hill, Rajgurunagar, Dist.
Pune - 410 513.

Invites applications from teachers in Science and English (for classes 4 to 7); and English, Hindi, Mathematics, Chemistry, Biology, and Geography (for classes 8 to 10).

Located 75 km from Pune amidst great natural beauty, Sahyadri School is a fully residential, co-educational, ICSE school, intended to be not only a centre of academic excellence, but also a place where children and educators explore the fundamental issues of life. For more information, call: 02135 - 325582, 325971, 288442, 288443. E-mail: sahyadrischool@vsnl.net.

Don't make a problem of anything

From page 1

brains and minds are trained to solve problems in computers, engineering, and so on. If I am an engineer I have a problem, so the thing is conditioned. We said the same approach is carried over to psychological problems; that is, the brain and the mind are conditioned to solve problems, and we approach our human problems with the same mentality. That is what we said yesterday. And why do we make anything into a problem? Why? We went into that: why do we make problems?

Q1: The 'why' is quite clear: it has become a habit, that is the way we have lived all along.

K: Now, why do we make any issue into a problem? We said yesterday that a human being is a bundle of various characteristics, idiosyncrasies, beliefs, and all that, and the

student also is a bundle. You understand the word *bundle*? Human beings are bundles of various factors, intellectual, emotional, sensory, ideational—grief, pain, sorrow, pleasure, fear, various categories of conditioning, and so on. So is the student. And as human beings first—not as teachers, that comes later—we are concerned with bringing about a different kind of human being, a good human being. We discussed a little bit what the good is. So there are these three issues: I am a bundle put together, the student is a bundle, and the feeling that we must bring about good human beings.

Why do we make that into a problem? How to do it, who will tell us what to do, how to get over this fragmentation of oneself—all that becomes a problem. Please correct me if I am wrong. So far am I right

about what we discussed yesterday? And seeing this we make it into a problem, and then the mind, which is trained or educated to resolving problems, approaches the issue and says, 'It is a problem, we must solve it.' And, as we said, why do we do this? Why do we create a problem out of this? I am fragmented, the student is fragmented, we want good human beings—why do we make that into a problem? The moment you make it into a problem, then the mind approaches it with that attitude. But the thing remains, the thing is there to be resolved, but if you approach it with a mind that is trained to solving problems, then you make it into a problem. I said, 'Don't make it into a problem.' That is where we were yesterday, weren't we? Now proceed, sirs.

Why do I make this into a problem, or is there a different

Life's problems

From *Krishnamurti: The Man, The Mystery & The Message* by Stuart Holroyd

Human life is beset with problems. We have personal problems, inter-personal problems, existential problems, circumstantial problems, social problems, and numerous other kinds. Problems may distress us and get us down, but also, surely, they humanize us, educate us, mature us, enlarge our sympathies and sense of human community. They are the stuff of literature and of much of human discourse, from the book of philosophy to the dinner party conversation. Life puts us to test with problems: how we tackle, overcome, resolve or cope with them determines our character. We suffer, we agonize, we go under or we pull through—that's life, that's the human condition. If somebody, through privilege or circumspection, avoids it, we consider they must be complacent or insensitive. We admire the achiever, the survivor, the stoic, and our hearts go out to those who are broken, in mind, body or spirit, by life's problem. We can identify with he who overcomes and he who is overcome, but someone who professed not to have problems, or to refuse to have them, would seem to be declaring a dissociation from the human condition and to be either an idiot or a saint.

Krishnamurti said, 'I refuse to have problems' in one of his dialogues with David Bohm. He certainly wasn't an idiot, and we know that he didn't regard himself or wish to be regarded as any kind of saint, so how are we to regard his statement? He would have argued against every sentence in the first paragraph of this chapter, except the first two. His attitude to problems, as to so many things, turned received wisdom and conventional thinking on its head. When people came to him with problems, they didn't get any priestly consolations or admonitions nor did they get the wise man's advice, direction or solution. Some went away disappointed that these expected responses were not forthcoming, but many went away with a changed attitude to and understanding of their problems which was more helpful than any bestowed advice or consolation.

