

the pathless

— KRISHNAMURTI FOUNDATION INDIA



A new book with never-before published material

Man is Not the Measure consists of fifteen dialogues Krishnamurti held from 1977 to 1984 in Madras, Rishi Valley, Bombay, and New Delhi.

You raised a question: What is sacred? Without finding that, without coming upon it—not you finding it—without that coming into being, you cannot have a new culture, you cannot have a new human quality.

This remarkable statement dispels the widespread but erroneous notion that Krishnamurti was not a religious teacher but only a rational thinker or a modern intellectual. Over the years, in different contexts and in different words, he kept pointing out that man, with his limited intellect, is always making the mistake of trying to measure life—life which is limitless, immeasurable, incalculable. Can humanity, therefore, turn in a new direction, which is to ‘come upon something which is

not man-made, which may be sacred?’ This urgent demand of Krishnamurti finds novel expression in this book. His concern and compassion cover the whole field of human existence, summed up in profound questions such as: Why is man still what he is after a million years? What am I? What is relevant in our life? What price will you pay to end conflict and sorrow? What is the essence of a religious life?

Human beings like to believe that they are the centre of this universe, and this philosophy can be traced back to the 5th century BC Greek thinker Protagoras, who said in his famous words: ‘Man is the measure of all things, of the things that are, that [or how] they are, and of things that are not, that [or how] they are not.’ He gave the most succinct and striking expression to the essence of these purely human-centred philosophies. The Epicureans in Rome, as well as the Chárvakás, Lokayatás, and Ájivikas

of India, propagated the view that there is no transcendental dimension of existence which is the source of truth, goodness, and beauty. For them, human judgement and reason alone were the arbiters of all values.

Twenty-five centuries after Protagoras, this philosophy stands challenged by Krishnamurti's insight that man is not the measure. This statement—perhaps the one of its kind in Krishnamurti's own literature—came in a most unusual context. In December 1984, the well-known film director G. Aravindan was in Rishi Valley to do his documentary, *The Seer who Walks Alone*, and a brief dialogue with Krishnamurti was specially arranged for this purpose in the school auditorium. There was nothing new in the opening question—it was about the crisis in the world and what can bring about a social change. It was a question that Krishnamurti had fielded all his life, and his listeners could perhaps almost anticipate his answer. But Krishnamurti chose to come out with a most unexpected and remarkable observation: 'I think man has to change himself because he is not the measure of himself. He is not the measure of man.'

In making such a statement, Krishnamurti was not deliberately trying to repudiate an old philosophical system or establish a new school of thought. In fact, Krishnamurti had no use for any school of thought,

which he would dismiss as having only academic value and, therefore, being irrelevant to one's actual life. Going by his own statements, Krishnamurti had not read Protagoras or, for that matter, any other philosopher, ancient or modern, Western or Eastern. His insights were arrived at by his own understanding of human life and were a direct expression of that intelligence which, he maintained, is outside the realm of thought, knowledge, intellect, and reason. That intelligence is measureless to man and is therefore sacred.

What does the title of the book mean? The answer—what Krishnamurti means by the words measurable and immeasurable—is given in his own words in the form of brief quotations taken from his public talks and presented as a Prologue. The dialogues are arranged not chronologically, but in such a way that the reader goes from simple themes to the more profound ones. It is hoped that those who have read Krishnamurti's other small group discussions, found in books such as *Tradition and Revolution*, *Explorations and Insights*, *Fire in the Mind*, and *Don't Make a Problem of Anything* will welcome this book as one that firmly establishes him as one of the greatest religious teachers of all time.

Editor

MAN IS NOT THE MEASURE

Pupul Jayakar (PJ): Krishnaji, you have been speaking for some years about the need for a new mind, a culture that will be able to deal with the problems we face, not only in this country but in the rest of the world: problems of growing cruelty, increasing violence, tremendous callousness, disregard for human life, and the growing distance between the human being and the sacred, the sacred dimension. If we go in this direction, annihilation seems inevitable. But how is this new mind, this new culture, to come about?

