

Vasanta Vihar

NEWSLETTER

KRISHNAMURTI FOUNDATION INDIA

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Beyond the man-made things

Following is an excerpt from a recently published book The Limits of Thought, which is a sequel to The Ending of Time. Both contain dialogues between Krishnamurti and the renowned theoretical physicist David Bohm. For details about the book, see page 6.

KRISHNAMURTI (K): I can put my house in order. All right. Then what? Perhaps if many of us do it, we'll have a better society. That is admitted, relevant, necessary, but it has its limitation. Now, a human

being who has really deeply understood the disorder made by human beings and its effect on society asks, 'Is there is an order that is beyond all this?' The human mind isn't satisfied with merely physical order. That has limitations, boundaries, so he says, 'I've understood that, let's move.'

DAVID BOHM(DB): How do we get into that question? Even in science, men seek the order of the universe looking to the end or the beginning or to the depth of its structure.

Many have sought the absolute, and the word 'absolute' means free of all limitation, all dependence, all imperfection. The 'absolute' has been the source of tremendous illusion, of course, because the limited self seeks to capture the absolute.

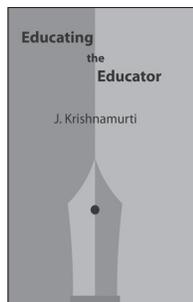
K: Of course, that's impossible. So how do we approach this? How do we answer this question? As a scientist, would you say there is an order which is beyond all human order and disorder?

Continued ...

For educators—a hard-hitting book

This is a small but powerful book in which Krishnamurti challenges all the notions held by teachers and parents about bringing up children and educating them. As he emphasizes in his opening remarks, his chief, if not sole, concern is that it is the educator and the parent who need educating. In one of his particularly hard-hitting replies to a questioner, he avers:

'It is you grown-up people who are responsible for the future, but you are not interested in the future. God knows what you are interested in, or why you have so many children because you do not know how to bring them up. If you really loved them instead of merely



wanting them to carry on your property and your name, then obviously you would tackle this problem anew. You might have to start new schools; it might mean that you yourself would have to become the teacher. But unfortunately you are not very earnest about anything in life except making money, having food and sex. In those things you are fairly integrated, but you do not want to face or approach the rest of the complexities and difficulties of life; and therefore when you produce children

and they grow up, they are as immature, unintegrated, unintelligent as yourself.'

During the year 1948, Krishnamurti held as usual a series of public talks in India, but in Bombay and Poona his talks were interspersed with meetings with teachers and parents, and these special sessions took the form of Krishnamurti answering questions on education put to him by the audience. These, published in *The Collected Works of J. Krishnamurti Volume 5*, have now been put together in this 98-page book, which is being sold as a subsidized edition, at Rs 25.



Beyond the man-made things

DB: Science is not able to say anything because any order discovered by science is relative. Not knowing what to do, men have felt the need for the absolute, and not knowing how to get it they have created the illusion of it in religion and in science or in many other ways.

K: So what shall I do? As a human being who is the totality of human beings, there is order in my life. That order is naturally brought about through insight and so perhaps it will affect society. Move from that. The enquiry then is, is there an order that is not man-made? Let's put it that way. I won't even call it absolute order.

Man has sought a different dimension and perhaps used the word 'order'. He has sought a different dimension, because he has understood this dimension. He has lived in it, he has suffered in it, he has gone through all kinds of mess and misery and he has come to the end of all that. Not just verbally, but he has actually come to the end of all that. You may say there are very few people who do that, but this question must be put.

How does the mind approach this problem? I think man has struggled to find this out, sir. All so-called religious people—the mystics, the saints, with their illusions—have attempted to grasp this. They have tried to understand something which is not all this. Does it come about through, if I may use the word, 'meditation', as measure?

DB: The original meaning of the word 'meditation' is to measure, to ponder, to weigh the value and significance. Perhaps that may have meant that such a measurement would only have significance for seeing that there is disorder.

K: That's what I would say, that measurement can exist only where there is disorder. We are using the word 'meditation' not as 'measure' or even 'to ponder or think over', but as meditation that is the outcome of bringing order in the house, and moving from there.

DB: So if we see things are in disorder in the mind, then what is meditation?

K: First the mind must be free of measurement. Otherwise it can't enter into the other. All *effort* to bring order into disorder is disorder.

DB: So we are saying that it is the attempt to control that is wrong; we see that it has no meaning. And now we say there's no control. What do we do?

K: No, no, no. If I have an insight into the whole nature of control, which is measure, that liberates the mind from that burden.

DB: Yes. Could you explain the nature of this insight, what it means?

