

Krishnamurti Foundation India Bulletin

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FROM THE EDITOR

In the course of fifty years of speaking around the world, Krishnamurti encountered many different kinds of people. Prime ministers, political leaders, scientists, students, monks, housewives, glamorous models and actresses from Hollywood listened to his talks, in metropolitan cities and small towns across the world. If Krishnamurti had been asked what drew people across gender, class and religious barriers to him, his answer would perhaps have been, 'All human beings, uncertain, anxious, in conflict, confused, seeking security, suffer. This is the common ground, whether you live in India, in the Far East, here, Europe, or anywhere. Our consciousness is the common consciousness of all mankind.'

This issue of the *Bulletin* presents Krishnamurti in conversations with students of Rishi Valley School. Focusing on fear, he explores 'the 'common ground' of human suffering with them. This public engagement in self-examination is marked with seriousness untouched by condescension.

R.H.

THE SHADOW OF FEAR

I do not know if any of you noticed the sunrise at 6 o'clock this morning. I saw the sun rise – red fire amidst black clouds. It was really a beautiful sight. And as I looked at that lovely sky this morning, I thought that we should talk about 'fear', because if you have fear you cannot see anything. It is important to look and see things as they are, to see their beauty and, still more, to love them. But you can only love them when you have no fear. Most people are afraid. You are afraid – aren't you? – of everything: of God, of your parents, of your teachers, of not passing your examinations, of not having a good time, of what people might say about you, of not being loved, of being lonely, of not getting a fine job, of not getting a good husband or a good wife, and of not having lovely children.

Life throughout the world is clouded by fear – the fear of dying, the fear of living. And this fear that pursues you during life like a shadow is a terrible thing. And just as every movement of your body is reflected in a shadow, so are your lives shadowed, surrounded, by fear.

Fear is the most self-centred activity. All self-centred activity – be it wanting to look nice, wanting to have a good job, wanting to be 'good' and, so, cultivating generosity, kindness, and so on – in essence has its roots in fear. And when the mind is afraid, there is no sympathy, there is no affection, for fear produces hatred; it produces jealousy and envy. So you should, while you are young, be aware of all these things in

order that you don't grow into fearful human beings – afraid of not looking nice, afraid of your wives or of your husbands, and your bosses. When you are aware of this fear and walk through it diligently – with awakened eyes, with care, with reason, with intelligence – then out of this valley of fear you will come to a state of mind when you will really not be afraid of anything. And it is good to be in that state – the state of not being afraid of anything.

The peculiar thing about fear is that it propagates authority. It makes you accept authority – the authority of a teacher, the authority of a parent, the authority of a government. And a fearful mind cannot see beauty. A fearful mind is a stupid mind. You see, even if you are very clever in all the techniques of the world, but still are fearful, you will have a stupid mind. It is like having a beautiful face and putting on brilliant colours, but inside there is a rotten state, a withered heart. A withered heart becomes ugly, sarcastic, envious. Such a heart has no sympathy, no affection; it is rude to people. A withered heart does not know what love is, and you cannot live – there can be no life – without love. Do you know what love is? – To love friends, to love your parents, to love your teachers, to love a tree, to love a garden, to love a flower? Do you know what it is to look at the sky and to feel the beauty of the star-lit heavens? All that is denied if you are afraid. To have fear is like looking through dark glasses; you never see anything brilliantly, clearly; you never see things as they are, and life becomes a dark thing, a fearful thing, an ugly thing, and you will not know what life is about.

And that is unfortunate, for it is only a fearless heart that is alive, and knows love.

To be without fear is an extraordinary thing. Life becomes abundant, and there is tremendous energy – not physical energy but inward energy that renews, that enriches. And that is why I think that education should enable you to not merely pass examinations and get a job, but to see and to understand fear. In life millions pass exams, but very few have a free heart, a heart in which there is no fear. The function of education is to see that your intelligence is awakened, for then you will be able to understand fear and get rid of it. When you understand fear you will be able to leave fear behind, and when there is not even a shadow of fear, you will have the energy to go through all the turmoils and shadows of life. You see, when you are free of fear, you will be really mature; you will be a true human being. When you are free of fear, you will know real love. Freedom from fear is the first freedom and, so, it is the responsibility of the Principal, the teachers and the Foundation to see that every student leaves here with a cleansed heart, a heart in which there is no fear. When you have a heart in which there is no fear, you will be able to look everybody in the eye, and that will be a really marvellous thing. But it is very difficult to be rid of fear; it is a thing which you should talk over every day, as you talk over mathematics, geography. To be rid of fear requires a great deal of inner search, so that the root of it is exposed to the light of intelligence. And then life flowers, and there is beauty on the earth.

