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Bulletin

KRISHNAMURTI FOUNDATION INDIA

FROM THE EDITOR

‘So there is, if you give your heart and mind, something that is beyond all time. And there is a benediction of that. Not in temples, not in churches, not in mosques. That benediction is where you are.’ These were Krishnamurti’s last words to his Bombay audience, whom he had addressed for more than thirty years. Over the years, large audiences attended his talks, first on the terrace at Sundrabai Hall and then, later, in the compound of the J. J. School of Arts. His last talk, on the 10th of February, 1985, was at the J. J. School. He was familiar with the city. He had friends there from the old Theosophical days, and new ones had joined him.

Scenes set in Bombay of the fifties form the background to several diary entries published in *Commentaries on Living* and the *Notebook*. If a profile of the city as reflected in the writings of Indian writers were compiled, Krishnamurti’s Bombay would surely find a place in it. His Bombay did not belong only to the rich and socially prominent, even though many of his friends belonged to this class. There is, for instance, a vivid description of a young beggar child he befriended on the outskirts of the posh Willingdon Club in that ‘over-crowded city of noise and pain’. The description of the club’s setting, its ‘golf course and lovely gardens’ on a ‘peaceful sheltered avenue overhung with huge rain trees’ leads on to the beggars who line the avenue:

A girl of about ten years old was lying with her head on a tin can, resting with wide-open eyes; she was dirty, with matted hair, but she smiled as I smiled at her. Further along, a little girl, hardly three, came forward with outstretched hand and an enchanting smile. The mother was watching from behind a nearby tree. I took the

outstretched hand and we walked together for a few paces, returning her to her mother. As I had no coin, I returned with one the next day, but the little girl would not take it, she wanted to play; so we played, and the coin was given to the mother. Whenever I walked along that avenue the little girl was there, with a shy smile and bright eyes. (*Commentaries on Living, Series II, p. 122*)

This unusual passage suggests that in those early years Krishnamurti wandered alone down Bombay's streets observing and even participating in the lives of the poor, just as he wandered among the hills of Ojai and Rishi Valley watching the beauty of nature.

The benediction he invokes at the end of his last talk in Bombay encompasses the whole of the squalid city — its majestic 'rain-trees massive against the darkening sky'; the sea 'everlastingly in motion, restless and infinite' bordering it; the overhanging moon in its 'silver path'; and, beyond all that, 'the rich beauty of the earth, the distant stars, and deathless humanity'.

This issue of the Bulletin contains extracts from his last series of talks in Bombay.

— R.H.

LISTENING IS A GREAT MIRACLE

Listening is an art of which very few of us are capable. The word has a sound, and we do not listen to the sound; we are always interpreting it, trying to translate it into our own particular language, or particular tradition. We never listen acutely, without any distortion. So, the speaker suggests — most respectfully — that you listen, and not translate, and interpret what he says into your own particular terminology, or according to your own knowledge. Have you noticed that when you tell a rather exciting story to a little boy, he listens — full of energy — with a tremendous sense of excitement and curiosity? He wants to know what is going to happen. And he waits, excitedly, to the very end. He wants to know who the villain is, who the heroine is. Unfortunately, we grown-up people have lost all the capacity of curiosity; we have lost the sense of energy to find out. We have lost the energy that is required for us to see things clearly, to see things as they are — without any distortion. And we never listen to each other. You never listen to your wife — do you? You know her much too well, or she you. There is no sense of deep appreciation, friendship, amity and, so, you do not listen to each other. But if you listened completely, then that very act of listening would be a great miracle.

— *Bombay, 3rd February, 1985*

IF WE LISTEN, WE CAN GO VERY FAR

Observing, like listening, is very important; but, again, we never observe. We observe things that are convenient, friendly. We observe if there is a reward or punishment. I do not know whether you have noticed that our whole upbringing, our whole education and, in fact, our whole life

is based — extraordinarily — on one principle: reward and punishment. We meditate in order to be rewarded. We progress in order to be rewarded, and so on. But here — in talking over things together — there is no reward or punishment. It is very important to understand this. Please, can we listen to each other — *per se*, for itself, and not for something else? Can we listen to each other as we would listen to marvellous music, or to the song of birds? Can we listen with our hearts, with our minds, with all the energy that we have? If we so listen, then we can go very far.

