

Vasanta Vihar

NEWSLETTER

KRISHNAMURTI FOUNDATION INDIA

JULY - OCTOBER 2012

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Vasanta Vihar Newsletter, as it enters its 17th year of publication, comes to you with a new look. Ever since the first issue was brought out in July 1995, its readership has grown steadily.

Despatched free of cost to about 15,000 people on our Mailing List, each issue is also posted on our website www.kfionline.org, in March, July, and November.

In May this year, the Trustees of the Krishnamurti Foundations in India, UK, USA, and Spain met at Brockwood Park, UK, to hold dialogues around the

To our readers

teachings and also to deliberate on the work being done by each Foundation in their schools and study centres. One of the topics that came up for examination was how to make known Krishnamurti's vision of Study Centres.

A few years before his passing away, Krishnamurti said: 'We have done a lot for the young people: we have the various schools. It is time we did something in particular for adults.' He felt that there were many people who, because of

distractions of jobs, family, and other factors in their lives, found it difficult to immerse themselves in the teachings. For the sake of such people he wanted to bring into being places of study where all his teachings would be available in books and audio and video recordings; where people could go from time to time to study undisturbed. He issued statements and held dialogues with his close associates about the nature and intent of the Study Centres.

This issue of the newsletter presents excerpts from these statements and dialogues. ■

The place where the treasure is

KRISHNAMURTI: Sirs, we started at Rajghat, Benares, by asking if there was a group of people totally committed, not to the school, not to teaching any particular subject, but to what K was talking about—to the *teachings*, if I may use the word. It sounds rather grandiose, but is probably a good word. We were asking if there was a group of people committed to the teachings, not to the person, not to some ideation of the person, or to an image of the person, but to what he said. The person is not important, and I really mean it,

and it's not just a verbal statement. The teachings are important, and is there a group of people who are completely soaked in it, thoroughly soaked in it, so that they become both the teachers of the teachings and the disciples of the teachings? It is in their blood, so that they not only teach the teachings but are also learning the teachings, so that they are both the teachers and the disciples...

... Now, this is said not out of conceit, this is said not out of some kind of possessive attachment to the teaching: I

think this teaching covers the whole of human existence. I don't know if you have studied it. 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, as something or the other. When you look into it, you say, 'My God.' I personally look at it as a marvellous thing, not because I have said it, but because it is something extraordinarily life-giving. And that life-giving thing can never go dry. Like a spring well, it can never go dry. To me it is so, otherwise I



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wouldn't have spent a day on it.

From *Don't Make a Problem of Anything*. Discussions in Rishi Valley in 1982.

K considers the so-called teachings to be common sense, orderly, and they demand a great deal of attention, subtlety, and a sense of continuing to the very end of the book. And apparently, in different parts of the world, this is being slightly neglected. I use the word *slightly* politely; I'd like to use much stronger language. This is happening. We meet every year. We have done it in Saanen [in Switzerland] for nearly twenty-five years, and we don't seem to be able to come together, understand the common, ordinary things of life and all the implications of K's teaching. We never seem to go to the end of the book.

Discussion at Saanen, 13 July 1984.

VASANTA Vihar [in Chennai] should draw people who have good brains, good intellects. They should study the teachings thoroughly, soak in it deeply as you would do if you were to study medicine or Buddhism or any other subject. Studying means going deeply into the subtleties of the words used and their contents and seeing the truth in them in relation to daily life. They should be able to discuss with the top brains, the specialists in any branch of knowledge, as scholars do. And these people, while they are

studying, should have a spirit of cooperation. Spirit of cooperation does not mean working together for some function, but while I am functioning, while I am digging, I am thinking over something. And as I am your friend—and you are also doing some work—I rush to you and discuss with you what I have discovered. You may doubt it, question it, but I am sharing with you the discovery. It is not my discovery; it does not belong to me or to anybody. Perception is never personal. Such a sharing is cooperation.

But it must not be a confession. There are groups in America who confess to each other—like washing your own dirty linen in public.

And also if I am a liar, it is the responsibility of you and all my friends. Because we all are interested in the teachings, in studying it deeply and living it in our daily life, we are responsible to each other for whatever we are. This togetherness among friends who are interested in the discovery of truth in their daily life, and the sense of responsibility they have to each other, is the spirit of cooperation. And when everyone who lives in Vasanta Vihar has this spirit of cooperation, they will bring about, will create an atmosphere in which when a newcomer will also flower.

