

Vasanta Vihar

NEWSLETTER

KRISHNAMURTI FOUNDATION INDIA

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...only then is it possible to receive the grace of God

[Many readers of Krishnamurti often ask whether he has ever spoken on traditional themes such as God, grace, surrender, or assume that he has not; here is a selection of these related themes from his talks and writings —Editor]

I wonder what most of us are seeking. And when we do find what we seek, is it totally satisfactory, or is there always the shadow of frustration in that which we have sought out? And is it possible to learn from everything, from our sorrows and joys, so that our minds are made fresh and are capable of learning infinitely more?... I think it is very important to learn about oneself because it is only then that the mind can be emptied of the old, and unless the mind is emptied of the old, there can be no new impulse. It is this new, creative impulse that is essential if the individual is to bring about a different world, a different relationship, a different structure of morality. And it is only through totally emptying the mind of the old that the new impulse can come into being, give it whatever name you like—the impulse of reality, the **grace** of God, the feeling of something completely new, unpremeditated, something which has never been thought of, which has not been put together by the mind. *Bombay, 20 February 1957.*

Can the mind put away all its conditioning so that it is actually, not verbally or theoretically or ideologically, but actually free,

completely?...Now, how is it to be free? Is there an entity which is going to make it free? Man has said there is an entity; they call it the Atman in India, the soul or the **grace** of God in the Occident, or this or that, which, given an opportunity, will bring about this freedom. It is suggested that if I live rightly, if I do certain things, if I follow certain formulas, certain systems, certain beliefs, then I will be free. So firstly it is posited that there is a superior outer form or agency that will help me to be free, that will make the mind free if I do these things, right? But 'If you do these things' is a system, which is going to condition you, and that is what has happened. The theologians and the theoreticians and the various religious people have said, 'Do these things, practise, meditate, control, force, suppress, follow, obey', then at the end, that outer agency will come and bring about a certain miracle, and you will be free. See how false that is. *Saanen, 11 July 1968.*

Now, being aware of our own ceaseless struggling within the field of self-conscious activity, our self-concern—taking all this multifarious action and contradiction into account—how are we to come to that other state? How is one to live in that moment

which is eternity? All this is not mere sentiment or romanticism. Religion has nothing whatsoever to do with romanticism or sentimentality. It is a very hard thing, hard in the sense that one must work furiously to find out what is truly religious.

Perceiving all the contradiction and confusion that exists in the outward structure of society and the psychological conflict that is perpetually going on within oneself, one realizes that all our endeavour to be loving or brotherly is actually a pose, a mask. However beautiful the mask may be, behind it there is nothing; so we develop a philosophy of cynicism or despair; or we cling to a belief in something mysterious beyond this ceaseless turmoil. Again, this is obviously not religion, and without the perfume of true religion, life has very little meaning. That is why we are everlastingly struggling to find something. We pursue the many gurus and teachers, haunt the various churches, practise this or that system of meditation, rejecting one and accepting another. And yet we never seem to cross the threshold; the mind seems incapable of going beyond itself.

So what is it, I wonder, that brings the other into being? Or is it that we cannot do anything



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but go up to the threshold and remain there, not knowing what lies beyond? It may be that we have to come to the very edge of the precipice of everything we have known so that there is the cessation of all endeavour, of all cultivation of virtue, and the mind is no longer seeking anything. I think that is all the conscious mind can do. Whatever else it does only creates another pattern, another habit.