— *Bombay, 3rd February, 1985*

LISTEN, DO NOT AGREE OR DISAGREE

Now ... listen to ... a fact. You may agree, or you may not agree. Agreeing and disagreeing is one of our dreadful things. Why should we either agree or disagree? If the fact is that the sun rises in the east, it is a fact. You do not agree or disagree with it. So, can we put aside our conditioning of agreeing and disagreeing, so that we can both look at facts, and so that there is no division between those who agree and those who do not agree? If we do so, then there will only be seeing things as they are. Of course, you can say, 'I do not see', but that is a different matter. Then we can go into why you do not see, and so on. But when we enter into the area of agreement and disagreement, then we become more, and more confused.

You know, honesty, like humility, is one of the most important things. Cultivated humility is not humility. The humility of a vain man who 'puts together' humility is a part of vanity. And humility has nothing to do with vanity, with

pride. Humility is a state of brain that says, 'I do not know what I am; let me inquire'. Humility never says, 'I know'. And we are never deeply honest with ourselves. We are not talking about being honest 'in order to be something else', or 'in order to understand something else'. We are talking about an unquestioned, clear, absolute sense of honesty. Such honesty means that there are no illusions. If you tell a lie, you tell a lie and you know it and say, 'I have told a lie'. You do not cover it up. When you are angry, you are angry. You say that you are angry. You do not find causes, explanations, for it, or find out how to get rid of it. So, this honesty is absolutely necessary if you are going to inquire into much deeper things, as we are doing now. It is absolutely necessary to remain with the fact, and not to make a fact into an idea. That requires very clear perception. But, unfortunately, after having heard all this, you will say, 'Yes, I understand this intellectually'. And you will ask: 'How am I to relate what I have understood intellectually to what I have heard?' This means that you have already created a division between intellectual understanding, and action. Do you see this? So, listen; just listen. Do not do anything about it. Do not ask, 'How am I to get something? How am I to put an end to thought and time?' — which you cannot. That will be absurd, because *you* are the result of time and thought. You will just go round, and round in circles. But if you do not react, if you do not ask 'how?', and actually listen — as you would listen to some lovely music, to the call of a bird — then time will be all in the now, and thought will be a movement. Then you will see that thought and time are together always. They are not two separate movements but one constant movement. This is a fact. Please, listen to it.

— *Bombay, 3rd February, 1985*

LISTENING CREATES ITS OWN ENERGY

Please, listen; do not *do* anything. Now, if you listen very carefully, that very listening will create its own energy. If you listen to the fact of what is being said, and do not react — because you are just listening to it — that implies the gathering of all your energy to listen; that means giving tremendous attention to listening. And that very listening breaks down the factors, the causes, of fragmentation. If you *do* something, then you are acting upon the fact. But if there is merely an observation — without distortion, without prejudice — then that very observation, that very perception which is great attention will burn away the sense of time, thought, and all the rest of it.

— *Bombay, 3rd February, 1985*

WHEN YOU LISTEN, YOU WILL HAVE NO PROBLEMS

The question is: What is the cause of fear? The cause is very simple. I can explain it; but that is not important for the moment. What is important is to put the question and, because you are serious and you want to find out, let that question itself answer — flower like the seed in the earth. Let us say that you have planted a seed in the earth, just as we have planted in our hearts and minds the sense of what is fear. You will see that the seed flowers and withers only if you do not pull it out — all the time — to see if it is growing. So too with the question. If you keep on pulling at it and asking it, then you will be losing energy. But when you leave the question alone and live with it, then you will see that there is a cause for fear — not the word, not the

explanation but the actual truth of it. And the cause of fear is thought and time.

Now, as I just explained, time and thought are the two factors of fear. You cannot do anything about it. Do not ask, 'How am I to stop thinking?' That question is too silly. You have got to think. To go from here to your house, to drive a car, to speak a language, you need thought. But time may not be necessary at all psychologically, inwardly. We are saying that fear exists because of the two major factors of time and thought — in which is involved reward and punishment.

