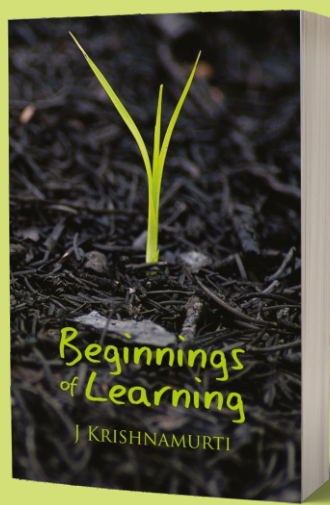


# the pathless

— KRISHNAMURTI FOUNDATION INDIA

*My identity, discovering my true self, doing my own thing, expressing myself*—these are the modern catch-phrases on which human beings seem to live today. Do they really mean anything, even to those who use them? Or are they mere empty words that help to build up a fictitious personality? The falseness of this notion that each one of us has a distinct identity, that each one is a unique individual, and the causes and the consequences of having such an identity, are exposed by Krishnamurti in the following passages. | EDITOR |



## Why do I identify myself with *anything*?

**Krishnamurti:** Why do you think about yourself so much? See what is involved in this. Thinking about oneself isn't just a very small affair; you think about yourself in relation to another with like and dislike; and you think about yourself, identifying yourself with another. I think about the person I have just left, or the person I think I like, or the person with whom I have quarrelled, or the person whom I love. I have identified myself with all those people, haven't I?

**Questioner:** What do you mean by 'identify'?

K: I love you, I have identified myself with you. Or I have hurt her, and you identify yourself with her and get angry with me. See what has happened: I have said something to her which is harmful and unpleasant; you are her friend, you identify yourself

with her and get angry with me. So, that is part of the self-centred activity, isn't it? Are you sure?

Q: But isn't it the other person who is identifying with you?

K: Is it or is it not? Let's inquire. I like you, I am very fond of you; what does that mean? I like your looks, you are a good companion, and so on. It means what?

Q: It means you are a better companion than other people, and so I like being with you.

K: Go a little deeper. What does it mean?

Q: You keep that person to yourself and exclude others.

K: That is part of it, but go on further.

Q: It is pleasing to be with that person.

K: It is pleasing to be with that person, and it is not pleasing with another person. So my relationship with you is based on my pleasure. If I don't like you I say, 'I'll be off.' My pleasure is my concern, as is my hurt, my anger. So self-concern isn't just thinking about myself and identifying with this or that possession, person, or book. Is that what you do all day? There is the peripheral occupation, and also I am comparing myself with you; that is going on all the time, but from a centre.

Q: You read about the refugees in India, and you haven't a personal relationship with them, but you do identify with them.

K: Why do I identify myself with those people who have been killed and chased out of East Pakistan? I watched them the other day on television; this is happening everywhere, not only in Pakistan; it is appalling. Now, you say you identify yourself with all those refugees. What do you feel?

Q: Sympathy.

K: Go on, explore it, unravel it.

Q: Anger against the people who caused this.

Q: Frustration because you can't do anything about it.

K: You get angry with the people who do these things, who kill the young men, and chase out old women and children. Is that what you do? You identify with this and reject that. What is the structure, the analysis of this identification?

Q: It is dualistic.

K: Move on. . .

Q: You don't feel secure.

K: Through identification you feel that you could do something?

Q: Even by taking one side, you feel that you have a certain chance to do something.

K: I am anti-Catholic, I identify myself with a group who are anti-clerical. Identifying myself with those, I feel I can do something. But go further, it is still me doing something about it, it is still the occupation with myself. I have identified myself with what I consider greater: India, Communism, Catholicism. My family, my God, my belief, my house—you have hurt me. What is the reason for this identification?

Q: I separate myself from the rest of the world, and in identifying with something bigger, that something becomes my ally.

You identify with this and reject that. What is the structure, the analysis of this identification?

K: Yes, but why do you do this? I identify myself with you because I like you. I don't identify myself with him because I don't like him. And I identify myself with my family, with my country, with my God, with my belief. Now, why do I identify with anything at all—I don't say it is right or wrong—what is behind this identification?

