

Krishnamurti
Foundation India
Bulletin

Volume Nr 5, Issue 3, July - October, 2008

Rs 25/-

FROM THE EDITOR

Within the framework of the Indian philosophical tradition, Krishnamurti's can be classified as an Enlightenment Philosophy. However, unlike Sri Aurobindo and Swami Vivekananda, the other great figures of Twentieth Century India who shared the ideal of liberation with him, Krishnamurti was not a systematizer. His purpose was rather to awaken in each of his listeners, within the compass of a single encounter, the seed of inquiry. He set the tone in 1933 when he declared: 'I should like you to make a living discovery, not a discovery induced by the description of others'. (*Alpino, Italy, 1st July, 1933*) This intention is echoed in a statement that occurs towards the end of the present talk: '...you can live a life, *today*, which is highly efficient, highly excellent, highly moral, where there is affection, care, love. Don't bother about anything else. Live that.' Words, such as, 'freedom' and 'meditation' with ancient associations were tinted for his Bombay audiences with the awe reserved for superhuman achievement. Krishnamurti sought to strip these words of their traditional connotation and to convince his audiences that freedom can form part of ordinary lives; indeed freedom lays the foundation of sanity in modern life. The meaning of meditation has to be sought anew. For him, the inquiry that leads to meditation and, ultimately, to freedom is essentially religious.

In the first of two talks delivered on consecutive days in Bombay, in 1975, and reproduced in the last issue

of the *Bulletin*, Krishnamurti drew attention to the corruption of India, a beautiful country laid low by its own people. He maintained that 'Religion is the only factor that can bring about a regeneration of man,' implying that a regeneration of their country required transformation of individual Indians. In the last issue of the *Bulletin*, we highlighted the interdependence between the individual and the group that is the premise of this statement. In that talk Krishnamurti described religious transformation as 'gathering together all your energy to understand something beyond the limitations of thought: gathering together all your energy to find out what is true' adding, '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.'

For those who, unused to his vocabulary, find the phrase a 'mind that is caught in time' obscure, Krishnamurti provides a living demonstration at the end of the present talk.

I ask you, 'What is the distance between here and Madras?' You take time. In that time, in that interval, thought is examining the memory, trying to find through memory how many miles.

Then, one asks a much more difficult and complex question. And you take much longer. There, your thought is looking, trying to find out either in a book or

[by] asking somebody, and so on. The process of thinking is going on between the question and the answer. Right? Then I ask you a question, 'Do you believe in God?' And if you are a traditionally conditioned mind, you say, 'Yes, I believe in God'. But if I say to you, 'You really don't know about God, do you?', you might get angry because your belief is being questioned. And, all that takes time. I ask you a question No book can give you the answer. No memory can respond to my question. So you honestly say, 'I *really* don't know'.

Now, this whole movement of thought is a material process, because it is based on memory, experience, knowledge. And as long as thought is functioning within that area, it can operate fairly efficiently. But when it enters into an area where it doesn't know, then it's lost. And, to function within the area of knowledge and, at the same time, move where thought cannot operate – the two together, in harmony.

The passage, which calls for individuals to discover the limits of their own mind, illuminates Krishnamurti's description of religion as the 'gathering together of all your energy to find out what is true'.

Krishnamurti weaves two themes in the two talks in the 1975 Bombay talks: a concern about the degeneration of India, and an examination of the true spirit of religion, which he defines as an inquiry into the limits of thought.

R.H.

BELIEF HAS NO PLACE IN MEDITATION

I would like, if I may, this evening, to talk about a rather complex problem of our life. We are going, together, to investigate this problem. To investigate is to 'trace out', so that you can trace out for yourself the human problems that arise in our daily life. We are concerned with the problem of living – daily living – in which is involved fear, pleasure, sorrow, and the immense problem of compassion, love. If one can learn the art of investigation for oneself, then one is free from authority, from following another, from accepting the edicts or the suggestions of others.

The capacity to investigate demands that you are free to observe: to observe yourself, to look at yourself, with all your problems, and to not rely on anyone, because freedom (however misused, as it is now) is essential to investigate. If you are not free to look, if you are not free to examine, to trace out, then [investigation] has very little meaning. To investigate – as we are going to investigate together – one has to have this quality of mind to penetrate, to have an insight, so that you yourself are a master of your own action, and not dependent on anyone, so that your own mind is capable of examining seriously the problems that arise in our daily life, because our daily life brings about a culture, a society either of highest excellence or of corruption.