Perhaps that is our difficulty. We hear that we must be innocent in order to find out, so we cultivate innocence. But can innocence ever be cultivated? Is it not like the cultivation of humility? Surely, a man who cultivates humility is never humble, any more than the man who practices nonviolence ceases to be violent. So it may be that one must see the truth of this—that the mind which is put together, which is made up of many things, cannot do anything. To see this truth may be all that it can do. *Brussels, 25 June 1956.*

Question: *In moments of great anguish and despair, I surrender without effort to Him, without knowing Him. That dispels my despair; otherwise, I would be destroyed. What is this surrender, and is this a wrong process?*

Krishnamurti: A mind that deliberately surrenders itself to something unknown is adopting a wrong process, like a man who deliberately cultivates love, humility, when he has no love, no humility. When I am violent, if I am trying to become non-violent, I am still violent. If I am

practising humility, is it humility? It is only respectability, it is not humility. You see the truth of this, sirs? Don't smile and say how clever the statement is. It is not clever. A man who is deliberately persuading himself into being good, who is surrendering himself to something which he calls God, or to Him, does so deliberately, voluntarily, through an action of will. Such a surrender is not surrender; it is self-forgetfulness, it is a replacement, a substitute, an escape; it is like mesmerizing oneself, like taking a drug, or like repeating words without meaning.

I think there is a surrender which is not deliberate, which is totally unasked, undemanded. When the mind demands something, it is not surrender. When the mind demands peace, when it says, 'I love God, and I pursue the love of God', it is not love. All the deliberate activities of the mind are the continuance of the mind, and that which has continuity is in time. It is only in the cessation of time that there can be the being of reality. The mind cannot surrender. All that the mind can do is to be still, but that stillness cannot come into being if there is despair or if there is hope. If you understand the process of despair, if the mind sees the whole significance of despair, you will see the truth of it. There is bound to be despair when you want something and when you cannot get what you want—it may be a car, it may be a woman, it may be God; they are all of the same quality. The moment you want something, the very wanting is the beginning of despair. Despair means frustration. You

would be satisfied if you would get what you want, and because you cannot get what you want, you say, 'I must surrender to God.' If you got what you wanted, you would be perfectly satisfied; only that satisfaction comes to an end soon, and you seek another thing. So you change the object of your satisfaction constantly; this brings with it its own reward, its own pains, its own sufferings, its own pleasure.

If you understand that desire of any kind brings with it frustration, despair, and so the dual conflict of hope, if you really see the fact of that, if without saying, 'How am I to be in that state?' you just see that desire makes for pain, then the very seeing of it is the silencing of desire. Being aware choicelessly, purely, simply, that the mind is noisy, that the mind is in constant movement, in constant struggle, that very awareness brings about the ending of that noise choicelessly. Awareness is the important thing, not the dispelling of despair, not the silence. Pure intelligence is that state of mind in which there is awareness, in which there is no choice, in which the mind is silent. In that state of silence there is 'being' only; then that reality, that astounding creativity without time comes into being. *Bombay, 10 February 1954.*

Question: *Would you tell us what, according to you, is the truth which will free us? What is meant by your statement, 'Truth must come to you, you cannot seek it'?*

Krishnamurti: Surely, by understanding what is false, what is illusion, what is ignorance, truth



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comes into being, does it not? You don't have to seek it; because thought is the instrument with which you are seeking. All that I can do is to see what is false, to be aware that I am conditioned, that I am greedy, that I am envious. That is all I can do—to be aware of it choicelessly. But if we seek truth, the result obviously will be illusion. Truth must be something unknown to a mind that is caught in the false—and we are—because we are conditioned, psychologically as well as physiologically, and a conditioned mind, do what it will, cannot possibly measure the immeasurable.

So, all that we can do is to be aware of our own appetites, desires and vanities—it does not matter at what level you may place them: to be aware of all that, and to be free of it, which means to be free of the self, the 'me'. Then, you do not have to seek truth; then truth will come to you, because the field is there—a mind that is quiet, undisturbed by its own agitations. Such a mind is capable of receiving. It must be negatively aware, passively aware—which again is very, very arduous, because the mind wants to be something; it wants a result, an achievement. And if it has failed in one direction, it will seek success in another. That success it calls the search for truth. Whereas, truth is the unknown, it must be discovered from moment to moment, not in some abstraction, not in some isolated action, but in every moment of our daily existence. To see the false as the false is the beginning of the truth—the false in our speech, the false in our relationships, the little appetites,

the little vanities, the barbarities which we indulge in. *London, 16 October 1949.*