Krishnamurti (K): I don't know what you mean by 'a new culture', 'a new mind'. Biologically, and also psychologically, human beings have travelled a long distance—forty, fifty, or a hundred thousand years—and, as far as I know, they have always talked about a different way of living. But apparently in the twentieth century we seem to have forgotten all that

altogether. As you pointed out, we have become extraordinarily violent, brutal, cruel, barbarous, if I can use that word. And out of this present soil, a new culture cannot possibly arise. We must move out of this soil. You can't have a marvellous, tender plant, with constant wind and snowstorms, and without water: it can't live. So it seems to me that this spreading of violence, the political corruption and other forms of corruption, and the constant threat of war, not only in this country but all over the world, cannot possibly produce a new culture or a mind which is comprehensive, which is not conditioned by any country.

I don't want to be too positive about these matters, but I don't think it is possible for a new culture—I don't like the word *culture*—for a new civilization, for a new well-being of man, to be born out of this utter confusion and corruption and chaos in the

world. I may be wrong, but you need a different kind of brain, not genetically engineered, a brain that has not been conditioned parochially or religiously—in the ordinary sense of that word *religion*—a brain that is really free from all the turmoil, conflict, misery, confusion, and mess that human beings have made.

Achyut Patwardhan (AP): We land upon a difficulty here.

K: I am sure you would.

AP: As it is not possible to posit that a new culture will come from the outside, it has to emerge out of the immanence of the goodness in man. It is also true that in the midst of all this cruelty and barbarism, there is that tender sprout of human goodness, and it is out of that a flowering has to come about. Now, we cannot wait upon the regeneration of man first, and then this thing to flower, because this flowering and the regeneration of man are a total process.

K: There are several questions involved in this. There is this whole concept that from above—which I reject totally.

AP: That's right.

K: It is nonsensical to talk about the higher consciousness coming down to the lower

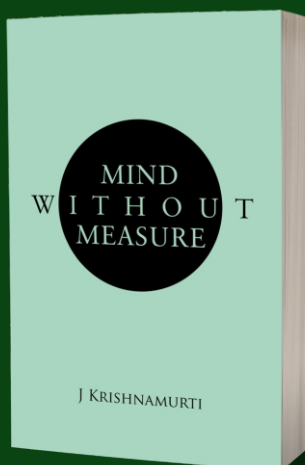
consciousness, or drawing the lower consciousness up, to transform man. That in different forms has existed throughout the world.

AP: Yes.

K: God, super-consciousness.

AP: *Avataar*.

K: All the rest of it. From my point of view, that has utterly no meaning. Not my point of view—for me, it has no meaning. The fundamental question really is: What will change man? That's the real question. Not an external agency, however divine or spiritual, or some philosophical point of view. I think man has to change himself because he is not the measure of himself. He is not the measure of man. He has to be completely aware of what he is, actually, not theoretically. What he is is this nationalistic division, religious division, sectarian division; and the gurus bring about various other forms of division—or the past gurus who are dead, gone. I think all that has to be put aside completely, and man has to be responsible utterly for himself. That word *responsibility* doesn't really convey this. First, man has to realize what he is: after all these millennia he is still barbarous. That is the first thing he has to do—not read the Gita, the Upanishads, the Bible, the fundamentalists, all that. This is the modern age; all those have gone and have no



“To live without measurement, to be totally, completely free of all measurement is part of meditation. Not 'I am practising this, I'll achieve something in a year's time.' That is a measurement which is the very nature of one's egotistic activity. In schools we compare, in universities we compare. And we compare ourselves with somebody who is more intelligent, more beautiful physically. There is this constant measurement going on. Either you know it consciously, or you are not aware of this movement of measurement. So meditation is the ending of measurement, the ending of comparison completely. See what is implied in it—there is no psychological tomorrow. Tomorrow is the measurement of what is in time. So measurement, comparison, and the action of will must end completely... When there is no measurement, no comparison, no achieving, no becoming, there is the silence of the negation of the self.”

Talk in New Delhi, 7 November 1982

meaning. I think that is the fundamental question.

PJ: You said something just now: ‘Man is not the measure of himself.’

K: No.

PJ: It is a very challenging remark. If man is not the measure of himself, what is he the measure of?

K: Measure means, doesn’t it, limitation, comparison. Technologically you have to have measure, otherwise nothing can function; these microphones cannot function without measurement.