STUDENT (S): Sir, why do we have fear?

J. KRISHNAMURTI (K): Why? Let's just take a little thing, shall we? You are afraid of what your friends might say about you, aren't you? Why are you afraid of what your friends might say about you? What they say might be either true, or not true. If it is true, you look at it and you accept it, and if it is not true, why bother about it? But, you see, you do not think like that. You want to stand in their good opinion. You want to rely on their opinion, and so you shrink from what they say, what they think. You are afraid of what they think, what they say.

Look, if I think – as I do think – that society is very rotten, like a rotten egg, and if I say that, naturally society does not like it. But as my parents think me a very irresponsible person, and as I also want a good job, it makes me afraid and, so, I don't say what I think. I want the public to think well of me, so I play up to the public. But if I do not care, if I am really willing to die, ultimately, for anything I might do, I will not be afraid.

S: Sir, I think that there is only one fear – the fear of death.

K: There is only one fear, the fear of death. Is that so? That is the ultimate fear, is it not? That is the last thing, and most of us are afraid of it. But aren't you afraid of a lot of other things? You may be afraid of the dog, the snake; you may be frightened of getting hurt, frightened of failing. You have little fears all through life, and also fear of the enormous gulf called 'death'. But all these

little fears have to be understood to meet the ultimate fear, and you cannot meet the ultimate thing if you are afraid of the little things all along. To understand that enormous fear of death, which every human being goes through, you have to understand the daily fears. If you really understand fear, then you will understand death.

– Rishi Valley
February 6, 1961

**LEARN NEVER TO BE FRIGHTENED
BECAUSE THEN YOU BEGIN TO FLOWER**

J.KRISHNAMURTI (K): What will you like me to talk about? Any suggestions?

STUDENT (S): What do you think of the generation gap?

K: What do I think of the ‘generation gap’?

Have you noticed that there is a gap between generations: a gap between you and your parents, a gap between you and your elder brother, and that that gap gradually disappears as you get older? And there is, also, a gap between you and the coming generation. But is there *really* a gap? Is there really a gap when you become like the older people – ambitious, greedy, angry, possessive, dominating, violent, selfish – and when the following generation, the people younger than you, also become like you? So, is there any gap at all?

S: But there is a gap, isn’t there?

K: You haven't understood what I was saying. Now there is a gap between you and the older generation, isn't there? But if you become like the older generation, is there a gap? You are becoming just like them, aren't you? So, is there a gap? And when you get children, there will be a gap between you and your children. But if your children become like you, will there be a gap? Have you got it?

S: Yes, sir.

K: Good. So, there is only a gap when you are not like your parents, and your children are not like you. But that requires quite a different kind of education, a different kind of culture, a different kind of religious action. Right?

Now, I would like to talk about something ...

You would like to hear about pleasant things about yourself, wouldn't you?

S: Yes, sir.

K: And you wouldn't like to hear unpleasant things about yourselves, would you? But you do hear unpleasant things, don't you? And that hurts you, doesn't it?

S: Yes, sir.

K: Now listen carefully. When you hear things that somebody says criticizing you, you get hurt, don't you?

When somebody says nasty things about you, you get hurt, don't you?

S: Yes, sir.

K: Right from childhood you get hurt. At home, in school, amongst friends, in college, in university, as you grow up, you get hurt more and more, don't you? What happens to a mind that is constantly being hurt, or to a mind that is constantly being flattered, constantly being told pleasant things about itself? What happens? Go on, sirs.

S: That person becomes vain.

K: A mind that is constantly hearing pleasant things about itself naturally becomes vain, arrogant. Right? And what happens to a mind that is being hurt? If you are continuously being hurt, don't you feel inferior? What happens to your mind – don't imagine – if it is constantly being hurt? I say, 'You are a fool'. I tell you, 'You are no good'. I say this and that. What happens to you?

S: One becomes very sensitive.

K: You are sensitive – aren't you? – and you are being hurt. If you are dull, if you don't care what people say, if you are not listening, then you are not sensitive. It is because you are sensitive that you get hurt. Right? You follow? Then what happens?

S: Your mind becomes self-conscious.

K: Now, when you become self-conscious, if you are being hurt, what happens? And because you become self-conscious, what happens?

S: You become immune to all this.

K: That means what?