As we were saying yesterday, religion is the gathering of all energy to live a life, daily, of excellent

morality, excellent action – a way of living that is not contradictory. And we are going together, this evening, to investigate, examine, trace out, the immense question of death, because death is part of life – like love, like suffering, like ambition, greed, envy, the many hurts that one has received from childhood. All that is part of our daily life, and without understanding all that, merely to enquire into Reality has very little meaning.

We are concerned with our daily existence, which is our relationship with another, which creates society. And, in going into this problem, there are three things we have to learn: the art of listening, the art of seeing, and the art of learning. The word 'art' means 'to put things in their right place'. The meaning of the word 'art' is 'to put every action, every thought, every feeling, all our miseries in their right place'. **So, there is the art of seeing, the art of listening, and the art of learning.**

Now we are, together, going to learn or observe the art of listening. **What does it mean to listen?** [We are going] to investigate that. **What does it mean to listen to another?** I do not know if you have ever tried to listen to your wife, to your neighbour, to your politician, to your guru, to anyone that talks? Can you listen without prejudice? Can you listen without translating or interpreting what you hear with what you already know? If you compare [what you hear] with what you already know, you are not listening.

That's fairly clear. If you are listening with the desire to gain something, obviously you are not listening. So the art of listening means the capacity to listen and not interfere, either agreeing or disagreeing, with what is being said; just to listen.

And the art of seeing implies that you observe without the screen of your own images, without the screen of your own desires. It's just to observe – as you observe that tree or you observe the sunset – just to see, and not interpret what you see.

Then there is the art of learning. The art of learning is to accumulate knowledge, in one direction. That's what you do when you learn a language, when you gain technological information and knowledge about that. You are learning and accumulating – which is learning to acquire knowledge, and use that knowledge skillfully in action.

There is another kind of learning, a constant movement which is non-mechanical, a learning in which there is no accumulation. Having stated that, we're going to learn together, investigate together this immense question of what death is, because that is part of our life. You may not like it, you may put it away from you, you may be frightened of it, but that's part of your life.

Life is a total thing in which technological knowledge is involved, the information that man has acquired through centuries upon centuries about mathematics,

medicine and so on, and so on, and so on. And, also, life is this agony, the uncertainty, the pain, the suffering, the loneliness, the anxiety, the despair. All that is also part of our daily life. And, also, it is part of our daily life to love, which is to care, to be attentive in your care for another, to have compassion. And that **compassion can only come** when you understand the **full significance of sorrow**. And that's also part of life.

So, it is with the **whole of life** that we are concerned, not one segment of it, not one part or one fragment of it. [We are concerned with] the whole of life, in which is included this thing that man has never been able to solve, [the thing] which man is frightened of, which is death. (*Slight pause.*) To investigate into this question, that is to examine it, to look closely into it, first there must be no fear. Obviously. If there is fear, the fear of death, you cannot examine it. Death is the end of daily living, the ending of your attachment, the ending of your pleasure, the ending of your suffering, the ending of your position in the government or locally – you follow? It puts an end either through old age, accident or disease. This is the common lot of every human being, whether he is rich or poor, whether he thinks he has reached enlightenment or is the man of ignorance. It is the lot of every human being.

We've never been able to find out, psychologically, what it means to die. (I hope you are following all this.) We have avoided death – something to be not

looked at, to be put far away. So there is an interval of time between living and dying. This interval is time, in which you hope to live completely, before the end. We must find out, investigate, not accept what the speaker is saying, because then it becomes authority, then you destroy all the process of investigation. So we are sharing together our investigation, so that it is yours, so that *you* understand it, so that your mind is capable of looking and not avoiding, so that your mind is capable of investigating and finding out what it means to die. (You're following all this?)

There is the physical organism, the body, which through usage, through time, through pressure, through all kinds of shocks and influences, wears itself out. Here arises a rather interesting problem, which is, the brain, our brain, is now being bombarded: bombarded by the politicians, by the gurus, by all the traditions. It is put under great strain, both outwardly and inwardly. And that brain, which is the most extraordinary instrument man has, is being gradually destroyed by the wrong kind of education, by the daily strain, by psychological fears, demands, urges. So the brain, which should operate freely, easily, without any effort, is being compelled, destroyed, distorted. I do not know if you are aware of all this. You've your technological influence on the one side, and tradition on the other: the authority of the *Gîtâ*, the *Upaniṣads* and all the rest of it. You are being bombarded all the time, and the brain, which is

very subtle, sensitive is becoming degenerate. That's one of your problems. (We'll come to that when we talk about meditation.) So through old age, misuse, disease, the body, the organism, the biological instrument dies. That is inevitable.