BRAHMAN

“[In India] they said, ‘Thought is measure, and to find the immeasurable, which is not measurable, thought must end. To live in thought is to live in prison, and prison is a measurement.’ See the beauty of their. . . I am saying this. To live in prison is measurement, and to be free of that measurement is to come upon that which is Brahman, which is immeasurable.”

Dialogue in Saanen, 31 July 1974.

AP: But would you not accept that just as you have to see all the brutality and violence and ugliness in man, there is also essential goodness, benevolence, affection in man? These are spontaneous things implicit in man, and you must see this side also; you can’t just see the evil in man.

K: I am not saying that; I am not saying man is good or evil. I am just saying that he has to face himself. He has to come to terms with the world, with what is actually happening—the diabolical technology, the marvellous surgery that is going on, the implements of war; he has to face all that. And goodness is a very difficult subject. One has to go into this question of what is goodness. We can’t say man is good and there

is goodness in him. I think there is a goodness—we must go into this question very carefully. What do you mean by ‘good’ and that which is ‘not good’? Are they related to each other? If they are related, it is not goodness.

AP: I feel there is the bedrock of benevolence, of goodness, which is a realization that man’s well-being is inseparably identified with the well-being of all other human beings.

K: I can’t accept this.

PJ: You started with the statement that from this ground of corruption—which has maybe some goodness also—the new can never emerge. I would like to ask if this is so. By the ground you mean the mind itself.

K: Now, what do you mean by the *mind* and by the *brain*?

PJ: Just now when I used the word *mind*, I used it in terms of the brain because I don’t know the other.

K: Shouldn’t we introduce a new set of words, if you don’t mind?

PJ: Yes.

K: The brain is the whole centre of man—his nerves, his responses, his reactions, his tensions, his fears, his happiness, his brutality; it is all within the skull. And the genetic engineers are trying to change what is within the skull, hoping thereby that there will be a new man. They are experimenting greatly in that direction. The brain has immense capacity.

PJ: Yes.

K: There is no question about it, but that brain is limited by our psychological activity. And the mind, for me, for K, is something totally outside the brain. This you don’t have to accept, but you can at least look at it. You can observe it, you can question it.

PJ: But when we are talking of the ground just now, we are talking of the ground as the brain.

K: As the brain. The brain has been conditioned linguistically, religiously, politically, geographically, climatically, and by the division of nations and religions; the brain in itself is fragmented. The brain has become fragmented through the activity of thought. The activity of thought is in itself limited because of experience, knowledge, and so on. The brain is the centre of man. We know nothing about the other—the mind—but within this brain we are trying to solve all our problems. From this ground of the brain we hope to bring about a new culture, a new man. For me, that is impossible.

PJ: In which case, it leads you inevitably to the position that if the brain as the ground is incapable of transforming, then there is within man himself an incapacity to do anything about it. Because, that is the only area within his cognition.

K: Yes. He has tried everything.

PJ: And failed.

K: Failed. He has tried fasting, he has tried torturing himself, he has tried every kind of power, he has had gurus, philosophers, and the so-called saints, the authorities. He has done everything possible to bring about a change in himself, but he hasn't succeeded.

PJ: Yet you say there has to be a change—not change—there has to be a new mind, a new culture, a new civilization.

K: That's what I am saying. So we have to discuss not only what the brain is and its capacities, but also that quality of love which is not within the brain. I don't know if I am pushing this too quickly.

PJ: No. The question then would come up: if it is not within the ground of the brain, then is it a question which you allow to move through you, like

you allow air to move through you? Because, what else do you do with it?

K: We must go into this very carefully. The brain has evolved through time, millennia upon millennia, and it is the very centre of all our actions. That very centre is the movement of thought.

“What is beyond is not measurable by words. That which is not measurable comes, but if you seek like the foolish, then you will never have it. It comes when you are least expecting it: it comes when you are watching the sky; it comes when you are sitting under the shade of a tree; it comes when you are observing the smile of a child or the tears of a woman.”

Talk in Madras, 10 February 1952,
The Collected Works of J. Krishnamurti, Volume VI.

AP: Would you consider it possible that, besides thought, man may have an attention that comprehends this limitation of the brain, an attention that is not part of this contaminated surrounding?

K: You are using the word *attention*. What do you *mean* by that word?

