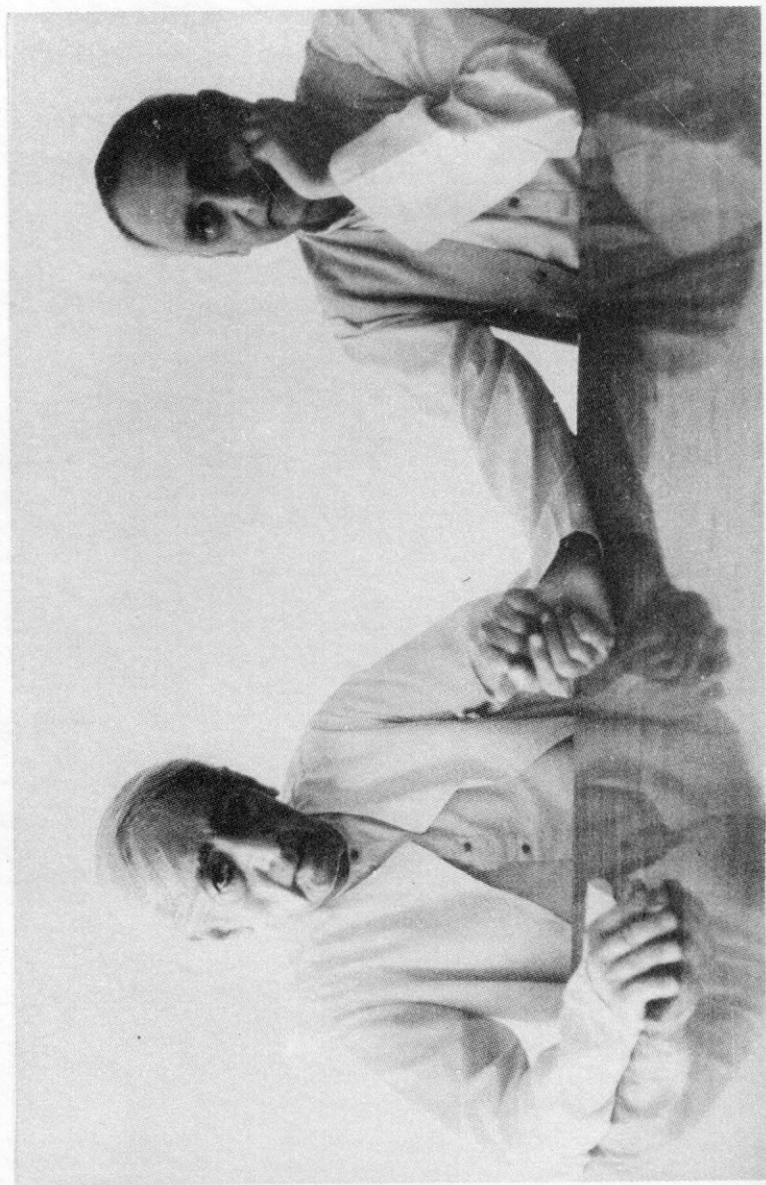


# BULLETIN

3/92

KRISHNAMURTI FOUNDATION  
INDIA



## ACHYUT PATWARDHAN MEMORIAL ISSUE

Achyut Patwardhan was a freedom fighter, a socialist, and a forceful speaker both in Hindi and English, with a wide range of ideas at his command and elaborate rhetorical skills to match. This was the public persona. His private life was coloured by the years he spent with Krishnamurti discussing the philosophical problems of our age. To these discussions 'Achyutji' brought his intense love of Sanskrit and Buddhist philosophical literature, his concern for the poor, and his love of the culture of this land. He read ancient texts with great facility and counted eminent scholars like Pandit Jagannath Upadhyaya (who like him was also a socialist) as friends.

In this memorial issue, we have brought together two discussions between Krishnamurti and Achyut Patwardhan. The first one, in which Pandit Upadhyaya was also a participant, deals with the question of degeneration in human consciousness. The discussion translates into everyday, secular language the older philosophical concepts such as, *pratityasamutpāda* (literally 'dependent origination'), which see human life in cyclical terms. 'The brain does not relate to anybody. It functions in its own circle.' An explication of this very crucial statement from the dialogue should be of value both to ordinary human beings trying to come to terms with the problems of living and to the scholar trying to understand concepts that are overlaid with the patina of archaic philosophical discourse.

The second piece, a discussion which includes Achyutji's older brother Raosaheb Patwardhan, is taken from the forthcoming volume *Krishnamurti At Rajghat*. It deals with the division between poor and rich, rural and urban -- polarizations that plague the thinking of social scientists and social activists alike.

-- R.H

## THE MAN WHO REFUSED TO BE A LEGEND

He was a man who refused to be a legend. When both journalists and his would-be biographers asked him for interviews, Achyut Patwardhan would tell them, with a twinkle in his eye, 'Why do you want to write about a dead man? I am not an "is" but a "was".'

When his friends asked him questions about his life, he invariably talked about 'Krishnaji' -- his life-long companion, the philosopher, the late Jiddu Krishnamurti. And like his mentor he shared his anguish with others at the ever-increasing misery and suffering of man.

Achyut Patwardhan's association with Krishnamurti was a legacy of his father who was a Theosophist and an ardent follower of Annie Besant. His father died young, and he was adopted by his uncle. The uncle left him his wealth and told him, 'You will have the income of an I.C.S. officer, but there are three things in you must never do -- you must not earn a livelihood, you must not marry, and you must not leave Krishnaji till you die.' These three mandates, he faithfully carried out in his life.

But Achyut Patwardhan could never be a blind follower. His fiery spirit and iron will dictated his decisions throughout his life. That spirit was evident even in his youth. He would often narrate an incident that was a turning point in his life. At college, while attending a lesson in economics on the Malthusian theory of population, the young Patwardhan was impressed by the proposition that while food production increases by arithmetical progression, population increases by geometrical progression. He came out of the classroom very disturbed and took a vow: 'When I die, no one is going to call me a father.'