When Krishnamurti said that he personally refused to have problems, he meant that he personally refused to dwell upon, worry or cogitate about life situations. Certainly he conceded that there are situations in life that demand decision and action, but he denied that a decision is something arrived at by thought and then acted upon. Rather he said, 'the decision acts', giving as an example his dissolving of the Order of the Star in 1929. 'He had an insight; dissolved it. Finished! Why do we need thought?' Thought, worry, solution-seeking are processes of the mind, and 'the mind is the maker of problems and so cannot resolve them.' ■

approach to this thing altogether? Computers bring about a great many problems, and the mind is capable there because it is trained to resolve those problems. But it is not like that here. So could we approach this differently, not making it into a problem?—which is, I am fragmented, I am a bundle, the student is a bundle, and also there is in one the deep feeling that there must be good human beings. Can we approach it not as a problem? What shall we do? If I don't treat it as a problem—and I personally don't want to treat anything as a problem—I watch it and let it move. There are these three issues, and is it possible to look at them without the problem-solving mind, the mind that has been trained to solve problems? Personally, I don't consider this a problem; it is so. I am fragmented, the student also is, and there is the

idea—not the idea—the feeling that there must be good human beings. How do you regard this?

SF: Could we examine the process by which we turn a situation into a problem?

K: We went into that yesterday, if you don't mind. We asked: are we first aware that we are doing this, that we are trained to solve problems? That is the process we have been conditioned to. And when you look at these three, you come to it with that conditioning and treat it as a problem. I say, 'Please don't treat it as a problem.' If you don't treat it as a problem, then what takes place? You understand what I mean? What takes place?

Q2: Can't we begin by going into the facts?

K: We went into the fact—I am a fragmented human being, a bundle of various things, high, low, moral, immoral, contradictory, aspiring for

something noble, and so on. And the boy is also that. So what am I to do? It is there, and I am not approaching it as a problem. I *refuse* to make it into a problem.

KJ: Is it possible for me to say this is a bundle, that is a bundle, and I want the child to be a good human being? The moment I say I want the child to be good, I have made it into a problem.

K: Yes, we more or less agreed to that, didn't we? We see we have to build a house, a good house. We see what the world is, how everything is breaking up; out of that observation we see how human beings make everything destructive. So we say, 'I hope there will be somebody who'...all the rest of it. It's not an idea, it's not a wish, it's not a conclusion. For me it's not; it may be to you or to the others. My question is: If you don't approach this question with a mind that thinks in problems, what is your action about this?

Q3: There is one question about emotional problems.

K: Please don't use the word *problem*. They are there.

Q2: Is that the reason why we see the situation as a problem?

K: Why do you see it as a problem?

Q2: Because of the emotional bundles within us.

K: Because of the emotional bundles? That's part of your conditioning or part of the mind that has been trained to approach any emotion as a problem. So could we move away from this tendency of making everything into a problem? Could we? If you do, then what happens? How do we deal with this question?

Q5: When I approach any question or any issue without making it into a problem, then there is a closer contact between me and the question.

K: Are you in closer contact with what we described as the three, the triangle? When you approach it very closely what do you do, how do you act?

Krishnamurti Study Centres

In response to an announcement, a few Krishnamurti Study Centres had sent in reports about their activities, some of which were published in the July issue of the newsletter. We request the other Study Centres also to respond so that we have a consolidated picture of all the Centres in the country. The information published may help local people to avail themselves of the facilities offered by the Centres. Here is information about three more Centres:

Gandhinagar, Gujarat: Members of the J. Krishnamurti Learning Forum meet at the residence of Mr Anil Rajyaguru (GH-14/3, Sector 22, Gandhinagar-382 022. Cell: 98250 58323) every Sunday from 9.30 a.m. to 11 a.m. to watch video screenings and hold dialogues. They can borrow books, DVDs and CDs against a refundable deposit.

Sikar, Rajasthan: The Centre consists of a small group of friends who meet in one of their houses once or twice a month. They circulate

among themselves their modest collection of books, but now efforts are on to extend the facility to others and also to donate some basic books to beginners. Efforts are also on to make the Centre more active as in the past when it used to hold annual gatherings in which a large number of friends from Rajasthan and Delhi used to participate. Contact: Mr R. C. Mathur, J. Krishnamurti Study Centre, 2, Dadichi Nagar, Sheetla Road, Sikar, Rajasthan – 332 001. Mobile: 9414888934.

