

Krishnamurti Foundation India Bulletin

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FROM THE EDITOR

The two previous issues of the *Bulletin* brought together Krishnamurti's reflections on the role of doubt in the religious life. This issue is devoted to his thoughts on discontent. Both doubt and discontent are generally regarded as sentiments that are antithetical to religion, which is commonly understood to rest on belief in transcendental entities, such as gods. Krishnamurti, by contrast, considered belief to be irrelevant. For him, discontent was the spur to inquiry and discovery – in other words, to creativity. This outlook bears a striking resemblance to the scientific temper, except that Krishnamurti brought to the religious life an additional ethical and aesthetic dimension, and described his teaching as revolutionary. 'It is, discontent, the constant probing of what-is which will bring about a revolution which is more far-reaching than the revolution of ideas,' he said.

The first selection dates from Krishnamurti's early years and contains an intriguing biographical thread, contrasting his upbringing with his present position. He makes clear that he is not speaking as a 'student of philosophy', nor is he upholding 'the office' of messiah for which he had been trained. He rejects both roles – the former as 'dead', the latter as 'exploitative' – and speaks instead of his discontent as the crucial impetus in his search for Truth. He describes himself as a man of few needs, implying thereby that his discontent is not rooted in ambition.

The second selection moves from the personal, laying out the 'deeper' meaning of discontent. Krishnamurti equates it with questioning – even with discontent and unhappiness – not only as a necessary condition for the discovery of Truth, but also as a force capable of transforming the social world.

Unfortunately, the impulse to escape from discontent is deeply embedded in the human mind. As a result, the impulse to inquire is canalised, constrained, and ultimately destroyed, rather than being directed towards an investigation of the very sources of dissatisfaction.

It is in this context that he asks, ‘What is it that we are discontented with?’ His answer is unequivocal: ‘Surely with what-is. The what-is may be the social order; the what-is may be relationship; the what-is may be what we are.’ Inquiry into the reality of *what-is* is, he insists, ‘enormously difficult’, because the mind’s habitual escape mechanisms – condemnation, justification, and comparison – divert attention away from the facts as they are. The last selection finds Krishnamurti telling students at his school in Rajghat about the value of discontent in leading a creative and joyful life. That coming to terms with discontent is a meditative process is suggested in the way he gently urges children to sit very still, without fidgeting and to listen to their minds as they would to a song, attending to the tone as well as to the silence between tones. The ease and precision with which he translates complex ideas about the mind and its workings into language accessible to children is truly remarkable.

R.H.

**TO DISCOVER ANYTHING,
THERE MUST BE GREAT DISCONTENT**

QUESTION (Q): *Can you tell us how you have arrived at this degree of understanding?*

J. KRISHNAMURTI (JK): I am afraid it would take very long, and it may be very personal. First of all, sirs, I am not a philosopher, nor am I a student of philosophy. I think one who is merely a student of philosophy is already dead. But I have lived with all kinds of people, and I have been brought up, as you perhaps know, to fulfil a certain function, a certain office. And I was also the head of a tremendous organization [which existed], for spiritual purposes, throughout the world. And this means an ‘exploiter’. Also, I saw the fallacy of it, because you cannot lead men to truth; you can only make them intelligent through education – which has nothing to do with priests and their means of exploitation, ceremonies – so I disbanded that organization. And, living with people, and not having a fixed idea about life, or a mind bound by a certain traditional background, I began to discover what, to me, is truth, what truth for everybody is – i.e., a life which one can live healthily, sanely, humanly and which is not based on exploitation, but on needs. I know what I need, and that is not very much, so whether I work for it by digging in a garden, or talking, or writing is not of great importance.

First of all, to discover anything, there must be great discontent, great questioning, unhappiness; and very few people in the world, when they are discontented, desire to accentuate that discontent, desire to go through it to find out. They generally want the opposite. If they are discontented, they want happiness, whereas, for myself – if I may be personal – I did not want the opposite, I wanted to find out; and so, gradually, through various questionings and through continual friction, I came to realize that which one may call Truth or God.