Questioner: *You often speak of living, experiencing, and yet being as nothing. What is this state of consciously being as nothing? Has this anything to do with humility, being open to the grace of God?*

Krishnamurti: To be consciously anything is not to be free. Humility is something of which you cannot be conscious. Therefore any virtue that is deliberately cultivated, practised, lived, is obviously not virtue. It is a form of resistance; it is a form of self-expansion, which has its own gratification. But it is no longer virtue. Now, it is not possible by deliberate, conscious effort to be as nothing, because then it is another achievement. Innocence is not the result of careful cultivation. To be as nothing is essential. As a cup is useful only when it is empty, so only when one is as nothing is it possible to receive the grace of God or truth or what you will.

To sit down and meditate about nothingness, consciously throwing out everything, making yourself receptive, surely, is a form of resistance, isn't it? That is a deliberate action of the will, and will is desire; and when you desire to be nothing, you are something already. Please, see the importance of this: when you desire positive things, you know what it implies—struggle, pain—and so you reject them, and you say to yourself, 'Now I will be nothing.' The desire is still the same; it is the same process in another direction. So the problem is not to be nothing, or to be something, but to understand

the whole process of desire—craving to be, or not to be. Don't, please, make this metaphysical and difficult. You can look at it very simply—simply in the sense that one can feel one's way into it. *Ojai, 14 August 1949.*

Comment: *There is a famous saying: 'Be still and know God.'*

Krishnamurti: You see, that is one of the extraordinary things in life—you have read so much that you are full of other people's knowledge. Someone has said, 'Be still and know God', and then the problem arises: How am I to be still? So you are back again in the old game. Be still—full stop. And you can be really still, not verbally but totally, completely, only when you understand this whole process of becoming, when you see as illusion that which now is a reality to you because you have been brought up on it, you have accepted it, and all your endeavour goes towards it. When you see this process of becoming as illusion, the 'other' is, but not as the opposite. It is something entirely different.

Surely, this is not a matter of acceptance. You cannot possibly accept what I am saying. If you do, it has no meaning at all. This demands a direct perception, independent of everybody, a complete breaking away from all the traditions, the gurus, the teachers, the systems of yoga, from all the complications of trying to be, to become something. Only then will you find freedom, freedom in which there is love, reality, something which cannot be measured by the mind. *Sydney, 26 November 1955.*



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There is a reality which, coming upon the mind, transforms it. You don't have to do a thing. It operates, it functions, it has a being of its own; but the mind must feel it, must know it and not speculate, not have all kinds of ideas about it. A mind that is seeking it will never find it; but there is that state, unquestionably. There is that state; and if you have it, you will find everything is possible, because that is creation, that is love, that is compassion.

But you cannot come to it through any means, through any book, through any guru or organization. Do please realize that you cannot come to it through any means. No meditation will lead you to it. When you realize that no sanctions, no pattern of behaviour, no guru, no book, no organization, no authority can lead you to that state, you have already got it. Then you will find that the mind is merely an instrument of that creation.

And it is that creation operating through the mind that will bring about a totally different world.
Madras, 23 December 1956.

There is a mystery that is beyond the capacities and powers of the mind. You cannot seek it out or invite it; it must come without your asking, and with it comes a benediction for man.

Commentaries on Living, Vol. 2, Chapter 35.

Education of tribal children: an appeal

In the mid-1990s, Krishnamurti Foundation India launched an afforestation scheme on 200 acres of degraded land in Kaigal village, adjoining the reserve forests around the Kaundinya Wildlife Sanctuary (KWS), in the Palamner Ghats of Chittoor District, Andhra Pradesh.

Living in remote villages around KWS are the Yanadi tribes. In 2002, many villagers from here came forward to participate in our conservation efforts, which brought us closer to them, particularly their children. We were alarmed to see that almost all the children in these villages had no schools to go to.