Q: Inward confusion.

K: Is it?

Q: You are afraid

K: Push further.

Q: The confusion is caused by the identification.

K: Is it? I am questioning you, and you must question me too. Don't accept what I am saying, inquire. This whole process of identification, why does it happen? And if I don't identify myself with you, or with something, I feel frustrated. Are you sure?

Q: I don't know.

Q: You feel unfulfilled, empty.

## WHAT ARE YOU IDENTIFYING WITH?

What are you identified with? When you say, 'I must identify myself with', you identify yourself with what? With your furniture, with your neighbour, with the gods that have been created for you, with the ideas, with your nationality, with your flag, with your politician, with your family, with your house, with your name, your qualities? Is that what you are identifying with? So when you discard all that, what you are identifying yourself with? When you identify yourself with something, you are that. When you identify yourself with your house, you are that house. When you identify yourself with the bank account, you are that bank account. When you identify yourself with a nationality, you are that nationality. And through that identification you go to war, you kill others, you create mischief; you identify with that and another identifies with the other thing, so there is a battle. So, what are you identifying yourself with, and why should you? So we have to inquire much deeper than into identity.

NEW YORK, 21 MARCH 1974.

K: Go on. I feel sad, frustrated, not fulfilled, insufficient, empty. Now, I want to know why I identify myself with a group, with a community, with feelings, ideas, ideals, heroes, and all the rest of it. Why?

Q: I think it is in order to have security.

K: Yes. But what do you mean by that word *security*?

Q: Alone I am weak.

K: Is it because you cannot stand alone?

Q: It is because you are afraid to stand alone.

K: You are frightened of being alone, therefore you identify?

Q: Not always.

K: But it is the core, the root of it. Why do I want to identify myself? Because then I feel safe. I have pleasant memories of people and places, so I identify myself with that. I see in identification I am much more secure.

Q: I don't know if you want to talk about this particular aspect, but if I see the killing in Vietnam is wrong, and there is a group of anti-war demonstrators in Washington, then I go and join them.

K: There is an anti-war group, and I join them. I identify myself with them because in identifying with a group of people who are doing something about it, I am also doing something about it; by myself I cannot do anything. But belonging to a group of people who demonstrate, who write articles and say, 'It is terrible', I am actively taking part in stopping the war. That is the identification. We are not seeking the results of that identification—whether it is good or bad. But why does the human mind want to identify itself with something?

Q: When is it action, and when is it identification?

K: I am coming to that. First, I want to be clear in myself, and in talking it over find out why I should identify. And when necessary I will identify. That is, I must first understand what it means to cooperate. Then, when I am really deeply cooperating, then I will know when not to cooperate. Not the other way round. If I know what is involved in cooperation, which is a tremendous thing—to work together, to live together, to do things together—when I understand that, then I will know when not to cooperate.

Now I want to know why I identify myself with anything. Not that I shouldn't identify if there is a necessity of identification in action, but before I find out how to act, or with whom I can cooperate, I want to find out why there is this urge to identify. To have security? Is that the reason? Because you are far from your country, from your family, you identify with this house, with a group, to be safe, protected. The identification takes place because you feel, 'Here I am secure.' So, is the reason you identify because you are insecure? Is that it? Insecurity means fear, uncertainty, not to know what to think, to be confused. So you need protection—it is good to have protection. Is that the reason why you identify?

What is the next step? In myself I am uncertain, unclear, confused, frightened and insufficient; therefore I identify myself with a belief. Now, what happens?

Q: I find I am still insecure.

K: No. I have identified myself with certain

ideologies. What happens then?

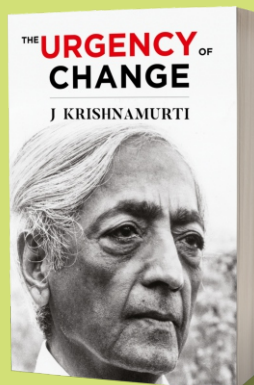
Q: You try to make that your security.

K: I have given various reasons for this identification: because it is rational, it is workable, all the rest of it. Now, what happens when I have identified myself with it?