His conflicts in his early years must have been intense and agonizing. Writing about this phase of his life, Mrs Pupul Jayakar notes in her biography of J. Krishnamurti: 'Achyut was not emotional; in him the mind dominated action. He was a leader of men, a fighter; and for long periods of his life ends determined means. He had a violent temper and could seldom brook being thwarted.'

Politics was in his blood and the freedom of India was his dream. Such an outlook could never be reconciled with the philosophy of J. Krishnamurti who was declaring that true revolution must be in the psyche of man and not in new political and economic systems. Krishnamurti was talking about freedom from human bondage; for Patwardhan, freedom meant freedom from British rule. The conflict he went through was the conflict within himself between the *yogi* and the commissar.

In 1929, when J. Krishnamurti broke away from the Theosophical Society and dissolved the Order of the Star of which he was the head, Patwardhan's disillusionment with the philosopher came to

the fore. He told Krishnamurti that he was entering the freedom struggle as Gandhi was calling him. Krishnamurti's reply was something that haunted him in the subsequent years: 'Go, but one day you will come back.'

In 1942, Achyut Patwardhan went underground during the Quit India Movement, seeking refuge throughout the length and breadth of India. He was never arrested, escaping the police yet time and again.

In 1945, the man who had gone forth as a commissar returned as a *yogi*. The bombing of Hiroshima and Nagasaki was enough to open his eyes to the truth which many teachers like Krishnamurti had propounded -- the answer to human suffering does not lie in politics, social reform or science, but in a deep religious change within man. In 1947, Krishnamurti came to India, and from then began Patwardhan's journey in a totally new direction. He never looked back, and spent the rest of his life living like a recluse, listening to Krishnamurti's discourses and discussing with him the fundamental problems of life and death.

In the early 50s, Patwardhan was asked by Krishnamurti to work in the village at Rajghat, Banaras, where Krishnamurti had founded a school. He readily agreed and started working towards establishing a rural hospital and an agricultural school for the poor villagers. Patwardhan was also deeply moved by the direction and ethos of Vinobha Bhave's *Bhoodan* Movement. But when he expressed this sentiment to Krishnamurti, the latter's reply shook him: 'Why are you fooling around? . . . You are self-righteously trying to change society. But deep change must start with man.'

Later in 1965, Patwardhan brought again to Krishnamurti his insoluble conflicts, and received a more shocking reply: 'Nothing is happening to you in Rajghat, so you should go. Rajghat is not helping you to flower.' So, after 13 years of dedicated work, Patwardhan left without any bitterness, went into retreat and observed total anonymity, seeking the light Krishnamurti was pointing to.

Patwardhan was always associated with the work of the Krishnamurti Foundation India, and helped in running its schools: Rishi Valley (AP), Rajghat Besant School (Banaras), The Valley School (Bangalore) and The School (Madras). He was at one time the vice-president of the Foundation, but later resigned from the post but continued to serve as a member of its governing body. Even a few weeks before he died, he was travelling in Pune and Bombay, doing the spade-work to establish a new residential school of the Foundation near Pune.

-- K. Krishnamurti

## IN LISTENING IS TRANSFORMATION

**ACHYUT PATWARDHAN (AP):** Reflective minds have come to realize that there is a certain degeneration at the very source of the human brain. Would it be possible for us to explore this source of degeneration?

Is it possible for us to start our exploration with a mind which says, 'I see the fact of degeneration. I don't know its causes, but I am willing to explore'?

**BRIJ KHARE (BK):** I wonder whether we can discover the tools that we are going to use in order to explore. I wonder what the tools that we really need, in order to enter into such an inquiry, are.

**PUPUL JAYAKAR (PJ):** Is the brain the tool of inquiry, and are we inquiring into the movement of the brain? -- Does the tool inquire into itself?

**BK:** Is it characteristic of the human brain or mind to be an observer of itself?

**AP:** Is it possible to cleanse the brain of the source of pollution?

**PJ:** Can we take these two questions together? Are the tools which are available to us adequate to explore the nature of this movement? If they are of the essence of pollution, can they investigate pollution? Therefore, should we not investigate the tools?

**BK:** I was also wondering whether it was really a question of tools or whether we could directly see disorder. We can then ask what evolves from that. Degeneration somehow seems to imply a time-scale. Clearly there is disorder.

**QUESTIONER (Q):** Will the examination of the tools by itself take us anywhere?

**PJ:** I do not think the two questions are independent of each other.

**AP:** I discover that the tools are inadequate, and I put them aside. I say I can only see that there is this very rapid process of degenera-

tion which threatens human survival. Now, how do we understand this?

**PJ:** We said that there is a state of degeneration, both without and within, and that this is a part of the very condition of man. We said that the degenerative process having accelerated, degeneration is, in a way, both at the doorstep and within one. With what instruments do we inquire? We have to start with that query, for otherwise we will keep on going around the circle of degeneration.

**J.KRISHNAMURTI (K):** I think all of us agree that there is degeneration, that there is corruption -- moral, intellectual, and also physical. There is chaos, confusion, misery, despair. To think is to be full of sorrow. Now, how do we approach this present condition? Do we approach it as Christians, as Buddhists, as Hindus, as Muslims, as Communists? Or, do we approach the problem without taking a stand, a position? The Communists agree that sorrow is the burden of mankind. But they go on to say that if one is to get rid of that sorrow one must recondition society. That is their stand. Now, if we can put aside all our stands, all our positions, then, perhaps, we will really be able to look at the problem of degeneration.

The problem is very serious. Knowledge appears to be at the root of all degeneration. Let us discuss this. I see this chaos throughout the world: there is uncertainty, utter confusion and despair. It is quite clear that I have no answer to this problem of degeneration within me. I see that 'positions' will only vitiate inquiry; therefore I don't want to say anything beyond what is based on observable fact. You, however, have read some *Vedānta*, and imagine that the answer lies in that. And, if you are a Marxist, you believe that the answer lies only in making some modifications in the system. This is how you approach the problem.