Discussion with a trustee, in the car en route to Rishi Valley on 19 November 1983.

IT [Vasanta Vihar] must last a thousand years, unpolluted, like a river that has the capacity to cleanse itself, which means no authority whatsoever for the inhabitants. And the teachings in themselves have the authority of truth.

It is a place for the flowering of goodness; a communication and cooperation not based on work, ideal or personal authority. Cooperation implies not round some subject or principle, belief, and so on. As one comes to the place, each one in his work—working in the garden or doing something—may discover something as he is working, and he communicates and has a dialogue with the others—questioning, doubting, to see the weight of the truth of his discovery. So there is a constant communication and not a solitary achievement, solitary enlightenment or understanding. It is the responsibility of each one to bring this about in the sense that each one of us, if he discovers something basic, new, it is not personal but is for all people who are there.

It is not a community. The very word *community* or *commune* is an aggressive or separative movement from the whole of humanity. But it does not mean that the whole of humanity comes to this place. It is essentially a religious centre according to what K has said about religion. It is a place where one is not only physically



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active—sustained and continuous—there is also a movement of learning, and so each one becomes the teacher and the disciple. It is not a place for one's own illumination or one's own goal of fulfilment, artistically, religiously, or in any way, but is rather for sustaining each other and nourishing each other in flowering in goodness.

There must be absolute freedom from orthodoxy or traditional movements; rather there must be total freedom, absolute freedom from all sense of nationalities, racial prejudices, religious beliefs, and faiths. If one is not capable of doing this with honesty and integrity, one had better keep away from this place. Essentially one has the insight to see that knowledge is the enemy of man.

This is not a place for romanticists, sentimentalists, or for emotion. This requires a good brain, which does not mean being an intellectual, but a brain that is objective, fundamentally honest to itself and has integrity in word and deed.

A dialogue is very important. It is a form of communication in which question and answer continue till a question is left without an answer. Thus the question is suspended between two persons involved in this question and answer. It is like a bud with untouched blossoms. If the question is left totally untouched by thought, then it has its own answer because the

questioner and answerer, as persons, have disappeared. This is a form of dialogue in which investigation reaches a certain point of intensity and depth, which then has a quality which thought can never reach. It is not a dialectical investigation of opinions, ideas, but rather an exploration by two or many serious, good brains.

This place must be of great beauty with trees, birds and quietness, for beauty is truth, and truth is goodness and love. The external beauty, external tranquillity, silence, may affect the inner tranquillity, but the environment must in no way influence the inner beauty. Beauty can only be when the self is not. The environment, which must have great wonder, must in no way be an absorbing factor, like a toy is with a child. Here there are no toys, but inner depth, substance, and integrity that is not put together by thought.

Also, knowledge is not beauty. Beauty is love, and where there is knowledge there is no beauty. The depth of the question brings its own right answer. All this is not an intellectual entertainment, a pursuit of theories. The word is the deed. The two must never be separate. Where the word is the deed, that is integrity.

Intelligence can only be where there is love and compassion. Compassion can never exist where the brain is conditioned or has an anchorage.

A collection of mediocrities does not make a religious centre. A religious centre demands the highest quality in everything that one is doing and the highest capacity of the brain. The full meaning of mediocrity is a dull, heavy brain, drugged by knowledge.

The flowering of goodness is not an ideal to be pursued or sought after as a goal in the future. We are not setting up an utopia, but rather dealing with hard facts. You can make of all this into something to be achieved in the future. The future is the present. The present is the past and the future, the whole structure of thought and time. But if one lives with death, not occasionally but every day, there is no change. Change is strife and the pain of anxiety. As there is no collection, accumulation of knowledge, there is no change because one is living with death continuously.

The first stone we lay should be religious.

Dictated to a trustee, at Vasanta Vihar on 26/27 January 1984.

AS I see it, a Study Centre has become a necessity because that is the place where the treasure is, right? The treasure. From that treasure you can draw. You understand? You can draw your strength, you can draw your energy, you can draw your sustenance, nourishment, and so on. Schools have their limitations, right? Here is—I

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don't know how to put it—something that is sacred; let's call it for the moment. And from that everything flows.