Q: You have a conflict.

K: Look what happens. I have identified myself with an ideology, with a group of people, or a person, it is part of me. I must protect that, mustn't I? Therefore

## THIS IS A NEUROTIC STATE



You can identify yourself with that villager or with that flaming bougainvillea—which is a mental trick to pretend unity. Identification with something is one of the most hypocritical states—to identify oneself with a nation, with a belief, and yet remain alone is a favourite trick to cheat loneliness. Or you identify yourself so completely with your belief that you are that belief, and this is a neurotic state.

Ch: 30

if it is threatened I am lost, I am back again to my insecurity. So what takes place? I am angry with anybody who attacks or doubts it. Then what is the actual thing that takes place?

Q: Conflict.

K: Look, I have identified myself with an ideology. I must protect it because it is my security, and I resist anybody who threatens that, in the sense of having a contradictory ideology. So where I have identified myself with an ideology, there must be resistance, I build a wall round what I have identified myself

with. Where there is a wall, it must create division. Then there is conflict.

Q: What is the difference between identification and cooperation?

Q: It seems there has to be more understanding of cooperation.

K: You know what it means to cooperate, to work together? Can there be cooperation when there is identification? Do you know what we mean by identification? We have examined the anatomy of it. Cooperation means to work together. Can I work with you if I have identified myself with an ideology and you are identified with another ideology? Obviously not.

Q: But people have to work together.

K: Is that cooperation?

Q: No.

K: See what is involved. Because of our identification with an ideology, we work together; you protect it and I protect it. It is our security, in the name of God, in the name of beauty, in the name of anything. We think that is cooperation. Now, what takes place? Can there be cooperation when there is identification with a group?

Q: No. Because there is division. I find myself in conflict with members of the group, because I keep identifying with them.

K: Look what is happening. You and I have identified ourselves with that ideology. Our interpretation of that ideology may be . . .

Q: . . . different.

K: Of course. If you vary in the interpretation of that ideology you are deviating; therefore we are in conflict. Therefore we must both of us agree about that ideology completely. Is that possible?

Q: That is exactly what happens with a school. Instead of an ideology, you identify with a school,

and each person has his own concept.

K: Yes, quite right. Why?

Q: I sense that sometimes there is conflict here for just the reason you were giving when talking about an ideology. If you and I identify with the school, we think we are cooperating, but there isn't that spirit.

K: Therefore I am asking, can there be cooperation when there is identification?

Q: No.

K: Do you know what you are saying? [*Laughter*] That is how everything in this world is working. Is that the truth—that where there is identification there can be no cooperation? It is a marvellous thing to discover the truth of this. Not your opinion, or my opinion, but the truth, the validity of it. Therefore we have to find out what we mean by cooperation. There can be no cooperation when there is identification with an idea, with a leader, with a group, and so on. Then, what is cooperation in which there is no identification?

Q: Acting in response to the situation itself.

K: I am not saying you are not right, but can we work together when you and I think differently? When you are concerned with yourself and I am concerned with myself? And one of the reasons is that, knowing we cannot cooperate when we are thinking of ourselves, we try to identify ourselves with an ideology, hoping thereby to bring about cooperation. But if you don't identify, what is cooperation?

#### BEGINNINGS OF LEARNING, Ch. 10.

This book is available on [www.jkrishnamurti.in](http://www.jkrishnamurti.in)

