

KRISHNAMURTI
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FROM THE EDITOR

Meditation is now a popular activity; its place in modern life upheld by scientific studies that show lowered blood pressure and acceptable heart rates resulting from the training. The word itself covers a plethora of activities from reciting mantras, concentrating on breathing patterns to cultivating feelings of friendship.

For Krishnamurti meditation was the basis of both inward and outward transformation; meditation enabled individuals to examine their life, their relationships to family, to property, and to nature. Krishnamurti abjured both guided practices and concentrated imagination as true sources of medication. In a series of talks delivered in Madras in 1978-1979 that we will publish in the next few issues of the Bulletin, Krishnamurti's laid out the foundations for this art, beginning with listening and observing, which are shown to play a vital role in self-understanding.

A graphic image from the first talk published here illustrates how self-understanding and appreciation of the beauty of the natural world sit side by side in an encompassing attention.

It's nice to sit under the trees and talk about serious things — not to forget to look at the leaves, the branches and the blue sky that's beyond, and to see the sunset and the beauty of the colour, the clouds with the light on it. And, also, to see ourselves exactly as we are. You can't change the clouds; you can't change the sunset. So to look at yourself without the desire to change. The very desire to change is born out of a motive, either of greed, or to better oneself in order to reach some principle, some ideal. So can you observe yourself without a single movement of thought? Do you understand my question?

— R.H.

THE ART OF LISTENING

We have several talks and a couple of discussions, and we shall go into all our human problems as deeply as we can. I think we should be very clear, right from the beginning, what you and I are doing together.

First of all, I would like to point out, if I may, that this is not propaganda, not a new set of ideas, a new set of beliefs; nor is it the setting up of oneself as a guru, but that together we are going to talk over our many problems. **The implication in talking over together is that, as there are so many of you, I cannot — one cannot — possibly communicate with each one. To think together, not agreeing or disagreeing but to be able to think clearly, objectively, sanely implies that you are not prejudiced, that you don't start out with a lot of opinions, judgements, opposing arguments. We are not dealing with arguments, or with opinions. We are trying, actually, to find out a way in which we understand the total complexity of our lives.**

So if I may point out, 'to think together' implies — does it not? — that you approach the problems without any previous conclusions, previous ideas, or beliefs. We are thinking together, and that

implies that you must exercise your brains and not go to sleep, not accept.

First of all, we must look at the problems that surround us, both outwardly and inwardly. We must first examine, clearly, what is going on in the world because we have to think globally, not provincially, not with a class-[conscious] mind or a sectarian mind: believing in one thing and contradicting what we believe by our actions, and so on. We are, together, examining clearly, if you can, what is happening in the world outside us — not only environmentally, but politically, religiously, ecologically. If you don't examine the outside [things] accurately, as far as you can, it is very difficult to examine yourself accurately. You must begin with the outer and come inwards; like a tide that goes out and comes in, it's the same movement. The world outside us is not different from us, but we can at least clearly observe what is happening around us; we have, at least, a criterion from which we can work inwardly. I hope that's clear.

First we are, together, going to examine what is happening around us in every possible way — if we can — with the facts which we have. And we have not many facts because we are dealing with

politicians, with so-called rulers; right throughout the world they are governing us. And, if you observe, in each country groups of people are concerned about their own little area. This is obvious. And if you further examine, not only are they concerned with their own little area of a vast field, which is the world, but also that little area is broken up, fragmented more and more and more. So, there is fragmentation going on in the world: nationally, religiously, politically, and economically a breaking up. It is so obvious in this country and in the rest of the world.

There is fragmentation, not only politically but also within oneself. We are broken up human beings; we are not whole. That's clear. And each nation is fighting the other nation: the Hindu, the Muslim, and so on, and so on, and so on. And, one has hoped that politics will save man. But it has not saved man; on the contrary it has brought about much more suffering — through wars, through division. One has hoped that through science man would break through. And that also has failed. We have relied on politics for the saving of man; we have relied on religions for the saving of man; we have relied on science — which is the accumulation of knowledge in action. We have relied on all that, and none of these has

helped man. They may have given man a little corner somewhere or other, but it has been a constant struggle — which is obvious.