I hope I have answered your question.

*April 6, 1934
Auckland, New Zealand*

**THE PROBLEM IS NOT HOW TO CALM DISCONTENT,
BUT HOW TO KEEP IT SMOULDERING, ALIVE, VITAL**

J. KRISHNAMURTI (JK): I think it is important to understand the problem of discontent. Perhaps we may find the right answer to our enormous problems if we can search out the deeper significance of discontent. Most of us are dissatisfied with ourselves, with our environment, with our ideas, with our relationships. We want to bring about a change. There is discontent from the villager up to the most learned man – if he is not caught in his knowledge, if he is not a slave to his learning. There is a spreading discontent which makes us do all kinds of actions, and we want to find a way to contentment. If you are dissatisfied, you want to find a way to happiness. If you are battling within yourselves, you want to find a way to peace. Being dissatisfied, discontented, you want to find an answer that will be satisfactory. So the mind is ever groping, ever probing to find out the truth – the true answer to its discontent. Some find an answer in their satisfaction, in an aim, in a purpose of life which they have established for themselves; and finding a means to their desire, they think they have found contentment.

Is contentment to be found? Is peace a thing to be found by the process of the intellect? Is happiness a thing gotten by the understanding or by the creation of the opposite of what it is? This misery, and this discontent – is it essential in our life? The fact is we are discontented with what-is, discontented with things which

we have, with what we are; and the discontent arises because of comparison. I am discontented because I see you are learned, rich, happy, powerful. Is that the cause of discontent? Or does discontent come into being when I am seeking a way away from what-is? If I can understand the way of discontent, *perhaps* there will be happiness, there will be contentment. There is no way to happiness, to contentment. Contentment and happiness are not the process of stagnation. If I am discontented and if I want to be contented, then a way that leads to contentment is stagnation. But that is what most of us want. But is there a way?

Can we find out, can we probe into the question of discontentment without trying to create its opposite, without trying to seek its opposite? Because, after all, when we are young, we are discontented with society as it is. We want to reform, we want to bring about a change. So we join a society, a party, a political group, or a religious association. And soon our discontentment is canalised, held and is destroyed. Because, then we are only concerned with carrying out a way, a system which will produce a result, and thereby put aside our discontent. Is that not one of our greatest problems? How easily we are satisfied!

Is not discontent essential in our life? Is not discontent essential to any question, to any inquiry, to probing, to finding out what the Real is, what the Truth is, and what is essential in life? I may have this flaming discontent in college; and then I get a good job and this discontent vanishes. I am satisfied, I struggle to maintain my family, I have to earn a livelihood and so my discontent is calmed, destroyed, and I become a mediocre entity. I am satisfied with things-of-life, and am not discontented. But the flame has to be maintained from the beginning to the end, so that there is true inquiry, true probing into the problem of what discontent is. Because the mind seeks, very easily, a drug to make it content with

virtues, with qualities, with ideas, with actions, it establishes a routine and gets caught up in it. We are quite familiar with that, but our problem is not how to calm discontent, but how to keep it smouldering, alive, vital. All our religious books, all our gurus, all political systems pacify the mind, quieten the mind, influence the mind to subside, to put aside discontent and wallow in some form of contentment. And is it not essential to be discontented in order to find what is true?

Why is it that we are discontented? Does discontent produce revolution, change, transformation? And does transformation, revolution, come about only when we understand the nature of discontent? And with what is there discontent, i.e., what is it that we are discontented with? When you can really probe into that question, then you may find an answer. What is it that we are discontented with? Surely with what-is. The what-is may be the social order, the what-is may be the relationship, the what-is may be what we are, the thing we are essentially – which is, the ugly. The wandering thoughts, the ambitions, the frustrations, the innumerable fears – that is what we are. In going away from that, we think we shall find an answer to our discontent. So we are always seeking a way, a means to change the what-is – *that* is what our mind is concerned with. If I am discontented and if I want to find a way to contentment, then my mind is occupied with the means, the way, and with the practising of the way in order to arrive at contentment. So I am no longer concerned with discontent. I am no longer concerned with the flame that is burning, the embers, which we call ‘discontent’. We do not find out what is behind that discontent; we are only concerned with going away from that flame, from that burning anxiety. Surely we are discontented with what-is. And it is enormously difficult to probe into the actual what-is, into what I am from moment to moment and not into what-should-be. This is not the