## THE FEAR OF BEING NOTHING

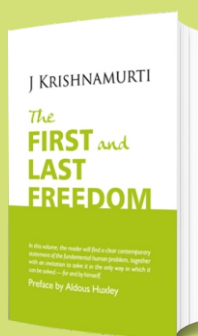
The greater the outward show, the greater the inward poverty; but freedom from this poverty is not the loincloth. The cause of this inward emptiness is the desire to become; and, do what you will, this emptiness can never be filled. You may escape from it in a crude way, or with refinement; but it is as near to you as your shadow. You may not want to look into this emptiness, but nevertheless it is there. The adornments and the renunciations that the self assumes can never cover this inward poverty. By its activities, inner and outer, the self tries to find enrichment, calling it experience or giving it a different name according to its convenience and gratification. The self can never be anonymous; it may take on a new robe, assume a different name, but identity is its very substance. This identifying process prevents the awareness of its own nature. The cumulative process of identification builds up the self, positively or negatively; and its activity is always self-enclosing, however wide the enclosure. Every effort of the self to be or not to be is a movement away from what it is. Apart from its name, attributes, idiosyncrasies, possessions, what is the self? Is there the 'I', the self, when its qualities are taken away? Is this fear of being nothing that drives the self into activity; but it is nothing, it is an emptiness.



If we are able to face that emptiness, to be with that aching loneliness, then fear altogether disappears and a fundamental transformation takes place. For this to happen, there must be the experiencing of that nothingness—which is prevented if there is an experiencer. If there is a desire for the experiencing of that emptiness in order to overcome it, to go above and beyond it, then there is no experiencing; for the self, as an identity, continues. | **COMMENTARIES ON LIVING I, Ch. 22.**

## TEMPORARY ESCAPES

Fear finds various escapes. The common variety is identification, is it not?—identification with country, with society, with an idea. Haven't you noticed how you respond when you see a procession, a military procession or a religious procession, or when the country is in danger of being invaded?



You then identify yourself with the country, with a being, with an ideology. There are other times when you identify yourself with your child, with your wife, with a particular form of action, or inaction. Identification is a process of self-forgetfulness. So long as I am conscious of the 'me', I know there is pain, there is struggle, there is constant fear. But if I can identify myself with something greater, with something worthwhile, with beauty, with life, with truth, with belief, with knowledge, at least temporarily, there is an escape from the 'me', is there not? If I talk about 'my country' I forget myself temporarily, do I not? If I can say something about God, I forget myself. If I can identify myself with my family, with a group, with a particular party, with a certain ideology, then there is a temporary escape.

**THE FIRST AND LAST FREEDOM, CH. X.**

## IDENTIFICATION AND LOVE DO NOT GO TOGETHER

Why do you identify yourself with another, with a group, with a country? Why do you call yourself a Christian, a Hindu, a Buddhist, or why do you belong to one of the innumerable sects? Religiously and politically one identifies oneself with this or with that group through tradition or habit, through impulse, prejudice, imitation and laziness.

The other day someone said that he was a 'Krishnamurti-ite,' whereas so-and-so belonged to another group. As he was saying it, he was utterly unconscious of the implications of this identification. He was not by any means a foolish person; he was well read, cultured, and all the rest of it. Nor was he sentimental or emotional over the matter; on the contrary, he was clear and definite.

Why had he become a 'Krishnamurti-ite'? He had followed others, belonged to many wearisome groups and organizations, and at last found himself identified with this particular person. From what he said, it appeared that the journey was over. He had taken a stand and that was the end of the matter; he had chosen, and nothing could shake him. He would now comfortably settle down and follow eagerly all that had been said and was going to be said.

When we identify ourselves with another, is that an indication of love? Does identification imply experimentation? Does not identification put an end to love and to experiment? Identification, surely, is possession, the assertion of ownership; and ownership denies love, does it not? To own is to be secure; possession is defence, making oneself invulnerable. In identification there is resistance, whether gross or subtle; and is love a form of self-protective resistance? Is there love when there is defence?

Love is vulnerable, pliable, receptive; it is the highest form of sensitivity, and identification makes for insensitivity. Identification and love do not go together, for the one destroys the other.

Identification is essentially a thought process by which the mind safeguards and expands itself; and in becoming something it must resist and defend, it must own and discard. In this process of becoming, the mind or the self grows tougher and more capable; but this is not love. Identification destroys freedom, and only in freedom can there be the highest form of sensitivity.

To experiment, need there be identification? Does not the very act of identification put an end to inquiry, to discovery? The happiness that truth brings cannot be if there is no experimentation in self-discovery. Identification puts an end to discovery; it is another form of laziness. Identification is vicarious experience, and hence utterly false.