*Discussion on Study Centres;
Rishi Valley, 19 December 1985*

NOW, Brockwood [in England] must be much more than a school. It must be a centre for those who are deeply interested in the teachings, a place where they can stay and study. In the very old days, an *ashrama*—which means retreat—was a place where people came to gather their energies, to dwell upon and explore the deeper religious aspects of life. Modern places of this kind generally have some sort of a leader, guru, abbot or patriarch who guides, interprets and dominates. Brockwood must have no such leader or guru, for the teachings themselves are the expression of that truth which serious people must find for themselves... This applies not only to Brockwood but to all the other Krishnamurti Foundations.
Discussion at Brockwood Park in 1983.

WHAT will you do with the Centre if K is not here any more from tomorrow? We have agreed, all of us, that there must be a place for discussion, a place to meet, and a place where people can come, be quiet, discuss, rest, not be involved in all the noise of the world. Will

you provide all that? In India, Brockwood, here (Ojai) and Canada.

I come from Seattle. There you are, a group of you at the centre. I am fairly intelligent. I want you to discuss with me. I want to discuss with you, go into a dialogue deeply about fear. Not therapeutically—I want to end fear. I see the importance of that. By coming here, by talking with you, I hope to end it. CW: Would it be possible to give this person something to read about fear?

K: Yes, I read it, I have read it. I have listened to the tapes.

CW: And then discuss together?

K: Yes, that is what I want...My intention is to be free of fear. How will you deal with it? Will you say, 'Sorry, I can't help you to end fear, but we can have a dialogue about it; I have not ended my fear, therefore let us go into it, both of us, feel the urgency of ending fear, so we'll help each other to end fear'? So there is no authority. I have not ended my fear; you have not ended fear. By coming together, sitting quietly, discussing, having a dialogue very, very deeply every day or every other day, we may help each other to dissolve it. If you did that, I would come from Seattle or from Jamaica.

Discussion with Trustees in 1977. ■

News & Notes

Residential Retreats in Vasanta Vihar:

You are welcome to participate in the week-end retreats held every month here. Held usually from Friday evening to Sunday evening, the retreats are open to anyone interested in exploring in a group the existential questions posed by Krishnamurti. The dates of the retreats planned for this year are as follows:

July—20, 21 & 22

August—17, 18 & 19

September—21, 22 & 23

October—19, 20 & 21

November—16, 17 & 18

December—21, 22 & 23

The themes will be announced in our website www.kfionline.org.

For further details, contact the Librarian of The Study.

Tel: 044- 24937803 / 596.

E-mail: thestudykfi@yahoo.co.in

Study Retreats in Bangalore:

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

August 9-12: Self-knowledge is the beginning of meditation.

September 6-9: Why do I get angry?

October 11-14: Significance of living in the 'here and now'.

December 6-9: Retreat for the young (age 18-35), Exploring success, happiness, and relationships.

January 24-27, 2013: Silence, stillness, and meditation.

February 7-10: What does fear do to you?

March 7-10: Exploring the problems of living.

Turn over



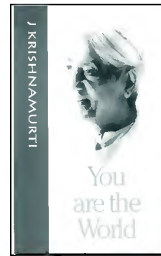
New books

New initiatives in Publications: To ensure that Krishnamurti's books have a wider geographical reach, KFI has entered into new distribution arrangements whereby its books will be more easily available now in the northern and north-eastern parts of the country.

If you find that Krishnamurti books are not available in the bookstores in your city or town, kindly inform us, as that will help us to take up the matter with our distributors and ensure regular supply. Your initiative in this regard will be of great help to us.

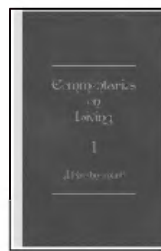
In keeping with the increased costs of paper and printing, we have revised the prices of our books; details are posted on our website www.kfionline.org.

Write to us for a copy of the printed price list.



We have also revised our list of subsidized editions—the new titles are: *As One Is, You are the World, On Relationship, On God*; price Rs 60 each.

Commentaries on Living—new



reprint: A new reprint, with more readable fonts and an elegant cover design, of the three volumes of *Commentaries on*

Living, is in the press. This gift edition, the title page of which gives a sample of Krishnamurti's handwriting, will be ready in

August. Pages: Volume 1—vi + 327; 2—iv + 324; 3—vi + 477. For price of set and of individual volumes, e-mail publications@kfionline.org.

