

Krishnamurti Foundation India Bulletin

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FROM THE EDITOR

Krishnamurti adopted the Buddha's dying words to Ananda and made them central to his teaching. The ancient philosopher's injunction, 'Be a light unto yourself', in Krishnamurti's hands, became a declaration of spiritual autonomy: 'We have to be a light unto ourselves, not seek light from another.' (*London, October 30, 1949*) That persons, without dependence on any spiritual authority, are able to free themselves, and the converse of that statement, that freedom is a consequence of individual search, marks Krishnamurti out as an individualist. However, what goes unrecognised but complements this so-called individualism is Krishnamurti's observation that few human beings are individuals in the true sense of that word.

You may have individual tastes . . . but the very process of your thinking is entirely the result of the collective. The racial instincts, the traditions, the moral values, the extraordinary worship of success, the desire for power, position, wealth, which breeds violence – surely all this is the result of the collective, inherited through centuries. (*Ojai, July 25, 1955*)

That individuals and society are interdependent – individuals are a product of social forces and in turn influence the collective – is a fairly common observation among academic professionals. What is different though not unique about Krishnamurti is that he posed the additional question: How is the individual as an 'integrated, undivided' human being 'with abundant energy rightly directed' to emerge out of this conglomeration of historical forces? The novelist V. S. Naipaul envisages an answer to the same kind of question this way, 'One is not born oneself. One is born with a mass of expectations, a mass of other people's ideas – and you have to work through it all.'

Krishnamurti posed the problem to his Bombay audiences in 1975, stating that they were responsible for the 'degeneration' of their country, urging them to take responsibility for the sorry state of affairs and, in the course of two talks, pointing the way out of the current malaise. Working through the problem, Krishnamurti takes his audience on a journey of self-enquiry, through the labyrinthine corridors of the human mind.

— R.H

A NEW CULTURE HAS TO COME ABOUT IN THIS COUNTRY

As there are only two talks, today and tomorrow, one has to [be] concise [in] what one has to say.

I wonder if you are aware of what is happening to this country. This country is very beautiful: there are valleys, hills, snows, rivers, deserts, and a great many varieties of trees and birds, and lovely earth. But you are not responsible for that. You are responsible for the deterioration that is going on in this country. Morally, ethically, aesthetically there is a great deal of corruption, degeneration. Is there a culture in India? If by that word one means 'a flowering of people', not only technologically but [also] inwardly and, if one may use the word, 'spiritually', [then one must acknowledge that] there is decay. And, when one observes all this, as the speaker has done for the last fifty years, one wonders: What is the reason for this moral decay? What is the fundamental cause of this degeneration? You might not like that word. You might think that India is advancing technologically, and you might consider that progress in the technological world is safe, is worthwhile. But when you consider the religion, politics, economics and the human relationship between man and man, you are bound to find, to observe, and [become] aware that there is a great decay. To find out the essence of this decay, one must consider what has happened today to the brain, to the whole structure of the human mind.

We are not comparing India to Europe or America or Russia. We are taking the country as it is. We are not comparing India with other countries and saying, 'Aren't we deteriorating as other countries [are]?' That is a

political answer, which has no significance. But if you are concerned, as you should be, then [you ask]: What is the meaning of this decay? Technologically, industrially, I suppose India is progressing, but mentally, intellectually, spiritually there is no flowering. You have many gurus; you have many temples, gods, the vast, superstitious structure called 'religion' in India [but] that is not religion at all. Going to a temple, attending the silly performance of gurus, or meditating according to their system (which is no meditation at all) – when one observes all this, one asks: What is the cause? Why is there this degeneration of the mind and heart? The word 'degeneration' means inferior excellence. Now if you give your concern, your heart, to this matter, to find out if this decay can be stemmed (and there is no question of this decay) then, this evening, let us share this grave concern together.

As we said, the mind, with its brain, with its feeling, with the whole structure of human endeavour, is based on thought. Thought has built this society, which is utterly immoral, this social order, which is a series of inter-battles between human beings. Thought has put together religion. Thought is responsible for technological growth and the industrialization of society, but thought is also responsible for all the wars, for the divisions of man against man, for racial, national divisions. Thought is responsible for all the gods that you have; thought has put them together. Right? I don't think you can dispute that thought is responsible for the social disorder, the social immorality, for the wars, for the gods, for all the mischief that is going on in this country: the corruption, the thoughtless lack of concern.