To experience, all identification must cease. To experiment, there must be no fear. Fear prevents experience. It is fear that makes for identification—identification with another, with a group, with an ideology, and so on. Fear must resist, suppress; and in a state of self-defence, how can there be venturing on the uncharted sea? Truth or happiness cannot come without undertaking the journey into the ways of the self. You cannot travel far if you are anchored. Identification is a refuge. A refuge needs protection, and that which is protected is soon destroyed. Identification brings destruction upon itself, and hence the constant conflict between various identifications.

The more we struggle for or against identification, the greater is the resistance to understanding. If one is aware of the whole process of identification, outward as well as inner, if one sees that its outward expression projected by the inner demand, then there is a possibility of discovery and happiness. He who has identified himself can never know freedom, in which alone all truth comes into being.

COMMENTARIES ON LIVING I, CH.2.



## WHY DO WE ALWAYS ATTACH?

What is death? I do not know if you have observed death, not someone dying, but yourself dying. It is one of the most difficult things, not to identify yourself with something. Most of us identify ourselves with our furniture, with our house, with our wife or husband, with our government, with our country, with the image that we have about ourselves, identifying with something greater—the greater may be a greater tribalism, which is the nation; or you identify yourself with a particular quality or image. Not to identify with your furniture, with your knowledge, with your experiences, with your techniques and your technological knowledge as a scientist or engineer, to end all identification, is a form of death.

BEYOND VIOLENCE, CH. 9.

## IDENTIFYING MYSELF WITH MYSELF

Krishnamurti: The gentleman said we are afraid of not being. And I asked what is this fear based on. What is this fear of not being? What is it that wants to be? What is it that wants to be and, not being, it is afraid; therefore what is it that says, 'I must be'? Does it mean life, daily living? Bread and butter, security, shelter—is that what it is afraid of not being, not getting food, clothes and shelter? Surely not, that is part of it. So, what is it that is afraid of not being? Don't say 'mind', 'memory'. Please investigate it.

Questioner: Of having no identity.

K: Of having no identity. Now when you use the word *identity*, you say 'identity with', you must use the 'with'. Identity with what? I want to identify myself with my country—I see that is too absurd. With the flag—that is too absurd. With the church—that is too absurd. I want to identify myself. Now, what is myself, and what is it to be identified with myself? Is there a myself, or is the myself a series of words, images which thought has put together calling it 'myself'? And with that I want to identify. How silly I am!

Q: It is there.

K: I know it is there. That is the illusion. That is our culture, that is our verbal statement, that is the way we live. We say, 'I have identified myself with my country, with my god, with my flag, with my politics, and so on.' I have been identifying with all those and I say, 'How stupid of me, that has led to a lot of mischief, now I want to identify with myself.' You see I have discarded all the identifications outside of me, now I want to identify myself with myself. What is myself? It is obviously a lot of images and words. So I say, 'Look what I am doing. I am always trying to establish a fact which becomes a non-fact; always trying to defend itself with an idea, with an image, with a conclusion, and those are all words.' That you discard. So the mind is afraid of being completely empty; therefore it says, 'I must be'. Now the mind never finds out what takes place if it is really empty. It is so afraid of being empty; therefore it must be occupied with the kitchen, with sex, with God, with politics, with Mao, with a dozen things, because it is so afraid to be completely empty

SAANEN DISCUSSION, 1 AUGUST 1973.

## THE FIRST THING TO TEACH

**Krishnamurti:** I am the teacher, and I want the student to understand this extraordinary world that is inside. Probably he is not interested in it. He is interested more in games, but I have to help him to understand. So, what shall I do? First of all, what is my relationship with you? Have I any relationship, or am I bored? I have to teach you mathematics or some subject, and you are not interested in it. So where is there a relationship between you and me?

**Teacher:** There is no relationship.

**K:** There is no relationship. Be honest. That's the first thing to learn. Be honest. Don't pretend. Either you are honest or not honest. That's the first thing to teach: to be terribly honest. Don't deceive yourself, don't lie to yourself, don't hide behind words; or be silent like these gentlemen, which means you are not being honest with yourself. Now, how will I help you to be honest? Bear in mind that the students come with a feeling of dishonesty.