S: You don't care any more. You think: Let them say what they want, because they have always been saying it.

K: So you become immune. What does that mean?

S: You don't respond any more.

K: What has happened? Why don't you respond?

S: You feel that they are not saying things genuinely.

K: When you are a small boy at home, in school, the teacher, your fellow students hurt you. They say nasty things; they say you are not as clever as that boy. So you get hurt, don't you? Right?

S: Yes, sir.

K: And if that keeps on repeating, you become immune to it, don't you? What does that mean? When you say, 'I have become "immune" to your insults', what does that mean?

S: You ignore it.

K: And when you ignore things, what happens? Go on, investigate; think it out. Look, you call me 'a fool'. I don't like it. It hurts me, and I don't want to be hurt. Are you following this?

S: Yes, sir.

K: I don't want to be hurt, so I build a wall around myself – don't I? – and I prevent you from entering behind that wall. Right? I have built a wall around myself, which is called 'resistance', 'immunity'; and behind that wall I live. Then what happens? Are you following what I said?

S: Yes, sir.

K: You have hurt me. You say cruel things about me and I get hurt, and I build a wall around myself, which I call 'immunity', which I call 'resistance'; and I live behind that wall. Now what happens when I do that?

S: When you are behind that wall, you develop hatred.

K: Are you following what she said? Is that so?

S: No, not necessarily, sir. Suppose somebody calls you 'a fool', you try not to be a fool. You begin to try to find out what is wrong with you.

K: But that requires intelligence, doesn't it? You call me 'a fool' and I get hurt; and I am not intelligent and I

build a wall around myself. Now if I question: Why does he call me a fool?, then I begin to investigate – don't I? Then I don't resist, then I don't say, 'I have become immune'. Have you understood? But we do not do that. We generally, almost always, live behind that wall because we don't want to be hurt any more, either in the office, in the factory or in a bureaucratic setup. We don't want to be hurt. So, what takes place when I build a wall around myself because I don't want to be hurt any more?

S: I begin to hate.

K: The little girl says, 'I begin to hate people'.

S: Does not your attitude to life around you change?

K: But what happens to you? You haven't looked at it. I hurt you, and you build a wall around yourself. What happens to you behind that wall?

S: We lose our friendship.

K: Of course, you've lost your friendship when somebody criticizes you.

S: We lose our feelings.

S: You make yourself miserable.

K: You are not getting to the point of it. Go on.

S: You become bitter.

K: Go on, investigate; look into it.

S: You think that life is no use.

K: Quite right.

S: You think that living behind the wall is impossible.

S: You start thinking of revenge.

K: You think of revenge; you think that life is impossible; you begin to hate; you become bitter.

S: You get irritated.

S: You start pitying yourself.

K: Yes, but you haven't touched the real point.

S: You feel lonely; you feel incapable of doing anything; your mind becomes centred around yourself.

K: That is right, you become very self-centred.

Now: What happens to you when you live behind a wall and you know that the moment you step outside that wall you get hurt? What happens to you?

I live behind this wall and when I go outside, I might get hurt. Right? So, what has happened? I am afraid, am I not? Aren't you? I build a wall around myself and the moment I step out, there are dangerous animals,

dangerous human beings. So, I am afraid to go out, am I not?

S: Yes, sir.

K: Why didn't you think of that? So, when I live behind a wall, I am always safe. So, that is the beginning of fear. Have you understood? First, understand what I am saying. I have built a wall around myself because I have been hurt, and I think that when I step outside that wall, I might get hurt again. Therefore I am frightened. Fear breeds violence, antagonism, bitterness, loneliness, and all the other factors which you have mentioned that arise from fear. Have you understood? So that is one of the major causes of fear. Right?

Now: How will you not be hurt? Because if you are going to be hurt, then you will always be afraid. Have you understood what I am saying? If I am living behind a wall and outside the wall there are animals, there are human beings, there are vultures, there are wolves in the form of human beings, I am frightened [to go outside] because I may get hurt more. I am frightened. Being frightened, I become violent, bitter, I become angry. So, is it possible not to be hurt? Do you understand my question: Is it possible not to be hurt?

S: Yes Sir.

K: I am one of your teachers, I compare you with one of the other boys or girls who is more clever and I say, 'How stupid you are; you are not as clever as that boy

or girl'. Look at it. First, the teacher by comparing you with another who is cleverer, is hurting you. Can the teacher prevent this comparison – are you following this? – so as not to hurt? But you are being hurt at home, you are being hurt by a friend, you are being hurt by a gesture. And can you prevent yourself from being hurt, because if you are being hurt, you are going to be afraid for the rest of your life? Are you following all this? Now, can you prevent yourself from being hurt?