Fear is a tremendous problem which man has not solved at all, and it is creating havoc in the world. Now, I have heard this statement made by you: Time and thought are the two factors of fear. I have listened to it so intently. I have listened to you. And you have also told me: Do not do anything, but just put the question, and live with it as a woman bears the seed in her womb. Put the question, and let that question flower. In the flowering of that question there is also the withering away of that question. There is not the flowering and, then, the ending — the very flowering is the ending.

Do you understand what we are talking about? Learn the art of listening. Listen to your wife, to your husband. Listen to the man in the street: his hunger, his poverty, his desperation, and lack of love. Listen. And when you listen, at that moment, you will have no problems, you will have no turmoil; you will be just listening.

— *Bombay, 3rd February, 1985*

IF YOU DO NOT ACT, IT IS BETTER NOT TO LISTEN

Our consciousness is the result of a million years. As we have come from the animal, from nature, our consciousness contains all the primitive essence, the animalistic responses, fears, and desire for security. And our consciousness also contains innumerable beliefs. Our consciousness, therefore, is fear, pleasure, sorrow, various memories, and the everlasting search for something that will give complete security. All that is what we are. We may think that a part of us is divine — but that is part of our thinking. And we also think that consciousness belongs to each one of us. Religions have maintained that each one of us is separate — a separate soul. But we are now questioning it.

Do you not share the sorrow of the rest of humanity? All human beings throughout the world have various forms of fear, various forms of pleasure. They want; they pray. They seek stimulation, and perform all kinds of absurd ceremonies. You do too. Do you not suffer just as other human beings suffer? Do you not have sorrow like the rest of human beings? So, you share the consciousness of all humanity. You are entire humanity. Please, see that every human being living on this marvellous earth, this beautiful earth — which we are destroying — is the rest of humanity. *We all are one.* Consciousness, which we have considered ‘mine’, ‘personal’, is not a fact, because we all go through the same problems, same conflicts, pain, anxiety, loneliness, depression, tears, laughter. Everywhere this goes on. So, are you, in your consciousness, individuals? — Because your consciousness is what you are. Please, see that whatever you think, whatever you imagine, whatever your tendencies, aptitudes, talents, gifts, faculties, it is shared by all other human beings

— human beings who are exactly like you. This is a logical fact. And logic has a certain place. One must think clearly, logically, reasonably, sanely. But logic is based on thought, and thought is limited. So, however logical, however reasonable your thought is, it is limited. So one must go beyond logic, beyond limitation, beyond thought.

Now, to come back: You are not an individual, but entire humanity. Listen to that statement. And when you listen to that statement — that you are entire humanity — do you make an abstraction of it? Do you make an idea of the fact? The fact is one thing, and the idea about the fact is another. Our daily lives, our religions, our conditioning, have made us believe that we are individuals. That is a fact. Somebody like the speaker comes along and says, ‘Look carefully. Are we really individuals at all, or are we the rest of humanity?’ At first we might push it aside; we might resist and say, ‘What are you talking about?’ But if we listened carefully — as two friends who listen carefully to each other — then we would share the statement that we are entire humanity. So, how do you hear the statement that you are your consciousness — with all its reactions and actions — and that that consciousness is shared by all humanity? How do you listen? Do you reject it, or do you examine it? Do you investigate that statement? — not tomorrow but now, because it is a very serious statement. If you listened to the sound of it, the beauty of it, the depth and immensity of it with its tremendous responsibility, then you would not treat it superficially. Then you would not merely say, ‘Yes, I understand it intellectually’ — for intellectual comprehension has very little meaning. If you listened with tremendous responsibility, it would be in your blood, in your guts, and out of that would come a different quality of the brain — a quality that is holistic, and not fragmentary.

When you realize that you are entire humanity — that is love. When you realize that you are entire humanity, you will not kill another; you will not harm another. You will, instead, move away from all aggression, violence, and brutality. You will move away from religions. Unfortunately, you do not see that our consciousness is shared, is one, with all humanity. You do not see the beauty of it, the immensity of it. You will go back to your own pattern: thinking that you are all individuals. You will fight, strive, compete, and want to fulfill your own beastly little self. Yes, sir. That our consciousness is one means nothing to you; you will just go back to your own way of life. It is, therefore, much better not to listen to all this; for if you listen to truth and do not act on it, it will act as poison.