Then, the question is: Why is man so frightened of dying? Why are you, if you face it, frightened of death? And what is it that dies? **You understand my question? The body, your organism, will decay. You see that; you are rational enough to accept that, but you are frightened. Of what?** – Of your personality coming to an end, of all the things that you have accumulated – your knowledge, your attachments, your pains, your hurts, the very essence of the ego, the 'me' [ending]? Is that what you are frightened about – the 'me' coming to an end? You're following all this? Please ... Is that what you are frightened about? The 'me', which has gathered a great deal of information, which has suffered, which has enjoyed, which has worked, all that 'me' – is that permanent? If that is permanent, then what is the end of this permanency? If I am permanent, what is the end of it? – More trouble, more pain, more anxiety? Or is there no permanent 'me' at all?

We are investigating this together; you are *not* accepting what the speaker is saying. Is the 'you', the form, the name, the quality and all the rest of it – is that permanent? So, you have to find out for yourself by investigating carefully, seriously, whether that

'me' is permanent. The self, the ego, the super-consciousness, the *âtman* – is that permanent, or is there nothing permanent?

Now you have to investigate, you have to go into this. Is your attachment to your husband, to your wife, to your possession, to your name, to your bank account and so on, is that attachment permanent? Or [is it that] in all relationship there is **nothing** permanent? Are you investigating **this** question together with me? **You're attached to your wife**, or to your son, or **whatever it is you are attached to**. The vulgarity of **that attachment!** Now, why is the mind **attached?** **You're attached to your wife or husband – let us take that for the moment.** Why? What does that mean: 'to be attached'? And you call this attachment 'love'; you call this attachment 'responsibility'; you call this attachment 'duty', and so on. You are great in your verbal gesture, when you say, 'I am attached to my wife'. When you are attached, there is pain involved in it – isn't there? – there is fear involved in it. And your attachment is part of your egotistic fear. Not to be alone, not to have the sense of freedom! ... There is nothing permanent. Your invention of the *âtman*, the super-consciousness, the Higher Self – all that is the product of thought, which is frightened of coming to an end. So death is the ending of the thing which thought has made into something permanent.

That is, can one die each day? You understand my question? You have a problem. Can that problem end each day – end – and not carry over to the next day?

The ending of a problem is part of death. You're following this? That which continues has no creative energy. It is only that which ends that can begin anew. So, is it possible – we are investigating this together – for your attachment to end, not in some future time, but now? That means you are preparing for death each day so that your mind is fresh, so that it is no longer carrying the burden of a thousand yesterdays.

And you, especially in India, believe in reincarnation, don't you? No? What, sir?

AUDIENCE (A): Yes.

K: Yes. And you've never inquired what it is that reincarnates, what it is that'll be reborn, take a new form. You believe. You who live a shoddy life, a mischievous life, a corrupt life, a life of fear, a **life in** which there is no love, you want that **life to be born** another time. Is that what you want? **You believe in** that. And, also, *if you really believe, then what you do now matters enormously, because what you do now will either help or destroy in the next life. So what is important is not the next life, but this life – what you do – how you live it.*

You know, life is like a vast stream in which human consciousness is caught. And it is only for the man who steps out of that stream, for him alone there is a different life. To step out of that stream implies no attachment, a life that is highly moral, not dependent on environmental influence to make him moral, and

so on. It is only a man who steps out of this life of misery, sorrow, confusion, corruption, it's only such a man who can come upon that which is eternally true.

Now let us investigate, again, What is meditation? Unfortunately most of you know what that word means. Unfortunately most of you have practiced some kind of meditation. Unfortunately, for you, you have followed somebody who tells how you should meditate. And they've told you that there are different stages in meditation, and so on. They have bombarded your mind, your brain, with their theories, with their practices, with their systems, with their hope, and so on. I wish you had never heard of that word, because only then you can begin to find out the depth, the beauty, the necessity of what meditation is. So, it will be good if you could forget all that, and start as though you knew nothing about it.