**PJ:** Krishnaji has brought an element into this inquiry which demands a great deal of examination, as he says that knowledge *per se* -- technological knowledge, skill, and all that the human brain has acquired through millennia -- is itself the source of degeneration. First, I must see that challenge. And, then, I must see *how* I see that challenge, how I respond to it.

**Q:** The challenge may be utterly false.

**PJ:** I must discover the truth or the untruth of it.

**BK:** I still say that perhaps we are anatomically, biologically, physiologically, inadequate to deal with the situation; that we do not

have the appropriate tools. What I am asking is whether there is a root cause for all this.

**K:** What is the root cause? Can we find out what it is? We are not examining the symptoms; we all know the symptoms. Can we find out, through sceptical investigation, what the effect of knowledge on our minds, on our brains, is? This has to be examined and, then, the root cause will be uncovered. Can we find a different approach?

**JAGANNATH UPADHYAYA (JU):** There are two points from which we look at this problem: one is that of the individual and the other is that of society. Problems arise because the individual feels that he is intrinsically free. Unfortunately there is also, at the same time, a dimension of the individual which is in interaction with society. The individual is, partly, an entity but, largely, the product of society. In order to examine the question, therefore, we have to draw attention to the problems of both the individual and society separately. However, the individual in relation to himself on the one hand, and the individual in relation to society on the other, are really processes within society. I would not like to go back to the ancient past -- I am confining myself to the last three to four hundred years of civilization. I want to stress that the problem lies in the nature of the relationship between the individual and society. There are moments when the individual acquires a greater importance, and moments when society acquires greater importance. What is the nature of the relationship of one to the other, and how are the balances disturbed? Is it in the transmission of knowledge or experience that one has to see the relationship between them?

**K:** I question whether there is an individual at all, and whether society is not a mere abstraction. What is actual is human relationship. You may call that relationship society, but the fact is that it is nothing but relationship -- intimate or otherwise -- between you and another. Let us find out whether we *actually* are individuals or whether we are just programmed to think that we are individuals. I question, very deeply, whether the concept of the individual is actual. You think that you are an individual, and you act as one. From this arises problems and, then, you pose the question of relationship between society and the individual. But society is a total abstraction. What is real, what is actual, is the relationship between two human beings -- which is society.

**JU:** Do you say that the individual is not? There are two levels of delusion at which one is working.

**PJ:** Upadhayayaji says that the individual is not, but he -- the individual -- deludes himself that he is. Society is not, but there is a delusion that society *is*. While the two delusions -- namely that of an individual's existence and that of society -- exist, there will always be a conflict between the two which must be resolved.

**G.NARAYAN (GN):** Though we agree that both -- the individual and society -- are an illusion, we have to also agree that having made a reality out of them, all their effects exist.

**K:** Are you saying that the brain has been programmed to think, to act, as an individual? Are you admitting that the brain has been programmed to see itself as an individual -- an individual with all its attendant expressions of freedom, fulfilment, opposition to society, and so on? If it is programmed to think in that way, all that is not illusion. *You see, programming is an illusion, not what is programmed.*

**AP:** To say that the individual is an illusion or that society is an illusion is to say that we have created an imaginary problem which we are discussing speculatively. But we are discussing, actually, the condition of man. The condition of man is a fact. He -- man -- is degenerating; he is selfish, unhappy, in conflict, and is on the point of destroying himself. This can not be denied. Krishnaji says to both the traditionalists and to the Marxists that they are programmed.

**PJ:** Achyutji, you are missing the point. Krishnaji says that we should not call it illusion, for it is not an illusion in that sense. The brain has not created it. The brain itself is that, because it has been programmed to be that.

**K:** If you call it illusion, then the programme is the illusion. So, if you stop programming the brain, which is illusion, you wipe out the whole thing. We are programmed just as the computer is programmed.

**JU:** If I wipe that out, then what is relationship?

**K:** Not 'ifs' and 'buts'. Do we actually see, not the theory of the fact but the actual fact that we are not individuals?

**RINPOCHE SAMDHONG (RS):** Whenever we speak of relationship, we take for granted that there are two points between which there is a connection, which we speak of as relationship. I feel that before we examine relationship, we must examine the two points. To speak about relationship without looking at the two points becomes merely academic.

**BK:** Does it include the animal, the animalistic mind? If yes, then we can not just talk about the last three or four hundred years; we must go back to the time when we were living in trees.

**K:** What is the point, sir?

**PJ:** You say that the brain is programmed. Where do we go from there? You have been saying that self-centred activity, that is, the individual as he is, has to be negated at every point. But when we observe, whether it is the outer or the inner -- sometimes the outer predominates, sometimes the inner -- the interaction between the two is always evident. You can call it the 'individual' and 'society', or anything else you want, but there are always the two. That is the point. Therefore, as Rinpocheji says, we can not wipe out the individual and just talk of relationship; we can not do that because we have to examine the two points.

**K:** I question that. I am saying that there is only relationship.

**PJ:** Are you taking relationship out of the context of the two?

**K:** Yes. That is, the brain relating itself to the past. The brain is the past.

**PJ:** Then, who is relating to whom?

**K:** It -- the brain -- is not relating to anybody. It is functioning within its own circle, within its own area. This is obvious.

**SUNANDA PATWARDHAN (SP):** But, sir, this brain is relating to other brains with which it has certain similarities.

**PJ:** Sunanda, did you hear what he said -- that you are never relating to another, that the brain itself creates the 'other' and then relates to that?

**K:** Can you repeat what I said?

**GN:** You are saying that there is no relationship because the brain creates the 'other' and, then, relates to it. In fact there is only the human brain.

**K:** The brain is only concerned with itself, its own security, its own problems, its own sorrow, and the 'other' is also this. The brain is never related to anything. There is no 'other'. The 'other' is the image created by thought, which is the brain.

**RADHA BURNIER (RB):** Are you saying that relationship itself is part of the programming?

**K:** No. Let us move from that word 'programme'.

**RB:** There is no 'other' and no relationship.

**K:** No. Relationship is always between two.

**S:** Do you mean to say that there is no 'other'?

**K:** You exist, but my relationship with you is based on the image I have created of you. Therefore, my relationship is with the image which I have.

