

# Krishnamurti Foundation India Bulletin

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## FROM THE EDITOR

Over the past several thousand years, particularly since the onset of the industrial revolution and the vast technological changes that have emerged in its wake, humanity's relationship with nature has grown increasingly exploitative. Positioning itself outside the web of life, human beings have despoiled the Earth's abundant resources, and in the process engineered a grave crisis for living things. James Lovelock, interviewed in a recent issue of the *New Scientist*, takes a stark look at the future, predicting that by the century's end there will at most be one billion humans living on Earth. The population of the Earth today is six billion.

A current philosophical movement called 'Deep Ecology' is shaping the environmental debate by asking fundamental questions about who we are and what progress means rather than searching merely for technological fixes.

J. Krishnamurti can be described as a Deep Ecologist, one who not only believed in the intrinsic value of nature but a thinker who sought to reappraise humanity's relationship to nature and to break the divide. The word 'nature', for him, included the non-made-world as we perceive it through our senses, the mountains, rivers and vast plains in which life evolved and also inner nature, the wilderness that lies dormant or active in each human individual: human competitiveness, fear, anger and greed. In the relation between humans and nature he saw the opportunity for a 'great ethic' (the phrase is Arne Naess'). And that 'ethic' is summed up in the opening sentence of this issue of the *Bulletin*:

An interval of time separates man from nature.

The seemingly easy sentence holds out the promise of transforming psychological time, consisting of the great storehouse of personal memories, societal norms, and biological instincts that forms the human psyche.

A mind that is free of psychological time is

... like a flower full of scent which doesn't share, but is always there for any passer-by to delight in. And whether anyone is very near in the garden, or very far away, it is all the same to the flower, because it is full of that perfume and, so, it is sharing with everything. If one could come upon this, it is really a mysterious flower.

Krishnamurti uses the word 'flower' as both noun and verb, in metaphorical and non-metaphorical senses. He attributes our second expulsion from Eden (a phrase used by Lovelock to describe the catastrophic changes brought on by climate change) to the gardener in us who seeks to tame the wilderness. Take jealousy or greed, those qualities which are at the root of exploitation, for instance:

If you nip it, it will never flower, it will die quickly. If you let it blossom, then it shows you the colour, the delicacy, the pollen, everything. It shows what it actually is without your being told it is red, it is blue, it has pollen. It is there for you to look at. In the same way, if you allow jealousy to flower, then it shows you everything it actually is.

In this issue of the *Bulletin*, we explore the many ways in which Krishnamurti uses the metaphor of flowering to encompass a range of connected issues at the centre of his thought.

— R. H.

## WHY IS IT THAT MAN HASN'T GOT THIS EXTRAORDINARILY UNFADING FLOWER?

It would be rather interesting and worthwhile if we could share together a mind that is not tortured, that is fundamentally free, that has no barriers, that sees things as they are, that sees that an interval of time separates man from nature and from other human beings, that sees the meaning of dreadful, frightening time and space, and that knows what the quality of love really is. If we could share this – not intellectually, not in a most cunning, elaborate, philosophical, metaphysical way, but actually partake of it – then, I think, all our problems would end. But for this sharing with another, one must have it first. Then when you have it, you have it in abundance. And when there is this abundance, the one and the many are the same, like a tree that is full of leaves of which one leaf is perfect and is part of the whole tree.

If we could, this evening, share this quality – not with the speaker. By having it and, then, sharing it, the question of sharing it would no longer arise. It is like a flower full of scent which doesn't share, but is always there for any passer-by to delight in. And whether anyone is very near in the garden, or very far away, it is all the same to the flower, because it is full of that perfume and, so, it is sharing with everything. If one could come upon this, it is really a mysterious flower. But it only seems mysterious because we are so full of emotion and sentiment; and sentiment, in that emotional sense, has very little meaning. One can have sympathy, be generous, be very kind, gentle and extremely polite but the quality of which I have been speaking is entirely different from all this. And don't you wonder – not in abstract terms, nor according to something to be gained by a system, by a philosophy or by following some guru – why it is that human beings lack this thing? They beget children, they enjoy sex, tenderness, a quality of sharing something together in companionship, in friendship, in fellowship, but this thing – why is it that they haven't got it? For, when it is,

then all problems – whatever they may be – come to an end. And haven't you wondered lazily, on occasion, when you were walking by yourself in a filthy street, or sitting in a bus, or when you were on a holiday by the seaside, or in a wood with a lot of birds, trees, streams and wild animals, hasn't it ever come upon you to ask: Why is it that man, who has lived for millions of years, why is it that he hasn't got this thing, this extraordinarily unfading flower?

– *The Awakening of Intelligence*, London: Victor Gollancz Ltd, 1973, pp. 196-197.

### **I DO NOT KNOW WHAT LOVE IS THEREFORE, I WANT YOU TO LOVE ME**

**A PARTICIPANT:** Most often when you talk of understanding you think of one individual. To have communication you must have two minds. Also there are some thoughts which arise only when two people are together.

**GEORGE SUDARSHAN (GS):** M says that there are situations when two people have ideas together which neither could have had independently.

**K:** When two people come together, what takes place? You express something verbally; I hear it, translate it and answer – that is verbal communication. And in that process certain other factors enter. You do not quite know what you are saying; I hear it; partially understand and partially answer. So communication remains broken. If you say something very clearly and I listen to you without any reaction, there is immediate communication.

May I put it this way? Because I do not know what love is, I want you to love me. But when I know what love is, I can communicate with you. I do not want anything.