In 2004, in response to a request from some of the elders of the local communities, we started schools for the children of five remote tribal hamlets. These are called 'Sanctuary Schools', and today more than 100 boys and girls in the age 3-14 group attend school. Apart from free education and lunch, the students get clothes, books and other articles.



The tribals are in no position to make this project self-sufficient in the near future. To continue this work, the Foundation requires your support urgently. Around Rs 15,000 is required annually to support one child. We look forward to your contributions.

Kindly make your contributions by cheque favouring KEEP C & E FUND, KFI, or through direct bank transfer. Your contributions are exempt from income tax under Section 80G of the Income Tax Act.

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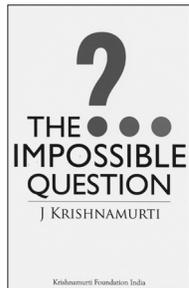
Website: www.kaigalconserve.info, Sanctuary Schools

documentary: <http://youtu.be/E43e7CuQwAs>



New books, reprints, translations

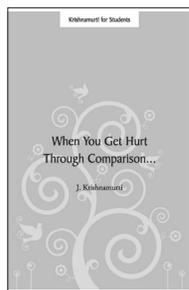
The Impossible Question: *We*



We never put the impossible question. We are always putting the question of what is possible. If you put an impossible question, your mind then has to find the answer in terms of the

impossible, not of what is possible. By means of a series of exchanges, Krishnamurti helps his audience to explore matters such as personal relationships, the nature of pleasure and joy, the origin of thought, and meditation, all of which revolve round the central issue of man's search for self-knowledge. The book, containing seven talks and seven discussions held in Saanen, Switzerland, in 1970, reveals the unique approach of a profound teacher and will prove invaluable to those who wish to gain insights into his philosophy or into themselves. Previously published by Penguin Books, and out of print for some time, the book has been reprinted by KFI. Pp. 204-vi. Rs. 140.

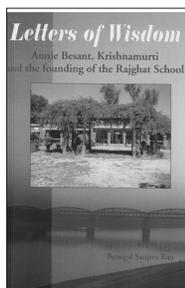
When you get hurt through comparison....



Fourth in the series 'Krishnamurti for Students', this booklet deals with the most common and universal problem of children being subject to comparison all the time,

which leave deep and life-long psychological wounds and anxieties. The earlier booklets in the series are: *Discover your hidden talent, Does school prepare you for life?*; and *Have strong feelings*. Pp. 18+vi. Rs 10.

Letters of Wisdom: This book, by B. Sanjiva Rao is about the birth and growth of the Rajghat Besant School, Varanasi, of the Krishnamurti Foundation India. In 1926, Krishnamurti acquired a large



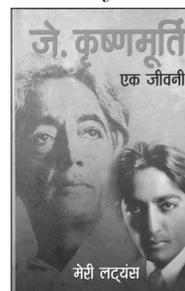
tract of land near Madanapalle in Andhra Pradesh to start the Rishi Valley School. In 1928, he asked Sanjiva Rao to buy 400 acres of land in Kashi, on the banks of the Ganga for establishing the Rajghat School. The book is a record of the struggles Sanjiva Rao went through to acquire the land from the British Government and start the school in 1934. The book, consisting of letters written by him to a young friend in the Aurobindo Ashram, also describes the inner journey of a man of great inner strength and character, devoted to both Annie Besant and Krishnamurti. It also contains some rare photographs of the place and the text of Tagore's address given at the inaugural of the school in 1934. The book is published by Pilgrims Publishing, Varanasi, and is priced at Rs 210. Copies can be ordered from: The Krishnamurti Centre, Krishnamurti Foundation India, Rajghat Fort, Varanasi 221 001 E-mail: kcentrevns@gmail.com

Malayalam: *Himsakatheetham*, Malayalam translation of *Beyond Violence*, has been released by Mathrubhumi Books. Translated by M.T. N. Nair, who had earlier

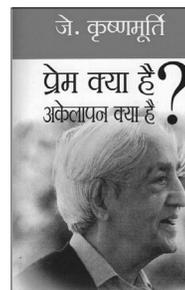


done other titles, the book will make for a good introduction to Krishnamurti's public talks Pp. 164. Rs 115. Available at all leading bookstores in Kerala, including the sales centres of Mathrubhumi.