Can you do it? Can you start as though you know nothing about meditation? *Actually you don't.* You do what other people have told you; you have never started as though you never knew a thing about it. Then, you can begin to investigate; then you are free to look into this question of what meditation is. But if you're already crowded, bombarded, filled with other people's ideas of what meditation is – as you are – then you are incapable of finding out what real meditation is. So I ask: Can you, for this evening at least, forget, put aside your systems, your practices, the various assertions of various gurus, the various

stages of meditation with dances and all that tommyrot that is going on in this country? Can you put aside all that and, together, in freedom – not in belief, not with the acceptance of authority, but in freedom – investigate what it means to meditate? Can you do this? Or is it asking too much, because your brain, as we said, is being **bombarded by all the gurus, by all the so-called sacred literature, by the strain and stress of modern life?** So your brain is being slowly **atrophied, is becoming slowly incapable of pliability, incapable of swiftness of perception.**

So, one of the functions of meditation – *please listen* – one of the functions of meditation is for the brain to free itself from this external pressure, from all the shocks, strains and assertions of authority about spiritual matters. Because your brain has its own rhythmic, quiet movement, that brain can regenerate itself, renew itself, make itself young, fresh, untouched by all the pressures, by the various shocks of modern society. And it is one of the major functions of meditation to keep that brain completely whole. Now we are going together to investigate into what is meditation. Together. I am not telling you what to meditate about, or how to meditate – that's too infantile. But if you are at all serious, together we are going to go into this question.

As we said, the brain, which now has been so badly educated, that brain can only function in complete security. You understand? Like a child, the brain needs complete security. When it is completely

secure, then it can function efficiently. And that security is denied when there is fear. So, the first thing in the inquiry into what meditation is, is the ending of fear. As I pointed out yesterday, when you escape from fear, when you try to rationalize fear, when you try to suppress fear, then you are wasting your energy. When you do not escape, but look, observe, then you have that energy to go beyond it. Then, the problem is that thought has made certain activities, certain beliefs, certain concepts, offerings, as a means of being secure. You believe in God, don't you? Don't you – all of you? Yes?

A: Yes.

K: Believe in God! Now, the belief in God gives you security, doesn't it? Do listen to this, please. The belief in God gives you security, but you don't know anything about God – do you? – except what some idiotic man talks about God. So you know *nothing* about God and, yet, you believe in it. And you think you will find security in a belief which has become neurotic, because it has no validity. You're following all this? Your belief in God gives you a false hope of security. Your action based on a false belief, on a belief which is radically false, must be neurotic. You've understood? That belief is based on fear. The desire to be secure gives to the brain a false sense of safety. That is one of the causes of the deterioration of your brain.

Then there is the question of thought. Please understand this. Thought is measure. Thought is the

movement of memory as knowledge; therefore thought is a material process. Thought is not something sacred. Now, thought is in constant movement, constantly thinking about the past, the present or the future; it's constantly working, working, working. Haven't you noticed your own thoughts? Yes? It is ceaselessly operating. And, one of the factors of degeneration is this constant movement in the field of knowledge, which is the function of thought. (*In a soft, despairing tone*) You don't see all this? Are you all going to sleep?

A: *Laughter.*

K: You realize that thought must be controlled. This control is part of your so-called meditation. Control your thought. I am sure you've played that game for years. But you have never enquired: **Who is the controller? And, if the controller is the controlled, then what is the necessity of control at all? Do you understand what I am talking about?**

You are conditioned, educated, through tradition, through literature, **through all the things** that you call 'sacred', that you **must control thought**. But you've never found out if you **can live a life** – please listen to this – in which there is **no control whatsoever**. Because the controller is the essence of the past. And the past, with all its memories, fears, and so on, controls another fragment of itself; therefore there is constant conflict between the controller and the controlled. The constant inward battle is another

factor of the deterioration of your brain. To find out a way of living in which there is not a single shadow of conflict – have you ever tried, or is that just an idyllic dream?

Meditation is the ending of conflict, the ending of conflict in oneself and in your relationship with another. Do you understand? Is not your relationship with another, except for the moments of forgetfulness – at moments of great pleasure, sexual or otherwise – one constant battle? Isn't it, if you are honest? What? Wouldn't you agree to that? (*Silence from the audience.*)

You mean to say that in your life you have no conflict with your wife and children, and with your father and mother, and all the rest of it?

A: Yes, sir, there is.

K: Yes, sir. At last somebody's honest!

A: *Laughter.*

K: (*Slight pause.*) And we accept that conflict, the struggle. We've never tried to find out, investigate, whether it is possible to live a life in which there is no conflict. That demands great intelligence, not control, not suppression – which means the art of observing your relationship, the art of observing how you have an image about him, and he has an image about you and how, therefore, the conflict is between

these two images. Whether you can live a life without a single image about yourself or another is part of meditation. Meditation is concerned with daily life – to watch how you behave, how you talk, to watch your conduct – not with some idiotic nonsense.