But you are asking a further question, and that is: Is there a necessity at all for communication?— necessity in the sense that through communication I uncover something more, I discover something new. It is like a man who plays the violin, and uses the instrument for himself or uses the instrument, and there is nothing beyond it.

**GS:** Neither for good nor for evil.

**K:** Yes, like a flower – take it or leave it. Through communication we discover something together. Without communication can I discover something without verbalization? When you and I have a common interest, and intensity at the same level and at the same time, then communion is possible non-verbally. I do not have to tell you that I love you.

I think we are caught so much in words, in linguistic, semantic inquiry. The word is not the thing. The description is not the described.

– *Tradition and Revolution*, Madras: Krishnamurti Foundation India, pp. 70-71.

## **CULTURE MEANS TO GROW, TO FLOWER**

Unfortunately, this country is very old in its so-called culture. 'Culture' is a very good word, but it has been spoilt by the politicians, by the people who have very little thought, or who have very little of something original to say. So they have used this word 'culture' to cover up their own thoughtlessness. Now, to bring about a different culture – which means to grow, to flower, and not to remain in a static state – one has to begin with the understanding of oneself. Because you are the result of this culture, this culture of India, with all the traditions, with all the superstitions, with all the fears, the culture in which there is religion, social divisions, linguistic divisions. You are a part of all that, you are that; you are not separate from that. So the moment you are aware of, and give your total attention to, what

you are, then you will see that you have dropped all that instantly. Then you are free from the past completely. It is only when you are aware of your conditioning that it falls away from you naturally – not through any volition, not through any habit, not through any reaction. It just drops away because you are giving your attention.

– *Bombay, February 19, 1967.*

### **MOST OF US HARDLY EVER FLOWER**

... [Are we] each one of us here, in this community, flowering, and growing inwardly? Or are we each following a certain narrow groove, so that at the end of our lives we will realize that we have never taken the opportunity to flower completely, and regret it for the rest of our lives?

We should ask ... whether we are inwardly and, perhaps, also outwardly – they are really related – growing, not physically taller or stronger, but inwardly, psychologically, flowering. I mean by that word ‘flowering’ that nothing hinders us, nothing blocks or prevents us from actually growing deeply, inwardly. Most of us hardly ever flower, grow, bloom. Something happens in the course of our lives which stultifies us, deadens us, so that there is no deep inward nourishment....

First of all: Does one see the importance that one must flower? Does one see the importance of it, the truth of it, the reality of it, the necessity of it, the beauty of it? And does relationship, as it is now between two human beings, help you to flower? That is one point. And we also said that we [must] love each other. Will that love nourish the flowering of the human mind, the human heart, the human qualities?

– *Inward Flowering*, Madras: Krishnamurti Foundation India, 1995, pp.1-10.

## THE FLOWER IS NOT THERE

The truth is that something that you cannot experience, that cannot be told to you. You see, the word is not the thing. The word 'tree' is not the tree. I can describe 'Eternity', but the word is not that. But you live on words; you are satisfied with words. You tell me that you love somebody with your heart, with your mind, with everything that you have. You tell me of that love, and I accept the words, but the flower is not there; the perfume is not there.

You see, sirs, you have leaders: religious leaders and political leaders. I do not know why you have leaders at all. You have had gurus, one after the other. This country is full of them. Sir, why do you follow? If you realized – once – that you are entirely responsible for yourself, if you realized that you are in, literally, a jungle where you have to make your own way out, for there is nobody to lead you, then you would forget all this: the examples, the books – everything; then you would have vitality, the strength to go through. The moment you depend on leaders, you become weak. Once you realize it in your heart, not just intellectually, that you are entirely responsible, then you are a man, a human being, free to walk straight. But you do not want that.

– Madras, December 31, 1981.

## WHEN THERE IS LOVE, YOU WILL NOT ASK WHETHER IT HELPS OR NOT

**A QUESTIONER (Q):** In right relationship, do we really help others? Is it sufficient to love them?

**K:** What is relationship? What do we mean by relationship? Are we related to anybody? – except sanguinary relationship. What do we mean by that word 'relationship'? Are we ever related to anything when each one of us lives a life of isolation – isolation

in the sense of self-centred activity, each with his own problems, his own fears, his own despairs, his desire to fulfil; all enclosing properties. If he is, so-called, related to his wife, he has added images. It is these images that have relationship, and that relationship is called love! Relationship exists only when the image, the isolating process, comes to an end, when you have no ambition for her and she has no ambition for you, when she does not possess you or you possess her, or you depend on her or she on you.

When there is love, you will not ask whether it helps or not. A wayside flower, with its beauty, with its perfume, is not asking you who are passing by to come and smell it, to look at it, to enjoy it, to see the beauty, the delicacy, the perishable nature of it. It is there for you to look or not to look. But if you say 'I want to help another', that is the beginning of fear, the beginning of mischief.

– *Beyond Violence*, Madras: Krishnamurti Foundation India, 1992, p. 96.

### **I DO NOT BELIEVE IN HELP I ONLY BELIEVE IN TOTAL UNDERSTANDING**

**Q:** Why do you go about the world giving talks? Is it for self-fulfilment, or is it because you think you can help people in that way?