K: Insight is not a movement from knowledge, thought, remembrance, but the cessation of all that to look at the problem with pure observation, without any pressure, without any

motive, to observe the whole movement of measurement.

DB: Yes, I think we can see that measurement is the same as becoming and the attempt of the mind to measure itself, to control itself, to set itself a goal, is the very source of the disorder.

K: That is the very source of disorder.

DB: In a way that was the wrong way of looking at it, a wrong turning, when man extended measurement from the external sphere into the mind.

K: Yes.

DB: But now the first reaction would be that if we don't control this thing it will go wild. That's what someone might fear.

K: Yes, but you see, if I have an insight into measurement, that very insight not only banishes all movement of measurement, but there is a different order. It doesn't go wild; on the contrary.

DB: It does not go wild because it has begun in order. It is really the attempt to measure it that makes it go wild.

K: Yes, that's it. The measurement becomes wild; it is confusion.

Now let's proceed. After establishing all this, can the mind, through meditation—using the word 'meditation' without any sense of measurement, comparison—find an order, a state where there is something that is not man-made? I've been through



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all the man-made things and they are all limited; there is no freedom in them, there is chaos.

DB: When you say you've been through man-made things, what are they?

K: Religion, worship, prayers, science, anxieties, sorrow, attachment, detachment, loneliness, suffering, confusion, ache, all that.

DB: Also all the attempts by revolution.

K: Of course, physical revolution, psychological revolution. Those are all man made. And also so many people have put this question, and then they say, 'God'. That is another concept, and that very concept creates disorder.

Now, one has finished with all that. Then the question is: is there something beyond all this that is never touched by human thought, mind?

DB: Yes, now that makes a difficult point: not touched by the human mind, but mind might go beyond thought.

K: Yes, that's what I want.

DB: Do you mean by the mind only thought, feeling, desire, will, or something much more?

K: For the time being we have said the human mind is all that.

DB: But it's not; the mind is now considered to be limited.

K: No. As long as the human mind is caught in that, it is limited.

DB: Yes, the human mind has potential.

K: Tremendous potential.

DB: Which it does not realize now when it is caught in thought, feeling, desire, will, and that sort of thing.

K: That's right.

DB: Then we'll say that which is beyond this is not touched by this limited sort of mind.

K: Yes.

DB: Now what will we mean by the mind which is beyond this limit?

K: First of all, sir, is there such a mind? Is there such a mind that actually, not theoretically or romantically, can say, 'I've been through this'?

DB: You mean, through the limited stuff.

K: Yes. And being through it means finished with it. Is there such a mind? Or does it only think it has finished with it, and therefore it creates the illusion that there is something else? I won't accept that. A human being, a person, 'X', says, 'I have understood this. I have seen the limitation of all this. I have been through it, and I have come to the end of it. And this mind, having come to the end of it, is no longer the limited mind.' Is there a mind which is totally limitless?

DB: What is the relation between that limited mind and the brain?

K: I want to be clear on this point. This mind, brain, the whole of it, the whole nature and the structure of the mind includes the emotions, the brain, the reactions, physical responses, all that. This mind has lived in turmoil, in

chaos, in loneliness, and it has understood all that, has had a profound insight into it. Having such a deep insight cleared the field. This mind is no longer that mind.

DB: Yes, it's no longer the original mind.

K: Yes. Not only that, no longer the limited mind, the damaged mind. Damaged mind means damaged emotions, damaged brain.

DB: The cells themselves are not in the right order.

K: Quite. But when there is this insight and therefore order, the damage is undone.

DB: By reasoning you can see it's quite possible, because you can say the damage was done by disorderly thoughts and feelings, which overexcite the cells and disrupt them and now with the insight, that stops and there is a new process.

K: Yes, it's like a person going for fifty years in a certain direction. If he realizes suddenly that it's the wrong direction, the whole brain changes.

DB: It changes at the core and then the wrong structure is dismantled and healed. That may take time.

K: That's right.

DB: But the insight...

K: Is the factor that changes.

DB: And that insight does not take time.

K: That's right.

DB: But it means that the whole process has changed the origin.



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K: The limited mind with all its consciousness and its content says it is over. Now is that mind—which has been limited but has had insight into its limitation and moved away from that limitation—an actuality? Is it then something that is really tremendously revolutionary? And therefore it is no longer the human mind?

When the human mind with its consciousness, which is limited, is ended, then what is the mind?

DB: Yes, and what is the person, what is the human being?

K: What is a human being, then? And then what is the relationship between that mind, which is not man-made, and the man-made mind? Can one observe, really, deeply, without any prejudice whether such a mind exists? Can the mind, conditioned by man, uncondition itself so completely that it's no longer man made? Can the man-made mind liberate itself completely from itself?