And you have also seen that no organization of any kind, whether of the left, the right, or the centre, the communist, the socialist — no organization of any kind — is going to save man. Right? I hope you will see that. Even small communities are not going to save man, because it's a world problem, a global problem, and it must be dealt with globally, with a global mind, and not with a sectarian, parochial, narrow little mind.

So organizations have failed; institutions have failed. The gurus multiplying like so many — what shall we say? — mushrooms all over the world are not going to save man. On the contrary; they make their own little whirlpool, little noise — you know what they are doing, so I don't have to tell you all that. So what is going to save man? We are now — when you observe what is happening in the world — preparing for war: four hundred thousand million dollars are spent on armaments every year by all the governments. All the governments put together are spending four hundred thousand million dollars every year. That is totally insane. Right?

So, when you see all this, what is man to do? Do you understand my question? What are you to do? Where shall we start with the reformation of man? We have tried every way to resolve these problems. We've had principles, extraordinary ideals, great theories, volumes of so-called sacred books — no book is sacred, including the *Gita*, the *Upanisads*, the *Bible*, or even the *Quran*.

So, we have tried everything to resolve our problems. Mao in China, Lenin and his group in Russia, the capitalists, the socialists, the liberals: we have tried every way with all its divisions and fragmentations, with confusion. And every human being is against another human being, one guru against another guru — 'My guru is better than yours; he is more peaceful than yours; he knows and yours doesn't know', and so on, and on, and on.

I hope you realize how serious all this is. So this is not a gathering of an evening, which you casually attend and forget. We are gathered for a serious purpose. And that serious quality depends on you: whether you are being challenged, whether you accept the challenge, or you just pass it by. Various cultures have failed, including the culture of this country. So when you observe all these outward signs of violence

— terrorism, brutality, enormous cruelty and torture, politicians fighting for power, and so on — when you see all this and are challenged, what is a human being to do? What are you to do? Where do you begin? Because man, human beings like you and me, are now facing a great crisis of humanity. I do not know if you realize it. And we must respond accurately to that crisis, which is a challenge.

So realizing all this, who is going to save man? Do you understand my question? Who is going to save you, to save you from your confusion, from your conflict, from your suffering, from your constant contradictions, from your envy, from your petty nationalism, from the gurus, with their authority, whom you have accepted? When you observe this, surely there is only one answer. Since organizations have no value any more, since leaders cannot help us, since no book is going to give freedom to each one of us, one can only begin with oneself. Right?

I hope we are in communication with each other. Communication implies sharing — sharing in our thinking, in our feeling, in observing what is going on — and demanding of ourselves the highest capacity to act correctly. So, from the outward we are moving inward; it's the same

movement. The world is not different from us. We have made this miserable world. Do you agree?.. We have made it. No gods, no external agency [but] we human beings have created this society in which we live, with all its corruption, with all its malignant superstitions, with all its absurd gods. We have made these national and class divisions. Please see all this.

So we must begin with ourselves. Right? Nobody on earth, or in heaven, is going to save us. No book, no guru, no system, no method, no leader, no hero, no prince. Right? We have to begin with ourselves and see if we can transform ourselves, if we can change radically from the very root of our being so that we have a free mind, not a mind that's broken up, corrupt, fearful, anxious, greedy, in sorrow. Is that possible? Do you understand my question? Right, sir? Am I making this clear? Is the speaker making this clear?

To go very far you must begin very near; 'very near' is you. That's why we are asking: What is the quality of your thought, what is the quality of your mind that is willing [to] — seeing what is happening — demanding that it must change, change the society in which we live, have a different kind of education, different kinds of global government, and so on, and so on. Are we,

as human beings — are you — willing or desirous or deeply serious to find out, to investigate, the whole human structure — psychological and religious — to see if it is possible for every human being who is good enough to listen to all this to investigate into himself? Do you understand, sirs?