**K:** If I went about talking in order to help people, you would all become followers, would you not? Is that not what is happening throughout the world today? We are all seeking leaders, teachers, to help us out of our confusion, and the only result is that we get more confused, more chaotic. I do not believe in such help; I only believe in total understanding. We all want to be helped. We all want guides, leaders, someone to follow; politically, socially and religiously. That is what we want. And that leads to exploitation, does it not? It leads to the totalitarian spirit – the leader and the led. As long as we depend upon

another for inward peace, we shall not find it, for dependence only breeds fear. It is not for that reason I am talking. And is it for self-fulfilment, to have the feeling that one is doing something for others, to feel gratified, popular, and so on? I say it is not. Then, why is one talking? I do not think there is any answer to that question, any more than there is an answer if one asks of a flower, 'Why do you grow in the sunshine?'

– *Stockholm, Sweden, May 15, 1956.*

### **TO BE TOTALLY ATTENTIVE IS TO FLOWER IN GOODNESS**

... there is a state in which all virtue is, and that is the state of attention. To be totally attentive is to be totally virtuous and, therefore, to flower in goodness, in beauty. But what do you do now? You find for yourselves a little haven, a placid backwater in the river of life, and there you move, you function, you 'change'. So, perhaps, you do not intend to be very serious about these things; but it does not matter. If you have heard only words, what you have heard may remain in your mind, because your mind is prone to propaganda; but these talks will then be merely one more noise among many other noises. Whereas, the man who really begins to inquire into all this noise, into the chattering of the mind must, inevitably, come to that state of energy which is moving endlessly, and which is not caught in the backwater of his own desires.

– *Bombay, January 3, 1960.*

### **GOODNESS WILL NEVER FLOWER IN ANY CORNER; IT WILL FLOWER ONLY IN THE VAST FIELD OF LIFE**

'Oh,' said a girl, 'but our parents love us. They don't want any harm for us. It is out of love they want us to obey, tell us what studies we must take, how to shape our lives.'

Every parent says that he loves his children. It is only the abnormal who hates his children or the abnormal child that really hates his parents. Every parent throughout the world says

that he loves his children – but does he? Love implies care, great concern not only when they are young, but to see that they have the right kind of education, that they are not killed in wars, and to see to a change in the social structure with its absurd morality. If the parents have love for their children they will see that they do not conform; they will see that they learn instead of imitate. If they really love them they will bring about vast changes so that you can live sanely, happily and securely. Not only you in this room but everyone all over the world. Love doesn't demand conformity. Love offers freedom. Freedom is not what you want to do – which is generally very shallow, petty and mean – but to understand, to listen freely, to listen without the poison of conformity. Do you think if parents really loved, that there would be war? From childhood you are taught to dislike your neighbour; you are told that you are different from somebody else. You are brought up in prejudice so that when you grow up you become violent, aggressive, self-centred, and the whole cycle is repeated over again. So learn what it means to hear; learn to listen freely without accepting or denying, without conformity or resistance. Then you will know what to do. Then you will find out what goodness is and how it flowers. And it will never flower in any corner; it flowers only in the vast field of life, in the action of the whole field.

– *The Beginnings of Learning*, London: Victor Gollancz Ltd, 1975, pp.253-254.

**ANY ACTION WHICH IS NOT COMPREHENSIVE,  
MUST INEVITABLY LEAD TO SORROW**

‘Can I act politically to help bring about such a revolution?’

If one may ask, what do you mean when you talk about acting politically? Is political action, whatever that may be, separate from the total action of man, or is it part of it?

‘By political action, I mean action at the governmental level: legislative, economic administrative, and so on.’

Surely, if political action is separate from the total action of man, if it does not take into consideration his whole being, his psychological as well as his physical state, then it is mischievous, bringing further confusion and misery; and this is exactly what is taking place in the world at the present time. Cannot man, with all his problems, act as a complete human being, and not as a political entity, separated from his psychological or 'spiritual' state? A tree is the root, the trunk, the branch, the leaf and the flower. Any action which is not comprehensive, total, must inevitably lead to sorrow. There is only total human action, not political action, religious action, or Indian action. Action which is separative, fragmentary, always leads to conflict both within and without.

– *Commentaries on Living, Series III*, Madras: Krishnamurti Foundation India, 1994, p. 55.

### **HOLD SORROW AND DO NOT ESCAPE FROM IT**

Sorrow is a challenge; it is a shock, both biologically and psychologically. My son is gone – the fact that he has gone is a shock. Hold that sorrow in your hands as you hold a beautiful flower so that you see the whole depth, the whole significance, the strength and the beauty of that. Hold it and do not escape from it. You will see that out of that holding it in your hand, as it were – the whole movement of it, the reaction to it – that sorrow becomes something totally different.

– *Madras, January 7, 1984.*

### **EVEN SOME FLOWER BY THE WAYSIDE CAN DO AN EXTRAORDINARY THING TO YOU**

... it is very important to listen and not to turn to tradition, because tradition will not help to bring about clarity. Tradition invariably perpetuates respectability, and the respectable mind is far from reality – not that the disreputable mind is any nearer reality. The respectable mind functions in the field of tradition,

whether the tradition be ancient or modern ... [This] really means that the mind has given itself over to what it has heard, or read or been told, and lives according to the sanctions, ideas and experiences of others. If you are to experience anything new, you must set all that aside, surely, and that is where our difficulty lies. The mind is so stubborn in its demand for certainty that it insists on walking always on the path of safety where there can be no adventure, no risk, no evaluation, no observation or experiencing. So the mind gradually falls into a framework of tradition and, thereby, ceases to experience anything other than what it has been conditioned to. But that is not an original experience, and it is only the original experience that really unburdens the mind of its conditioning and enables you to see something for yourself. To see something for yourself will break down the limitations of the mind. Even some flower by the wayside, if you really see it, can do an extraordinary thing to you. It breaks up the pettiness, the habitual grooves of the mind if you can see something original, experience something original.