AP: I do not feel quite happy to stunt the very image of man as being restricted to his brain. I feel man also has a capacity for attention in which he can see his limitations.

K: Agreed. *If* he can attend, right? If he attends *completely*, which means with all his nerves, with all his heightened senses—not destroying the senses, as the religions throughout the world advocate, but with all the senses awake. And attention means there is no self in that attention.

AP: Right.

K: That's all. If he has that, it is not within the structure. . .

AP: . . . of the brain.

K: . . . of the brain cells.

AP: But it is there in man.

K: No. It is there when you have that attention. You enter—not *you* enter—there is that which is beyond the brain. You may not accept this; you shouldn't. One must be sceptical about all this.

PJ: When all the senses are working. . .

K: . . . at their highest excellence. . .

PJ: . . . there is no centre operating.

K: The centre is the self.

PJ: Is the ground of the brain.

K: Of the brain, if you like to put it that way.

PJ: So the very operating of all the senses at their highest wipes out. . .

K: . . . the persona, the 'me, the self-interest. It is self-interest that has conditioned the brain, because self-interest is very limited, destructive, whether it is in the name of God, in the name of. . . . Self-interest hides subtly in every way.

PJ: Would you say a few words about the unfolding of this?

K: Of the senses, you mean?

AP: And the emergence of attention.

K: I have made it simple enough. Have you ever

looked at a flower, or the movement of the sea, or the new moon just a slip in the western sky, with all your senses? With all your attention? If you have done it, even for a second—which I am sure most people have—in that attention the self is not operating because the thing is so marvellously beautiful. For that second, the self is driven out of oneself.

AP: Out of consciousness.

K: It is gone. So I am asking you: Is it possible for human beings to be fully aware of their particular limited senses and also be attentive to the unfolding of all the senses? Not the suppressing of *any* sense, because the brain is active in its senses. We use only a part of it. So I am suggesting that when you look at something, look at it with all your senses—at a flower, at a woman, at a man. After all, we *live* by the senses. We live by seeing, hearing, touching, feeling. And if you destroy one, you are destroying the whole activity of the senses.

AP: I want to ask whether this attention is capable of operating on the brain. There is an operation of this attention on the brain.

K: What do you mean? Who is operating?

AP: The attention.

K: What do you *mean* by attention? I am careful in trying to find out what you mean by attention. Is it something to be practised?

AP: No.

K: I must be very clear on this.

THE IMMEASURABLE

"The immeasurable is not of this world, it is not put together by the mind; because what the mind has put together, the mind can undo. To understand the immeasurable, which is to enter into a different world altogether, we must understand this world in which we live, this world which we have created and of which we are a part: the world of ambition, greed, envy, hatred, the world of separation, fear, and lust... It is only through understanding ourselves that we shall find something which is beyond all measure."

Talk in Hamburg, 16 September 1956, *The Collected Works of J. Krishnamurti, Volume X.*

AP: I am very clear. To me, attention is like the quality of light that dispels darkness, because the two cannot co-exist.

K: Yes, it is like a flame. That attention burns away the self, self-interest.

AP: Yes.

K: That means the brain cells themselves have undergone a change. We have discussed this matter with some scientists. To give a simple example: I have been going north all my life—I have followed gurus, I have followed someone who says he will bring super-consciousness down, and all that kind of rubbish. I have been following that all my life. You are a very serious man, and I am also a serious man, and you come along and say, 'That leads nowhere. Try going east.' And because you are serious and I am also serious, I listen to you with all my attention. At that moment, at that second, I turn east. Then the very brain cells have broken down the old pattern, or rather the old pattern has been broken down. So there is a tremendous change in the brain cells themselves. The experts may not agree. One or two have agreed.

AP: Would I be right in paraphrasing you like this? Attention is that which triggers the process of regeneration.

K: Yes, you will have to put it that way. But we must be careful in the usage of that word *attention*. That's all my point. Now, if I may ask you, do you actually attend to what the speaker is saying at this second? Listening with all your attention, not translating or paraphrasing or trying to interpret what he is saying, but actually listening? Or, is the brain moving back and forth and translating? I am not asking a personal question.

AP: I understand.

K: But since we are talking about all these things, we must be very clear what we are saying; otherwise it all becomes so shoddy, meaningless.

