

Vasanta Vihar

NEWSLETTER

KRISHNAMURTI FOUNDATION INDIA

MARCH - JUNE 2013

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VOL. IX ISSUE I

INSIDE

Vacancies..... 5

Retreats..... 5

New books 6

How K began writing

The following piece about the genesis of Commentaries on Living is from The Life and Death of Krishnamurti by Mary Lutyens (KFI edition):

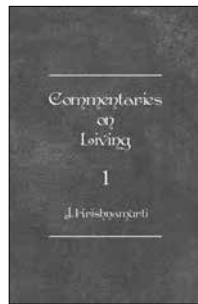
Those quiet years of lying fallow during the War were invaluable to K as a teacher. Huxley, too, helped him by encouraging him to write. K was a much better writer than speaker. In spite of his years of practice, he never became a good speaker, though his personal magnetism came through his talks to enthral audiences. K recorded Huxley saying to him one day: 'Why don't you write something?' So I did and showed it to him. He said, "It's marvellous. Keep going." So I kept going.' After that K continued to write every day in a notebook. It seems that what he showed to Huxley must have been the beginning of *Commentaries on Living*, although this book was not published until 1956.

Commentaries on Living is a collection of short pieces derived from K's private interviews given in various parts of the world. Each piece starts with a description of the person or group of people who came to see him, or of a place. In order to make the interviews anonymous, he

Commentaries revisited

(Here are some excerpts from the three-volume classic Commentaries on Living—new editions of these books have recently been brought out. For details see page 6)

THE OTHER DAY someone said that he was a 'Krishnamurti-ite,' whereas so and so belonged to another group. As he was saying it, he was utterly unconscious of the implications of this identification. He was not by any means a



'scrambled' them. Thus we have *sannyasis* in Switzerland and obvious Westerners sitting cross-legged in India. The book begins splendidly with the line: 'The other day three pious egotists came to see me.'

When the American edition of *Commentaries on Living* came out, Francis Hackett, the well-known American author and journalist, wrote about K in the *New Republic*: 'I feel that he has hold of a magic secret...He is no other than he seems—a free man, one of the first quality, growing older as do diamonds but with the gem-like flame not dating and ever alive.'

foolish person; he was well read, cultured and all the rest of it. Nor was he sentimental or emotional over the matter; on the contrary, he was clear and definite.

Why had he become a 'Krishnamurti-ite'? He had followed others, belonged to many wearisome groups and organizations, and at last found himself identified with this particular person. From what he said, it appeared that the journey was over. He had taken a stand and that was the end of the matter; he had chosen, and nothing could shake him. He would now comfortably settle down and follow eagerly all that had been said and was going to be said. (Vol. I, p. 5).

THE LITTLE PUPPIES were plump and clean, and were playing in the warm sand. There were six of them, all white and light brown. The mother was lying a little away from them in the shade. She was thin and worn out, and so mangy that she had hardly a hair on her. There were several wounds on her body, but she wagged her tail and was so proud of those round puppies. She probably would not survive for more than a month or so. She was



Commentaries revisited

one of those dogs that prowl about, picking up what they can from the filthy streets or around a poor village, always hungry and always on the run. Human beings threw stones at her, chased her from their door, and they were to be avoided. But here in the shade the memories of yesterday were distant, and she was exhausted. Besides, the puppies were being petted and talked to. It was late afternoon; the breeze from across the wide river was fresh and cooling, and for the moment there was contentment. Where she would get her next meal was another matter, but why struggle now?

Past the village, along the embankment, beyond the green fields and then down a dusty and noisy road, was the house in which people were waiting to talk over. They were of every type: the thoughtful and the eager, the lazy and the argumentative, the quick-witted and those who lived according to definitions and conclusions. The thoughtful were patient, and the quick-witted were sharp with those who dragged; but the slow had to come with the fast.

