

Krishnamurti Foundation India Bulletin

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FROM THE EDITOR

Like a roaring mountain stream held in check with cement and rock is an image Krishnamurti once used to describe the stagnant waters to which the waters are reduced in human lives and in society.

In this issue of the *Bulletin* we introduce two discussions on the complex subject of meditation, one with students and the other with teachers. The discussions were held on the same day, in December, 1956. Remarkable for its gentle simplicity the discussion with children builds on fragments of students' lived experience; with teachers the approach is different.

He begins by reminding students that they are studying amid a beautiful landscape, 'amongst the hills, streams and woods and wild things', a school whose educational aim is to restore to life its original energy and beauty. Unfortunately, if students entering the world decide to live within the confines of the shallow lives that society will offer, their education will have been in vain. A life without an instinct for beauty is mediocre: 'Life as clerks; life as wives with children, cooking food; life as jealousies, envies, ambition.' The collection of people leading humdrum lives, which is society, he warns, is at the root of our ugly social order. They constitute the boulders thwarting the creative forces.

After pointing out two ways of living in the world, Krishnamurti points to the creative forces which lie within students' everyday experience, in the care with which trees are tended, and in the feelings invoked by 'a tree in the sunlight and ... the wind amongst the trees' when they paint.

He ends the talk with extraordinary simplicity, meant to teach meditation, though he does not use the word. ‘Will you try something?’ he asks. He then tells them how to sit still and observe their fidgeting bodies and their chattering minds.

If you have a very quiet body, very still body then, perhaps, there is a possibility of having a very quiet mind.

Krishnamurti does not offer the same analysis to the teachers at the school who are serious but conditioned and insufficiently active, lacking the passionate energy necessary to break through their conditioning. Or, perhaps, he suggests it is the pursuit of self-interest that stands as boulders blocking the free-flowing stream of life. It is ‘this extraordinary feeling of flowing indefinitely, and it is *that* which is necessary’.

You see, the older meditation is merely a pursuit of an end. Whether the pursuit be of an infinite, or a glorious heaven it is an end. The pursuit of an end is not meditation at all.

– R. H.

LIFE IS WAITING FOR YOU

J KRISHNAMURTI (JK): I wonder if you have ever thought of what is going to happen to you when you grow up. It is alright here while you are young and, amongst the hills, streams and woods and wild things, learning. But when you leave this Valley and go to college, what we call ‘life’ is there, waiting for you.

You know, you finish school; you finish with college – if you are lucky to go through college – and when you leave college, there is life: Life as clerks; life as wives with children, cooking food; life as jealousies, envies, ambition. The whole thing of extraordinary complexity, of extraordinary reactions is waiting – waiting like a hungry animal – and that is right, too. That is a good simile: a hungry animal, waiting! Either it swallows you, or you swallow it! If it swallows you, you just become like anybody else: not knowing what life is all about, you become miserable, unhappy, struggling, and for the rest of your life following some teacher or some politician or some leader. After all the years of struggle, study, pain, misery, and conflict you end up in the grave; and that is the end of it. That is the end of most people. They go through extraordinary complexities; they go through disease, through struggle, through education getting a job and holding a job. And then, after they have lived very shallow lives – lived just on the surface, without depth, never seeking inwards – they are carried down the stream of death, and that is the end of it!

Here, at Rishi Valley, they are at least trying to do something entirely different; they are *trying* to prepare you to face this life so that when you go out, you digest it, work at it, struggle with it, and not become a mediocre human being.

Do you know what I mean by a ‘mediocre’ being? A mediocre being is one who has no deep thoughts, who does no deep enquiry; he has no deep inward struggle to find out, to search, to enquire. Here, at Rishi Valley, they are trying to do just that, not only to make you pass some examination – which you must – but, also, to see that you grow up as a human being so that you will be able to do something, for instance to plant a tree with your hands.

Have you ever done that? Have you ever planted a tree?

STUDENT (S): Yes.