So I am asking: What is the state of your mind, your consciousness, that is willing, that is serious enough to investigate? Do you understand my question? Are you serious? Or do you want to spend a pleasant evening under a tree? — not that the clear sky is not beautiful after the rains. Do you know for yourself the state of your own existence, your daily existence: the way you think, what you feel, whether you are greedy, envious, and the rest of it — the whole human structure? Are you aware of it? Do you know what you think, and why you think? Do you know your feelings, your prejudices, your anxieties, your fears — which is our life, our daily life? Your relationship with another, intimate or otherwise — what is that relationship: superficial or deeply real? Is it merely sexual, sensory, or in your relationship is there affection, care, tenderness, love?

So, we are asking whether you are aware of your own daily life, with all its complexities. And it is

only from there that one can start — not with some belief, with some ideal, with some conclusions. Belief in Brahman, or God, or Jesus, or something or other — those are all illusions. So, one is asking — please listen — if your mind is caught in an illusion. If it is, you cannot possibly bring about a radical change in yourself. Because you are the world, you are not different from the rest of humanity: you suffer, and the people living ten thousand miles away suffer. They are afraid, as you are afraid. They seek security, and find very little of it. Both in the world and psychologically there's very little security. They want happiness; they're **unhappy**, they are gullible, like you. So you are **essentially** similar to another human being. **This is not an intellectual concept to argue about; it's a fact.** You may be brown or black or white or pink, but apart from racial division every human being throughout the world goes through what you go through psychologically and physically. Isn't that so? You are afraid of death, and so are the others. You believe in reincarnation because that gives comfort; others have their own theories about afterlife. You're exactly like every other human being in the world. So you are, essentially, the world. But the realization of it is not an intellectual affair. It's not an idea, however good or bad. To feel, with all your blood and brain and guts, that

you are the world and, therefore, to bring about a change in the world you have to change radically [is not an idea]. Right?

Can we start from there? — Which means: Is one aware? One's thoughts, one's feelings, one's beliefs, one's ideals, one's corruption, one's fears, one's pleasures — do you know all that? If you do, or if you don't, one has to investigate why we live as we are living, why we accept to live this way. Do you understand my questions?

So we are together, and I mean 'together', going to examine, explore into ourselves. And this isn't group therapy, which is an abomination: exposing each other's faults, and hoping thereby to clear up something. We're going to talk over together, examine the quality of our minds, the quality of our hearts, the quality of our brains. To examine, you must be free to look — right, sirs? — free to look into yourself. That means there must be no conclusion. Right? There must be no sense of authority. There must be no person who will tell you how to look because then you'll look according to him. There must be no guide. You must be free to listen to yourself, to observe yourself, and learn as you observe, and act as you observe.

So we have this problem first: To know what actually is going on, what is happening now in your minds and hearts, in your daily life, and to be able to listen to your own mutterings, your own fears, your own miseries — to listen to it, and to observe, in your relationship with another, your reactions, because that's the only guide — your reactions to another: how you have respect for those who are above you, or have better position, status, power, and how those below you, you kick. Right? You see in this country this total lack of care, respect for human beings. So you have to find out for yourself, by thinking over together as we are doing now, how to observe yourself — not what to think, but *how* to think; not 'my' way of thinking, or 'your' way of thinking, or that of the professor, or the guru, or the specialist, but thinking together without any prejudice, without any opinion — right? — [for] otherwise you cannot think together. Right? Do we see this? Do we see that if you have an opinion and I have an opinion, our thinking is distorted? Right? So is it possible to think without opinion? Please go into it with me; I am going to go slowly into it. Is it possible to observe without any conclusions? Is it possible to listen purely, without any distortion? We are going to go into that slowly, step by step.

It's a nice evening. It's nice to sit under the trees and talk about serious things — not to forget to look at the leaves, the branches and the blue sky that's beyond, and to see the sunset and the beauty of the colour, the clouds with the light on it. And, also, to see ourselves exactly as we are. You can't change the clouds; you can't change the sunset. So to look at yourself without the desire to change! The very desire to change is born out of a motive, either of greed, or to better oneself in order to reach some principle, some ideal. So can you observe yourself without a single movement of thought? Do you understand my question?