Thought is also responsible for the extraordinary things that have been done: electricity, medical care and so on, and so

on, and so on. And we have relied on thought to solve our problems. One of the fundamental reasons for this decay, degeneracy, in this country is the cultivation of memory, through which we hope to have security. Are we walking together, or am I, the speaker, going in one direction and you in another? Thought is responsible for many useful things. Thought is also responsible for all the mischief, for all the gods, for all the gurus with their nonsense. Without understanding the process of thought, there can be no regeneration of human beings in this country. That is the premise. Thought is *not* going to solve your problems. Thought will not bring about a transformation in your consciousness.

Your consciousness is put together by thought. The content of your consciousness is the product, is the result of your thought. The *Upaniṣads*, the *Gîtâ*, the daily quarrels, the sex, all the tricks that your gurus have taught you, the authoritarian acceptance of your particular religious beliefs, doctrines, superstitions – all that is the content of your consciousness. And *unless* there is a transformation in that content, this country will go down and down, degenerate more and more. You may go to a thousand gurus, with all their childish nonsense. You know what is happening in this country; I don't have to enumerate all that.

So the question is: Can the content of your consciousness be transformed? – because your consciousness is the collective consciousness. Right? Please observe what we are talking about. Be aware of your own consciousness, of your own state, be aware of your conditioning, of the way you think, the way you look at life and so on. The content is put together by thought, and the content makes up consciousness. The consciousness is its content. Right?

Have you understood this? Without the content of your consciousness, there is no consciousness – is there? Your attachments, your beliefs, your hopes, your fears, your racial and national pride and prejudice – all that is the content of your consciousness. And the content makes up consciousness – isn't it? May we proceed from there?

Now, how is this content to be transformed? That is the central issue with which we are confronted. How is your mind, your consciousness with all its travail, with all its suffering, with all its anxieties, its pains, its fears, its ambitions, etc., etc., how is that to be transformed? Have you understood my question? Please, do not accept or reject. We are, together, investigating into the cause of the decline of this country – which means the decline of your mind, decline of your being. The degeneration of your way of life – that is the problem.

So, first of all, memory is one of the factors of degeneration. Memory is mechanical; memory is experience, knowledge as it is stored up in the brain. And, when you function within the area of knowledge, which is the past, then you are functioning mechanically. And a mind that has become mechanical can never be free. Our concern is to bring about freedom: freedom from all your gurus, freedom from fear, freedom from anxiety, and so on. So knowledge as memory, though very important, becomes a hindrance, a destructive factor which prevents further enquiry into the human resource: the human mind. Do you understand what I am saying?

Thought is a material process because thought is the response of memory. Memory is experience. Experience and knowledge are stored up in the brain cells, and thought

is the response of that. So thought is material. Thought is a material process which is born out of knowledge, and that knowledge becomes a hindrance to the discovery of something that is not the product of thought.

So, if you observe the Western world as well as the Eastern world, [you will see that] all their culture is based on thought. Thought is measure, and thought is time. (I'll explain as we go along.) Without measure, there is no technology. Right? (Are you following all this, or am I talking to myself?) Sir, you need measure. To put anything together accurately, you need measure. And measure is the basis of all technology. Thought is measure because without thought you cannot possibly create a technological world, which is based on measurement. Where there is measurement, there must be time to achieve: If I want to learn a language, I need time; if I want to learn how to drive a car, I need time. I need time to acquire any technological skill. And that very thought, based on memory and the cultivation of memory, is what is destroying this country.

To inquire into something that is not measurable is religion. Do you understand this? To inquire into something which is not measurable, which is immeasurable and which is the very essence of religion, thought cannot [be], is not, the instrument of investigation. Right? Are you following all this? It's your life, it's your misery, it's your sorrow; therefore it's very important that you understand this for your own sake.

We have exercised thought as a means of uncovering something which thought can never touch. Religion is the only factor that can bring about a regeneration of man.