To be published: *Talks with Students, Varanasi 1954*—a book consisting of the 15 talks that Krishnamurti gave to the students of the Rajghat Besant School he founded at the confluence of the Ganga and Varuna at Varanasi in 1954. Three talks he gave at the Benares Hindu University in the city are also included in this volume, which is meant primarily for high school and college students who are seeking a meaning to life and the purpose of their education. Reproduced from *The Collected Works of J. Krishnamurti, Volume VIII*, this 200-page book will be ready in August. Price Rs 120.

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Continued from previous page

The number of participants is limited to twelve. Each person will be assigned a cottage on a non-sharing basis. The suggested contribution for three days is Rs. 2150. Please get in touch with the Study Centre staff for more details.

Participants can come before or stay on after the retreat, for which they have to make additional payments. Transport for all the programmes will be arranged—one pick-up from and drop back to the city in a group. The time will be specified to the participants in the acknowledgement e-mail that will be sent before the event.

Visit www.kfistudy.org for further information, or write to

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the Study Centre Coordinator, The Valley School Campus, 17th km of Kanakpura Road, Thatguni Post, Bangalore—560062.

E-mail: kfistudy@gmail.com.

Tel: 080-2843-5243.

The registration forms can be downloaded from the website.

Vacancy in Rajghat: The Rajghat Education Centre, Varanasi, is looking for an agronomist, as its Rural Centre plans to implement organic farming on its 70 acres of agricultural land. Committed to influencing farmers around the Centre to adopt organic farming practices, it is looking for a dedicated person with good knowledge of sustainable agriculture.

He/she should have worked at the grassroots level in order to be able to anchor the scheme. A person from a community-based organization, with deep interest in human values, is preferred. Knowledge of Hindi is essential. Candidates interested in working in a village setting may kindly send in their CVs to:

The Director, The Rural Centre, Rajghat Education Centre, Varanasi—221 001.

Tel: Home: 542 244 0722,

Work: 542 244 1160,

Mobile: 84009 06006.

Website:

www.j-krishnamurti.org

and www.kfirural.org.



K.F.I. Gathering 2012

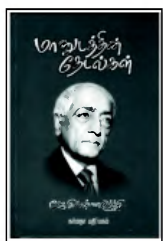
Krishnamurti Foundation India is happy to announce that its Annual Public Gathering will be held this year at the Rajghat Education Centre, Varanasi, from 5 to 8 November 2012. The intention of the Gathering is to create an ambience that enables participants to enter into a spirit of serious inquiry. Talks, group discussions, and video-screenings are all intended to unfold the different aspects of the central theme, which is 'Living and Dying'.

The Gathering starts at 10 am on the 5th of November and ends on the 8th at 1 pm. Participants are expected to arrive by the evening of the 4th and leave on the 8th by afternoon or evening.

New books

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Manudathin Thedalgai: Tamil translation of *Questions and*



Answers.

Consists of the answers Krishnamurti gave to 50 questions put to him in

Brockwood Park,

Ojai, and Saanen in 1979 and 1980. Published and distributed by Narmadha Padhipagam, this 224-page book is priced at Rs 120. Available in all leading bookstores in Tamil Nadu. Contact Narmadha Padhipagam 044-24336313. ■

Those who wish to stay before or after the Gathering, may contact us in advance and get confirmation.

Participants will be accommodated in modestly furnished rooms and dormitories of the Rajghat Besant School. As accommodation is limited, registration will be done on a first-come-first-served basis. The total Gathering Fee (which includes the registration fee) per person for those working in India is as follows:

Rs. 3000/- for dormitory-type accommodation; Rs. 4000/- for a room with double occupancy, and Rs 5000/- for a room with single occupancy (subject to availability). For those working abroad the fee will be \$125 (or equivalent in rupees) per person for a room with double occupancy and \$150 for a room

with single occupancy. No advance payment is needed for registration.

For reservation, participants from India should send a non-refundable registration fee of Rs. 500 per person by D.D./Multi-city cheque/M.O. drawn in favour of 'KFI Study Centre', payable on any bank in Varanasi. This amount will be adjusted, on arrival, against the total fee. Payment can also be done through direct deposit/transfer into our Axis Bank Account: account name: KFI Study Centre; account no.: 287010100094027. Please intimate us by email/post after transferring the amount.

For registration please contact: The Krishnamurti Centre, Rajghat Fort, Varanasi 221001. Email: kcentrevns@gmail.com Phone: 0542-2441289. Website: www.j-krishnamurti.org. ■

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