

# Krishnamurti Foundation India Bulletin

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## FROM THE EDITOR

'The Idea of India' is a much-debated subject among public intellectuals in India. Current debates centre round political figures, such as Gandhi, whose idea of India, at least of its future direction, was very different from Nehrus'. Varying interpretations of India's past, the spiritual Indian versus the argumentative one, form an important part of this discourse. In this issue of the *Bulletin* we examine Krishnamurti's idea of India: his analysis of the Indian reality, its past as well as its present.

Krishnamurti's attitude to the Indian past was complex. He did not identify himself as an Indian (except that he carried an Indian passport), but he claimed to know the country well. He seldom invoked the glories of India's past, nor did he borrow from its rich philosophical vocabulary, features that are essential to nationalist discourses. When he mentioned India, which was not infrequently, it was mainly to draw the attention of his Indian audiences to the corruption and decay that lay around them. He admonished Indians for turning their eyes away from suffering, and he held them responsible for this corrupt state of India. In contrast, his writings contain vivid portraits of the poor and describe their abject lives.

And yet, a different idea of India's lost past reveals itself occasionally in his public talks, and sometimes in his writing. Towards the end of his life, in his last talks at Saanen, Krishnamurti retells the story young Nachiketa's dialogue with Death; the original is from the

*Kathopanishad*. The story takes on a certain romantic aspect in his retelling: there is nothing generous about Nachiketa's father in the original story; in Krishnaji's version the father's gift is an act of virtue. An evident nostalgia for a lost past is, also, apparent in his address to the *Pacem in Terris Society* at the United Nations, in 1984 (see, *KFI Bulletin 1/1988*, pp 2 - 13).

In the mid-fifties, at a time marked by great optimism in the country, he offered the following analysis of India: 'We are just inquiring', he told students of Rishi Valley School, 'why a civilization, a culture, which has existed for three thousand years and more has disappeared overnight.'

He then offered the following explanation:

You see, there is another problem. What is the 'Orient' and what is the 'Occident'? What is the Western culture which is being imposed on Eastern culture? Western culture has brought India nationalism, parliamentarianism, and organized militarism. It has brought to this country scientific and industrial thinking. This is a historical fact. Would you deny this? Would you say that I am generalizing? When nationalism, militarism, and all the rest of it are being imposed on Indian culture, these layers of the West are being put on the other layers of Indian culture. Now, as you take the other culture only superficially, it poisons the whole thing. You do not become entirely Western, accepting its religion, its militarism – all of its ways; you merely take a few layers of it. And, as you do, it is inevitably going to poison you. So the problem is: How not to be poisoned? Poisoning is inevitable; it is taking place.

You see, I do not know if, in India, there ever was 'nationalism' – in the way that it was in the West. There has never been industrialization here. There has never been scientific progress. There has never been militarism in the sense of a whole nation taking part. Here, in India, there have been groups taking part in a war; there has not been the organized, complete coercion of the whole nation.

This country, or Asia, has its own culture: agrarian, village, non-industrial, non-scientific, non-national in the accepted sense of the word. Something which is not natural or native to the country is being imposed, and those layers are poisoning the whole structure. (*November 11, 1954, Rishi Valley; Talk to Students, see KFI Bulletin 2/2000 pp 26 – 35: 'Timeless Behaviour Means Righteousness'*)

Almost thirty years later he wondered whether Indian culture was not altogether a verbal affair.

Is it that western culture, with all its vast technological knowledge, technological output – communication, railways, aeroplanes, science, medicine – has smothered this country? Or is it that in this country you really have no culture at all? You have tradition, you have all kinds of theories. If you observe your religion, you will find that it – like all the rest of the world's religions – is purely conceptual; it is put together by thought. Which means that this culture has lived on words. And a human being that lives on words, obviously goes down the drain. And that's what is happening in this country and elsewhere. (*Madras, January 5, 1980 see KFI Bulletin 2/ 2003 pp 3 – 16: 'Human Beings Ascend Only When There Is No Fear'*)

In the same year, in a more optimistic mood, speaking not as a nationalist but as a human being, he wondered whether the culture could be 'salvaged'. He then offered a possible way to begin.