**T:** Yes.

**K:** They have lied, they have said all kinds of things; they are dishonest. I am not generalizing—some of them are honest. So first I have to clean up all that, saying: 'Be honest with me. Don't be frightened of me. I won't hit you. I won't scold you. I won't give you bad marks. I want you to be honest, and I am going to be honest with you. I won't put my burdens on you, but I will be honest.' I will say, 'Yes, I have lied, as you are lying.' So I have established a rapport with you, my student, by being terribly honest with myself and with you.

**T:** Yes.

**K:** Will we do that? Be terribly honest. No deception, no pretence, no sense of hiding behind something. That's the first thing. Then what have you created between you and me?

**T:** Relationship.

**K:** Confidence: 'By Jove, the teacher means what he says. I can trust him. I have confidence in him.' Will you do it?

**T:** Yes.

**K:** You have established a relationship of great confidence in each other, which is a most marvellous thing once you have established it. Then he won't be frightened of you because he knows you are very honest. Then what takes place between us? You tell me your problems—not problems—your difficulties.

**T:** He confides in the teacher.

**K:** Yes, that is it. He begins to talk to you. You are no longer the teacher with a stick. Then what will you do? Once you have established that, you can talk to him about what he thinks. You are my pupil now; I ask you, 'What are you thinking about?'

**T:** He will be honest enough to tell me.

**K:** Tell me. What are you thinking about? You are my student.

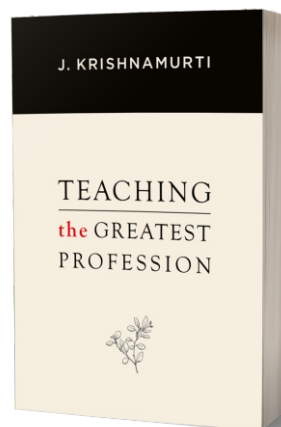
**T:** I am afraid of exams, afraid of parents.

**K:** Is that all? I ask: 'What are you thinking about? Is it exams—they are ten months away. What are you thinking about?'

**T:** Maybe too many things.

**K:** I ask you—you are my student for the time being—what you are thinking about now.

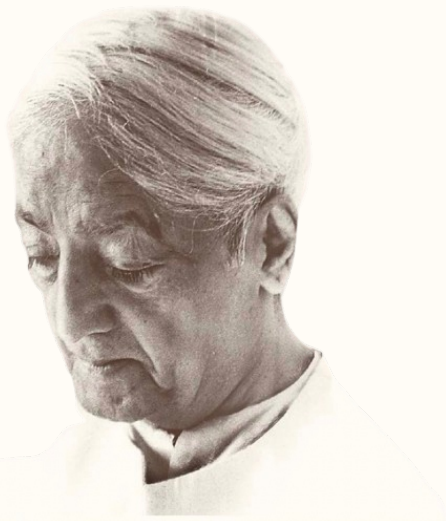
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## **KFI Annual Public Gathering, 2024**

**9th-12th November, 2024**

Rajghat Education Centre, Rajghat Fort, Varanasi, India



*If one can observe holistically, observe the whole movement of life as one, conflict with its destructive energy not only ceases but out of that observation comes a totally new approach to life.*

### **Meeting Life: An Enquiry Into The Fragmented Self**

Krishnamurti Foundation India is happy to announce the Annual Public Gathering at the Rajghat Education Centre, Varanasi, from 9th to 12th November 2024. We cordially invite you to participate in this event. The intention of this Gathering is to create an ambience that would enable the participants to enter into a spirit of serious enquiry. The talks, study material, group dialogues, video-screenings of Krishnamurti's talks, along with nature-walks, quiet spaces and informal dialogues, will all be intended to unfold and explore deeply the different aspects of the central theme of the Gathering:  
Meeting Life: An Enquiry Into The Fragmented Self.