inquiry, the probing, into the higher-self which is a fabrication of the mind. The inquiry into what-is enormously difficult because our mind is never satisfied, never content in the examination of what-is. It always wants to transform what-is into something else – which is the process of condemnation, justification, or comparison. If you observe your own minds, you will see that when it comes face to face with what-is, then it condemns, then it compares it with what-it-should-be, or it justifies it, and so on, and, thereby, pushes away what-is, setting aside the thing which is causing the disturbance, the pain, the anxiety.

Is not discontent essential? Is not discontent *not* to be smothered away, but to be encouraged, inquired into, probed into, so that with the understanding of what-is there comes contentment? That contentment is not the contentment which is produced by a system of thought; but it is that contentment which comes with the understanding of what-is. That contentment is not the product of the mind – the mind which is disturbed, agitated, incomplete, when it is seeking peace, when it is seeking a way away from what-is. The mind – through justification, comparison, judgement – tries to alter what-is, and thereby hopes to arrive at a state when it will not be disturbed, when it will be peaceful, when there will be quietness. The mind is disturbed by social conditions, by poverty, starvation, degradation, by the appalling misery, and when the mind sees all that, it wants to alter it, it gets entangled in the way of altering, in the system of altering. But if the mind is capable of looking at what-is without comparison, without judgement, without the desire to alter it into something else, then you will see that there comes a kind of contentment which is not of the mind.

The contentment which is the product of the mind is an escape. It is sterile. It is dead. But there is contentment which is not of the mind, which comes into being when there is the understanding of

what-is, in which there is profound revolution which affects society and individual relationship. So, discontent is not to be calmed, to be set aside, to be drugged by some system of thought. It is an essential thing. It must be kept alive, burning, in order to find out.

We are in conflict with each other and our world is being destroyed. There is crisis after crisis, war after war; there is starvation, misery; there are the enormously rich, clothed in their respectability, and there are the poor. To solve these problems, what is necessary is not a new system of thought, not a new economic revolution, but to understand what-is. It is the discontent, the constant probing of what-is which will bring about a revolution which is more far-reaching than the revolution of ideas. And it is this revolution that is so necessary to bring about a different culture, a different religion, a different relationship between man and man.

Bombay
February 25, 1953

DON'T BE AFRAID OF DISCONTENT

J. KRISHNAMURTI (JK): Have you ever sat very quietly without any movement? Try it: sit really still, with your back straight, and observe what your mind is doing. Don't try to control it, don't say that it should not jump from one thought to another, from one interest to another, but just be aware of how your mind is jumping. Don't do anything about it, but watch it as from the banks of a river you watch the water flow by. In the flowing river there are so many things – fishes, leaves, dead animals – but it is always living, moving. And your mind is like that; it is everlastingly restless, flitting from one thing to another like a butterfly.

When you listen to a song, how do you listen to it? You may like the person who is singing, he may have a nice face, and you may follow the meaning of the words; but behind all that, when you listen to a song, you are listening to the tones and to the silence between the tones, are you not? In the same way, try sitting very quietly without fidgeting, without moving your hands or even your toes, and just watch your mind. It is great fun. If you try it as fun, as an amusing thing, you will find that the mind begins to settle down without any effort on your part to control it. There is then no censor, no judge, no evaluator; and when the mind is thus very quiet of itself, spontaneously still, you will discover what it is to be gay. Do you know what gaiety is? It is just to laugh, to take delight in anything or nothing, to know the joy of living, smiling, looking straight into the face of another without any sense of fear.