— *Bombay, 9th February, 1985*

LISTENING TO THE TRUTH AND NOT LIVING IT IS A WASTAGE OF LIFE

You have heard all this. You have heard about the ending of fear, and about the ending of sorrow. You have heard about beauty and love. But the hearing is one thing, and action is another. You have heard all these things which are true, logical, sane, rational, but you will not act according to all this. You will go home and begin all over again. You will begin your worries, your conflicts, your miseries. So one asks: What is the point of it all? What is the point of listening to the speaker and not living it? Listening and not doing it is a wastage of your life. If you listen to something that is the truth and not act, you are wasting your life. And life is much too precious. It is the only thing that we have.

— *Bombay, 10th February, 1985*

LIVING IS DYING — THEY ARE NOT TWO SEPARATE THINGS

What is death? That is the one certain thing that we all have to face. Whether we are rich or poor, young or old, ignorant or very full of erudition, that is the certainty of every human being; we are all going to die; we have all got to face death. We are always frightened of dying — are we not? — and we hope for continuity after death. And, so, we have never been able to understand the nature of death. Now, to understand death we must inquire into life, into living. What is 'living'? What is 'life'? Are we wasting our lives?

By that word 'wasting' is meant the dissipation of our energies in various ways — through specialized professions. Are we wasting our whole existence? One life — are we wasting it? People who are rich may say, 'We have accumulated a lot of money; it has been a great pleasure'. So too people who have a certain talent, a certain gift, a certain faculty, an aptitude in a particular direction. But *talent is a danger to a religious life*. A talent, an aptitude in a particular direction is specialization, and specialization is a fragmentary process.

So, you must ask yourself whether you are wasting your life. You may be rich, you may have all kinds of faculties, you may have power, position, you may be a specialist — a great scientist or businessman — but at the end of life, has all that been a wastage? All the travail, all the tremendous anxiety, insecurity, sorrow — has all that been a waste? The foolish illusions that man has collected — his gods, all the saints, and so on — have all that been a waste? At the end of it — what? Please, this is a serious question. It is a question

that you must ask yourself; except yourself, another cannot answer this question.

We have separated living from dying. The dying is the end of one's life, and we put it as far away as possible; we wish for there to be a long interval of time. But at the end of the long journey we die. And what is it that we call living? — Earning money, going to the office from nine to five, overwork either in a laboratory or in an office or in a factory, and the endless conflict, fear, anxiety, loneliness, despair, depression. This whole way of existence is what we call life, living. But is that 'living'? The enormous travail of man, the pain, the sorrow, every form of deception, self-interest, and corruption — we know all this; we are very familiar with all this because all this is our daily existence — nobody can cheat us of this. And to all this we hold; we hold to all this which we know and call 'living'. And we cling to the known, afraid of the unknown. And we are afraid of dying — which is the letting go of all the things that we have known, the letting go of all the things that we have experienced and gathered: all the money, lovely furniture, and a beautiful collection of paintings. Death comes and says, 'You cannot have any of those things any more'. Death is the ending of all the things that we enjoy, and are attached to. We are attached to our families, to knowledge, to the beliefs, to the ideals that we have lived with, and Death says, 'That's the end of it, old boy'.

And we invent reincarnation — that we shall go on in a next life — but we never inquire into what it is that is born in the next life. What is born in the next life is a bundle of memories. We live by memories. We live by the knowledge acquired or inherited, and that *knowledge is what we are*. The self is the knowledge of past experiences, thoughts, and so on; the

self is that. The self may invent that there is something divine in one, but it is still the activity of thought. And thought is always limited, as we have said before. So, our living — that which we call life — is pleasure and pain, reward and punishment. This is our life. And death means the ending of all that.