## VENUE AND STAY ARRANGEMENTS

The lush green, serene campus of the Rajghat Besant School, situated at the confluence of the rivers Ganga and Varuna in Varanasi is the venue for the Gathering. Participants will be accommodated on a room-sharing basis in the hostels of the school with sufficient number of common baths nearby. The setting would be simple and austere, in keeping with the spirit of the event. Wholesome vegetarian food will be provided. Clean & filtered drinking water will be available. The weather in Varanasi is pleasant in the beginning of November. The temperature ranges between 18°C - 30°C. Please bring light woollen clothing. Bedding will be provided. For more details about the place and its location please visit our website:

[www.rajghatbesantschool.org](http://www.rajghatbesantschool.org)

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You may register by scanning the qr code or visiting our website:

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Last date for registration: 20th October 2024.

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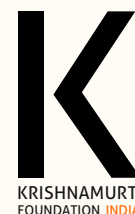
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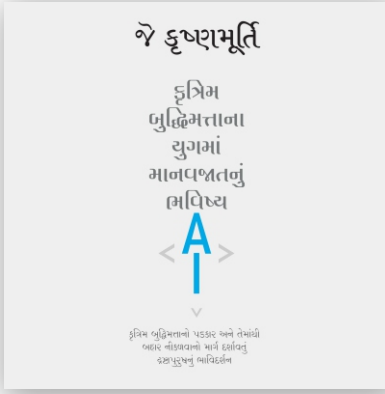
## GATHERING COST

Participants will be accommodated mainly in the hostels of Rajghat Besant School. The all in cost payable for the Gathering is ₹ 3,900/- per person for resident Indians and US \$ 75 / ₹ 6,000 per person for non-residents. The payment will be collected at the time of registration on the campus. Only online payments including net banking, mobile wallets and cards will be accepted. Students can avail concession by writing to us with details. Note: Gathering fee for day participants staying in the city is ₹ 1,500 for the entire gathering and will include study material and meals.

## ARRIVAL / DEPARTURE

Participants are expected to arrive at any time by the evening on Friday, 8th November 2024. The Gathering will begin on Saturday, 9th November 2024 at 09:30 a.m. and conclude on Tuesday, 12th November 2024 at 01:00 p.m. Participants can depart any time after lunch on that day.



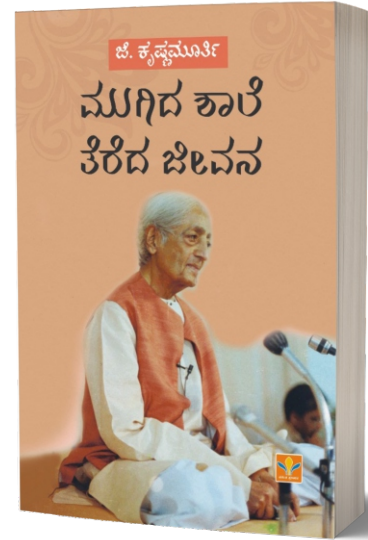


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*THE FUTURE OF HUMANITY IN THE AGE OF AI***

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The Bangalore Centre has produced a Kannada translation of the book *Leaving School, Entering Life* under the title *Mugida Shale Tereda Jeevana*, which consists of the talks Krishnamurti gave to the children of the Rajghat Besant School in 1954. A valuable book on Krishnamurti’s vision of education and life. Price ₹190. Available at [www.kfistudy.org/publications.html](http://www.kfistudy.org/publications.html)



**TEACHING—the GREATEST PROFESSION RELEASED**



The School-KFI in Chennai has completed fifty years, and to mark the occasion, a function was held on 6 July 2024. The highlight of the programme was the release of a new book, *Teaching—the Greatest Profession*, which contains six dialogues that Krishnamurti held in Rajghat Besant School and Rishi Valley School in 1984. (Excerpts from the book are given on page 9) Photograph shows the book being released by Mr Gopalkrishna Gandhi, former parent of the school, and the first copy being received by Mr Viju Santhanam, member of the executive committee of the school.



Krishnamurti Foundation India,  
Vasanta Vihar, 124, Greenways Road,  
R.A. Puram, Chennai 600 028  
[info@kfionline.org](mailto:info@kfionline.org) | [www.jkrishnamurti.in](http://www.jkrishnamurti.in)