Tambaram, Chennai: The J. Krishnamurti Study Centre in the suburbs of Chennai city, started in the early 80s, was revived recently and inaugurated at a function on 27 October. Equipped with a good library of books and videos, the Centre plans to meet regularly on alternate Sundays for video screenings and dialogues from 9.30 to 11 a.m. For details contact Dr A. Gajanan Rao, 18 Brindavan Avenue, West Tambaram, Chennai – 600 045. Tel: 22262200. ■

Q5: I don't act. The question itself shows me how to do it. I am not operating on the question or the issue, but the issue itself unfolds, opens the door of suggestion.

K: So how has it unfolded to you? If you forgive me for repeating what we said yesterday, and if it is not too boring: are you very clear that you are not approaching this question with a mind that is trained to solve problems? Are you quite clear on that? You have a problem in science, and you know that it can be solved because you have studied books, you have spent years on it, and so on. So your whole outlook with regard to that is of a problem-solving mind. This being a human

problem, are you approaching the human problem as a professional? How do you look at it if you are not approaching this question mechanically?—mechanically in the sense that a mind trained along a particular line, as an engineer, repeats itself. Its repetition may be wide, may be short, may be long, but it is still in the same movement. Are you approaching this with the same mind?

HP: Anything we do will add to the problem.

K: I have no problems. You haven't understood. You are still using the word *problem*. Why do we make problems? Look, let's make it very simple, bearing in mind that the

etymological meaning of the word is 'something thrown at you'. A problem is a challenge, right? And I know how to meet problems because I have solved mathematical problems and so on. I can tackle them. I take years and years to learn and go on that way. Do you approach *this* question with that same momentum? Apparently you do. I am not criticizing you; I wouldn't, it is not my business to criticize you. But I'm just asking, do you approach this with the same movement?

Q3: If we don't approach it that way, it is no longer something thrown at us.

K: This is thrown at you—I am a bundle and you all are; that's a fact. You, my teacher, are a bundle; so am I, your student; it is so. Nothing is thrown at you, it is so.

Q3: We are just in the situation.

K: It is so. Is a fact a problem? Look, it is a fact that I am a bundle.

Q3: But you may not like it.

K: I know. This has nothing to do with like or dislike, but it is a fact. My hair is semi-white, it is a fact. Right? If it is a fact, why do I make it into a problem? I make it into a problem when I don't like the fact, or want to get rid of it, or want to change it. Now, can a fact be changed into another fact? That's what your trouble is.

PNS: Maybe not, maybe yes.

K: You think it out, old boy. It is a fact that you and I, you as the teacher and I as your pupil, are bundles. That is a fact. Now, why do you make it into a problem?

PNS: I do not.

K: Ah no, no. Careful. Why do I make it into a problem? It is a fact.

PNS: Because I want to solve it, I make it into a problem

K: Or change it.

PNS: Yes.

K: This is a fact—it's a microphone.

Q2: Are you trying to say that we have to accept anything as a fact?

K: I didn't say that. I said I am a bundle, he is a bundle, which is a fact. That is a white wall.

From Page 1

Vasanta Vihar—75 years

should be 'soaked in the teachings' found expression in the statements he made about Study Centres. Dedicating his home Vasanta Vihar to posterity before his death, he said: 'It must last a thousand years, unpolluted, like a river that has the capacity to cleanse itself.'

Today, Vasanta Vihar is 75 years old. Located close to the beach where the 'boy Krishna' was discovered and proclaimed the World Teacher, this peaceful and tree-filled campus has been associated with Krishnamurti's life and work from the early 1930s. It was one of those places in the world where he gave public talks for six decades; it was also the venue of his last talk. He wanted his home to become a Study Centre and the chief centre for preserving and publishing his works.

Twenty years after Krishnamurti's passing away, the Foundation is faced with a new challenge caused by a shift in its role—a shift from its *wanting* to create an awareness of Krishnamurti's teachings to *meeting* an active and ever-growing public demand to provide easy access to the teachings.