You see, Pupulji, you raised a question: What is sacred? Without finding that, without coming upon it—not *you* finding it—without *that* coming into being, you cannot have a new culture, you cannot have a new human quality. Obviously that

which is sacred is not in any temple, in any mosque, in any church. None of the gurus can talk about it. If they had it, it would be something enormous. You can't turn it down and give little bits of it to people. I don't know if you understand what I am saying.

PJ: I understand.

AP: If man does not get it from anywhere outside, is it implicit in attention?

K: Yes, but I would move away from that word for a while.

AP: I am not holding on to any word, but one has to use some word.

K: If you don't mind, move away from that word for the moment.

AP: Yes.

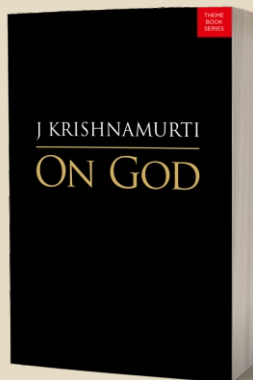
K: Man has tried, from the beginning, to find something sacred. He has tried everything—tortured himself, fasted, kept silent, and has had all kinds of philosophical ideas, theories. And now after all these several millennia he has come to this point of being brutal, violent. Therefore one has to wipe away all that and start anew, which means not accepting *anything* about so-called spiritual matters from *anybody*. That is the first thing. I don't know if you see the importance of it. Don't ask for help from somebody else. I was talking to a Lama in Benares, and he was saying the Buddha said, 'Don't seek help.' And all the gurus promptly go and organize help. That, to me, is the real sin—to ask for help from another on spiritual matters. I go to a doctor if I am ill, and I need his help.

PJ: But, surely, having a discussion with you, in which you open up a problem as we have been doing, is not asking for help.

K: No, not at all. What is actually taking place between you and the speaker at this second? I am not helping you, I am not saying, 'Look at this' or 'Don't.' Both of us are using reason, logic, sanity, and our own capacity to see what truth is. Not somebody else's truth—that, to me, is a sin against truth.

Man is Not the Measure, pp: 1-13

MAN'S SEARCH FOR SOMETHING NOT MAN-MADE



“After all, man has been seeking this thing for so long, from very ancient times until now. He wants to find something which is not man-made. Though organized religion has no meaning for any intelligent man, nevertheless the organized religions have always said that there is something beyond; and man has always sought that something, because he is everlastingly in sorrow, in misery, in confusion, in despair. Being always in a state of transiency, he wants to find something permanent, something that will last, endure, that will have a continuity, and therefore his seeking has always been within the field of time.

But as one can observe, there is nothing permanent. Our relationships, our jobs, everything is impermanent. Because of our tremendous fear of this impermanence we are always seeking something permanent, which we call the immortal, the eternal, or what you will. But this search for the permanent, the immortal, the eternal is merely a reaction, and therefore it is not valid. It is only when the mind is free of this desire to be certain that it can begin to find out if there is such a thing as the eternal, something beyond space, beyond time, beyond the thinker and the thing which he is thinking about or seeking. To observe and understand all this requires total attention, and the pliable quality of discipline which comes out of that attention. In such attention there is no distraction, there is no strain, there is no movement in any particular direction; because every such movement, every motive, is the result of influence, either of the past or of the present. In that state of effortless attention there comes an extraordinary sense of freedom, and only then, being totally empty, quiet, still, is the mind capable of discovering that which is eternal.”

Page 134.



WHAT PRICE ARE YOU WILLING TO PAY?

Krishnamurti (K): You’ve asked whether there is an ending to sorrow, pain. What price do you pay to find out? Not in coins. What price are you willing to pay for it? You understand my question?

Q: Anything, any price.

Q: Price of our whole being.

K: Sir, sir, sir, don’t say these things!

HL: These are words.

K: Yes, sir! That’s just what I am asking. You spend ten years, five years, two years to study chemistry. How many days or months or weeks will you spend

on this? What’s the price you are willing to pay? To study you have to pay—coins—and your father, your mother struggle to pay all that. What time will you give for this?

HL: What is the passion being brought to bear on the thing? I think that’s what you are asking.

K: Yes, sir!

HL: It’s not a question of time.