– Poona, September 17, 1958.

### **YOU HOPE TO, GRADUALLY, COME TO THE INNER FLOWER**

... [We] have to find a different approach altogether. We approach from the periphery, from the outer border; and slowly, through time, through practice, through renunciation, through denial, through control, through obedience, through innumerable deceptions, and so on, we gradually come to the centre. That is, we work from the periphery, from the outside, towards the inside. That is what we have done. At least that is what man has been instructed to do: Begin with the control of the senses; control your thoughts, concentrate, hold them tight, do not let them wander away; do not be carried by lust; do not become emotional, but turn that emotion into devotion, sublimate it; do everything to make the mind narrow, little, petty, shoddy, and from the outward, gradually, you will come to that inner flower,

that inner beauty, to love, and so on. That has been the traditional approach: Begin from the outer and work inward; peel off little by little; take time. The next life will do or tomorrow will do; but peel off, take off, till you come to the very centre. And when you come to that centre you, generally, find that there is nothing at all! ... Your mind is incapable, ... dull, insensitive ... it has lived in insecurity, in fear, [and it hopes] to find security and a state in which there is no fear – that has been the accepted norm of all religions.

– Madras, January 25, 1967.

### YOU CANNOT GROW LIKE A BUD INTO A FLOWER

**K:** If we do not flower in goodness, we cannot help those children to flower. To gain some ideas academically – that is not flowering. I am talking about inward, psychological flowering – which is to expand in warmth and comprehension. You have been here for a number of years. Have you, sir, flowered?

**A PARTICIPANT:** Well, I can only say that I am able to see things better and better ...

**K:** No, you cannot see better and better, like you would see a bud as it grows by the day. You can see a bud come out as a full-blown flower ... Have we grown holistically – as a whole human being – or are we all blocked? I may be blocked, because I am afraid or I may not be aware that I am blocked at all. I may be terribly intellectual, fairly accurate in verbal expression, but deep down, emotionally, sensitively, I am not aware at all. I can argue, expound intellectually, but inwardly, deeply, I am unaware of my environment, of my relationship to others. I am not sensitive to nature, and so on. Therefore, I cannot flower.

– Rishi Valley, December 19, 1981

## YOU CAN SEE WITH INNOCENT EYES ONLY WHEN YOU GIVE COMPLETE ATTENTION

To look at a flower or a marvellous cloud, you must have a clear, unspotted eye, an eye that has lived and seen a thousand experiences and, yet, is free of all experience; it is only then that you can see. And you can see totally with innocent eyes only when you give complete attention. You know, this attention is not the result of will. You cannot say, 'I will attend, I will give my heart to this attention'. If you do, then you have brought conflict to that attention. But if you see – actually see sensuously – with your eyes, with your ears, with your heart and your mind, then alone is it possible to bring about a radical revolution in the psyche itself. When you give complete attention to every word, to every gesture, to every feeling, when you give attention to your meals, to the way you sit, to everything, then you will see that there is a radical mutation in the mind and the heart – and it comes into being without any ideology, without struggle, without effort. Such change is immediate because one has seen clearly ....

– *Talks in Europe 1968*, The Netherlands: Servire/Wassenaar, 1969, p. 20.

## YOU DO NOT SEE THE TOTALITY OF THE FLOWER

...There is a way of looking at a flower botanically and a way of looking at a flower non-botanically. When you look at the flower botanically, you are not seeing it in the sense of seeing totally. You see it botanically when you see the structure, the colour, the perfume, the species, the petals, the pollen; but you do not see the totality of the flower. Now, to see the totality of the flower, you have to cease to be a botanist; though you may be a botanist, you cease to be a botanist, and you look. And that is where you find it difficult. We cannot put aside the knowledge which we have acquired, and look; and therefore we maintain a conflict.

Is it possible to look without the word, without the symbol? Please try it some time — to look at a flower, to look at your son, to look at your wife, to look at the politicians, the leaders, the *sannyasis*, the saints, and all the rest of them; look at them — not whether you like them or do not like them, not whether you think that they are right or that they are wrong, not what their political inclinations are. That is all your personal opinion which is based on your past experience which is conditioned by the culture in which you have been brought up and, therefore, it has no validity. But when you want to see, that very drive to see puts all that aside. Therefore that drive itself is the way of life in which there is no conflict.

— Varanasi, January 5, 1962.

### A BLESSING CAN NEITHER BE SOUGHT NOR GIVEN

It was beautiful country, and the dew was still on the fields and on the leaves of the spreading trees. We ran for some distance beside a full-flowing river and the countryside seemed to open out into endless beauty and life. Here and there were small, smoky villages, with cattle roaming about the fields, or pulling water from a well. A boy clad in dirty rags was driving two or three cows before him along a path; he waved, smiling, as the train roared by. On that morning the sky was intensely blue, the trees were washed and the fields well-watered by the recent rains and the people were going about their work; but it wasn't for this reason that heaven was very close to the earth. There was in the air a feeling of something sacred, to which one's whole being responded. The quality of the blessing was strange and healing; the solitary man walking along that road, and the hovel by the wayside, were bathed in it. You would never find it in churches, temples or mosques, for these are handmade and their gods hand-wrought. But there in the open country, and in that rattling train, was the inexhaustible life, a blessing that can neither be sought nor given. It was there for the taking, like that small yellow flower springing up so close to the rails. The

people in the train were chatting and laughing, or reading their morning paper, but it was there among them, and among the tender, growing things of the early spring. It was there, immense and simple, the love which no book can reveal, and which the mind cannot touch. It was there on that wondrous morning, the very life of life.