JK: You know what it means? It means care, the love that goes to the tree and the study of the soil. I have done all that, too; I know. It is fun to do it. To build a house, to paint a house, to see that the road is kept clean, to go for long walks by yourself and see the mountains, the clouds, the birds, and to cry with the beauty of life – all that is life! But you see, unless you are prepared, unless you work very hard – not at an examination and books, but work with your hands, mind and heart – unless you do that, you grow up into a shoddy human being, and there are millions of them in the world. And the mediocre, dull, shallow minds are the real mischief makers, they are the real war mongers. So, all this is waiting for you, and it is hoped that this school will make you grow into a strong, inward, sensitive human being, so that when you do meet a problem, you will know how to deal with it, and not be crushed by the problem.

Do you paint?

S: Yes.

JK: What makes you paint? I have never painted, but I am trying to find out what makes *you* paint. Is it a lesson that you have to do?

S: No, sir.

JK: You see a lovely tree in the sun, you watch the movement of the leaves and then, you feel something inside and say, ‘By Jove! I’d like to put it on paper’. And either you put it into words or paint it in colours. You must have the *feeling* to paint; otherwise you cannot paint. To merely draw a picture of what you see, to copy it, is not painting; it is merely a drawing-lesson. But if you saw a tree in the sunlight and felt the wind amongst the trees, then it stirs something inside you; then you want to put that on paper; it does not matter how badly you put it down. The moment you want to put on paper what you feel that which you put is right.

You know, there was a famous teacher in Europe, and he found that children loved to paint – anything. And, he found, when encouraged to paint, they painted some of the most marvellous things, which are still hanging in museums.

Do you understand what I am talking about?

When you paint, write, sing, it does something to you: it releases you, it makes you happy. Have you noticed how few people sing when they grow up – sing as they walk along the road, in their bathrooms, or when they are by themselves under a tree? Have you noticed how few grown up people enjoy themselves? – I don’t mean going to a cinema, or going to a football match or a cricket match where other people are doing the work and you are just watching. I don’t call that enjoyment; but to do a thing yourself because you love to do it – to paint, to sing, to play because you really feel the beauty of things and express it – I call enjoyment.

Have you noticed how beautiful the earth is? Have you? Or do you think this is sissy talk? Do you understand what ‘sissy talk’ means? I don’t think it is too sissy at all, because all that is part of life. To see the mountains, the rocks, the extraordinary beauty of the earth, and to feel – not just to see and say, ‘How beautiful!’ but to really feel – then life has a meaning; then life becomes extraordinarily rich whether you are a clerk, governor, or the Prime Minister. That is of little importance; but when you can feel the earth, the trees, the clouds, the birds, it does something to you. We neglect all that side of life, and we become clerks, become bank managers or something else, and that is so superficial, shallow. But if you know how to look at a tree, a bird, a flower, and to follow the flight of a bird across the sky, then it means something.

Do you know something else? Will you try something?

S: Yes, sir.

JK: See if you can sit still completely. Sit still, with your back straight, and listen – actually. Sit with your back straight; listen with your mind, inside, not just with the body but the mind. Be very quiet. See if your body is agitated, moving, fidgeting, scratching, and if your mind is, also, chattering. If you have a very quiet body, very still body then, perhaps, there is a possibility of having a very quiet mind.

You know, a mind that is very quiet, can look at things. It is only a quiet mind that looks, observes, feels, and not a mind that is moving like a cinema. See, when you are by yourself, when you are walking, or when you are sitting, not now only but also later, see if you can sit very still without a movement of the body, without a single movement of the body. And, also, see if your mind can be still.

You know, when you are studying your books, your mind is not still; when your mind pays attention only to what you are reading, that is not attention. When you are doing nothing, it is very, very difficult to have a quiet mind; but to have a quiet mind is fun because, when the mind is very quiet, you understand so much more, you see so much more, you have a great depth of feeling. That is why try, for fun, to sit very quiet. But before you sit very quiet, take a comfortable position – you understand? And to be comfortable, you must sit quiet. If you sit very quiet, you will last for ten minutes or so. You know it is very good, but difficult for the body.