DB: Yes, of course that's a somewhat paradoxical statement.

K: Of course it's paradoxical; but it's actual, it is so. Let's begin again. One can observe that the consciousness of humanity is its content. And its content is all the man-made things—*anxiety, fear and so on.* And it is not only the particular, it is the general. Having had an insight into this, it has cleansed itself from that.

DB: Well, that implies that it was always potentially more than that, but insight enabled it to be free of that. Is that what you mean?

K: I won't say that insight is potential.

DB: There is a little difficulty of language if you say the brain or the mind had an insight into its own conditioning and then you're almost saying it became something else.

K: Yes, I am saying that, I am saying that. The insight transforms the man-made mind.

DB: Yes, but then it's no longer the man-made mind.

K: It's no longer. That insight means the wiping away of all the content of consciousness. Not bit by bit by bit; the totality of it. And that insight is not the result of man's endeavour.

DB: Yes, but then that seems to raise the question of where it comes from.

K: All right. Where does it come from? Yes. In the brain itself, in the mind itself.

DB: Which, the brain or the mind?

K: Mind, I'm saying the whole of it.

DB: We say there is mind, right?

K: Just a minute, sir. Let's go slowly. It's rather interesting. Consciousness is man made, general and particular. And logically, reasonably one sees the limitations of it. Then the mind has gone much further. Then it comes to a point when it asks, 'Can all this be

wiped away at one breath, one blow, one movement?' And that movement is insight, the movement of insight. It is still in the mind, but it's not born of that consciousness.

DB: Yes. Then you are saying the mind has the possibility, the potential, of moving beyond that consciousness.

K: Yes.

DB: The brain, mind can do that, but it hasn't generally done it.

K: Yes. Now, having done all this, is there a mind which is not only not man-made, but that man cannot conceive, cannot create, that is not an illusion? Is there such a mind?

DB: Well, I think what you are saying is, this mind having freed itself from the general and particular structure of the consciousness of mankind, from its limits, is now much greater. Now you say that this mind is raising a question.

K: This mind is raising the question.

DB: Which is what?

K: Which is, first, is that mind free from the man-made mind? That's the first question.

DB: It may be an illusion.

K: Illusion is what I want to get at. One has to be very clear. No, it is not an illusion, because he sees measurement is an illusion; he knows the nature of illusion; that it is born of desire. And illusions must create limitation, and so on. He has not only understood it, he's over it. ■



Obituary

Smt Ahalya Chari, well known educationist and Trustee of the Krishnamurti Foundation India, passed away on Saturday, 30 March 2013. She was 92. The end came at Vasanta Vihar, headquarters of the Foundation in Chennai, which had been her home for the last 13 years.

Ahalyaji, as she was known to her large circle of friends and admirers, began her career as a teacher in 1943, at a girls' school founded by Annie Besant in Varanasi, and went on to serve at the Central Institute of Education (CIE), Delhi, the National Council of Educational Research and Training (NCERT) and the Regional Institute of Education (RIE), Mysore, in different capacities, later heading them at different times. She was the first commissioner of the Kendriya Vidyalayas and helped to form the Kendriya Vidyalaya Sangathan as well.

Meanwhile, she had been deeply drawn to the teachings

of Krishnamurti, and in 1976 she joined the Rajghat Besant School in Varanasi and became its principal. In 1982, at Krishnamurti's instance, she moved to The School in Chennai and headed the institution through its crucial stages of development. To these schools especially and also to the other schools founded by Krishnamurti, she brought a rare passion for education.

In the early 1990s, Ahalyaji edited the compilation *A Timeless Spring: Krishnamurti at Rajghat*, which consists of the public talks as well as the discussions with students, teachers and scholars that Krishnamurti held at the Rajghat Centre. Later, with the help of a few teachers from the Krishnamurti schools, she launched *The Journal of the Krishnamurti Schools*. In 1998, she took over as Secretary of

Publications and, with her keen eye for design and colour, she brought out a whole new range of reprints as well as several hitherto-unpublished materials. Just over a year ago, she took upon herself the task of redesigning the KFI website and making it an instrument of dissemination of the teachings.

Keeping in touch with all the schools, interacting with teachers, taking part in retreats, meeting the guests who came to The Study at Vasanta Vihar, holding dialogues with them around the teachings, looking after the personal welfare of the staff and others around her—all these made her the virtual head of an extended family in Vasanta Vihar. However, her own overriding concern was, as she put it towards the end of her life: 'Do not do anything that will sully the purity of the teachings or the dignity of the teacher.'