K: Will you put your energy into this?

Q: Yes. Possible.

K: You understand what I am asking, sir?

Pf: Can we discuss that?

K: I am doing that, I am doing that.

HL: That means it becomes an all-consuming passion.

K: No, no.

HL: I mean it is; it has to be.

K: No. Don't assume already what it means. Am I willing to spend a great deal of energy to find this out? As I have spent years on something else, will I spend even a week, a day, to go into this? Or, is my mind unwilling to do it because the consequences may be quite different? The unconscious is already aware of the question, the implications of the question, and says, 'My God, be careful.' You follow what I am saying?

HL: Perfectly, sir.

K: There is a marvellous statement in the Bible, which says: 'If thou comest to serve God, be prepared for adversity.' You understand? Now, are we prepared for adversity? [*Laughs*]

Q: For getting rid of pain?

Q: Already we are in pain. We want to end the pain.

K: Yes, sir. Are you prepared. . .

Q: . . . for further pain?

K: Which may cause further pain, further anxiety? You don't know. You want to be free from pain and be assured everything would be all right.

Q: And comfortable.

Q: We are bargaining.

K: We are bargaining. You can't; there is no bargaining here.

Q: But that's all we know.

HL: You have said something; I understand and accept it. Now, how is this to be brought about?

K: Look, there is no bargaining.

HL: No. There is no bargaining.

K: Ah no. See what is implied. You don't want even to be free from the thing. That's a bargaining. Right?

Q: Yes.

K: How much time
are you willing to
give for this?

K: Which doesn't mean you accept pain. What is puzzling you?

Q: That 'Don't accept pain.' We don't want to accept pain; we want to get rid of pain, to end the pain; that is the problem. . .

K: Now, how much time are you willing to give to this? Time, not only by the watch but time inwardly. Listen, sir. I will do anything to get rid of this.

Q: Yes.

K: You are too slick. [*Laughs*]

Q: No, but there's the pain of it.

K: Do you know what it means? It means that you have to even not say, 'I must be free from pain.' [*Laughs*] You don't even see that. That's another desire which is going to cause pain.

Q: The desire to get rid of pain is another desire, which will cause pain.

K: Of course! Which will cause pain.

Man is Not the Measure, pp: 164-167



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is now available on Amazon and
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Pp. 401+xiv,
₹ 495

COMPASSION, THE VERY ESSENCE OF RELIGION

PJ: Sir, may I ask you a question? What *is* the root of the religious mind?

K: You want to know? [*Laughs*] I dare not articulate it because you will all dissect it and tear the petals out of it. What would you say? I'm a bit shy to repeat it.

Would you say it is compassion? With all the implications of it—clarity, skill, *everything*? Would you say that? Now, why didn't you get it—the root of it?

Q: It's because you gave it a name.

K: If I didn't give it a name, how would I communicate it to you? I want to tell you about it. I say, that is the very *essence* of religion. I don't call it compassion, I call it X. But then you'll ask, 'What do you mean by X?' So I must use words to communicate, and you know that the word is not the thing. So would you say, that is the root of it?

Q: I don't know. I don't know it as a religious mind.

K: No, that's not the point. At Rishi Valley we said that when the students or the teachers leave, they must have a global outlook. You understand that. You understand also that they must have right relationship to man, the 'right' being not hurting and all that. That you understand very easily. But I also say they must leave the school with a profound religious feeling, not to be contaminated by the outside. Then the question arose: what do you *mean* by that? That's how the conversation arose.

Somebody comes along and says the root of the religious feeling is the essence of compassion. Now, what happens to me when he tells me that? Is that the truth? Does that cover the whole universe? Does that cover daily life? Does that cover a tremendous order like the universe? All that is implied in that one word. Then you want to find the truth of it, don't you? Not because somebody says so. You want to find out for yourself, don't you? How do you find out?

For me, I find it out by having a completely empty mind. Someone pops the question, the answer comes—there is the instant answer. And that answer is true forever. We can reason it out afterwards. There is complete logic, complete sequence. Does this happen to you? That's all my question.

RB: That humility doesn't come to us.