**BK:** But part of the brain is also questioning it.

**K:** Let us get this clear. My relationship with you is based on the thought which I have about you; it is based on the image that I have created about you. As the relationship is not with you, but only with the image that I have of you, there is no relationship.

**BK:** What I do not understand is how the programming comes in.

**K:** Sir, the computer is programmed. It will believe in God. It will believe in the *Vedas*. It will believe in anything it has been told. My brain has also been programmed; therefore, I believe that I am a Hindu or that I am a Christian. Depending on the way that I have been programmed, I will either believe in God or I won't. Let us leave that for the moment. We are saying that as there is no 'other', there can be no relationship with the 'other'.

**AP:** I question this.

**K:** I am examining this. My brain is the common brain of humanity; it is *not* my brain. The common brain -- which has existed for five to ten million years -- has through experience, through knowledge, etc., established for itself an image of the world. It has also established an image of 'my wife'. 'My wife' is only there for my pleasure, for my loneliness. She exists as an image *in* me which thought has created. Therefore, there is no relationship. But if I *actually* see that, and change that whole movement then, perhaps, I may know what love is. Then relationship will be totally different.

**AP:** You have stated something. Is this a description or a fact?

**K:** It is a description to communicate a fact. Question the fact, not the description.

**AP:** I am questioning the fact. I say the fact is that the world is full of people, and that they are divided into nationalities, etc. I can not permit an over-simplification of a situation by which the problem

itself is reduced to what is happening in the brain. I say that I can not permit an over-simplification because something is happening outside, something is happening within me and there is an interaction. That is the problem.

**K:** You are saying that there is an interaction between my psychological world and the real world. I am saying that there is only one world -- my psychological world. It is not an over-simplification; on the contrary;---

**Q:** You said that the only relationship that I have with my wife is the relationship I have with the image of my wife. But how does that image come about? For an image to come into being, something or somebody is necessary. I agree that I may have created an image of her but, for that, she *has to be out there as an object*. Something has to trigger it off. You have taken away the object.

**K:** I have not.

**PJ:** We are talking of degeneration. Anyone who has observed the mind in operation will have seen the validity of what Krishnaji says, namely, that you may be a physical entity -- a human being -- but that you also exist in terms of an image in my mind, and that my relation is only to that *image* in my mind.

**K:** Therefore, there is no interaction. Therefore, there is no 'you' for the 'I' to interact with.

**AP:** I have a difficulty. Unless you accept the existence of the other individual, you are, by implication, devaluing or negating what arises as a challenge from the 'other' -- which is as great a reality as my own urges and responses. My urges and responses are no more valid than that of the other person.

**Q:** You are taking away the object which sets something in motion.

**GN:** The brain creates its own image which prevents real relationships. In fact, it is when the brain relates to its own images that all the problems arise.

**AP:** Does the movement arise from the image *sui generis*, or does the brain create the image as a response to a challenge from the outside? I say it is a response to a challenge from outside.

**PJ:** The response is in the brain.

**K:** The brain is the centre of all the sensory reactions. Let us say that I see a woman and, as a result, all the sensory responses are

awakened. The brain then creates the image -- the woman and the man sleeping together, and all that business. The brain reacts as thought, through the senses, memory, and so on. Then the image is created, and it is the image of the woman and not the woman herself that becomes all-important. The woman may be necessary for my pleasure, etc., but there is no 'real' relationship with her. There is no relationship with her apart from the merely physical. This is simple enough.

**AP:** There is a certain fear lurking in my mind. Is this a process of refined self-centredness?

**K:** It is. I am saying that.

**BK:** Can we take one more step? Can there be a mental relationship? As images can be refined, modified, and manipulated, can there be mental relationship?

**K:** Of course, the brain is doing that all the time.

**PJ:** The real question that then arises is: What is the action or challenge which triggers the ending of this image-making machinery so that direct contact becomes possible? The trap we are caught in is this, namely, that we see it is so, but continue in the same pattern.

**K:** Why does the brain function so mechanically?

**PJ:** What is the challenge, what is the action which will break this mechanical functioning so that there is direct contact?

**RB:** Contact with what?

**PJ:** Direct contact with *what is*.

**K:** Let us get this clear. The brain has been accustomed to this sensory, imaginary movement. What will break this chain? That is the basic question.

**JU:** The implication is that everything that arises, arises out of the senses and that nothing arises from outer challenges.

**K:** I said there is no outer. There is only the brain responding to certain reactions, which is knowledge.

**S:** Are you saying that there is no outer and inner, but only the brain?

**K:** Yes.

**JU:** I have listened to what you have said, which is that there is no outer challenge, that the image is born out of the image-making machinery of the brain itself, and that the self itself projects the images of the 'other'. Now, your statement is that there is only the brain; but, all that you have said is not a part of my brain.

**K:** Why?

**JU:** It is something new to me.

**BK:** It is programmed differently.

**PJ:** The question is: What is your relationship to me or to Upadhyayaji or to any one else, for that matter? Are you not a challenge to me?

**K:** What do you mean by 'you'?

**PJ:** My point is that, is not what K has been saying -- to which I am listening -- a challenge to this very brain?

**K:** It is.

**PJ:** If it is so, then there will be a movement which is other than the movement of the brain.

**K:** K makes a statement. It is a challenge to you only when you can respond to it. Otherwise it is not a challenge.

**PJ:** I do not understand that.

**AP:** You see, not every one who walks on the road makes an impression on me. And, as there is no impression, no record, there will, therefore, be no response. There is a possibility of something happening and of my not responding in any way. But there is also the other possibility, namely, of someone -- K -- saying something which immediately evokes a reaction.

**K:** Now, *this* is a challenge. How do you respond to it? Do you respond as a Buddhist, as a Christian, as a Hindu, as a Muslim, and so on? Do you respond 'as a politician? You see, you have to respond with the same intensity as the challenge, or else it is not a response at all. To meet a challenge, you and I must face each other -- not bodily, but figuratively face each other.