Have you ever really looked anybody in the face? Have you ever looked into the face of your teacher, of your parent, of the big official, and seen what happens? Most of us are afraid to look directly into the face of another; and others don't want us to look at them in that way, because they also are frightened. Nobody wants

to reveal himself; we are all on guard, hiding behind various layers of misery, suffering, longing, hope, and there are very few who can look you straight in the face and smile. And it is very important to smile, to be happy; because, you see, without a song in one's heart life becomes very dull. One may go from temple to temple, from one husband or wife to another, or one may find a new teacher or guru; but if there is not this inward joy, life has very little meaning. And to find this inward joy is not easy, because most of us are only superficially discontented.

Do you know what it means to be discontented? It is very difficult to understand discontent, because most of us canalise discontent in a certain direction and thereby smother it. That is, our only concern is to establish ourselves in a secure position with well-established interests and prestige, so as not to be disturbed. It happens in homes and in schools, too. The teachers don't want to be disturbed, and that is why they follow the old routine; because the moment one is really discontented and begins to inquire, to question, there is bound to be disturbance. But it is only through real discontent that one has initiative.

Do you know what initiative is? You have initiative when you initiate or start something without being prompted. It need not be anything very great or extraordinary – that may come later; but there is the spark of initiative when you plant a tree on your own, when you are spontaneously kind, when you smile at a man who is carrying a heavy load, when you remove a stone from the path, or pat an animal along the way. That is a small beginning of the tremendous initiative you must have if you are to know this extraordinary thing called 'creativity'. Creativity has its roots in the initiative which comes into being only when there is deep discontent.

Don't be afraid of discontent, but give it nourishment until the spark becomes a flame and you are everlastingly discontented with everything – with your jobs, with your families, with the traditional pursuit of money, position, power – so that you really begin to think, to discover. But as you grow older you will find that to maintain this spirit of discontent is very difficult. You have children to provide for and the demands of your job to consider; there is the opinion of your neighbours, of society closing in upon you, and soon you begin to lose this burning flame of discontent. When you feel discontented you turn on the radio, you go to a guru, do puja, join a club, drink, run after women – anything to smother the flame. But, you see, without this flame of discontent you will never have the initiative which is the beginning of creativeness. To find out what is true you must be in revolt against the established order; but the more money your parents have and the more secure your teachers are in their jobs, the less they want you to revolt.

Creativeness is not merely a matter of painting pictures or writing poems – which is good to do, but which is very little in itself. What is important is to be wholly discontented, for such total discontent is the beginning of the initiative which becomes creative as it matures, and that is the only way to find out what truth is, what God is, because the creative state is God.

So one must have this total discontent – but with joy. Do you understand? One must be wholly discontented, not complainingly, but with joy, with gaiety, with love. Most people who are discontented are terrible bores; they are always complaining that something or other is not right, or wishing they were in a better position, or wanting circumstances to be different, because their discontent is very superficial. And those who are not discontented at all are already dead. If you can be in revolt while you are young,

and as you grow older keep your discontent alive with the vitality of joy and great affection, then that flame of discontent will have an extraordinary significance because it will build, it will create, it will bring new things into being. For this you must have the right kind of education, which is not the kind that merely prepares you to get a job or to climb the ladder of success, but you must have the education that helps you to think and gives you space – space, not in the form of a larger bedroom or a higher roof, but space for your mind to grow so that it is not bound by any belief, by any fear.

QUESTION (Q): *Discontent prevents clear thinking. How are we to overcome this obstacle?*

JK: I don't think you can have listened to what I was saying; probably you were concerned with your question, worrying about how you were going to put it. That is what you are all doing in different ways. Each one has a preoccupation, and if what I say is not what you want to hear you push it aside because your mind is occupied with your own problem. If the questioner had listened to what was being said, if he had really felt the inward nature of discontent, of gaiety, of being creative, then I don't think he would have put this question.