Understanding comes in flashes, and there must be intervals of silence for the flashes to take place; but the quick are too impatient to allow space for these flashes. Understanding is not verbal, nor is there such a thing as intellectual understanding. Intellectual understanding is only on the verbal level,

and so no understanding at all. Understanding does not come as a result of thought, for thought after all is verbal. There is no thought without memory, and memory is the word, the symbol, the process of image-making. At this level there is no understanding. Understanding comes in the space between two words, in that interval before the word shapes thought. Understanding is neither for the quick-witted nor for the slow, but for those who are aware of this measureless space. (Vol. I, pp. 246-247)

WHAT A STRANGE thing is loneliness, and how frightening it is! We never allow ourselves to get too close to it; and if by chance we do, we quickly run away from it. We will do anything to escape from loneliness, to cover it up. Our conscious and unconscious preoccupation seems to be to avoid it or to overcome it. Avoiding and overcoming loneliness are equally futile; though suppressed or neglected, the pain, the problem, is still there. You may lose yourself in a crowd, and yet be utterly lonely; you may be intensely active, but loneliness silently creeps upon you; put the book down, and it is there. Amusements and drinks cannot drown loneliness; you may temporarily evade it, but when the laughter and the effects of alcohol are over, the fear of loneliness returns. You may be ambitious and successful, you may have vast power over others, you may be rich in knowledge, you may worship and forget yourself

in the rigmarole of rituals; but do what you will, the ache of loneliness continues. You may exist only for your son, for the Master, for the expression of your talent; but like the darkness, loneliness covers you. You may love or hate, escape from it according to your temperament and psychological demands; but loneliness is there, waiting and watching, withdrawing only to approach again.

Loneliness is the awareness of complete isolation; and are not our activities self-enclosing? Though our thoughts and emotions are expansive, are they not exclusive and dividing? Are we not seeking dominance in our relationships, in our rights and possessions, thereby creating resistance? Do we not regard work as 'yours' and 'mine'? Are we not identified with the collective, with the country, or with the few? Is not our whole tendency to isolate ourselves, to divide and separate? The very activity of the self, at whatever level, is the way of isolation; and loneliness is the consciousness of the self without activity. (Vol I, pp. 127-128)

CAN YOU EVER have peace by seeking security behind the walls of your fears and hopes? All your life you have withdrawn, because you want to be safe within the walls of a limited relationship which you can dominate. Is this not your problem? Since you depend, you want to possess that upon which you depend. You are afraid of and therefore



Commentaries revisited

avoid any relationship which you cannot dominate. Isn't that it?

If you could dominate the cause of your present disturbance, you would be at peace; but since you cannot, you are very concerned. We all want to dominate when we do not understand; we want to possess or be possessed when there is fear of ourselves. Uncertainty of ourselves makes for a feeling of superiority, exclusion and isolation.

The more we defend, the more we are attacked; the more we seek security, the less of it there is; the more we want peace, the greater is our conflict; the more we ask, the less we have. You have tried to make yourself invulnerable, shock-proof; you have made yourself inwardly unapproachable except to one or two, and have closed all the doors to life. It is slow suicide. Now, why have you done all this? Have you ever asked yourself that question? Don't you want to know? You have come either to find a way to close all the doors, or to discover how to be open, vulnerable to life. Which is it you want—not as a choice, but as a natural, spontaneous thing?

Do you see the necessity of being open and vulnerable? If you do not see the truth of that, then you will again surreptitiously build walls around yourself. To see the truth in the false is the beginning of wisdom; to see the false as the false is

the highest comprehension. (Vol II, pp.119-121)

THE MIND IS like a machine that is working night and day, chattering, everlastingly busy whether asleep or awake. It is speedy and as restless as the sea. Another part of this intricate and complex mechanism tries to control the whole movement, and so begins the conflict between opposing desires, urges. One may be called the higher self and the other the lower self, but both are within the area of the mind. The action and reaction of the mind, of thought, are almost simultaneous and almost automatic. This whole conscious and unconscious process of accepting and denying, conforming and striving to be free, is extremely rapid. So the question is not how to control this complex mechanism, for control brings friction and only dissipates energy, but can this very swift mind slow down?

'But how?'

If it may be pointed out, sir, the issue is not the 'how'. The 'how' merely produces a result, an end without much significance; and after it is gained, another search for another desirable end will begin, with its misery and conflict.

'Then what is one to do?'

You are not asking the right question, are you? You are not discovering for yourself the truth or falseness of the

slowing down of the mind, but you are concerned with getting a result. Getting a result is comparatively easy, isn't it? Is it possible for the mind to slow down without putting on brakes?

'What do you mean by slowing down?'

When you are going very fast in a car, the nearby landscape is a blur; it is only at a walking speed that you can observe in detail the trees, the birds and the flowers. Self-knowledge comes with the slowing down of the mind, but that doesn't mean forcing the mind to be slow. Compulsion only makes for resistance, and there must be no dissipation of energy in the slowing down of the mind. (Vol. II, pp. 309-310)

WITHOUT LOVE, DO what you may, you will not know the total action which alone can save man.