Meditation is freeing the **mind from all** conflict. Meditation is living a life – **daily life**, not an exceptional life – **in which there is not a single** conflict, a life **in which belief has no place** whatsoever. **Only facts.** And, part of life (which is always moving, chattering – endless talk) is to discover a mind that is quiet, not forced, not compelled, not disciplined beyond measure so that it is a dead mind, but a mind that is alive but deeply quiet, a mind that is silent. That's part of meditation. All this, the totality of life – a life living in the technological world, a life of excellence in manners, in behaviour, in conduct – excellent! And, understanding, living a life in which death has been understood; and therefore, no fear of dying. And a mind that is completely quiet; not occasionally quiet, but quiet.

Then you will see, if you've gone that far, that thought, which is measure, which is a material process, functions in the area of knowledge only and does not move out of that field. Then only the mind will come upon that which is measureless, timeless, and that which is eternally beautiful. All this is meditation. And you must give your days and your thoughts and your heart to find out, because this

country is degenerating. And part of this degeneration is the multiplication of gurus, with their systems and beliefs and dogmas and their assertion. That is part of the degeneration of this country. And for your mind to regenerate itself, to become fresh, young, alive, without fear, it is important to know the beauty and the reality of meditation.

(Long pause) Is that over? Is silence better than questions?

A: Yes.

A: What is the process of thought?

K: What is the process of thought? Are you interested in it? Do you want to know what the process of thought is? Do you? O, for God's sake, 'Yes' or 'No'?

A: Yes.

K: (Laughs shortly.) All right, sir; I'll put it very briefly. I ask you a question, 'What's your name? – and you reply instantly. Don't you? Because you are familiar with your name, there is instant response. I ask you a question which is a little more complex. 'How many miles from here to ... some place?' There is an interval between the question and the answer. Right? What takes place during that interval? Do you understand my question? I ask you, 'What is

the distance between here and Madras or London?' You take time. In that time, in that interval, thought is examining the memory; it's trying to find, through memory, how many miles. So, the operation of thought is in that interval between that question and that answer. Are you following this?

A: Yes

K: Good. Then, one asks a **much more difficult** and complex question. **And you take much longer.** There, your thought is **looking, trying to find out either in a book or [by] asking somebody, and so on.** The process of thinking is going on between the question and the answer. Right? Then, I ask you a question, 'Do you believe in God?' And if you are a traditionally conditioned mind, you say, 'Yes, I believe in God'. But if I say to you, 'You really don't know about God, do you?', you might get angry because your belief is being questioned. And all that takes time. I ask you a question, and you say, 'I really don't know' – you understand? ... No book can give you the answer. No memory can respond to my question. So you honestly say, 'I don't know'.

So, there is an immediate answer when I ask your name, your address, and so on. Then there is an interval between the question and answer – short, long. And there is something ... [where] you say, 'I really don't know'. When you say, 'I don't know', then the movement of the process of thought ends.

When you say, 'I don't know', there is no movement of thought. Have you understood?

A: Yes.

K: Now, this whole movement of thought is a material process, because it is based on memory, experience, knowledge. And as long as thought is functioning within that area, it can operate fairly efficiently. But when it enters into an area where it doesn't know, then it's lost. And, to function within the area of knowledge and, at the same time, move where thought cannot operate – the two together, in harmony! Have you understood this? Good. Good night.

A: (*Inaudible*) . . . How can the difference of thought, in different lives, be without re-incarnation? There are differences of thought in all lives. In all lives there is difference in thought. In great lives like yours . . . Without reincarnation, how can that difference be accounted for?

K: Oh, my Lord! He wants to go back into the question of reincarnation. Sir, don't bother about me, but bother about yourself. [Then] you can live a life, today, which is highly efficient, highly excellent, highly moral, where there is affection, care, love. Don't bother about anything else. Live that.

Bombay
January 26, 1975

KRISHNAMURTI FOUNDATION INDIA GATHERING 2008

Krishnamurti Foundation India is happy to announce that the next Public Gathering will be held at the Sahyadri Education Centre, KFI, from the 18th of November to the 22nd of November, 2008.

The intention of the Gathering is to enable interested persons to come together as friends to share, discuss and investigate the *Man-Nature Relationship* in the light of Krishnamurti's Teachings.