Now, the question is: Why has the brain separated living — living which is conflict, and so on — and dying? Why has this division taken place? Does this division exist when there is attachment? Please, as we have said, we are talking over things together. We are sharing the thing which man has lived with for a million years — the living and the dying. And, so, we have to examine the thing together, not accept, not resist, not cling to a belief, and say, 'I believe in reincarnation; I live by that; to me that is important'. Then conversation between us will come to an end. So, we should really go into the questions: What is living, what is wasting one's life, and what is dying? You are attached to so many things — to a *guru*, to the accumulated knowledge, to the memory of your son, daughter, and so on. That memory is 'you'. Your whole brain is filled with memory — not only memory of recent events but also the deep, abiding memory of that which has been the animal; the ape — we are part of that memory. And we are attached to this whole consciousness. Right? That is a fact. And Death comes and says, 'That is the end of your attachment'. And we are frightened of that, frightened of being completely free from all that. And death is that: the cutting off of everything that we have got. And there is in us the desire to continue; so, we invent, we say, 'I will continue next life'. But what is it that continues? Do you understand my question? What is it in us that continues? Is there a continuity at all apart from our bank account, our going to the office every day, our routine

of worship and the continuity of our beliefs — which are all brought together by thought? But thought is limited and, so, creates conflict. We have gone into all that before, and are not going to go into it now. And the self, the me, the ego, the persona is, as you can see for yourself, a bundle of complicated ancient and modern memories. We do not have to study books, and philosophies about all that. We can see for ourselves, very clearly, that we are a bundle of memories. And death puts an end to all that memory; therefore, we are frightened.

Now, the question is: Can one live in the modern world with death? — Not suicide; we are not talking about that. Can one end, *even as one lives*, all attachment? And to end all attachment even as one lives is death. I am attached to the house I am living in. I bought it. I paid a great deal of money for it, and I am attached to all the furniture, to the pictures, to all the memories of my family, and all that. Death comes and wipes all that out. Can I live every day of my life with death? Ending every thing every day — ending all your attachments — that is what it means to die. Do you understand? But we have separated living from dying and, therefore, we are perpetually frightened. But when you bring life and death together — the living and dying — then you will find out that there is a state of the brain in which all knowledge as memory ends. Of course, you need knowledge to write a letter, to come here, to speak English, to keep accounts, to go home, and so on. You need knowledge, but not as something that entirely occupies the mind.

We were talking the other day with a computer expert. The computer can be programmed, and the material stored in the computer as memory. And the computer can also put aside all that memory — on paper or on a disk; it can be emptied

of all memory so that it can be re-programmed or instructed further. Do you follow? So too, can the brain use knowledge when necessary but, yet, be free of all knowledge? That is, our brain is recording all the time. You are recording what is being said now, and this record becomes a memory. That memory, that recording, is necessary in a certain area. That area is physical activity. You know this; I will not go into it because it is obvious. The question is: Can the brain be free so that it can function in a totally different dimension? That is, can you, when you go to bed, everyday, wipe out everything that you have collected? Can you die at the end of the day? Do you understand all this? You hear a statement of this kind: *Living is dying; they are not two separate things at all*. If you are listening carefully, you hear that statement not only with the hearing of the ear but you also hear the truth of it, the actuality of it, and for the moment you see the clarity of it. Later on, you slip back — you are attached, and all the rest of it. So is it possible, for each one of us, at the end of the day, to die to everything that is not necessary? Is it possible to die at the end of the day to every belief, every faith? Is it possible to die to every memory of hurt, pain, anxiety, and sorrow? If you end all that everyday, you will then find that you are living with death all the time — death being the ending.

One should really go also into this question of ending. We never end anything completely. We end if there is any profit in it, if there is any reward. We never end voluntarily; we never end without the assumption that there will be something better for us in the future. The question is: Is it possible to live this way in the modern world? — For this is a holistic way of living, a way of living in which there is the living and the dying taking place all the time.

— Bombay, 10th February, 1985

BENEDICTION IS WHERE YOU ARE

... we have ... lost touch with Nature — which means that we have lost touch with ourselves. We are part of Nature, but we do not love the trees, the birds, the waters, the mountains. We are destroying the earth; and we are destroying each other. And all that is such a waste of life. When one realizes all this, not merely intellectually or verbally, then one lives a religious life. To put on a loincloth, or to go around begging, or to join a monastery — that is not a religious life. A religious life begins when there is no conflict; it begins when there is this sense of love. And love is not restricted; it is not given to just one person. Love is shared. When you love, you love not just your wife or husband; you love all human beings. So there is — if you give your heart and mind — something that is beyond all time. And there is a benediction of that — not in temples, not in churches, not in mosques. That benediction is where you are.