– *Commentaries on Living, Series III*, Madras: Krishnamurti Foundation India, 1994, pp. 94-95.

### A TOTAL RESPONSE LEAVES NO MARKS OF CONFLICT

There is a red flower among the dark green leaves and from the verandah you only see that. There are the hills, the red sand of the riverbeds, the big high banyan tree and the many tamarinds, but you only see that flower, it is so gay, so full of colour; there is no other colour; the patches of blue sky, the burning clouds of light, the violet hills, the rich green of the rice field, all these fade away and only this wondrous colour of that flower remains. It fills the whole sky and the valley; it will fade and fall away; it will cease and the hills will endure. But this morning it was eternity, beyond all time and thought; it held all love and joy; there was no sentiment and romantic absurdities in it; nor was it a symbol of something else. It was itself, to die in the evening but it contained all life. It was not something you reasoned out nor was it a thing of unreason, some romantic fancy; it was as actual as those hills and those voices calling to each other. It was the complete meditation of life, and *illusion exists only when the impact of fact ceases*. That cloud so full of light is a reality whose beauty has no furious impact on a mind that is made dull and insensitive by influence, habit and the everlasting search for security. Security in fame, in relationship, in knowledge destroys sensitivity and deterioration sets in. That flower, those hills and the blue restless sea are the challenge, as nuclear bombs, of life, and only the sensitive mind can respond to them totally; only *a total response leaves no marks of conflict*, and conflict indicates partial response ....

– *Krishnamurti's Notebook*, Madras: Krishnamurti Foundation India, 1994, pp. 156-157.

## ON FLOWERING

**A TEACHER (T):** I wonder whether we could go into the problem of how to ask the right question? We generally ask a question to find an answer, to arrive at a method, to discover the reason for things. We question to find out why one is jealous, why one is angry. Now, can the quality of questioning be engendered in oneself and in the child so that there is only enquiry without a method or without merely finding reasons? Is not the problem of right questioning of prime importance in our approach to the child?

**J. KRISHNAMURTI (K):** How do we question anything? When do we question ourselves or question authority or question the educational system? What does the word "question" mean? I wonder if a self-critical awareness is lacking in us. Are we aware of what we are doing, thinking, feeling? How do we awaken or question, so as to bring about this critical awareness? If we go into this it might help to arouse in the child a self-critical capacity, a critical awareness. How do we set about it? What makes me question? Do I ever question myself. Do I see how mediocre I am? Or do I question, find an explanation and move on? It is very depressing to discover one's mediocrity and therefore one does not question, and one never goes beyond.

Let us put it differently. Very little of us is alive. A small part of us is throbbing, the rest is asleep. The little part that is throbbing, gradually grows dim, falls into a rut and is finished. Does one know what it means to be a full human being? The fact is, one is not alive. The question is to be totally alive, to be physically alive, to be in very good health, not to overeat, to be sensitive emotionally, to feel, to have a quality of sympathy, and to have a very good mind. Otherwise, one is dead.

How would you awaken the mind as a whole? It is your problem. How would you see that you are completely alive

inside, and outside; in your feelings, in your taste in everything? And how would you awaken in the student this feeling of non-fragmented living?

There are only two ways of doing it: either there is something within you which is so urgent that it burns away all contradiction; or you have to find an approach which will watch all the time, which will deliberately set about investigating everything you are doing, an awareness which will ceaselessly ask the question to find out in yourself so that a new quality comes into being which keeps all the dirt out. Now, which is it that you are doing as a human being as well as a teacher?

**T:** Is one to question constantly, or is there a questioning which has its own momentum?

**K:** If there is no momentum, then you have to start with little things, haven't you? Start with the little things, not the big things. Start observing how you dress, what you say, how you watch the road, without the operation of criticism. And, watching, listening, how are you going to get to the other, which will be the momentum, which carries all by itself?

There is a momentum to which you do not have to pay attention, but you cannot come to it except by watching little things; and yet you have to see that you are not caught in this everlasting watching. To watch one's dress, the sky, and yet be out of it, so that your mind is not only watching little things but absorbing the wider issues, such as the good of the country, and the much wider issues also, such as authority, such as this perpetual desire to fulfil, this constant concern whether one is right or wrong, and fear. So, can the mind observe the little things and without being caught in the little things, can it move out so that it can record much greater issues?

**T:** What is the state of mind, the approach in which there is this everlasting watching, the understanding of little things, without

being caught in the little things?

**K:** Why are you caught in the little things? What is the thing that makes you a prisoner of the little?

**T:** My opinions. And yet I do not want to be caught in little things.

**K:** But I have to pay attention to little things. Most people are caught in them the moment they pay attention. To pay attention and yet not to be prisoner to little things, is the issue. Now, what makes the mind or the brain a prisoner?

**T:** Concern with the immediate.

**K:** What do you mean, sir? Do you mean not having a long vision? You are not looking at the problem.

**T:** My attachment to little things.

**K:** Are you not a prisoner of little things?

**T:** I am. With me it is probably a deep unconscious sense, that I am preparing myself for something great, an illusion like that.