Religion is the only factor of a new culture. We mean by 'religion' (please listen to this) not all the superstitions, not all the beliefs, the dogmas, the churches, the mosques, the temples – none of them. That is not religion. That is vast propaganda. Propaganda that says, 'You are a Hindu' has conditioned the human mind. Belief, dogma [are] not religion. Religion implies gathering together all your energy to understand something beyond the limitations of thought: gathering together all your energy to find out what is true; to find out for yourself, *not* according to somebody else, what enlightenment means, what it means if there is a quality of mind that is not caught in time, and so on. No teacher, no guru can teach you. Your own consciousness must be transformed.

So, then, from that arises the question: What place has thought in the transformation of man? That is: What place has knowledge in the transformation of man *and* society? – because society is the product of man's relationship with another. Without transforming himself and, [so], society, merely talking about religion, worship and all that, are great verbal gestures which have no meaning. Right?

So we are concerned to find out the right place of thought, and whether thought can hold itself without any form of control. Do you understand all this? ... (*Pause.*) Look, sirs, you know absolutely nothing beyond the operation of thought. You actually do not know if there is something unknowable, if there is God. You believe; you are told; you are frightened and you are ready to worship out of your fear – but you actually don't know. Right? (O, for the love of God!) And you have to find out; you have to find out where thought is necessary, important, vital and where thought is not. As we were saying, one of the factors of degeneration

of this country is the cultivation of memory, and relying on that memory to bring about salvation to man. Through education – school, college, university – you have cultivated memory to give you security. You have sought security, and you *must* have security – physical security. And you hope to gain that security through the cultivation of knowledge. Now you have come to a point when that very security is being denied. Right? Aren't you aware of this factor? (O, Lord! ... All right.)

Now, there are certain things which we have to go into. First of all, human beings right throughout the world suffer – not only physically, but also psychologically, inwardly. They haven't been able to solve that problem. They have accepted suffering. And a mind that suffers is a clouded mind, a mind that is incapable of looking at the world as a whole. So our concern is: Is it possible for the mind not to suffer at all? You've understood my question?

And there is the question of fear, suffering and love. When the mind is caught in fear, there can, obviously, be no love. You may talk about love, you may go and worship the guru and be devoted to him and all that tommyrot and childish nonsense, but there is always fear. Now: Can the mind be free of fear? If it cannot, that is one of the factors of degeneration.

What is the cause of fear, the root cause of fear? There are many fears: fear of death, fear of loneliness, fear of losing a job, fear of not being loved, fear of this and that. [There are] dozens and dozens and dozens of forms of fear. But what is the root of fear? Have you ever gone into it, not escaped from it, not gone away, or found excuses or rationalized fear, but [found] the basic cause of fear? –

because unless your mind is free of fear, there is no love, and there'll always be suffering. So it's a very important question to find out. This is part of the content of your consciousness, this deep fear, which human beings seem to be incapable of putting away.

So we are asking what is the root cause of fear. Is it security, the psychological desire to be secure in your relationship with another? And is there permanent security in relationship? You're following all this? So you have to find out the root of it. One can describe, but the description is not the described. Right? I can describe the various forms of fear, but the description, the verbal statement does not show you the fear for yourself. Can you be aware, as you are sitting there, what is your fear and the root of it? What is the cause of it? How does it happen that you're afraid?

Is not thought the very essence of fear? One was happy yesterday and, perhaps, tomorrow one might not be happy. The 'tomorrow' is the projection of thought frightened that it might not have that happiness which it had yesterday. Right? Thought is afraid of death. That is, when you say, 'I am afraid of death', you mean while you are living that which you call death must be postponed, put away further. So, thought is afraid of that death. Thought is afraid of losing your job. Thought awakens in you the fear that you might not achieve something – whatever [it is] you want. So, thought is responsible basically and fundamentally for fear. Right? Do you see that or have I got to go more into it? If you don't see that, I haven't time.

Then the problem arises: How can thought be controlled? – because thought is so active it foresees what *might* happen.

So thought is always much more active than the actual present. You are following all this? So, the question then is: Can thought be controlled? Then arises the question: Who is the controller? And not being able to answer that question – who is the controller? – you have introduced an outside agency as the Higher Self, the Infinite – all kinds of things.