KFI Annual Gathering 2013: 'Attention' will be the theme of the KFI Annual Gathering being held this year from 21 to 23 November on the campus of the Rishi Valley School. The programmes will include talks, group discussions, video screenings and so on. Participants arrive on 20 November and leave after lunch on 24 November. For details, email: gathering@rishivalley.org or write to The Study Centre, Rishi Valley, Chittoor district, Andhra Pradesh-517 352.

Study Retreats at Rajghat: The Krishnamurti Centre in

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Varanasi is holding Study Retreats as per the following schedule: 'The Learning Mind'—3-6 October. 'The Challenge of Change': Retreat in Hindi—25-28 December For registration please contact The Krishnamurti Centre, Krishnamurti Foundation India, Rajghat Fort, Varanasi 221 001. E-mail: kcentrevns@gmail.com. Phone: 0542-2441289. Website: www.j-krishnamurti.org

Retreats at Vasanta Vihar: Monthly week-end retreats, held specially to suit the

convenience of office-goers and others in Chennai, is a special feature of Vasanta Vihar. Those from outside Chennai are also welcome. The dates of the forthcoming retreats this year are: 26, 27, & 28 July; 23, 24 & 25 August. The dates of the retreats from September onwards will be announced later. The themes of the retreats and other details will be announced on our website: www.kfionline.org. For more information, contact The Study at or e-mail: info@kfionline.org

Retreats at Bangalore 2013-2014: The Study Centre, KFI,

Bangalore, offers residential retreats every month. The dates and themes are:

July 11-14: Exploring excellence

August 8-11: Exploring worry, tension, and conflict

September 5-8: What is the purpose of education?

October 10-13: Living in the now.

November 7-10: The art of meditation.

December 11-15: Retreat for the Young (18-35 years): Exploring a wholly different way of living.

January 9-12, 2014: Silence, stillness & meditation.

February 6-9: Reconnecting with nature.

March 6-9: Why do I get angry?

April 10-13: Karnataka JK

Adhayana Shibira:

Understanding relationship.

Visit www.kfistudy.org for further information or write to the Study Centre Coordinator, The Valley School campus, 17th km Kanakpura Road, Thatguni Post, Bangalore-560062. E-mail: kfistudy@gmail.com. Tel: 080-28435243 or +91 94826 41389 Registration forms can be downloaded from the website.

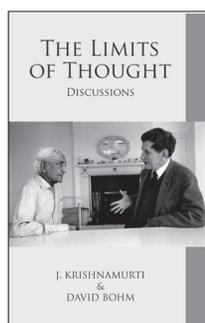
Essence of Life: A revolution in dance and music inspired by Krishnamurti's teachings: India has a rich tradition of classical dance and music, and most of the dance forms generally deal with tales from epics, stories about gods, saints, and kings, and are based on religious devotion. But here in this presentation, the existential and psychological issues that Krishnamurti laid emphasis on are dealt with through the five main dance forms *bharathanatyam*, *kathak*, *kuchupudi*, *odissi*, and *mohiniyatam*. The dancers—

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some of the best in their field—portray themes such as violence, hatred, hurt, fear, suffering, love death, awareness, the chattering mind, meditation, the religious mind, and the need for individual transformation.

The premiere, held in Chennai on 18 January, was followed by performances in Bangalore and Hyderabad. The project has been conceived and executed by a former student of Rishi Valley School, Dega Dev Kumar. Visit www.degaarts.com or write to degaartscreative@gmail.com.

New books & reprints



The Limits of Thought: Contains seven dialogues held in 1975 and 1980 in Brockwood Park and

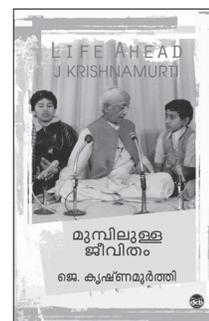
Gstaad, Switzerland, a Preface by David Bohm, and an Index of themes. Pp. 132 + x. Price Rs 110.

Munpilulla Jeevitham: Malayalam translation of *Life Ahead*, which is a book of the talks he gave to the students of the Rajghat Besant School in the 1950s. This translation will be welcomed by those

who wish to acquaint themselves with Krishnamurti's vision of education. Published by DC Book, Kottayam.

Pp.216. Price Rs 125.

Azadi ki khoj: Hindi translation of the theme book *On Freedom*. Translated by Balram Sharma and published by Rajpal & Sons. Pp. 168. Price Rs 175. For copies, contact Krishnamurti Study Centre-KFI, Rajghat Fort, Varanasi—221 001. E-mail: tpcrajghat@gmail.com



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