— *Bombay, 10th February, 1985*

AN OBITUARY

MARY LUTYENS

We regret to announce the passing away of Mary Lutyens, biographer and a long-time associate of Krishnamurti. Born on 31st July 1908, she died on 9th April 1999 at her home in London. She is survived by one daughter from her first marriage. Her father was Sir Edwin Lutyens, the architect of New Delhi, who also put up numerous buildings in Britain and France. Her mother was Lady Emily Lutyens, the daughter of Edward Robert Lytton, Viceroy of India and the first Earl of Lytton.

Mary Lutyens knew Krishnamurti and his brother from the age of 3, being taken to India by her parents. She was a founding trustee of the Krishnamurti Foundation, London, and was a member of its publications committee until 1997, when poor health made it necessary for her to retire. She is the author of many books, including five biographies of Krishnamurti — *Krishnamurti: The Years Of Awakening*, *Krishnamurti: The Years Of Fulfilment*, *The Open Door*, *The Life And Death Of Krishnamurti*, and *The Boy Krishna*. She also edited, at Krishnamurti's request, *Freedom From The Known*, which has turned out to be the best-seller of all Krishnamurti's works. With an unerring eye for detail and easy command of prose, she is at her best in her thumbnail sketches of Krishnamurti; the following is an extract from *Krishnamurti: The Years Of Fulfilment*.

On this occasion I was watching him [Krishnamurti] far more intently than I was listening. The hall was packed; people were standing at the back. I did not see him come on to the platform; at one moment the solitary hard chair placed

in the centre of the platform was empty; the next moment he was sitting there on his hands, having made no sound on entering, a very slight figure, impeccably dressed in a dark suit, white shirt, dark tie, feet in highly polished brown shoes placed neatly side by side. He was alone on the platform. (He is never introduced and he never has any notes.) There was complete silence in the hall as a strong vibration of expectancy ran through the audience. He sat there quite silent, his body still, assessing his audience with slight movements of his head from side to side. One minute; two minutes; I began to panic for him. Had he broken down altogether? I was prickling all over in an anguish of concern for him when he suddenly began, unhurriedly in his rather lilting voice with its faint Indian accent, startling the silence ...

Reading an authentic report of a talk, listening to it on cassette, even viewing him on video-tape, can never be the same as listening to him and seeing him in the flesh. The meaning behind the words comes through the physical presence of the man himself — there is an emanation that flashes a meaning direct to one's understanding, bypassing the mind.

Courtesy: Vasanta Vihar Newsletter, July 1999.

TELUGU GATHERING 1999

There will be a Gathering, held for persons interested in J Krishnamurti's Teachings who belong to the Telugu-speaking world. This 'Telugu Gathering' will be held at Rishi Valley School in Andhra Pradesh, on the 20th and 21st of November, 1999.

For details please contact:

Ms Aparajita
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KANNADA GATHERING 1999

The Bangalore Education Centre is organizing a Krishnamurti Gathering at Dharwad in co-operation with the Study Centres of Hubli-Dharwad, on the 23rd and 24th of October, 1999. The venue of the Gathering will be the Mahishi Charitable Trust, Banashankari Kalamantapa, Kelageri Road, Dharwad — 580 001. (Phone: 775593) The cost — inclusive of boarding and lodging for two days — is Rs 400/- per head. The theme of the Gathering is WHAT IS A RELIGIOUS LIFE?

Those who wish to participate in the Gathering are

requested to contact:

K.G. Kulkarni
Co-ordinator
Bangalore Education Centre
Thatguni
Bangalore — 560 062 (Phone: 8435243)

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KRISHNAMURTI FOUNDATION INDIA
GATHERING 1999

The Krishnamurti Foundation India is happy to announce that its Annual Public Gathering will be held this year in its newly-established school near Pune — the Sahyadri School — from the 24th of November to the 27th of November, 1999. For registration and other details please contact:

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I, Dr Radhika Herzberger, hereby declare that the particulars given are true to the best of my knowledge and belief.

Date: August 1, 1999

Sd/- Radhika Herzberger
Signature of Publisher

BULLETIN
KRISHNAMURTI FOUNDATION INDIA

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