**K:** Are you aware that you are a prisoner of little things? Examine why you are a prisoner. Take the fact that you are a prisoner of little things, and possibly of many little things, ask why, go into it, question it, find out. Do not give an explanation and run or with the explanation which you did just now. You must actually take one thing and look at it. In tackling inwardly the frustration, the conflict, the resistance, you correct the outer. The psychological conflict within expresses itself outwardly in your becoming a prisoner of little things and then you try to correct them. Without understanding the inward conflict, the misery, life has no meaning. If you discover that you are frustrated, then go into it; and if you have gone deeply into it, it will correct the anger, the overeating, the over-dressing.

The way you question frustration is important. How do you question? So that frustration unfolds, so that frustration flowers? It is only when thought flowers that it can naturally die. Like the flower in a garden, thought must blossom, it must come to fruition and then it dies. Thought must be given freedom to die. In the same way there must be freedom for frustration to flower and die. And the right question is whether can there be freedom for frustration to flower and to die?

**T:** What do you mean by flowering, sir?

**K:** Look at the garden, the flowers in front over there! They come to bloom and after a few days they wither away because it is their nature. Now, frustration must be given freedom so that it blossoms. You have to understand the reason of frustration, but not in order to suppress it, not to say, "I must fulfil". Why should I fulfil? If I am a liar I can try to stop lying, which is what people generally do. But can I allow that lie to flower and die? Can I refuse to say it is right or wrong, good or bad? Can I see what is behind the lie? I can only find out spontaneously why I lie if there is freedom to find out. In the same way, in order not to be a prisoner of little things, can I find out why I am a prisoner? I want that fact to flower. I want it to grow and to expand, so that it withers and dies without my touching it. Then I am no longer a prisoner though I watch the little things.

Your question was: "Is there a momentum which keeps moving, keeping itself clean, healthy?" That momentum, that flame which burns, can only be when there is freedom for everything to flower - the ugly, the beautiful, the evil, the good and the stupid - so that there is not a thing suppressed, so that there is not a thing which has not been brought up and examined and burnt out. And I cannot do that if through the little things I do not discover frustration, misery, sorrow, conflict, stupidity, dullness. If I only discover frustration through reasoning I do not know what frustration means. So, from little things I go to

something, wider and in understanding the wider, the other things flower without intervention.

**T:** I seem to catch a glimpse of what you say, I am going to examine it.

**K:** You are examining it while I am examining it. You are examining your own little things in which you are caught.

**T:** In the flowering of conflict, there should be freedom to flower and die. The little mind does not give itself that freedom. You are saying that the inward conflict should flower and die and again you said that this flowering and dying is happening as we are examining it now. There is one difficulty, which is, that I seem to project something into this floration and that itself is a hindrance.

**K:** That is the real crux. You see, to you flowering is an idea. You do not see the fact, the symptom, the cause, and allow that cause to blossom right now. The little mind always deals with symptoms and never with the fact. It does not have the freedom to find out. It is doing the very thing which indicates the little mind, because it says, "It is a good idea, I will think about it," and so it is lost for it is then dealing with ideation, not with fact. It does not say, "Let it flower, and let us see what happens." Then it would discover. But, it says, "It is a good idea; I must investigate the idea".

Now, we have discovered a great many things. First of all, we are unaware of the little things. Then, becoming aware of them, we are caught in them and we say, "I must do that, I must do this".

Can I see the symptom, go into the cause, and let the cause flower? But I want it to flower in a certain direction, which I means I have an opinion on how it should flower. Now can I go after that? That becomes my major issue. And I see that I prevent the cause flowering because I am afraid I do not know

what will happen if I allow frustration to flower. So I go after why I am afraid? What am I afraid of? I see, that so long as fear exists there can be no flowering. So I have to tackle fear, not through the idea, but tackle it, as a fact which means I will allow fear to blossom. I will let fear blossom, and see I what happens. All this requires a great deal of inward perception.

Allow fear to blossom - do you know what that means? It may mean I may lose my job, be destroyed by my wife, my husband.

Can I allow everything to blossom? It does not mean I am going to murder, rob somebody, but can I just allow "what is" to blossom.

**T:** Could we go into this, then allowing a thing to blossom?

**K:** Do you really see the fact? What does it mean, to allow a thing to blossom, to allow jealousy to blossom? First of all, how unrespectable, how unspiritual! How do you allow jealousy to blossom, to achieve a full life? Can you do it so that you are not caught in it? Can you let that feeling have its full vitality, without obstruction? Which means you do not identify yourself with it, which means you do not say it is right or wrong, you do not have an opinion about it; these are all methods of destroying jealousy. But you do not want to destroy jealousy. You want it to blossom, to show all its colours, whatever they may be.

**T:** it is not very clear to me, sir.

**K:** Have you grown a plant? How do you do it?

**T:** Prepare the ground, put in manure....

**K:** Put in the right manure, use the right seed, put it in at the right time, look after it, prevent things from happening to it. You give it freedom. Why do you not do the same with jealousy?

**T:** The flowering here is not expressed outside like the plant.

**K:** It is much more real than the plant you are planting outside in the field. Do you not know what jealousy is? At the moment of jealousy, do you say it is imagination? You are burning with it, are you not? You are angry, furious. Why do you not pursue it, not as an idea but actually, take it out and see that it flowers, so that each flowering is a destruction of itself and therefore, there is no "you" at the end of it who is observing the destruction. In that is real creation.

**T:** When the flower blossoms, it reveals itself. What exactly do you mean, sir, when you say that when jealousy blossoms it will destroy itself?