Who is the controller? Is the controller different from the controlled? When you say, 'If I could control my thought and, therefore, finish with fear', then who is it that is controlling thought? Is it not another fragment of thought? So, thought is playing a trick upon itself; and therefore there is no ending of fear. You understand? You follow this? Therefore one has to observe that the controller is the controlled. Right? You understand, sir? I see the necessity of thought being controlled. That is what you have all been educated upon. Your whole meditation is based on controlling your thought. Right?

Now, when you go into it, you will see that thought is fragmentary, and one fragment tries to control other fragments, or tries to integrate other fragments – but it is still the operation of thought. Right? Do you see that? If you do, then you will see that the observer, the controller, the thinker is the thought, is the controlled, is the observed. There is no difference; there is no division.

Where there is division, there must be conflict – like the Arab and the Jew, the Muslim and the Hindu, and all the rest of the business. When there is no division between the thinker and the thought, then there is no conflict. And where there is no conflict, there is a transformation in consciousness. Right? That's one point.

Then, what is love? Is love the movement of thought? Is love the movement of pleasure? Is love the movement of desire? In this country you have been conditioned by all your saints, by your scriptures, by your gurus that love is something that might lead to sexual appetite. Therefore 'Don't desire. Control your desire'. You have been conditioned. And if you observe your life closely, have you love? Do you love anybody, or do you take pleasure in somebody? Love implies care. Love implies attention. Love implies compassion. If there is fear, there is no compassion. If you are ambitious, there is no compassion. If you are pursuing pleasure at any price, there is no compassion, no love. So, to understand – no, not 'understand', that's an intellectual word, but to awaken the flower of compassion, the beauty of it, can you live a life in which thought has created the image in relationship; and be free of that image? You understand what I'm saying?

Sir, we have this problem in this country: Love has gone from us; we have no love. You have devotion – to your guru, to your god, to some silly little scripture, or to the image you have created. Which is the image of yourself, really! You are devoted to all that, but that's not love because in that devotion there is fear; you are seeking a reward. (Don't you know all this?) So, how do you come upon this flower of affection, care, love and compassion? How does it happen to you? How can you come upon it? Can you put aside your ambition, your tremendous self-concern, this desire to be successful? Can you? If you cannot, then this country of which you are, is going to degenerate more and more.

So, for this evening, there are certain factors that you have to see. A new culture has to come about in this country. And

that culture cannot come without religion. Religion is *not* what is going on in this country. There is no religion in this country. Though there are all kinds of people who are doing miracles, growing long hair – you know all that childish stuff that is going on in this country – that does not indicate a religious spirit at all; they're merely conforming to a religious pattern set by various people throughout the ages. And conformity to a pattern is not religion. Religion implies gathering all your energy so that you care, so that you have compassion, love, and that is not possible if there is any kind of fear. That's one factor.

Fear is the product of thought. That is, fear is within the area of the known, within the area of knowledge. As long as you are operating with thought in that area, you are not only strengthening fear, but you are trying to escape from it. And, through escape, your mind degenerates. It's only when you are capable of looking at fear . . . (*Pause.*) Then, when you observe fear, is that fear different from the observer? Obviously not. Therefore when the observer is fear – and [there's] therefore no conflict – when the observer is that fear, there is the gathering of all that energy to go beyond it. Do it, and you will find out.

Then there is the problem of suffering. You know, sirs, we have accepted suffering, as we accept almost everything. What is sorrow? Is sorrow loneliness? Is sorrow the failure and the vulgarity of attachment? Is sorrow something that thought can resolve? I am asking all these questions for you to consider. Find out. Exercise your brain to find out. What is sorrow? You lose somebody whom you think you love, and there is suffering. You lose your eyesight, and there is suffering. You lose your job, and there is suffering. You lose something of yourself, you feel lonely, and in that

loneliness there is suffering. So human beings know what suffering is. Only they've not been able to go beyond it. *Why?* You understand my question? You suffer; there's no question about it. And, when you suffer, what do you do? I'm not talking about physiological suffering. I am talking about psychological suffering, the inward suffering. What do you do? Don't you run away from it? Don't you try to find the cause of that suffering? – which is another form of escape. Or perhaps you say, 'It's my karma' – which is another silly way of avoiding suffering. So, when you are confronted with this suffering, what do you actually do? Can you not escape from it, not run away from it, not rationalize it, not try to find a cause? – because that's a waste of time. **You can very easily find out 'the cause' of suffering.**