'That is true, sir: we don't love, we aren't really simple.'

Why? Because you are so concerned with reforms, with duties, with respectability, with becoming something, with breaking through to the other side. In the name of another, you are concerned with yourself; you are caught in your own cockle-shell. You think you are the centre of this beautiful earth. You never pause to look at a tree, at a flower, at the flowing river; and if by some chance you do look, your eyes are filled with the things of the mind, and not with beauty and love.



Commentaries revisited

‘Again, that is true; but what is one to do?’

Look and be simple. (Vol. III, pp. 125-126)

‘MAY I BE permitted to ask a question?’ inquired the lady, rather nervously. She had been quietly listening, hesitant to ask questions out of respect for her husband; but now that the other two were reluctantly silent, she spoke up. ‘I would like to ask, if I may, why it is that one person has insight, total perception, while others see only the various details and are incapable of grasping the whole. Why can’t we all have this insight, this capacity to see the whole, which you seem to have? Why is it that one has it, and another has not?’

Do you think it’s a gift?

‘It would seem so,’ she replied. ‘Yet that would mean that divinity, is partial, and then there would be very little chance for the rest of us. I hope it’s not like that.’

Let us inquire into it. Now why are you asking this question?

‘For the simple and obvious reason that I want that deep insight.’

She had lost her shyness now, and was as eager to talk as the other two.

So your inquiry is motivated by a desire to gain something. Gaining, achieving, or becoming something, implies a process of accumulation, and identification with what has



been accumulated.

Isn’t this true?

‘Yes, sir.’

G a i n i n g also implies comparison, does it not? You, who have not that insight, are comparing yourself with someone who has.

‘That is so.’

But all such comparison is obviously the outcome of envy; and is insight to be awakened through envy?

‘No, I suppose not.’

The world is full of envy, ambition, which can be seen in the everlasting pursuit of success, in the relation of the disciple to the Master, of the Master to the higher Master, and so on endlessly; and it does develop certain capacities. But is total perception, total awareness, such a capacity? Is it based on envy, ambition? Or does it come into being only when all desire to gain has ceased? Do you understand?

‘I don’t think I do.’

The desire to gain is based on conceit, is it not?

She hesitated, and then said slowly, ‘Now that you point it out,

I see that fundamentally it is.’

So it is your conceit, in the large as well as in the petty sense, that is making you ask this question.

‘I’m afraid that’s also true.’

In other words, you are asking this question out of the desire

to be successful. Now, can this same question—Why is it that I have no deep insight?—be asked without envy, without giving any emphasis to the ‘I’? ‘I don’t know.’

Can there be any inquiry at all as long as the mind is tethered to a motive? (Vol. III, pp191-194)

‘MAY I ASK just one question?’ put in one of the others. ‘In what manner should one live one’s daily life?’

As though one were living for that single day, for that single hour.

‘How?’

If you had only one hour to live, what would you do?

‘I really don’t know,’ he replied anxiously.

Would you not arrange what is necessary outwardly, your affairs, your will, and so on? Would you not call your family and friends together and ask their forgiveness for the harm that you might have done to them, and forgive them for whatever harm they might have done to you? Would you not die completely to the things of the mind, to desires and to the world? And if it can be done for an hour, then it can also be done for the days and years that may remain.

‘Is such a thing really possible, sir?’

Try it and you will find out. (Vol III, p. 463)





News & Notes

Thanks: The November issue of the newsletter had carried an appeal to our readers seeking their support for our newsletters in English and regional languages—and the response has been heartening. Many readers sent in contributions, small and big, expressing their appreciation of and support for the Foundation's work of making Krishnamurti's teachings available through the newsletter. We thank all our readers.

Retreats in 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. Participants stay on the campus from Friday evening and leave by Sunday evening or Monday morning. (They can come even earlier or stay on after the retreat, if they so wish). The dates of the forthcoming retreats this year are:
22, 23 & 24 March.
26, 27 & 28 April
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: thestudykfi@yahoo.co.in

A holistic approach to education—Study retreat: The Krishnamurti Centre, Rajghat, Varanasi, is holding a Study Retreat from April 11-14.