**K:** Take a bud, an actual bud from a bush. If you nip it, it will never flower, it will die quickly. If you let it blossom, then it shows you the colour, the delicacy, the pollen, everything. It shows what it actually is without your being told it is red, it is blue, it has pollen. It is there for you to look at. In the same way, if you allow jealousy to flower, then it shows you everything it actually is - which is envy, attachment. So in allowing jealousy to blossom, it has shown you all its colours and it has revealed to you what is behind jealousy, which you will never discover if you do not allow it to blossom.

To say that jealousy is the cause of attachment is mere verbalization. But in actually allowing jealousy to flower, the fact that you are attached to something becomes a fact, an emotional fact, not an intellectual, verbal idea and so each flowering reveals that which you have not been able to discover; and as each fact unveils itself, it flowers and you deal with it. You let the fact flower and it opens other doors, till there is no flowering at all of any kind and, therefore, no cause or motive of any kind.

**T:** Psychological analysis will help me to find out the causes of jealousy. Between analysis and the flowering in which a flower reveals itself, is there a vital difference?

**K:** One is an intellectual process, the observer operating on the thing observed, which is analysis, which is correction, the altering and the adding. The other is the fact without the observer, it is what the fact is itself.

**T:** What you say is totally non-verbal. There is no relationship between the observer and the observed.

**K:** Once you get the feeling that everything in you must blossom, which is a very dangerous state, if you understand this thing, that everything must flower in you, which is a marvellous thing, in that there is real freedom. And, as each thing flowers, there is neither observer nor the observed; therefore there is no contradiction. So all the things blossom in you and die.

**T:** Why should I allow it to blossom if I can nip it in the bud?

**K:** What is going to happen to the flower if you kill the bud? If you kill the bud, it will not flower any more. In the same way, you say, "I must kill jealousy or fear" but it is not possible to kill jealousy and fear. You can suppress them, alter them, offer them to some god, but they will always be there. But if you really understand the central fact, to allow everything to flower without interference, it will be a revolution.

**T:** Jealousy is a complex thing.

**K:** Let it flower. Jealousy, in flowering, reveals its complexity. And in understanding the complexity, in watching the complexity, it reveals some other factor, and let it blossom, so that everything is blossoming in you, nothing is denied, nothing is suppressed, nothing is controlled. It is a tremendous education, is it not?

**T:** There is great significance in what you are saying. But is it possible?

**K:** It is possible, otherwise there is no point in saying it. If you see that, how will you help the student to flower? How will you help him to understand?

**T:** I would start with myself. By a certain psychological approach I can see the cause. What you are saying is that in flowering, the problem unfolds itself. There is a great deal of difference between the two. But even if I have a glimpse of it, to convey it to the student is difficult.

**K:** It is a non-verbal communication which I have communicated to you verbally. How have I come to a flowering of thought which takes place in communication?

**T:** Before one can investigate into this floration or even into the space in which floration can take place, there is a quality of equilibrium which has to be established to allow anything to flower in me.

**K:** I do not accept it. I do not believe you can do it that way. Take the idea of jealousy. I say make it flower. But you will not let it flower.

**T:** When I am dealing with a child, is not the first factor this awakening of the quality of perception, which is equilibrium?

**K:** I will tell you what it is. If you listened, really listened, the flowering would actually take place. If you listened, observed, understood, immediately after the listening, it has taken place if that has taken place, then the other things are very simple to the child. You will find different ways to watch the child, to help the child, to communicate with the child at the verbal level. The very act of listening is the following.

**T:** Is that listening a quality, sir?

**K:** You are listening. Why do you call it a quality? You have

listened to what I have to say this morning: “Let everything flower.”

If you listen, it will take place. It is not a quality. A quality is a thing already established. This is a living thing, a burning thing, a furious thing. You cannot make it a quality, a practice. Can you practice seeing colour? You cannot. You can see the beauty and the glory of the flower only when there is a flowering.

– *Krishnamurti on Education*, Madras: Krishnamurti Foundation India, 1998, pp. 148-157.

### **BE A LIGHT TO YOURSELF SO THAT THE TRUTH IS IN YOU**

**PUPUL JAYAKAR (PJ):** Sir, do you mind if I explore a little? You mean to tell me that with the death of the body of K, the consciousness of K will end? Please, I’m putting a lot of weight in this.

**K:** You have said two things: The consciousness of K and the ending of the body. The body will end through accident, disease. That is obvious. What is the consciousness of that person?

**PJ:** Enormous, unending, abounding compassion.

**K:** Yes. I would not call that consciousness.

**PJ:** I’m using the word ‘consciousness’ because it is associated with the body of K. I cannot think of another word. I could say ‘the mind of K’.

**K:** Let’s keep to the word ‘consciousness’, if you don’t mind, and let’s look at it. The consciousness of a human being is its content. The content is the whole movement of thought. Language, specialization, beliefs, dogmas, rituals, pain, loneliness, desperation, a sense of fear – all that is the movement of thought. If the movement of thought ends, consciousness as we know it is not.

**PJ:** But thought as a movement in consciousness – as we know it – does not exist in the mind of K. Yet there is a state of being which manifests itself when I'm in contact with him. It manifests itself even if you do not reduce it to thought.

**K:** No, no. One must be very careful in pointing out something: Consciousness as we know it is the movement of thought; it is a movement of time.

**PJ:** Yes.

**K:** See that very clearly. Consciousness as we know it is the movement of thought. Therefore, when thought, after investigating, comes to an end – not in the material world but in the psychological world – consciousness as we know it is not.