Now, does discontent prevent clear thinking? And what is 'clear thinking'? Is it possible to think very clearly if you want to get something out of your thinking? If your mind is concerned with a result, can you think very clearly? Or can you think very clearly only when you are not seeking an end, a result, not trying to gain something?

And can you think clearly if you have a prejudice, a particular belief – that is, if you think as a Hindu, a Communist, or a Christian? Surely, you can think very clearly only when your mind

is not tethered to a belief as a monkey might be tethered to a stake; you can think very clearly only when you are not seeking a result; you can think very clearly only when you have no prejudice – all of which means, really, that you can think clearly, simply and directly only when your mind is no longer pursuing any form of security and, is, therefore free of fear.

So, in one way, discontent does prevent clear thinking. When through discontent you pursue a result, or when you seek to smother discontent because your mind hates to be disturbed and wants at all costs to be quiet, peaceful, then clear thinking is not possible. But if you are discontented with everything – with your prejudice, with your beliefs, with your fears – and are not seeking a result, then that very discontent brings your thought into focus, not upon any particular object or in any particular direction, but your whole thinking process becomes very simple, direct and clear.

Young or old, most of us are discontented merely because we want something – more knowledge, a better job, a finer car, a bigger salary. Our discontent is based upon our desire for ‘the more’. It is only because we want something more that most of us are discontented. But I am not talking about that kind of discontent. It is the desire for ‘the more’ that prevents clear thinking. Whereas if we are discontented not because we want something: to make money, to have position and power, if we are discontented not because we are dissatisfied with our tradition, with what we have and we want what we might have, but if we are discontented without knowing what we want, if we are dissatisfied not with anything in particular but with everything, *then* I think we shall find that our discontent brings clarity. When we don’t accept or follow, but question, investigate, penetrate, there is an insight out of which comes creativity, joy.

Rajghat, December 31, 1954; Think On These Things, Ch. 5

REPORT ON THE KFI ANNUAL GATHERING, 2025

The Annual KFI Gathering was held in Rishi Valley Education Centre from November 22nd to 25th, 2025. The theme of Gathering was *The Place of Doubt in a Life of Freedom*.

There was a talk on the theme on each of the four days:

Day 1: Dr Radhika Herzberger

Day 2: Prof. Avijit Pathak

Day 3: Dr Shailesh Shirali

Day 4: Ms Arundhathi Subramanian

The audio-recording of the four talks given by the speakers (on the 22, 23, 24, & 25 of November, 2025) can be accessed at www.rishivalley.org

There was a Krishnamurti Video screened after the talk on the first three days of the Gathering. The videos screened were:

❖ Freedom Is The First And The Last Step (*Brockwood Park, September 5, 1976*)

<https://www.youtube.com/watch?reload=9&v=Jgm2oBl2Y5A&t=4s>

❖ Is There Anything Sacred In Life? (*Ojai, May 16, 1982*)

<https://www.youtube.com/watch?v=B5-Z3KUvdFA>

❖ When You Are A Light To Yourself, You Are A Light To The World (*Saanen, July 25, 1976*)

<https://www.youtube.com/watch?v=eyNeWEGgmFQ&t=12s>

There were, also, discussions held in small groups on the first two afternoons, and participants visited the Rural Education Centre and the Rural Health Centre on the afternoon of the

third day. Participants visited the birth place of J. Krishnamurti, in Madanapalle, after lunch on the last day (the 25th of November).

Some study material on the theme was printed and distributed to the participants.

Mr Vishwanath Alluri (the Secretary of the KFI) spoke on the Work of the KFI on the evening of the first day, and Dr Meenakshi Thapan (the Director of the Rishi Valley Education Centre) brought the Gathering to an end by speaking of the richness that each speaker had revealed about the theme, and the meaningful and enthusiastic discussions that followed. She thanked the eminent speakers, the enthusiastic and sincere participants, and all those who had worked to put the Gathering together to make it a relevant event.

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OBITUARIES

K. Krishnamurthy (1951-2025)

K. Krishnamurthy (KK as he was affectionately called), was a committed associate and Editor for the Krishnamurti Foundation India for nearly five decades. He passed away on May 7, 2025.