There is a theory that when your neck is straight the connection between the head and the body is good. For then the blood flows easily to the brain, and a brain that is full of blood is capable of thinking much more. And that is why, when you sit still, you must have your head very straight and your body very quiet. And you will see, if you think about it, if you play with it a little, you will see how easily it comes. And, you'll see that such a mind becomes a serious mind and, then, it can deal with life seriously, not sloppily, not superficially. Then you will enjoy life much more.

*December 4, 1956
Talk to Students, Rishi Valley*

WITHOUT MEDITATION THERE IS NO PERFUME IN LIFE

J KRISHNAMURTI (JK): May I start something without disturbing you too much? I wonder what we are preparing the students for, what is it that we are educating them for. I wonder if we could spend the time that we have to consider what we are doing. Are we preparing them to lead ordinary, mediocre lives or is it that we want something else? If we are preparing them to lead the ordinary, mediocre life would you, would we all be spending our time and energy on it?

You know what I mean by ‘mediocre lives’?

PARTICIPANT (P): Yes, sir.

JK: Then, what is it we are trying to do? Sir, how shall we prepare the students to meet life? And does this School or Community or this Centre help you to meet that, or is it not within our scope at all? Is it possible to light a fire in one’s heart about something, and not just conform to society, imitate the whole routine of existence, so that, in this place, something new, creative could take place? Is that possible?

Here is a lovely Valley and a group of serious people, and – what? I wonder if each one of us knows what it is all about – not as a detailed plan, but about life. To put it differently: What is it we are trying to do with our lives? Is it a job, to teach a few children and earn a few rupees?

P: We are concerned with the discovery of the new mind.

JK: If we are, how do we set about it? I would not leave it to chance; I would be burning to find out how to do it.

I wonder if it is a problem, in the sense that it is as intimate as my getting money at the end of the month? Do I, myself, see the thing as a problem in my life and, so, even in the lives of the children? And, if you do see it and I don't, can you impose it on me? And if I don't see it, is something radically wrong with me?

P: There are not enough of us who feel deeply about this and, also, there are the domestic difficulties that we have: the weight of the world and age, and, perhaps, physical sickness, worry. And I have not got a hundred percent attention, also.

JK: Sir, how do we sharpen our minds? Apart from anything else, is not that necessary to have a really good, sharp mind? Surely you can sharpen your mind. You can do a great deal of reading, studying, questioning, discussing so that at least you know what is happening in the world.

It is necessary to know what is happening in the world, to discuss it, to go into it. Is there not a great danger in an isolated place like this, because I have got my money, children, lovely country, to rot quietly? I mean, in the ordinary world there is intellectual competition; if you are not up to the mark, you are ousted.

I am trying to find out what makes the mind active, and what keeps it constantly active, keeps it going, driving. Is it self-interest – as it is with most people? Apparently, if there is very little self-interest, and if that pressure is taken off, we naturally tend to rot. Do we need any other kind of pressure – pressure in a different sense? Sir, if there is no competition here, if there is no self-interest (both of which keep the majority of people going, driving, pushing), if these two are minimized in our lives, is not there a tendency to go to pieces? Is there not that tendency if you don't have another kind of intensity?

P: Have we to find a substitute for this self-interest?

JK: Substitutes. What? – A reward in heaven? Is there an interest in us about the right kind of children, about throwing out a different kind of man?

P: Is it communicable – and, obviously, it must be – then how is it communicated?

JK: Obviously it must be communicable. Either it is communicable through word, through some kind of action, or it is communicable unconsciously. That is, it is not consciously, deliberately set going, but something happens between two people who are working, thinking together about these matters. It must be communicable in the sense: I want to tell you something, and you listen. I say there is something communicable in *that* sense.

Is it communicable? – it must be, for otherwise life itself has no meaning except in that vast sense. It is not that the new mind itself is communicable, but there is the communication of it.

Why do I read a book, look at a tree, do anything in life?

It must have communication. And, as it, or at least a little of it, is communicable, what is preventing us from reviving more of it?