What is right education? How shall we bring up children so that they grow up to be fearless,

joyous, sensitive and creative individuals living in harmony with nature and with each other? How to have a global mind free from divisions and conflict? What is the purpose of education? The Retreat will commence at 9.30 am on 11 April and conclude on 14 April at 1.00 pm. Participants are expected to arrive by the evening of 10 April and depart on 14 April by afternoon or evening. Those wishing to stay longer before or after the retreat on extra payment may contact us in advance and get confirmation.

For reservations participants should send a non-refundable registration fee of Rs 1000 per

Vacancies

Sahyadri School is looking for teachers in English and Mathematics (middle / senior school), an experienced pre-primary teacher, and a librarian. In addition, we invite applications from experienced teachers for handling subjects in the ISC curriculum.

Located 75 km from Pune amidst great natural beauty, Sahyadri School is a fully residential, co-educational, ICSE school. It is intended to be a centre of academic excellence, as well as a place where children and educators explore the fundamental questions of life.

For more information, contact: Sahyadri School, Krishnamurti Foundation India, Tiwai Hill, Rajgurunagar, Dist. Pune - 410 513. Tel: 02135 - 306100, or email: sahyadrischool@gmail.com

person by D.D./M.O. drawn in favour of 'KFI Study Centre', payable on any bank in Varanasi. This amount would be adjusted against the total retreat fee on arrival. The payment can also be done through direct deposit/transfer into our Axis Bank Savings Account. The Account Name is: KFI Study Centre, and the account number is: 287010100094027. Please intimate us by email /post after you transfer the amount, mentioning your full name, complete address and date of transfer.

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

Retreats in Bangalore: The Study Centre, KFI, Bangalore offers residential retreats every month. The dates and themes are:
June 6-9, 2013: Exploring excellence.
July 11-14, 2013: Harmony in relationship.
Aug 8-11, 2013: Exploring worry, tension, and conflict.
Sept 5-8, 2013: What is the purpose of education?
Oct 10-13, 2013: Living in the now.
Nov 7-10, 2013: The art of meditation.
Dec 11-15, 2013: Retreat for the young (18-35): Exploring a wholly different way of living.
Jan 9-12, 2014: Silence, stillness & meditation.
Feb 6-9, 2014: Reconnecting with nature.
Mar 6-9, 2014: Why do I get angry?
JK Adhayana Shibira:
Understanding Relationship
Visit www.kfistudy.org for further information. ■



New books, reprints, DVDs

Commentaries on Living Series 1, 2 & 3: These gift editions, with more readable fonts and elegant cover designs, give on the title page a sample of Krishnamurti's handwriting. Details of the books are as follows:

Series 1: Pp. vi + 327. Price Rs 220.
Series 2: Pp. iv + 324. Price Rs 220.
Series 3: Pp. vi + 477. Price Rs 270.
Price of set: Rs 650.

Krishnamurti in Naaledugal: Tamil translation of *Krishnamurti's Journal*



by Prema Srinivasan. Published by Krishnamurti Foundation India, with assistance from

the National Archives of India. Pp. 241. Price: Rs. 110.

Krishnamurtiye Parichayappeduka:

Malayalam translation of *Krishnamurti for Beginners*, by Dr E. K. Purushothaman. Consists of selections from the different formats



Krishnamurti employed to convey his teachings — public talks, question and answer

meetings, writings, dialogues, discussions, dictations, diary notes, and letters. Published by DC Books, Kottayam. Pp.200. Price Rs 120. Available in Kerala at all bookstores of DC Books and also with us at Vasanta Vihar, Chennai.

Subsidized DVDs: As you are perhaps aware, we have been for some years offering the DVD of *Krishnamurti:*

The Challenge of Change at the subsidized rate of Rs 80, the normal price being Rs 125 per DVD. We are now offering the following five DVDs also at the subsidized rate of Rs 80 each.

1983. The World of Peace series:

Talks in Brockwood Park (Sub-titles: English. Audio: French, German, Russian)

1. How can the brain transform itself? (27 August) 68 min.

2. Only in peace can the human mind be free. (28 August) 75 min

3. Freedom from the self. (3 September) 70 min.

4. What kind of a brain is needed for meditation? (4 September) 68 min

Talk to Rishi Valley School students on 18 December 1984

The brain is always recording. 78 min.

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I, Dr. V. Aravind, hereby declare that the particulars given are true to the best of my knowledge and belief.

(Dr. V. Aravind)

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