So, first, let's find out what it means to listen. Don't say, 'I have heard that before from you'. There are many people here who, unfortunately, come year after year without changing. It becomes a game. They're not serious. But even though you've been here very often and heard the speaker, please forget what he has said previously; totally forget all that he has said, and begin again. You know, when you look at a flower day after day, the flower is never the same — is it? The beauty of the flower varies from day to day. In the same way, those of you who have listened to the speaker for many, many, many years, listen as though you were listening for the first time. Then you are learning, not memorizing; you are learning

about yourself. Without learning about yourself you have no basis for correct action, for right response, for objective comprehension.

So, first, we are going to find out together. I am not telling you what to do but, together, we're going to find out what it means to listen. Do we ever listen to anybody? Are you listening to what I am saying now? Are you? If you are honest, are you listening? Or, is your mind so occupied with other things? Are you here because the speaker has a reputation, and you are searching for what he is going to say? All these movements prevent actual listening. Right?

It is very important to learn the art of listening — *learn* that art and not memorize it, because if you merely memorize how to listen, then you are not listening. So what does it mean to listen — not only to the world outside of you, but also to listen to one's own deep mutterings, the deep anxieties, fears and pleasures? What does it mean to listen? There is a listening with the ear and, also, there is a listening without the operation of the nervous reactions. Do you follow what I am saying? Are we somewhat together in this? Am I speaking Greek or Chinese, or are we understanding each other? — Because it is very important to find out what it means to listen, to observe. We are going

to observe without any distortion to the actual movement of ourselves. And so to observe, to listen is a great art. And we are learning that art together. I am not your teacher — and I really mean it; I am not your authority. As two friends talking over together their problems, their fears, their anxieties, and each friend talks about his own problems, and together they approach, they resolve the problems we are doing the same. Not just that the speaker has resolved — *he has* — but we are trying to communicate. So we are sharing together.

So, first, what does it mean to listen? — To listen to a statement, to listen to the noise of that crow, to listen to the honking of that car, to listen to your own thought, to your own feelings. To listen implies no interference of thought. Because the moment thought intervenes by saying, ‘It is good’ or ‘It is bad’, ‘I don’t like that noise’, or ‘I do like that noise’, you are not listening. Please, do it *now* as you are [sitting] there and I am explaining it; do it now and not when you go home. Then it is too late; then you haven’t heard.

The speaker is **going to make** many, many statements, and you have to find out for yourself whether they are true or false. But if you listen with what you have learnt from books, from authority, from this or from your experience, then

you are blocking yourself from actually listening to what the other person has to say. Do you understand the responsibility on your part to listen to the world and to your own anxiety, insecurity, uncertainty, sorrow? We'll go step by step into the whole of fear, sorrow, pain, anxiety — the whole of human existence. We'll go into it but, first, we must learn how to listen to all this.

Then comes, also, *how* to observe, *what* it means to observe. You are observing me, the speaker — how do you observe me? Examine that very simple fact. You are sitting there, the speaker is here; you are watching, you are seeing him. Are you *actually* seeing him, or do you have images about him, conclusions, ideas? Conclusions, reputation, images prevent you from actually looking at the person. Right? Do you understand this very simple fact? If you say, 'He is a socialist', you don't look at him. If you say, 'Oh, he's a communist', the label prevents you from observing him. And if you say, 'He's a Muslim', he's finished — for a Hindu.

So can you observe — please listen — can you observe without a single movement of your prejudice, that prejudice put together by thought? If I want to know you, I must forget all my labels, whether I like you or not, and just look at you. By

observing I learn. That's the beginning of wisdom: to observe — not from books.

That's one thing. Listening, observing, and learning. What does it mean to learn? From the age of five or six we go to school. There we learn facts. We learn a great deal of information, and [its] stored up in the brain as memory. Right, sirs? Memory is stored up, and with that memory we act. To have a career, a job, money we accumulate knowledge — biology, physics, mathematics, and so on. We gather all that information from past researchers. All the people who have gathered information hand it down to us from generation to generation, and that is stored up in the brain. That's what we call learning: gathering information, gathering what other people have said about God, about heaven, about how you should live, how you should not live, what is right, and so on. We've gathered all that, and its stored up in our brains — and that's called knowledge. That's one way of learning. Right?