K: No. I ask, 'Look, does this happen to you?' When a serious question is put to you, does your mind go completely empty? You follow what I mean by 'empty'? Out of that emptiness comes insight—whatever you would like to call it. Does this happen to you? Or, are you still examining the word, the meaning of the word, the pros and cons, and analysing? Is there immediately a sense of the actual, the real thing? Or, are we all too educated, our minds are so cunning, so devious?

Man is Not the Measure, pp: 377-378



PROGRAMMES AT VASANTA VIHAR

Ever since Vasanta Vihar resumed its activities this March, video-screenings on alternate Sundays, half-day retreats and two-day residential retreats and other unscheduled programmes are going on.

Half-day retreats were held on the second Sundays of every month, on 10 April, 8 May, 12 June, 10 July, and 14 August, from 9.30 till 2. The themes were: *The mirror of relationship; The world is you; What is your real intention? & Who am I, really?; and An introduction to K's teachings.*

Week-end residential retreats, starting on Friday evening and ending by Sunday evening, were held on 25 March, 29 April, 24 June, 22 July, and 26 August. The themes were: *What is the purpose of life?; Why can't we live in peace?; Why this constant*

struggle to be secure?; Why this struggle to improve ourselves?; and Can thinking solve our life's problems?

SPECIAL PROGRAMME

A special programme was held on 18 June for The School-KFI, at the start of the new academic year. It was an orientation to Krishnamurti's teachings and also to Vasanta Vihar as a study centre. The video selected was the first public talk in Saanen in 1978 (the structure of self-centred concern) on the themes of identification and self-centred activities and the pressures that these create.

The video was followed by a discussion which generated a great deal of interest in what we think and do, not as teachers but as ordinary human beings in our everyday lives.

MUMBAI CENTRE NEWS

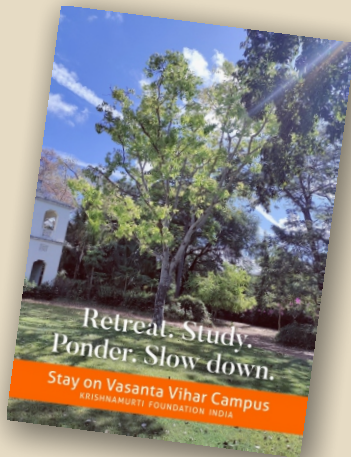
The KFI Mumbai Centre continued its online interactions with college students and educators in the series Discovering Life Afresh. The topic for the July 2022 session was *Exploring the Limits of Thought*.

The monthly online Gujarati dialogue meetings

continued from April through July, covering further programmes of *The Real Revolution* video series.

The monthly in-person dialogue meetings at The Retreat House in Bandra West is continuing.

For participating in our events, please contact kfimumbai@gmail.com or visit us at www.kfimumbai.org



Retreat. Study. Ponder. Slow down.

'Don't you also want to go away sometimes to be quiet and take stock of things? Don't you want to be quiet, don't you want to know more of yourself? All the same, it is good to retreat to be quiet and to take stock of everything that you have done.'

J. Krishnamurti

STAY ON VASANTA VIHAR CAMPUS

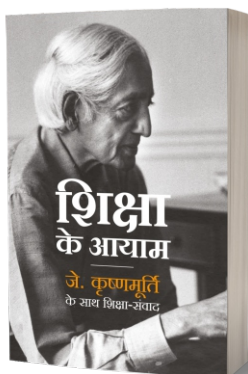
Anyone can take a retreat. You don't need to attend any programme to stay with us. Write to us at vvstudy@kfionline.org to know more.

HIMALAYA RETREATS

The retreat at Dunda, Uttarkashi (Garhwal) came back to life quickly after the pandemic and is now fully functional. The new retreat at Jalna near Almora (Kumaun) too has been available to guests as and when there was no construction work. In the first week of June 2022 a small group dialogue was organized at Jalna with five participants attending. Later, a group of five volunteers helped out in landscaping apart from holding dialogues around Krishnamurti's teachings. Requests for visit and stay at any of these retreats may be sent to: krc.himalay@gmail.com.



View from the Jalna Centre



A revised Hindi edition of *Krishnamurti on Education* (old title: *Shiksha Samvaad*) is being published by the Rajghat Centre as *Shiksha ke Aayam*. Translation of *Beginnings of Learning* is being published by Rajpal & Sons as *Seekhne ki chaah*



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