Why don't we communicate as much as we can between us? Either I am not interested in it as you are, or I am incapable. You have, apparently, come to it and you are trying to force it down my throat – nicely, happily, with affection – but I am incapable of swallowing. Why is that so? Why is it that I cannot swallow more than a certain amount?

You understand, Sir, to be in communion with something, you must be in a meditative mood. Do we meditate? Yes, even sit down

in a corner, in a part of the room, go under a tree, and say, ‘I must think this out; sit quiet, feel’ – do we even do that? We have cut off all these things, even the ordinary behaviour of a man who says, ‘I must commune with something bigger than my stupid stomach’. He does something like the hermits, the *sannyasis*, the monks. He says, ‘I will devote an hour to think this out, to pray’. They do a dozen such things. They don’t necessarily get it because they are so conditioned. Here we do none of these things. We may say, ‘We’d like to do it, but at the end of the day I am too tired’.

P: No, sir.

JK: Then why don’t we do it?

Do we know what meditation means? Sir, have you done it? Do we meditate?

P: I do, sir. Why should I discuss it with anyone?

JK: I am trying to know. I would not leave him alone. I will go to him and say, ‘Let us talk about it’. I will tackle him sometime.

P: But I have not, and that is just it ...

JK: That is because I am interested in meditation. Personally, I am interested in it and, perhaps, in talking he can show me something. So how are you going to create an interest in meditation? He meditates, I meditate, and RI meditates, but we don’t meet. If I am interested in biology I will go to R or S and find out. Is that one of our difficulties, that we know each other too well? Is it that we know each other too well and that is why we don’t come to each other?

Sir, without meditation life has very little meaning; there is no perfume in life. We don't know how to keep the door open for the fresh air to come in. I have lived so much with myself – in my habits, in my work, in my occupation – that there is no door open through which fresh impetus, fresh sunlight, can come in. And, perhaps, meditation may be the way. If I am interested to keep the door open, I want to know, I want to find out. I see the stupidity of living in my own shell – it is pretty tiresome. And if somebody comes along and says, 'Meditation may open the door, try it', I will immediately jump and ask him in order to find out. And meditation *is* an extraordinary thing. Is not meditation a process of releasing the mind so that it can ... [go] into the unknown?

P: I have had the experience, not every day, but ...

JK: Which means that the capacity can be cultivated – the capacity for the mind to go on and on, without any limit to its flow; the capacity to flow and not pursue it. There is no pursuer and the pursued, but merely the flow without a pursuer who is pushing the flow. There is merely a momentum, a flow, and one can see that in that there is infinite capacity.

We were discussing the other day the question of silence and noise. A mind that is really silent, not associated with noise – such a mind has this extraordinary feeling of flowing indefinitely, and it is *that* which is necessary. You see, the older meditation is merely a pursuit of an end. Whether the pursuit be of an infinite, or a glorious heaven it is an end. The pursuit of an end is not meditation at all.

Can the mind be released from all the compulsion of seeking ends, can it have a different movement altogether – a movement which is not based on a motive and an end to be gained? To find out – *that*

is meditation. So, I watch all day; I get the feeling that my meditation is always with a motive, an end to be gained. And you tell me that that is not meditation; meditation is the release from that, so that there can be a different state of mind.

*December 4, 1956
Rishi Valley, Discussion with Teachers*

KFI ANNUAL GATHERING 2023

Krishnamurti Foundation India's Annual Gathering will be held this time at its **Sahyadri Education Centre** near Pune. The Gathering, which is open to all, is meant to help us re-examine our life and share our insights in the light of Krishnamurti's teachings. Talks, group dialogues, screening of Krishnamurti videos, and a cultural programme will be the chief features of the event.

Dates of the Gathering:

November 18, 19, 20 and until the forenoon of November 21 (i.e., Saturday morning to Tuesday afternoon).

Arrival and Departure:

Arrival of participants: 17 November (Friday) by evening.