There is also another way of learning: to go out and act, and from that action learn — which becomes knowledge. So we are always acting from knowledge; and knowledge is always the past, that-which-has-been. Right? That's what is called learning: learning from other people's

experience, from your own experience, from the habit, the customs of tradition handed down from generation to generation, and stored up in the brain. Our brains are very, very, very old. So we are acting with knowledge which is the past. Right? Please see this because we are going to investigate into what learning is.

There is another way of learning, which is not the accumulation of knowledge, and which I am going to explain presently. But first we must understand very clearly where knowledge is absolutely essential. To do anything — to drive a car, to speak a language, to know where your house is — knowledge is essential. But knowledge is always in the past. So we are living in the past. Right?

And there is another way of learning which is not the accumulation of knowledge. (*Pause.*) Will you kindly listen to what I have to say? Listen. Don't agree or disagree; don't accept or deny, just listen as you would listen to that bird. As I said, as the speaker said just now, we only know one method of learning, which is to accumulate knowledge. And from that knowledge we operate, function: to have a job, to have a house, and so on, and so on, and so on. That knowledge becomes dangerous in relationship. Do you

understand? If knowledge, which is remembrance, becomes important in human relationship, [relationship] with each other, then that very knowledge divides people. We will go into that. Just listen to it.

We are saying there is another way of learning. Shall I go on? (*Pause.*) (*Small laugh.*) I'm not trying to be clever — making you impatient — but I want to communicate it so that you *really* understand it — understand it not only with your brain, but also intellectually, and also with your heart. Do you understand? — With your mind, with your brain and the quality of the brain that listens, and the intellectual capacity to reason, logically, sanely, and also to have this quality of affection, care, love, for those are demanded when you want to discover something new. Do you understand? When you want to find out something totally new there must be complete harmony — not just the intellect operating on its own, or the brain remembering all the past incidents, happenings, conclusions, and holding on to them but, also, to have — and perhaps this is the most difficult thing — care, love, affection.

So, we are going to find out, together, if there is a different way of living which is learning and acting. Just see the difference between what I am

going to say and what we generally do. We accumulate knowledge, and from that knowledge act. There is a time interval — please listen — there's a time interval between the idea and the action. Right? You are following all this — monsieur? That is, there is the ideal, and you are trying to put that ideal into action. So there is a gap between the principle, the ideal, the belief and the actuality. Right? Now, we are saying: The interval of time between the ideal and action is non-existent. It is going to be a little difficult ... Please give your attention, if you are interested in it. If you are not, carry on in your own way.

Please see what we do actually. We conceive an idea, and try to put that idea into action. So there is a time interval, a gap between idea and action. This is clear. Right? Would you disagree with that? Now, we are saying, there is a way of acting, there is a way of learning, in which there is no time interval and, therefore, the learning *is* acting — it's *not* acting from previous knowledge. I wonder if you see this. I am going to explain it. Go slowly. First I want to establish communication between us.

A first-class engineer is very well acquainted with the piston engine, the internal combustion machinery. And he wants to discover something

new. Naturally, the brain is full of what he has learnt, full of the knowledge of the combustion engine. Right? And if he wants to discover something totally new, he must put that aside; he must have a mind that is free to observe, to listen, to grasp something that may be just there. So the requirement for learning which is not merely the accumulation of knowledge is to have a mind that is not burdened with knowledge. And all our brains are burdened with knowledge. Just see the fact. The more traditional you are, the more you have read, read, read, the *Bhagavad Gita* or whatever you read, it is all stored up, it is registered in your brain; so, you can never find something totally new. I was once with a friend, a very well-known author. He was a friend of mine and we were talking. And he said, 'You know, I have read so much. I've read all the Eastern philosophies, the Chinese and, of course, the European; I know all about communism; I have read Marx, and so on, and I have no space for the new'. Do you understand? A mind that is traditional, like most minds are — tradition: something that is handed down from generation to generation, a custom, a habit, a ritual, a puja, you know all that — how can such a mind find something new? Do you understand my question? Therefore, to find a way of learning which is not accumulation of knowledge, the other must be put

aside completely. That means no tradition. Are you willing to do that? — No, sir, for tradition is very comforting. Caught in a routine, like a machine you go on and on and on.