If you escape, if you rationalize, if you try to find the cause of it, those are all movements of thought. So can the mind look at that suffering, not as though it was separate from it? The observer is the sorrow. Now, to remain with that, to not move away from that reality, that you are sorrow, to remain with that fact. Then you will see that all the energy that you have dissipated in rationalization, in escape, in trying to find the cause and so on, all that energy now you have. The mind has [all that energy]; therefore it goes beyond the factor of suffering.

And another thing with sorrow is that sorrow doesn't bring us the flower of goodness. Goodness is not the product of thought. You are or you are not; to cultivate goodness is like cultivating vanity. To function within the field of knowledge, technologically, it is necessary. But to rely on knowledge to bring about the transformation of man is one of the factors of the deterioration of man. (*Long pause.*)

Do you think that you want to ask any questions?

AUDIENCE (A): Sir, I have a question. You say that you should know at what times thought should function and at what times it should not function. How do you do it? Is it not by thought?

J KRISHNAMURTI (K): Sir, don't do anything. You know, one of the factors of this decay is that we want to be told what to do. Right? Tell you how to escape, how to get rid of your sorrow, how to meditate, how to sit properly ... what it means to have 'virtue'. You have been told what to do. Right? Now grow up. Grow up and find out what it means to be free. Do you understand what I am saying?

(Someone hands him a written question.) There is a question here; it's much too long. I won't go ... Please ask questions rather than write questions.

A: *(Long, inaudible question; sound of train in the background.)*

K: What?

A: *Repeats question.*

K: What is the relationship [between] memory and the unconscious? Is that it? *(Pause.)* Why do you ask that question? Do you know anything about the unconscious?

A: No, that is why I am asking you ...

K: Now, just a minute, sir. You want to know what is the relationship between memory and the unconscious. Now,

from whom are you going to learn? You have asked a question. From whom are you going to learn about the unconscious and its relationship to memory? From whom are you going to learn? From the speaker? Or are you going to learn by observing your own unconscious? You understand my question, sir?

A: *Inaudible.*

K: Please, sir, you haven't even listened to my question. I said: From whom are you going to learn about your unconscious? – From your own observation, or from somebody who will tell you what the unconscious is, and show you the relationship between the unconscious and memory? That means, you learn from another. Right? Is that learning, or is that merely the cultivation of memory – and you repeat that? Go on, sir.

(To somebody else.) What?

A: *Long, inaudible question.*

K: Sir, we'll stop. I am afraid I'll have to stop Look, sir

A: *Another inaudible statement.*

K: Listen, sir, I will stop. Would you just kindly listen?...

Do you know what it means to learn? You learn from a book, or from another. He will tell you, and you accept or reject, and that becomes your memory, and you think you have learnt. Whereas learning is to investigate into yourself. And you cannot investigate into your own

consciousness, into yourself, if you want a result, if you are seeking an end. So there must be freedom to investigate. That's all.

*Bombay,
January 25, 1975*

KFI Gathering, 2007

The annual KFI Gathering held at Rishi Valley Education Centre towards the end of November drew an audience of about three hundred persons from different parts of the country. The theme for the Gathering 'The Path and the Pathless' was intended to be a study of the relationship between J. Krishnamurti's two major statements, 'You are the world' and 'I want to set man unconditionally free.' Implications flowing from the theme were explored in multiple ways: through texts attributed to Krishnamurti prior to his dissolution of the Order of the Star; through Krishnamurti's interpretation of *karma*, which is probably the only concept from ancient thought he adapted; and through the idea of 'total responsibility', which is one of the hidden meanings he distilled from the statements. Videos of Krishnamurti in discussion with Pupul Jayakar and a talk given in Washington D.C. were shown to spotlight various facets of the theme. The talks were followed by animated, even vociferous discussions.

R.H.

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Sd/- G. Rajeev
Signature of Publisher

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