The Foundation is striving

earnestly to meet this demand by undertaking several projects and activities, which are spelt out in a beautifully designed brochure, *75 Years of Vasanta Vihar*, which also gives you an idea of the extent of work that lies ahead. The brochure, which seeks to raise funds for several projects, is accompanied by forms that enable you to send your contributions through the Electronic Clearance Service (ECS). [The bank procedures will not take more than a few minutes.] This will not only save you the trouble of making periodic remittances but enable even small contributions to reach us without the usual procedural delays.

We seek your cooperation and support, especially because these activities depend solely on donations from those who see their value. We have sent these brochures to all those on our mailing list; if you have not received a copy, kindly let us know. Also, if you can help us by distributing these brochures to those who might be interested in supporting the Foundation with their donations—friends, corporate houses, and so on—then kindly let us know how many copies we can send you. ■

SP: Normally, what happens is that you try to change it if you don't like it. So I say, 'Look, they are all problems, the same movement of the same mind.'

K: Are you saying it more as a mental conclusion?

SP: I see it as a fact that there is the pressure to solve something; you have to investigate it.

K: I have no pressure.

SP: *You* have no pressure.

K: No. Why have you? Why have you the pressure?

SP: Because the fact remains that I am fragmented. The fact remains that the children are a bundle and I am a bundle. I see that any attempt to change it is again the extension of the same thing. I see that, and yet the fact remains.

K: No. I didn't say 'the same thing'.

SP: What did you say?

K: I said I am a bundle, that is a fact. I am asking, why do I make a problem of it?

HP: But this bundle itself creates a problem.

K: No, sir.

HP: It is a bundle of what?

K: Haven't you been listening the whole of yesterday?

HP: Yes. If it is a bundle of emotions and thoughts, these thoughts collide with each other and create problems.

K: Why should they collide with each other? They may, but why do I make it a problem? They collide: I want to be rich, and I want to be a *sannyasi* at the same time. They collide, that is a fact. I think I am a great man, but I am really a rather shoddy little man; that is a fact. Why do I make a problem of it? You see, you haven't got the root of it.

Q1: I want to ask you why I want to change it.

K: No, no. You haven't really put your teeth into the question of not creating problems. I don't want to have problems in my life; I don't. You understand? And I really mean it: I don't want to have problems. And I am not going to make anything into a problem.

Q2: The moment you say 'I don't want to', that is a sort of mental conclusion.

K: Ah no, no. Please, I made this very clear yesterday. When I use the word *don't*, I see the uselessness of having problems, the wastage of energy.

PJ: May I ask a question? A fragmented mind, has it any other way of operating but the way of problem-making?

K: I say there is.

PJ: Now, this is crucial.

K: Even a fragmented mind, even a fragmented bundle...

PJ: This is the crucial problem.

K: Yes, yes.

PJ: Is there another way for the fragmented mind, another way of looking?

K: Yes, yes. I am looking only at the fact—you are no longer in Bangalore, that is a fact.

PJ: Yes. But you don't look at an emotional fact like that.

K: Wait. I quarrel with my wife, that is a fact. But when I say, 'I mustn't quarrel with my wife', 'Why do we quarrel, darling?' and all the rest of it, then it becomes a problem.

And I am saying this is the whole process of our living. Are you quite sure you see this?

PJ: How can you leave it there? I

am envious, it is a fact.

K: That's all.

PJ: That's not all, sir.

K: I know. Very well. First, don't make envy into a problem. It is a fact, right?

PJ: You say, 'Don't make anything into a problem.' I understand that. Either the machinery within me ends, in which case only the problem exists. As long as the machinery within me is operating, it *must* be a problem.

K: We went into that very carefully yesterday. The machinery is my mind—we will use the *mind* for the moment. My mind is trained as a machine to solve problems; it has been trained, conditioned, educated in that direction.

PJ: It is nothing else?

K: Wait, wait. So I look at everything in my life as a problem to be resolved. All my life is a blasted problem—living, dying, loving, sex—everything becomes a problem. Now I said, 'Why do we make these things into a problem?' I ask that. What is your answer?

Q1: It is an affirmation of myself. Problem-solving affirms myself.

K: Which means what? That your self is a problem-solving machinery. Oh, for God's sake! ■

Published in November, March, and July.

Registered with The Registrar of Newspapers for India under No. TNENG/2003/12846

Periodical

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