Departure of participants: 21st November (Tuesday) after lunch. Those who would like to stay on for a day or two after the gathering may please write to us separately in advance.

Transport will be provided from and to Pune Railway Station, Pune Airport and Bus Terminus on the 17th November and 21st afternoon.

Gathering Registration Form:

Register online or download the form and send by post along with the remittance.

Participation Fee:

Rs 4000/- for the entire programme. For foreign nationals the fee is USD 150. The charges will include participation fee, boarding, lodging and transport.

Mode of payment:

Payment may be sent by a Bank Draft (DD) favouring Krishnamurti Study Centre Sahyadri KFI, payable at any bank in Pune/Chakan/Wade (District Pune), or you may make a direct deposit through net transfer into the KFI Study Centre Bank account. You will need the following details:

Bank: HDFC Bank Limited

Name of account: Krishnamurti Study Centre Sahyadri KFI

A/c No.: 07461110000038

A/c type: Saving Account

IFSC/NEFT: HDFC0000746

Bank Address: Kohinoor Centre, Pune-Nasik Highway,
Near Talegaon Chowk, Chakan 410 501, District Pune,
Maharashtra.

Phone: 02135-300171/76

Participants will be accommodated in the hostels of the Sahyadri School spread over the campus. Each hostel has several dormitory-type rooms and a cluster of toilets and bathrooms. About six to eight participants will share a room. Men and women will be accommodated in separate dormitories. All the rooms are furnished with beds, cupboards, tables and chairs. Bedding with pillows and blankets will be provided. Hot water for a bath will be available. Windows of all dormitories are fitted with wire

mesh to prevent the entry of insects and mosquitoes. Groups can be accommodated together if they so request at the time of registration.

*** Food:**

Wholesome vegetarian food will be served in the dining hall at specified times. Tea will be provided in the dormitories early morning on all the days of the gathering.

*** Sahyadri Weather:**

Sahyadri enjoys a moderate climate, with November weather bringing temperatures of about 28 C (maximum) and 15 C (minimum). Light woollens are recommended.

For visitors on other days (before or after the KFI Gathering, subject to early booking of accommodation):

The KFI Study Centre at Sahyadri offers a unique opportunity of going into a retreat for self-exploration and enquiry into the teachings of Krishnamurti. Situated on a beautiful hilltop overlooking the Bhima River, it offers a serene and quiet atmosphere conducive to deep study. Some of the highlights of facilities and life at Sahyadri are:

- * A large collection of Krishnamurti's and other books.
- * Audio/Video recordings of Krishnamurti with a listening/viewing facility.
- * Discussions and study with similarly interested persons.
- * Study material according to your problems of interest.
- * Long nature walks.
- * Clean and pollution-free environment.
- * Healthy, nourishing food and comfortable living conditions.
- * Books of Krishnamurti for sale.

ADDRESSES OF J. KRISHNAMURTI SCHOOLS

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Day/Boarding School
Ages 6 to 17

KAIGAL EDUCATION AND ENVIRONMENT PROGRAMME (KEEP)
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THE CHENNAI EDUCATION CENTRE
Website: <http://www.tcec-kfi.org>

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Elimichampet Village (via Vallipuram)
Thirukalukundrum Taluk,

Day/Boarding School
Ages 10 to 16

Kancheepuram District – 603 404

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Website: <http://www.theschoolkfi.org>

Day/Boarding School

Ages 3½ to 17

RAJGHAT EDUCATIONAL CENTRE

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Boarding School

Ages 7 to 19

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Banaras Hindu University
Assessed & Accredited by NAAC)
Rajghat Fort, Varanasi 221 001
Uttar Pradesh, India
Tel: (91) (0)542-244 1187
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B.A. & B.ED.
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Uttar Pradesh, India
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Boarding School
Ages 8 to 17

RISHI VALLEY RURAL EDUCATION CENTRE
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OAK GROVE SCHOOL OF KFA Day/Boarding School
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I, Dr V. Aravindan, hereby declare that the particulars given
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Sd/- V. Aravindan
Signature of
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