S: Yes, sir.

K: How?

S: If anyone hurts you, you hurt him back.

K: I hurt you and you hurt me, but you are still hurt.

S: But the person won't hurt you again, sir.

K: But somebody else will come and hurt you. So, your hurting someone back won't stop you from being hurt again, will it? I hurt you, you hurt me and somebody else comes along and hurts you, and this goes on all the time. So, how can you prevent yourself from being hurt? Because if you are hurt, you will be afraid, and fear is a dreadful thing. So, how will you prevent yourself from being hurt?

S: By being good to others, sir.

K: By doing good to others? You do good to me, but I still don't like you; I want to hurt you. Come on, sir, think it out; use your brain.

I am trying to find out if you can live a life without being hurt, for if you are hurt, you will always be afraid.

S: If you are in a society, you have to get hurt.

K: Forget that. I say to you: You are hurt from childhood – right? And when you are hurt, there is always the fear of being hurt more. And being afraid, you build a wall, you will revolt. And fear in any form is like a dark cloud hanging on the top. So, is it possible not to be hurt at all?

S: You can give them some money and ask them not to hurt others.

S: You must lose fear.

K: But how are you to lose fear when you are going to be hurt all the time?

S: You could ignore them, sir.

K: But will you ignore flattery? If I say, ‘What a nice boy you are’, will you ignore that? See what has happened. If somebody calls me ‘a fool’, I get hurt, and if somebody says that I am ‘a marvellous man’, I like that. Right? But they are both the same thing, aren’t they? With one I get hurt, with the other I am pleased. So they both leave a mark: one which is called ‘a hurt’, and the other is called ‘a pleasant’ feeling. So they are both the same thing. Have you seen a coin? There is one side and there is the other side, also. One side is

'fear', the other side is 'pleasure', but it is the same coin. Do you understand that? So, how will you prevent yourself from being hurt and, therefore, not afraid?

S: We have to make the others understand your feelings, sir.

K: That is, I hurt you and you help me to understand your feelings. But I am not interested in your feelings; I want to hurt you. Go on, sirs, think it out.

S: You try to improve yourself.

K: I am not asking that. I am asking you: How will you prevent yourself from being hurt?

S: If somebody tells you that you are 'an idiot' and if you are really an idiot, then that doesn't matter.

K: Sir, that is not my question.

S: You should change your own self-concern.

K: Self-concern, yes. But no, you have not understood my question. Haven't you been hurt at home? Haven't you been hurt at school? And you are also going to be hurt when you go to college, university – aren't you? And when you enter into an office, somebody is going to hurt you there and, therefore, you will always be afraid. Have you understood? Now: How can you prevent yourself from not being hurt? – Will you build

a wall around yourself? How will you prevent yourself from being hurt?

S: It depends on how you take your hurts.

K: But I am asking: Can you prevent yourself from being hurt?

S: Yes, by improving yourself.

K: No, not improve ... Can you prevent yourself from being hurt?

S: You can prevent it, sir, by not getting flattered.

K: That is, you are saying that you can prevent yourself from being hurt by not getting flattered. Can you prevent yourself from not being hurt when somebody insults you? Look, answer my question; don't go to something else.

S: Well, you can prevent it by not giving them a chance.

K: I am asking you a question, and you are not answering my question. You are answering something else.

S: Well, after a while you join them and hurt others.

S: You accept it.

K: Didn't you hear my question?

S: You asked: How can you prevent yourself from being hurt? Well, you accept it.

K: You cannot accept it if I say that you are a perfect idiot!

S: If you are not an idiot, you will not get hurt.

K: If somebody says something real ...[but that is something else].

My question is: What am I to do when people are hurting me all the time? They hurt me by a look, by a word, by a gesture, by an action. And because they hurt me, I am frightened; because they hurt me, I build a wall around myself. And when I build a wall around myself, fear begins and fear, whether at home, in school, in college or university or through life, prevents my being affectionate, kind, generous; it prevents affection, love. I see that fear begets, it breeds, it causes violence, hatred, antagonism, and I ask myself: How am I not to be hurt at all?

Now, listen to me. When I say to you, 'What a nice person you are; how marvellous you are; how beautiful you are', you listen with great care. Don't you? You feel so comfortable, don't you? Now, will you, in the same way, listen when somebody calls you 'a perfect idiot'? When someone calls you 'an idiot', will you listen in the same way as you listen when somebody

says, 'What a marvellous person you are'? Have you understood? Can you listen in the same way to that as when I call you 'a perfect idiot'?