Hindi: *J. Krishnamurti: Ek Jeevani*, translation of Mary Lutyen's biography *The Life and Death of Krishnamurti*, by Mukesh Gupta The first biography of Krishna murti in Hindi. Pp.288. Rs 295.



Pyar kya hai? Akelapan kya ha?: Translation of *On Love and Loneliness*, by Achlesh Chandra Sharma. pp. 186. Rs 215. Both published by Rajpal & Sons. Copies can be ordered from: The Krishnamurti



Centre, Krishnamurti Foundation India, Rajghat Fort, Varanasi 221 001 E-mail: kcentrevns@gmail.com

LOW-COST EDITIONS

The following titles, which are basic, introductory books, are being offered as low-cost editions for the benefit of those who have never read Krishnamurti before:

Freedom from the Known	Rs 50
The First and Last Freedom	Rs 50
You are the World	Rs 50
Education and the Significance of Life	Rs 50
Educating the Educator	Rs 25

To place orders, e-mail publications@kfionline.org or write to KFI, Chennai.



New DVDs for sale

During the last few years, we have received from the UK Foundation DVDs of some rare programmes—some discussions and seminars that you may not have seen. A selection of these is given here to enable you to place orders. You may also ask for the full catalogue of DVDs.

CAN HUMANITY CHANGE? 6 Conversations with Buddhist Scholars (All B & W except the 1972 conversation, which is in colour.)

In 1978

1. We are all caught in the idea of progress (22 June). 114 min.

Vacancies at Sahyadri School:

The school is looking for teachers for its new ISC programme in Accountancy, English, Biology, Chemistry, Commerce, Computer Science, Economics, History, Mathematics, Physics, Physical Education, and Sociology. Candidates with postgraduate degrees as well as B.Ed. may apply. Located 75 km from Pune amidst great natural beauty, Sahyadri School is a fully residential, co-educational, ICSE school, 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, Tirwai Hill, Rajgurunagar, Dist. Pune – 410 513. Tel: 02135 – 306100, or e-mail: sahyadrischool@gmail.com.

Retreat at Rajghat: From 6 to 10 April 2014. Theme: Future in now. For registration contact The Krishnamurti Centre, Krishnamurti Foundation India, Rajghat Fort, Varanasi – 221001. E-mail: kcentrevns@gmail.com

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 themes of the retreats

2. Can we live without identifying? (23 June) 94 min.
3. Does free will exist? (23 June) 115 min.

In 1979

1. Truth (28 June) 93 min. Audio: Italian
2. Death. (28 June) 104 min.

In 1972

What is meditation? Conversation with Chogyam Trungpa Rinpoche. (15 February). 40 min.

1978. BROCKWOOD PARK (B & W)

Seminars

1. The art of questioning.

- (12 September) 93 min.
2. Is it possible never to be hurt? (13 September) 102 min.
3. Can you face the fact that you are absolutely nothing? (14 September) 103 min.
4. Observing fear as it happens. (16 September) 99 min.
5. Pain is the reaction to attachment. (17 September) 95 min.
6. Can I be a light globally? (18 September) 86 min.
7. What is it that flowers? (19 September) 105 min

News & Notes

and other details are announced on our website www.kfionline.org. For more information, contact The Study-KFI, Vasanta Vihar, 124 Greenways Road, Chennai – 600 028 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:

- 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: 080-2843-5243 or +91.94826.41389. Registration forms can be downloaded from the website.

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