**JU:** If *you* are a challenge, then why are you denying that there can be a challenge from the outer?

**K:** That is entirely different. The 'outside' challenge is the challenge which thought has created. The Communist, who is a believer,

challenges someone else who is also a believer (but a believer in something else). The communist is, therefore, challenging another belief. So his challenge becomes a protection, a reaction *against* belief. That is not a challenge. The speaker has no belief. It is from that point, that 'position', that he challenges; and that is, certainly, different from a challenge from the outside.

**PJ:** What is the challenge of the no-centre?

**K:** If you challenge my reputation or question my belief -- and you challenge me from your image -- then I will react to it because I am protecting myself. This challenge is a challenge between two images which thought has created. But if you challenge K, which is the challenge of absoluteness, that will be entirely different.

**PJ:** We need to go back to where we started.

**SP:** Does not my brain, which is the image-making machinery, respond to the other in the same way as it does to the challenge created by a person like you?

**PJ:** It is so. But the question is: How is this movement to end?

**K:** How is this cycle of experience, knowledge, memory, thought, action -- this circle in which you are caught -- to end?

**PJ:** This is to really ask: How is this stream of causation to end? This process you have shown -- challenge, sensation, action -- does the learning of that action return and get stored?

**K:** Of course. Obviously. This is what we do.

**JU:** Does that-which-goes-out itself return, or does something new return?

**PJ:** It acts, and in between many causes flow into it. The whole thing comes back and is stored again.

**GN:** We have been saying that the programme works this way -- experience, knowledge, memory, action. Action further strengthens experience, and the whole cycle is repeated.

**JU:** Yes. But in that process, what goes out does not come back as it was; something special is added to it. What is the special quality of that which is added?

**RS:** In the whole thinking process, according to Upadhyayaji, there is this fixed point, which is the inner and outer. If we can discuss this, then perhaps it will be easier to understand.

**GN:** We are not denying the reality of the outer world. There is the whole of nature. There are other human beings. There are innumerable things. Everything is real. War is real; nationality is real; the other person is real. What we are implying is that there is really no contact. We only have contact with our own images, and this makes for no contact.

**PJ:** This implies that at no point is there real freedom because, caught in this, there can be no freedom.

**GN:** This does not deny the existence of the outer world. If it did, we would have to go back to the 'me', the individual, and society.

**AP:** You are not denying the outer world as things. You are denying the reality of the outer world as persons.

**PJ:** No, you are denying the reality of the *images* that your mind has made of the outer world.

**JU:** I have accepted this, namely, that he -- the individual -- who makes the images is responsible for this process. He has gone that far only through a process of causation. When he returns, however, he returns with new experiences, desires and urges. What is this new factor? And, from where does it come?

**PJ:** How has this accumulation of knowledge taken place? That which was green has turned yellow -- as in a leaf, or in a fruit.

**K:** Sir, all that I am saying is that knowledge, psychological knowledge, as it exists now, is the corruption of the brain. You see, sir, I think that the central issue is psychological knowledge, for it corrupts the brain and, therefore, corrupts the world. It corrupts the rivers; it corrupts the skies. It even corrupts relationships. It corrupts everything. We understand this process very well. You ask, how is that chain to be broken?

Now, why do you ask that question? Why do you want to break this chain? Has the breaking of the chain a cause, a motive? If it has, then you will be back in the same chain. If I want to be out of the process because it is causing me pain, then I will be back in the chain. If the process causes me pleasure, I will say, 'Please, leave me alone'. So, I must be very clear in myself. I can not persuade you to be clear; but in myself I must have no direction or motive whatsoever.

**SATYENDRA (SA):** People keep on asking, 'How do we break the chain'? Doubtless, it is a central question: But the question I ask is: Given the brain that I have, is it possible to end the chain?

I am conscious of myself. Can I ask the question in this way: Is it basically a way of looking at things? Is it all a matter of reason, of logic?

**K:** No, it is not a matter of analysis. It is a matter of plain observation of what is going on.

**SA:** Without the mind forming an image?

**K:** The brain is the centre of all sensory responses. The sensory response has created experience, thought and action and the brain, being caught in that which is partial, is never complete. Therefore, it pollutes everything it does. If you admit that once, not as theory but as a fact, then that circle is broken.

**PJ:** Practically every teaching which is concerned with the meditative process regards the senses as an obstruction to the ending of this process. What role do you give to the senses in freeing the mind?

**RB:** I do think that what you are saying is correct. All of them have not regarded the senses as obstruction, because when they speak of the 'senses' they include the mind. They never separate the mind from the senses.

**PJ:** After all, all austerities, all *tapas*, all *yogic* practices, were meant, as I have understood them, to see that the movement of the senses towards the object was destroyed.

**K:** I do not know what the ancients have said.

**KAPILA VATSYAYAN (KV):** I think, at least in what is broadly called Hindu or ancient Indian thought, the senses are not to be denied. And this is very crucial to the whole culture. I think that it all began with the *Kāthopaniṣad*. The image there is of a chariot and horses. Yes, and the horses are primary. The senses are primary, and they are not to be destroyed. They are to be understood, and controlled. They are the factors of the outer reality. They do not deny the outer.

**PJ:** I am asking: What is the role of the senses?

**K:** The senses, as thought, create desire. Without the interference of thought they have very little importance.

**PJ:** Are you saying that the senses have no importance?

**K:** Senses have their place. The question is: Where does desire interfere with the senses? That is the whole point -- not whether the

senses are important or unimportant, but where desire begins. If I understood that, would I give such colossal importance to it? Then when I see a beautiful tree, I will see its beauty. And the beauty of a tree is astonishing!

**RB:** It sounds as if you are contradicting yourself.

**K:** No.

**RB:** Sir, you have said, not just now but earlier, 'If you can observe with all your senses' ... Therefore, you can not deny the importance of the senses.