So, you begin to find out how to listen: how to listen when somebody says pleasant things about you, how to listen when somebody says unpleasant things about you. What matters is *how* you listen.

Are you listening to this? I listen with great care when somebody says, 'Ah! you are a marvellous man', and when somebody says, 'You are a perfect idiot', I am not listening. Now, can I listen to both – to the one who says pleasant things and to the one who says unpleasant things – with the same attention, with the same eagerness? Will you? Will you do it? I call you 'a silly ass'; I say, 'You are an ugly boy' or I say, 'You are a nice boy'. Will you listen to that carefully, will you listen to both of them?

I am telling you something; therefore listen. It means: Can you listen to an ugly sound and to a pleasant sound with the same attention. If you don't, you will get hurt. It is very simple. When you pay attention to flattery, to something that is pleasant with the same quality of attention as to an insult, to an unpleasant thing, then your mind will never get hurt and, therefore, never be frightened. And it is very important while you are young, to learn this: never to be frightened by anybody because then you begin to flower, you begin to understand. And then there is affection, there is care, there is love. Right?

Now sit comfortably, sit very comfortably, then close your eyes, and find out what you are thinking about. Don't move, sit quietly.

– Rishi Valley
December 27, 1974

OBITUARIES

R R Upasani **1928 – 2008**

R. R. Upasani, a former Secretary of the Krishnamurti Foundation of India, came from a family of Marathi-speaking Brahmins of Varanasi. Upasaniji, as we called him, was a man of sophisticated wit and enormous administrative ability, qualities not immediately visible to his non-Hindi speaking friends. Upasaniji cast himself as a devoted servant of Krishnamurti and his institutions.

Upasaniji's early education was at the Theosophical National School in Kamaccha. After graduating from school he went on to specialize in agricultural studies at the University of Kansas, in the United States. Then, in 1955, he joined Rajghat Education Centre as the Principal of the newly set up Agriculture College. In the course of his thirty years at Rajghat, as the institution went through its ups and downs, he held a variety of additional positions, including that of Manager of Vasanta College for Women, of the Women's Hostel, and of the Rajghat School while carrying on his duties as Secretary of the Executive Committee.

It was when he became Secretary of the Rajghat Executive Committee, in 1972, that he drew closer to Krishnamurti. During the thirty-year acquaintance with Krishnamurti, Upasaniji asked Krishnaji only two questions about the teachings. The first question was 'I have been listening to your talks. Nothing goes into my head. Why?' To which K replied: 'Why should my words go through your head? Keep your ears open. And do nothing'. The second question was: 'Why does the light go out when you are not here?' 'Keep the lights on,' was Krishnamurti's enigmatic reply. Upasaniji said: 'Except for these two questions, I have not asked any questions. I only waited for instructions.'

Krishnamurti used to spend several weeks in winter in Banaras, in a house overlooking the Ganga. Next to the house was a settlement of buffalo herders and their herd of a hundred animals. On one of his visits, looking down from the terrace of the house, Krishnaji asked Upasaniji why there couldn't be a 'beautiful garden' below. Upasaniji then used his persuasive powers to move the sprawling community of herders to the other end of campus, and then created a rose garden, which figures prominently in Krishnamurti's writings on the Ganga. Upasaniji also created the circumambulatory path around the school campus, precisely following Krishnaji's words about the design and his instruction not to cement the road. Krishnamurti liked walking around the path as do visitors to the Study Centre now.

The present layout of the Rajghat campus is the result of this collaboration between the sage and Upasaniji. Noticing Krishnaji's passion for trees, Upasaniji invited Ram Sharma, a well known architect from Delhi, to design the layout on campus. And during an annual KFI Gathering, he made each of the three hundred guests plant trees at places marked out by the architect.

Soon after Krishnaji passed away, Upasani took on the onerous position of Secretary of Krishnamurti Foundation. The position required him to travel from his home in the north to Vasant Vihar in the south, at a time following the founder's death when the KFI was redefining itself, reformulating its constitution and negotiating its publications rights with the other Krishnamurti Foundations in England and America. Upasaniji maneuvered these twisting paths with all the skill and self-deprecating diplomacy of which he was master. The constitution was modified and the publication rights secured under Upasaniji's watch.