So I am telling you something, which is: the mind, the brain, must be completely free of prejudice, of opinion, of belief, of all the things that thought has put together. Do you understand this? Now: Is that possible? Are you following? If a professor, a scientist, wants to discover something new, naturally he can't keep on repeating his old knowledge; it is absolutely useless. He wants to discover, he wants to find something fresh [that is] not put together by thought. So, first, to learn, which is not the mere accumulation of knowledge, the mind must be free to observe. That is, the mind, though it has got tremendous knowledge, must be capable, have the subtlety, have the energy, to set it aside and be free so that it has an insight, insight into what is actually going on. Do you understand my question? Do you follow me? Am I explaining things clearly? If not, please tell me; I'll go over it in different ways.

We live in the past; therefore we are always destroying the present. The past modifies itself in the present and becomes the future; but it's still the past. Right? I wonder if you are following all this.

Please ... So, our life, our daily life, is based on a routine: going to the office for the next fifty years — just think of it! And tradition, your sexual habits, your loneliness — all that is part of this enormous accumulation of knowledge. From that knowledge, which is the past, we act. Now the speaker is saying that there is an action which is not of the past. That implies a mind, a brain, that has put aside all remembrance. I'll show you how to do ... I'll go into it, and you will capture the meaning of it. No remembrance and, therefore, it's capable of observing instantly and acting instantly. The very observation is the action, not *I have learnt and then act*. That implies a time interval. In that time interval all other factors enter; therefore, in that interval, there is contradiction, there is pain, and so on, and so on. Whereas what we are saying is: To have insight into the whole structure of my consciousness, of your consciousness — I am going to go into it — to have an insight into your whole consciousness and that that very insight is the action which dispels the content of consciousness, [the content] which makes up consciousness. I hope you understand all this. I doubt it! (*Pause.*)

Look, sirs; what is action in your life — if you look at it? I am sorry to go back to it, but I must until this is absolutely clear. It is based on

memory, on knowledge, or a motive based on some self-interest, and so on, and so on.

Knowledge has its place, but in relationship with each other, has knowledge any place at all? It's very important to find out. In relationship, if there is mere memory is [there love]? Is memory, remembrance, love? When you say, 'My wife', it's a remembrance. You have the image of her, or the husband or the girl; you have an image. That remembrance is the outcome of past incidents, experiences, memory. And, so, in relationship where there is memory, there cannot be love. Logically.

So, we are saying, to have an insight is not a continuation of memory or remembrance. I am going to explain what that means. I'm not a specialist on the brain. I have watched it. And, in oneself, if you watch, you don't have to pick up a single book; you know it all, you can see it all yourself. Our brains have the capacity to register: register an incident, an event, a happening, an insult, a flattery, a hurt. It has the capacity to register, as a computer. As long as that computer is in operation there is no sense of freedom to observe. Please listen to this. If the brain is registering, and therefore retaining it as memory, and acting from that memory, then that action is born from the past. That's so. And, so, between

the action and the past there is an interval; therefore there is conflict; therefore there is adjustment, and a sense of constant struggle to 'approximate to'. Now, can the brain — please listen to this; give two minutes of concentration or attention — can the brain register only what is necessary, and nothing else? What is necessary is your physical needs. What is necessary is to have knowledge to act in daily life: where you live, what language you speak, how to drive a car, how to design a house, or design a machine to kill other people — all that. The function of the brain is to register. And we said: Register only what is necessary, and psychologically don't register anything — try it; do it — because that is where the trouble begins. I am attached to you psychologically, inwardly, because you give me money, you are my this or that. You give me satisfaction, comfort, sex, this or that; so I am attached to you, psychologically. The attachment is totally unnecessary, whereas the other is necessary. Do you follow all this?