**K:** I did not deny the senses. I said that if you respond to that tree, and look at that tree which is full of beauty -- with the sunlight on it after the rain, and so on -- there will be a total response. There will, then, be no 'me', no thought, no centre which will respond. That is beauty. Beauty is not the painting, not the poem, but the total response of all your senses to that. We don't so respond, because thought creates an image from which desire arises. There is no contradiction in what I have said.

**PJ:** May I, please, ask Upadhyayaji how the Vedāntin regards the senses?

**JU:** According to *Vedānta*, without the observer there can be no observation.

**PJ:** What about the Buddhist?

**S:** There is seeing only when the seer is not. There is no difference between the seer and the seeing.

**K:** The observer is the observed. Just look at what is happening here. We stick to the Vedantic attitude, the Buddhistic attitude, and we do not move out of the field. This is the whole point: the brain is caught in this movement. And you are asking: How is the chain, which is built by thought -- thought being limited because it is born of knowledge which is incomplete -- to be broken?

Knowledge has created this chain. Then you ask the question: How is the chain to break? Sir, who is asking this question?

**S:** The prisoner is asking the question.

**K:** You are that... *Who* is asking the question?

**S:** That which is itself incomplete is asking itself.

**K:** Just look at it. The brain is caught in this. Is it the brain or is it desire that is asking the question, 'How am I to get out of it?' Do you see the difference? I don't ask that question.

**AP:** That I understand. But when you ask whether it is the brain that asks that question or whether it is desire that asks it, I get bogged down.

**PJ:** Don't we ask the question?

**K:** There is only this chain. That is all. Don't ask the question. The moment you ask the question, you will be trying to find an answer, and you will not be looking at the chain. You are that; you can't ask any question. Then, the next point is -- there is no movement when you do that. The movement has created this, and when there is no movement, that ends. There is a totally different dimension. So I have to begin by not asking questions.

But is the chain a fact to me? This chain is desire -- desire in the sense of sensory responses. If all the senses respond, there will be no desire. It is only when the sensory responses are partial that thought comes in and creates the image. From that image arises desire. Whatever it does, this is the way the brain works. It must operate in this chain. Do you see this? Is this as much a fact to you as pain is a fact?

**BK:** How can one be more in touch with that observation?

**K:** Look, let us take physical pain. I can deal with physical pain. I immediately take a pill, go to a doctor, and so on. That same movement is taken over by the psyche. That is, the psyche says, 'What am I to do? Give me a pill. Show me a way out.' The moment I want to get out, there is the problem. Can the brain say: This is so; I won't move from that, and let me then see what happens? You see, sceptical investigation is the true spiritual process. That is true religion.

*Madras  
January 14, 1981*

## THE SEED OF A NEW THING

**ACHYUT PATWARDHAN (AP):** We have three institutions on this side of the Varanā, and a new one across it, where the social setting is distinctly different from all this. Therefore, I thought it would be good if you'd say something to us as to how you view an agricultural institution of this kind.

**J.KRISHNAMURTI (K):** Having an agricultural set up like this, may I ask, sir, what the problem is? Is it with regard to our relationship to the earth and to the workers? Sir, why are we preparing the students 'agriculturally'? What is our intent?

**AP:** As far as I can see, our intention is clear. We see a certain process by which education, as it is now called, picks up boys from the villages, and destroys them. It makes them unfit both for the village and for the town. We uproot a man from his own soil, and are never able to provide a soil in which he can live, and develop; he grows with the feeling that society has wronged him. Now, can we not take a man who is not sophisticated, who is simple and who has had a direct relationship with the soil and help him to not only understand, and to rediscover the sheer joy of his relationship to the earth, but also to be able to give that joy to others?

**K:** Is that the problem, sir? Why need we compare the town and the village? Are we trying to keep the student tied to the earth and, therefore, prevent him from going to the towns, which apparently destroy him?

**AP:** No, sir, there is another aspect to this. We are impoverishing the village by taking away all the promising young men from there; the village deteriorates in this process. I do not know about other countries, but here, in this country, the towns are destroying the villages.

**K:** Is that the problem, or is the problem entirely different? You know, in America, as far as I understand -- this is subject to correction -- they are trying to make farm-boys love what they do. They have formed Farmers' Clubs. The other day we heard of a boy who had topped the list, because he had worked furiously at a farm of his own. Is that what you are trying to do, that is, make the villager

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This was a discussion on the 'direction' of agricultural education with some members of the Foundation and the teachers of the Agricultural School which was being run then as a part of the rural work at Rajghat.

love the place, improve it, and attend to his cattle better, **more** scientifically?

**AP:** It is essentially a human problem. Everyday we are at war with the villagers, and there is no feeling that we are here to enrich their lives and *vice versa*.

**K:** Why is it that the town destroys these people? Why are they not capable of living their own lives? Why do the villagers get destroyed by the town? Is that the problem? If I was a villager, and even if all the attractions of the town -- the cinema or whatever else one has in the town -- were before me, would I want to go to the town?

**AP:** I would.

**K:** Then are we concerned with preventing the boy, the villager, from going to the town?

**RAOSAHEB PATWARDHAN (RSP):** Sir, it is a very big problem. Today industrialization has brought hope of a high standard of living, and the present village may never again be the same. Although we want to find a pattern of living that will ensure better food, better clothes, employment, and so on, we must not fall into the habit of thinking that a higher standard of living means having more and more. So one hopes that this craze for higher standards will not go beyond a certain limit.

**K:** Who is the 'we', and who is the 'they'? Who is telling them?

**RSP:** The town-man, because he is the planner.

**K:** So the town-man, being more educated, more sophisticated, etc., is preventing the villager from becoming what he -- the town-man -- himself is. Is that it?

**RSP:** That is very crudely put.

**K:** Is the town-man preventing the villager for the villager's sake, or is it that he sees the villagers pouring into the towns and -- knowing that unemployment is on the increase -- is, therefore, scared?