**PJ:** Sir, you can use any other word, but there is a state of being which manifests itself as K.

**K:** Yes; you are perfectly right.

**PJ:** What word shall I use?

**K:** I am not asking you to change words but let us say, for example, that through meditation – real meditation and not all the foolish stuff that passes for it – you've come to a point that is absolute. And you say so.

**PJ:** Yes.

**K:** And I see this. I feel it. To me this is a most extraordinary state. Through you, through my contact with you, I feel this immensity. And my whole urge, striving, says that I must capture it. But you have it – of course, it is not you, Pupul,

having it. It is there. It is not yours or mine; it is there.

**PJ:** But it is there because of you.

**K:** It is there not because of me. It is there.

**PJ:** Where?

**K:** It has no place.

**PJ:** I can only accept what you say up to a point.

**K:** All right ... First of all, it is not yours or mine.

**PJ:** I only know that it is manifest in the person of K.  
Therefore, when you say that it has no place, I cannot accept it.

**K:** Naturally, because you have identified K with that.

**PJ:** But K is that.

**K:** Wait ... may be. But K says that it has nothing whatsoever to do with K or anybody else. It is there. *Beauty is not yours or mine. It is there. In a tree, in a flower – it's there.*

**PJ:** But, sir, the healing and the compassion in K is not out there.

**K:** Of course not. It is not out there.

**PJ:** I'm talking about the healing and compassion of K.

**K:** But that is not K. That is not this. (*Pointing to the body*)

**PJ:** But it will cease to be manifest; that is what I'm saying, inquiring about.

**K:** I get it, I get it. Of course, I understand what you are trying to say. I question that.

**PJ:** What do you mean 'I question that'?

**K:** It may manifest through X, but that which is manifested or which is manifesting does not belong to X. It has nothing to do with X. It has nothing to do with K.

**PJ:** I'm prepared to accept that also, namely, that it does not belong to K. But K and 'that' are inseparable.

**K:** All right, but when you identify 'that' with the person, we enter into a very delicate thing.

**PJ:** I want to go into it slowly. Take the Buddha. Whatever the Buddha-consciousness was, or whatever was manifesting through him, has ceased to be.

**K:** I question it. I doubt it. Let's be very careful. Let us talk about the Buddha. You say that the consciousness of Buddha ceased when he passed away, right? It manifested through him and he was 'that' and when he died you say 'that' disappeared.

**PJ:** I have no knowledge of saying that it disappeared. I only say that it could no longer be contacted.

**K:** Naturally not.

**PJ:** Why do you say 'naturally not'?

**K:** Because he meditated, and all the rest of it. *He was illumined, and he came to it. Therefore between him and 'that' there was no division.* I, his disciple, say, 'My God, he is dead and with his death the whole thing is over'.

**PJ:** Yes, it is over.

**K:** I say it is not. *That which is good can never be over.* Just as evil (I am using the word 'evil', even though there is too much darkness involved with that word) continues in the world,

right? Evil is totally different from that which is good. The good exists and has always existed, but not as the opposite of evil. The evil has in itself continued.

**PJ:** But we are moving away.

**K:** I'm not quite sure, but it doesn't matter; go ahead.

**PJ:** You say that it does not disappear.

**K:** Good can never disappear.

**PJ:** I'm talking of that great illumined compassion. Now I can contact it.

**K:** But you can contact it even if that person is not. That's the whole point. It has nothing to do with a particular person.

**PJ:** Is what you say about being a light to yourself connected with the contacting of 'that' without the person? When you say that 'it' can be contacted without the person ....

**K:** Not 'contacted'. It can be perceived, lived; it is there for you to reach out to and hold. For you to reach out and receive it, thought or consciousness as we know it has to come to an end, for thought is really the enemy of that. *Thought is the enemy of compassion*, obviously – right? And *to have that flame, it requires, it demands, not a great sacrifice of this and that but an awakened intelligence, an intelligence which sees the movement of thought*. And the very awareness of the movement of thought ends it. That's what real meditation is.

**PJ:** What significance then has death?

**K:** None. It has no meaning because you are living with death all the time. It has no significance because you are ending everything all the time. I don't think that we see the importance and beauty of ending. We see the continuity with its waves of

beauty and all its superficiality.

**PJ:** I drive away tomorrow. Do I cut myself completely from you?

**K:** No, not from me; you cut yourself from 'that'. You cut yourself from that eternity with all its compassion, and so on.

It's simple. I meet the Buddha. I listen to him very carefully. He makes a tremendous impression on me and, then, he goes away. But the truth of what he has said is abiding. He has told me, very carefully, 'Be a light to yourself so that the truth is in you'. It is that seed that is flowering in me. He goes away, but the seed is flowering. And I might say, 'I miss him; I'm sorry I've lost a friend or somebody whom I really loved', but what is important is that the seed of truth will flower. That seed which has been planted by my awareness, alertness, and intense listening, that seed will flower. Otherwise what is the point of somebody having it? If X has this extraordinary illumination – I'm using that word as a sense of immense compassion, love, and all that – if only that person has it, and he dies – what then?

**PJ:** May I ask a question, please? What, then, is the reason for his being?

**K:** What is the reason for his being, for his existence? To manifest 'that'; to be the embodiment of 'that'. But why should there be any reason? *A flower has no reason. Beauty has no reason; it exists.* And if I try to find a reason, the flower is not. I am not trying to mystify all this, or to put it into a fog. As I said, it is there for anyone to reach and to hold.

– *Fire In The Mind: Pupul Jayakar Dialogues With J Krishnamurti:*  
New Delhi: Penguin Books India (P) Ltd, 1995, pp. 91-96.

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