In addition to viewing Krishnamurti's videoed talks, and listening to lectures, **there will be** group discussions, chanting, moments of silence, evening walks and cultural programmes.

For details please contact, with your full postal address:

The In-Charge
Krishnamurti Study Centre
Sahyadri, KFI
P.O. Tiwai Hill
Taluka: Khed (Rajgurunagar)
District: Pune - 410 513

ADDRESSES OF J KRISHNAMURTI SCHOOLS

- RAJGHAT EDUCATIONAL CENTRE
Rajghat Fort
Varanasi — 221 001
Uttar Pradesh
E.mail: kfivns@satyam.net.in
kcentrevns@satyam.net.in
Fax: (0542) 2430 218
Telephone: (0542) 2430 717
- Boarding School
Ages 7 to 19
- VASANTA COLLEGE FOR WOMEN
Rajghat Fort
Varanasi — 221 001
Uttar Pradesh
Telephone: (0542) 2430 587
- B.A. & B.ED.
(Humanities only)
- 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: thevalleyschool@vsnl.net
kfiblr@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

* * * *

BULLETIN
KRISHNAMURTI FOUNDATION INDIA

Please note that the editorial matter in this Bulletin does not reflect any official position of Krishnamurti Foundation India. The Editor is responsible for selecting materials to be printed in the Bulletin and for any editorial comments on these selections.

Copyright Notice: Passages from Krishnamurti are protected under International Copyright Laws and may not be reproduced in any form without prior written permission from the copyright holders. For materials prior to 1968: Copyright © Krishnamurti Foundation of America, Box 1560, Ojai, CA 93024, USA. All rights reserved. For materials from 1968 onwards: Copyright © Krishnamurti Foundation Trust Ltd, Brockwood Park, Bramdean, Hampshire SO24 OLQ, UK. All rights reserved.

Krishnamurti Foundation India
124, 126 (Old 64-65) Greenways Road, Chennai 600 028, India

Published by G. Rajeev on behalf of the Krishnamurti Foundation India, 124, 126 (old 64-65) Greenways Road, Chennai – 600 028.
Editor: Dr Radhika Herzberger. Printed by N. Subramanian at M/s Sudarsan Graphics, 27, Neelakanta Mehta Street, T. Nagar, Chennai – 600 017.

**KFI BULLETIN, ENGLISH
SUBSCRIPTION FORM**

Annual Subscription (India)	Rs 75.00
Annual Subscription (Foreign)	US \$ 5.00
Five-year Subscription (India)	Rs 375.00

(DD or MO, in favour of KFI Publications payable at
Chennai, to the address below)

KFI Publications
Krishnamurti Foundation India
'Vasanta Vihar'
124, 126, Greenways Road
CHENNAI 600 028.

Dear Sir,

Please enrol me as a subscriber/renew my subscription to
the 'KFI Bulletin' for the present year/five years.

Name (in block letters) _____

Address: _____

PAYMENT ENCLOSED (Rs 75/Rs 375/US\$5)

BY D.D. No _____

DATED _____ ISSUED BY _____

KFI BULLETIN, HINDI SUBSCRIPTION FORM

Annual Subscription (India)	Rs 100.00
Annual Subscription (Foreign)	US \$ 5.00
Five-year Subscription (India)	Rs 250.00
Five-year Subscription (Foreign)	US \$ 25.00
Life Subscription (India)	Rs1000.00
Life Subscription (Foreign)	US \$ 75.00

Please send DD or MO in favour of KFI Study Centre payable at Varanasi, to the address below:

J. Krishnamurti Prajna Parisad
Krishnamurti Foundation India
Rajghat Fort
VARANASI 221 001

Dear Sir,

Please enrol me as an annual subscriber/five-yearly subscriber/ life subscriber for the *Parisamvad*

Name (in block letters) _____

Address: _____

PAYMENT ENCLOSED (Rs 100/Rs 250/Rs 1000/US \$ 5/US \$ 25/US \$ 75)

BY D.D. No _____

DATED _____ ISSUED BY _____

Registered with The Registrar of News Paper for India
Under No:TNENG/2003/12845

Published by G Rajeev on behalf of the Krishnamurti
Foundation India, 124, 126 (old 64-65) Greenways Road,
Chennai – 600 028. Printed by N. Subramanian at
M/s Sudarsan Graphics, 27, Neelakanta Mehta Street,
T. Nagar, Chennai – 600 017.
Editor: Dr Radhika Herzberger.