So, can you see the importance of keeping knowledge in its right place, and psychologically having no knowledge at all? You don't understand all this. There is a great deal of fun in all this, if you go into it, so [that] your brain is capable of registering what is necessary, but psychologically

— nothing. So the brain is free — you understand? — because it has settled what is necessary, not extravagantly necessary, [but] what's necessary. And, psychologically, it has no content. You don't see the beauty of it! So the brain then, being free, can perceive instantly, and act. The very perception is action.

Now, I'll show you something. You probably belong to some kind of religious organization. Your particular organization is different from another particular religious organization. Right? So there is conflict between the two, or you tolerate the two, or you adjust between the two. But there is always the two; therefore there must inevitably be conflict. All religious organizations have this element. To have an insight into it, and never belong to any religious organization — do you understand what I am saying? — so that the very insight dispels the illusion of belonging to something: a religious organization. That is insight — which is, to observe, completely free, so that the whole nature of organizations is revealed to you and it is finished; you never again belong to any single religious organization, or even, perhaps, a political organization, [which is] much more important, nowadays, because you are dealing with man as a whole. It is a global problem, not the problem of India, or America, or

Russia. It is a global problem — which is the human problem.

Now if I have conveyed this to you, if the speaker has conveyed the reality of this insight, please be careful with it because it is not a continuous thing that you keep going; then it becomes memory, and then you are gone; it is finished. You can't use it for your personal use. Do you understand? To have an insight into your fear — which we will go into in a few days, as we go along — to have an insight into pleasure, into death, so that you see the truth of it — not your belief, not your prejudice, not your conclusions, not your imaginary illusory projections, but the actual truth of something — that is the way, a way of learning which is from moment to moment. Do you understand? Love is that.

Madras
December 31, 1978

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Uttar Pradesh

E.mail: sraonachiket@rediffmail.com

Telephone: (013712) 25417/ 25474/22411

Elementary School

for local students

RISHI VALLEY SCHOOL

Rishi Valley — 517 352

Chittoor District

Andhra Pradesh

E.mail: office@rishivalley.org

Fax: (08571) 280261

Telephone: (08571) 280622/ 280582/280044

Boarding School

Ages 8 to 17

THE SCHOOL

'Damodar Gardens'

Besant Avenue

Madras — 600 020

E.mail: alcyone@satyam.net.in

Telephone: (044) 2491 5845

Day-Boarding School

Ages 3½ to 17

THE VALLEY SCHOOL
'Haridvanam'
17th K.M. Kanakapura Road
Thatguni Post
Bangalore — 560 062
E.mail: kfibr@blr.vsnl.net.in
Fax: (080) 2843 5242
Telephone: (080) 2843 5240/2843 5241

Day-Boarding School
Ages 6 to 17

BAL-ANAND
'Akash Deep'
28, Dongersi Road
Bombay — 400 006
Telephone: (022) 2362 7817

An After-School Centre
for young children

SAHYADRI SCHOOL
Tiwai Hills, Rajgurunagar Taluk
Pune District — 410 513
E.mail: sahyadrischool@vsnl.net
Fax: (02135) 284269
Telephone: (02135) 284270/71/72

Boarding School
Ages 10 to 15

THE OAK GROVE SCHOOL
220 West Lomita Avenue
Ojai, CA 93023, U.S. of A.
E.mail: office@oakgroveschool.com
Fax: (001-805) 646 6509
Telephone: (001-805) 646 8236

Day-Boarding School
Ages 3½ to 17

BROCKWOOD PARK SCHOOL
Bramdean,
Hampshire SO24 oLQ
England
E.mail: admin@brockwood.org.uk
Fax: (0044-1962) 771 875
Telephone: (0044-1962)771 744

Education Centre and
Boarding School
14 years upwards

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Dated March, 2006

Sd/- G. Rajeev
Signature of Publisher

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