**AP:** No, I don't think the latter is so. Sir, when I was living in Vitthalwadi, I realized that the towns, for centuries, had been taking much more from the villages than they had given in return. The towns -- we -- represent the educated, and the villages represent those people who are not. Can we so understand them that instead of becoming a threat, we start identifying with them?

**K:** You mean you, the sophisticated, want to represent the villager?

**AP:** I do not want to do anything; I want to know why I am a 'curse' to the man.

**K:** That is very simple. But do we want to cease to be a 'curse' to the villager?

**B.SHIVA RAO (BSR):** Is it not also true that people from the towns feel that they are being swamped and that their own standards are being lowered because of the enormous influx of villagers?

**AP:** I am conscious that the town has destroyed the village.

**K:** What is the problem? Is it village versus town and town versus village, or is it something entirely different? Are we getting confused? It may be that we are missing something because we are putting the two in opposition.

**R.R.UPASANI (RRU)<sup>1</sup>:** I think the question is this: What sort of education should be given to the boys so that they will love the land and not feel small when they go to the city?

**K:** Why do we make this contrast? Personally I have a horror of towns. I could go and live in Saraimohana and be perfectly happy, not because I am over-educated or under-educated but because there is some other factor which, it seems to me, we are missing.

**RSP:** What you are saying is that there should be no need to discuss the difference between the Agricultural and the non-Agricultural School because it is more a problem with regard to the nature of man. Now we feel that even to understand what you are saying, a certain amount of education -- like going through college -- and a certain amount of social security is necessary. To bring the villager to a level where he can understand what you are saying requires that he first have the fifty things that are denied to him. The villager sees this contrast in economic life and, naturally, he thinks that it is by having more amenities that life can be fulfilled. How can you teach him that this is not so?

**K:** I am trying to find out what the problem is first. I do not think that it is clear. Is it that, as the Principal says, we want to educate the villagers in such a manner that they are satisfied with their

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1. R.R.Upasani was, at that time, the Principal of the Agricultural School.

education and, therefore, do not feel inferior to the people in the town? Is that the problem? When we know the problem, we can do something about it. But I am questioning whether this is the problem, whether this is the central issue.

**AP:** In India we have had a certain way of life which was able to withstand all kinds of invasions, and the root of that was the village and its sense of integrity, its sense of togetherness. Today that has been destroyed; that inner feeling has gone.

**K:** Is that what you want to create? Do you want to rediscover something which you have had?

**AP:** Yes, to rediscover that feeling by which a man sees that he should not be at war with the environment, for he, actually, belongs to his environment, which may be the whole world.

**KITTY SHIVA RAO (KSR):** But you have introduced ideas which make him leave the village.

**RSP:** Sir, when you talk here, in Rajghat, you say that the purpose of education is not to help the student fit into the present society but, rather, that the student be enabled to go out and create something new. You point out that if the student is educated 'rightly', he ought to be able to do this. Unfortunately, however, the moment the student, the boy, leaves the village, he is out of it; for him, to go back to the village is not possible. So he tries to go forward, but there is no 'forward' either, because doors are closed to him. Therefore, his problem is more difficult than that of the other fellow from the town. So we may have to give the students of the village land here, where they will be able to create a new communal life and they will then, perhaps, begin to love the soil.

**K:** Is this what you are thinking of, or is this what they think?

**RSP:** When we talk of these boys, we take into consideration what they think also.

**K:** I am sorry, but I have got to stick to this. I want to be clear, just as a doctor wants to be very clear. To solve any problem we must know what the problem is. You have not shown me the problem. I may be dumb or foolish, but I have not seen the problem. Before you speak of what is to be done, let us find out what the central issue with regard to the village is.

**RSP:** Then, as Achyut put it, the central issue is that I want right living.

**K:** Is that the problem we are confronted with? Do not twist it into something which it is not. From what has been said, I gather that what we want is to do something for the villager and his village. We are not thinking of it as a human problem, but as only a problem with regard to the village. When we say that we want to do something for the village, our problem is a problem only with regard to the village, and not with regard to human relationship. We are meeting here, therefore, not as human beings trying to understand the human problem with all its complexities, but as people who are merely concerned with the village. What we want is to find out what the relationship of the villager is to the village and to see if we can somehow change it, modify it, and revolutionize it so that he --the villager -- remains there. Isn't that our problem?

**AP:** We see that we are missing something in the approach that seeks to change the environment. Let us find out what is missing. If we could take the right approach to our problem then, automatically, things will begin to make more sense.

**K:** I am the villager; I come to a place, and I find that I can not enter it because my brains are not equal to the man from the town who has been educated for centuries. I get caught between that and the village I have left. I find -- as the towns will not accept me, and as I can also no longer go back to the village -- that I am, in fact, living in a vacuum. In this state, is my problem one of going back and improving the village, or of how I would be able to join this? I am taking myself to be a villager. What is my problem?

**AP:** I say that each one of us here is a person who has no roots either in the village or in the town. Therefore, we are all in a vacuum.

**K:** I am trying to see what the problem would be. The villager leaves, and comes here to school; he has cut himself off completely from the village and can not go to a town. If I was there, I would either want to destroy the town -- if I had the guts and the vitality -- because it was making me suffer in comparison, making me feel that I was lost, and that I was living in a vacuum, or I would create a town here. But that would again create the same problem. If I was educated to see that this would not lead anywhere, save to the creation of another town and to future generations having the same attitude, I would neither want nor go to a town. Then what would my problem be?

**RSP:** The real danger is that if these boys, who pass out from our school, are not given a 'real' education by us, they will cease to bother about the village and, immediately, be absorbed in a

hundred different projects of the government, and they will be happy as they are.

**K:** So you want to prevent that. I am not sure that that is the major problem. Through right education you want to prevent me -- the villager -- from going to a town. You also realize that I can not compete with the town yet. So you shut the door there, metaphorically. The government comes along and offers me a job, and I disappear into the strata of a lower middle-class villager, and I am satisfied. But you do not want that either. What is the next problem? Let us go slowly.

**AP:** Industrial man, whether in a town or a village, has lost his relationship with nature totally and, unless he rediscovers it, is going to land himself in trouble, in a mess.