Upasaniji remained an active member of the foundation until the end. He fulfilled Krishnaji's long-held desire to create a retreat with a view of the Himalayan snows, negotiating to buy land; and was secretary of the Executive Committee of the Sahyadri School. He passed away on July 15 at Ranchi while visiting his son, daughter and grandchildren. Upasaniji is survived by his wife and four sons and grandchildren.

– R. H.

Mary Taylor Zimbalist 1915 –2008

Mary Taylor Zimbalist was born in Manhattan on February 13, 1915 to one of New York's prominent families. She grew up in New York, Martha's Vineyard, and Europe. At the age of sixteen, a diagnosis of bone-marrow cancer forced Mary to leave her boarding school in Bryn Mawr, and she received the new and very experimental treatment of radiation, which left her leg permanently injured. While recovering, Mary continued her studies in New York, and began work as a photographic model. Known for her exotic beauty and graceful demeanor, she was quickly given a

modeling contract with *Vogue*, and became one of Cecil Beaton's favorite subjects, evidenced by pictures of Mary in all of Beaton's significant collections.

Mary subsequently studied acting, and worked in summer stock theatre. In 1936, on the strength of her modeling, Mary was offered her first significant role in a film, *Soak the Rich* by Paramount Pictures. Soon after, she became a contract actress for Metro Goldwyn Mayer, and moved to California. In 1939 Mary appeared in the film *Lady of the Tropics*, which was produced by Sam Zimbalist, who was to become her husband. In 1941, MGM lent Mary to Warner Brothers for two films *Blossoms in the Dust* and *Shining Victory*, but when World War II broke out in December, she left acting to work full time as a nurse's aid for the Red Cross.

Mary and Sam were politically active in many movements, including fighting the Hollywood Black List and McCarthyism in the late 1940s and 1950s. In the 1960s, Mary was active in the civil rights movement, marching in Selma, Alabama with Martin Luther King.

Mary's marriage to Sam Zimbalist ended with his sudden death in 1958, just as he finished *Ben Hur*, for which he was the producer. Mary accepted the 1959 Academy Award for Best Picture on his behalf.

Mary had first heard J. Krishnamurti speak in a public talk he gave in Ojai, California in 1944. In 1964 Mary began assisting Krishnamurti intermittently and in small ways. That assistance quickly grew and, when it became necessary in 1968 for Krishnamurti to disassociate himself from the organizations that had previously represented his work, he turned to Mary as his most trusted advisor and closest friend, and asked her to be a founding trustee of the trusts and schools he created in Europe

and America. She was active in the founding of the Oak Grove School, Ojai, California and Brockwood Park School and Center, Hampshire, England.

She remained an active and beloved figure, known for her thoughtfulness, generosity, and grace in all the organizations that represented Krishnamurti until the end of her life.

Mary died quietly in her home in Ojai, California, as she had wished, on June 17, 2008.

– Courtesy: KFA

Frances McCann 1919-2008

We are sorry to announce the death of Frances McCann in Ojai on 19th June 2008, after a long illness.

Frances was born in New York City on 23rd October 1919. She was educated in Switzerland and traveled between the United States and Europe for more than seventy years. She was well known in Rome for her art gallery on the Spanish Steps, and she was a patron of the arts, generously supporting promising poets, painters, photographers, and musicians. She was also a photographer with a portfolio of pictures of the local people she met in her travels to India and other parts of the world.

After meeting Krishnamurti in the mid-1960s, Frances spent the rest of her life attending his talks wherever he gave them, her generosity making it possible for Krishnamurti to establish Brockwood Park School in England in 1969.

Frances will be known to many who, over the years, attended Krishnamurti's talks at Saanen and Brockwood, and those who have visited the Krishnamurti Centre at Brockwood, where she talked with guests with great interest and kindness.

Frances is fondly remembered for her gentle friendliness and keen intelligence, and her warm-hearted openness to all.

– Courtesy: KFT

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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

LIST OF K-MATERIALS AVAILABLE AT KFI, MADRAS

Books

1	A Flame of Learning	100.00
2	A Timeless Spring: K at Rajghat	140.00
3	A Wholly Different Way of Living	130.00
4	Beyond Violence (HB)	120.00
5	Can Humanity Change?	100.00
6	Choiceless Awareness	120.00
7	Commentaries on Living I	125.00
8	Commentaries on Living II	125.00
9	Commentaries on Living III	175.00
10	Don't Make a Problem of Anything	150.00
11	Education & Significance of Life(HB)	120.00
12	Exploration into Insight	90.00
13	Krishnamurti for Beginners	120.00
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