Since attending J. Krishnamurti's talks and interacting with him from 1974-1986, he spent most of his life immersed in the Teachings, and resided at Vasanta Vihar (the KFI Headquarters on Greenways Road, Chennai) for a number of years, until his demise. Using his skills as a journalist and writer, KK was the man behind the release of some of the publications of Krishnamurti's teachings in English and their translations into South Indian languages. He was also in charge of the KFI *Newsletter* (which was later renamed *The Pathless*). Known for his ability to engage with people from all walks of life, he discussed the Teachings with great authenticity, and facilitated dialogues and arranged many retreats and workshops at Vasanta Vihar.

KK had worked with *The Indian Express* and *The Hindu* newspapers for many years.

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Friedrich Grohe (1929-2025)

The Trustees of the Krishnamurti Foundation are grieved by the passing of Friedrich Grohe. Senior trustees remember with gratitude the man who walked with Krishna-ji through the hills of Rishi Valley, along the beaches of Chennai, and on the banks of the Ganga in Benares; they also cherish the photographs he left behind of those landscapes. Above all, they remain profoundly grateful for his unstinting support of the Foundation's study centres, schools, and related institutions.

Friedrich Grohe was a cultivated man with interests in literature, religion, and art. He was a scion of the German industrial family Hansgrohe Group, yet he was never entirely at ease with the company's motto: 'Whoever chooses Grohe faucets loves progress, beauty and quality.' He was drawn instead to Krishnamurti after reading *The Impossible Question*. As he understood it, the question Krishnamurti posed was simple yet radical: 'Can sorrow end?'

Friedrich Grohe met Krishnamurti in 1983, only a few years before Krishnamurti's passing. During this period, he travelled extensively with K – from New Delhi, Benares, Chennai, Rishi Valley, and Bombay in India to Europe and the United States – attending public talks and being present at conversations with the children of Krishnamurti's schools. Over the remaining few years in Krishnamurti's life, an affectionate friendship grew between them, marked by conversations about their shared love of mountains, concerns for the earth and their differing views on modern art. His memoir, replete with anecdote and accompanied by beautiful photographs, *The Beauty of the Mountain*, evokes a tender and intimate portrait of the ageing Teacher.

Through this friendship, and through his quiet generosity, Friedrich Grohe is remembered as one who walked closely with Krishna-ji, not only in place and time, but in spirit.

R.H.

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ADDRESSES OF J. KRISHNAMURTI SCHOOLS

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An After-School Centre
for young children

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THE VALLEY SCHOOL
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Day/Boarding School
Ages 6 to 17

KAIGAL EDUCATION AND ENVIRONMENT PROGRAMME (KEEP)
Kaigal, Thotakanam Post
Byreddipalli Mandal
Chittoor 517 415
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E-mail: keepkfi@yahoo.com
Website: <http://www.kaigalconserve.info>

THE CHENNAI EDUCATION CENTRE
Website: <http://www.tcec-kfi.org>

PATHASHAALA
Elimichampet Village (via Vallipuram)
Thirukalukundrum Taluk,

Day/Boarding School
Ages 10 to 16

Kancheepuram District – 603 404

Tamil Nadu, India

(About 15km from Thirukazhukundram

on the road leading to Kanuguzhi,

17 Km from Chengalpet via Ottivakkam, Chennai.)

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Website: <http://pathashaala.tcec-kfi.org>

THE SCHOOL, KFI, CHENNAI

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Boarding School
Ages 8 to 17

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SAHYADRI SCHOOL Boarding School
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Rajgurunagar (Taluk) District
Pune (District)
Maharashtra 410 513
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Tel: (91) (0)2135-306100 / 288442 / 288443

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

ENGLAND

BROCKWOOD PARK SCHOOL Education Centre and
Bramdean, Boarding School
Hampshire S024 OLQ. 14 years upwards
England.

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USA

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