**K:** You know, in America -- and all the other industrialized places -- automation is going to give man immense leisure. They have got new electronic methods of running machinery by machinery. So, man is being eliminated slowly. So, what would my problem be, knowing that machinery is going to eliminate the industrial worker gradually. It may be a slow process, but the fact is that man is going to have leisure.

**RSP:** That is not so obvious in India.

**K:** But, I may not want to work for so many hours. I am a human being after all.

**RSP:** The problem here is unemployment. Here, in India, you have to reckon with that, because full employment can not be reached.

**K:** Then what will my problem be, if I was a villager? My roots will have been cut off the moment I was educated, and I will not be able to enter the town, because the town will smother me. So, I will be caught in an empty space. The question is: Why should not the roots be cut off? The roots may be the poisonous thing.

**BSR:** Why should the villager not be educated in such a way that he does not feel that he is cut away from the village?

**AP:** The Gandhian tradition is to see that the roots are not cut. The problem of the village may be understood only by a man who has really cut his roots.

**K:** But that is what you are saying. Is that your problem?

**RSP:** The more I really see my relationship to the earth, and to the people around me, the more truly I evolve in the right pattern of living. Our education, unfortunately, makes us complete individualists. How do I create this feeling of right relationship?

**K:** I am not at all sure that that is my problem. Let us say that I am a villager who has cut himself off from the village. Have you helped me to understand that if I go to the town I will be destroyed? Have you helped me see that? If you have helped me see that I will be, as a town-man, only a small cog in a vast machine, then the pull will no longer be there. That would be a tremendous thing: The pull no longer being there. That is one of the fundamental objectives of agricultural education. You are educating me not to be absorbed by the town, but as I can't be absorbed by the village which I have left, what am I to do?

**AP:** That means: Do the teachers see, clearly, that the village-boy can't meet his destiny in the town? Do they see that he can never blossom into fullness there?

**RSP:** The word 'town' must be written in quotes. Otherwise you will come back to the Gandhian idea; the town means an acquisitive society, overcrowding.---

**K:** Town means town -- the whole circus of it: the noise, twenty stories, basements, and so on. You have educated me to see that by going into that I will merely become another cog, and that too a very small cog, in that vast machine. So I do not go there. Am I caught here then? Or, am I caught in a vacuum? You see, if that is not it, and this is not it, then what is happening to me? What, Raoji?

**RSP:** If that is now real, I need to know nothing further. In the knowing, I would have cut this also, and be where I am, namely, at the start.

**K:** What is wrong with that? I would ask myself, 'Where am I? I have no land. The town-man, or may be even some villager, has all the land, but where am I?' This may be the real revolution, sir. Where am I, Raoji? You have shown me, let us say, the fallacy of the 'town', in quotes. So I shall not enter it. I see its dangerous implications. And I do not go to the village -- working, pottily, with a little land, fighting my neighbours, and misusing my education. So I have learnt two things. When you have educated me to see the fallacy of the town, have you not also educated me to see the still further insignificance of the village? If you have educated me thus, namely, to put away both, where will I be? Not in revolt against society --

you follow? I will not be in revolt against society, because you have taught me to see that that also has no value. I mean by 'revolt' a sense of reaction.

So what will my position be? You see, I will be free of both; 'free' in the right sense. Is that what you are trying to do here? If you are, then would I still be a villager?

**RSP:** You can not remain in a vacuum.

**K:** That is what is going to happen to me. I may work either in a village or in a town but, inwardly, I will not belong to either.

**RSP:** Inwardly what will you do?

**K:** Do not attribute anything to me. I may say, 'I want to work here because you have taught me agriculture' but, you see, the pull towards either the town or to the village would have ceased, and my action will not spring from frustration.

**RSP:** Then you will be the 'creative-revolutionary'. If both the 'pulls' have gone, what exists will be the 'creative-revolutionary'.

**K:** That may be the new *brāhmaṇa*. Yes, why not? That may be the seed of a new thing. You see, who are you to tell me that I must go back to the village and improve the hell there? Do not give me a colour which you think I ought to have.

**AP:** You are trying to tell us that it is not helpful to approach our problem with any preconceived ideology about what it should be.

**K:** Because you are producing a new man.

**RSP:** The only difficulty in accepting this is that that man is an imaginary man.

**K:** You are not accepting; it is not my theory. If you have really put me in a vacuum, then what is going to happen? I have to think of it anew, have I not? I have to find out, once again, what my relationship to the earth, to belief -- to everything -- is, because I can not live without the earth; but you must not dictate to me how I should be tied to the earth. As far as I see, your function is to educate me rightly; that is all. But if you are a man from the town and are drawn by the town, you can not teach me that.

*Rajghat*  
*December 29, 1955*

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# KRISHNAMURTI FOUNDATION INDIA

64, Greenways Road, Madras-600 028

## VASANTA VIHAR RETREATS

Nov

During the Annual Gathering at Rishi Valley in ~~December~~ 92, it was suggested that people interested in Krishnaji's Teachings be able to stay as a small group for a longer period of time without any tight schedule. We plan to hold two 5-day Retreats in Vasanta Vihar from January 10th-14th and February 24th - 28th. These Retreats, we hope, will give the participants a sense of leisure wherein they will be able to—

live in close contact with nature.

informally interact with KFI Trustees and other participants and share perceptions and doubts.

spend time in The Study reading books, viewing videos and listening to audio tapes of Krishnaji.

Vasanta Vihar Retreats are an invitation to the challenge of creating a friendly, leisurely, reflective atmosphere. There is no teacher to guide the participants and it is each one's responsibility to generate a serious atmosphere of enquiry here.

Number of participants — 10 to 20  
(First come First Served basis)

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64 Greenways Road  
Madras 600 028

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Cost — Rs 300/-perRetreat per person

Since the number of participants is limited, we cannot be certain of registering your name for the Retreat desired by you. Please await our letter of confirmation of your participation.

Those who wish to enrol may write giving complete details to :

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