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## INDIA

You cannot get the whole feeling of a country unless you have lived in it for some time. Yet the people who live there, who spend their days and years and die there, seldom, it seems, have a feeling for the whole of their own country. People in this vast country with so many languages, generally are very secular and provincial. The different class divisions which at one time bound them together through religion, chants and stories, are rapidly going; this unity, this feeling of sacredness of life, of things that are beyond thought is disappearing. When you came year after year and spent several months here, you would notice the general decline; you would see in every big town the enormous increase in population; and walking down any street you would see people sleeping on the pavement, the terrible poverty, the dirt. Around a corner you would see a temple or a mosque full of people and beyond the town the factories, the fields and the hills.

It is really a very beautiful country with its high snow covered mountains, its vast blue valleys, the rivers, the deserts, the rich red soil of the earth, palm trees, forests

and the disappearing wild animals. The people are concerned with politics – one group against another group – the encroaching poverty, the squalor, the filth, but very few talk about the beauty of the land. And it is very beautiful in its variety, in the innumerable colours, in the vast expanse of the sky. You can get the whole feeling of the country with its ancient traditions, the mosques and the temples, the bright sunlight, the parrots and the monkeys, the thousands of villagers struggling with poverty and starvation, with lack of water until the rains come.

When you go up into the hills the air is cool and fresh, there is green grass. You seem to be in a different world and can see many hundred miles of snow-covered mountains. It is startlingly magnificent, and as you come down a narrow path poverty is there and misery; in a little shed there is a monk talking to his disciples. There is a feeling of great aloofness from all this. You meet people with brains that have been cultivated through many generations in religious thought and who have a peculiar capacity – at least verbally – to grasp the otherness of life. They will discuss sharply with you, quoting, comparing, remembering what has been said in their sacred books. It is all on the tip of their tongue, words piled upon words and the rich waters of the river pass by. You get the whole feeling of this extraordinary beauty, the vast mountains, hills, forests and rivers of the immense population, the varieties of conflict, the intense sorrow and the music. They all love music. They will sit listening by the hour in the villages, in the towns, absorbed in it, keeping time with their hands, with their heads, with their bodies. And the music is lovely.

There is tremendous violence, increasing hate, and a crowd around the temple on the hill. Millions make a pilgrimage to the river, the most sacred of all rivers, and come away happy and weary. This is their form of enjoyment in the name of religion. There are sannyasis, monks, everywhere. Serious ones and those who have taken to the cloth as the easiest way of living. There is endless ugliness, and there is the great beauty of a tree and of a face. A beggar is singing in the street, telling of ancient gods, myths and the beauty of goodness. The workers on the buildings listen to it and give of their little to the man who sings. It is an incredible land with its incredible sorrow. You feel all this deep down in yourself with tears.

The politician with his ambitions, everlastingly talking about the people and their welfare, the various petty leaders with their flocks, the division of language, the intense arrogance, the selfishness, the pride of race and ancient forebears, it is all there; and the strangest thing is children laughing. They seem to be so utterly ignorant of all this. They are poor and their laughter is greater than that of the rich and stuffy. Everything you can think of is in this land – deception, hypocrisy, cleverness, technology, erudition. A little boy in rags is learning to play the flute and a single palm tree grows in the field.

From: *Beginnings of Learning, Part I*

## DISORDER

It seems to me that one of our great problems is order and disorder, freedom and conformity. Until we resolve this question within ourselves, not as a group, not as a community or by organized acceptance of a certain formula – unless we, as human beings, as individuals, resolve this problem, our revolt or freedom will only be a further process of confusion and conflict. We conform – that is fairly obvious – right through the world, hoping that conformity will bring about order. We must have order. No society, no individual – within or without – can have disorder; there must be order. And order is not possible by merely stating what order is, in terms of a categorical or a patterned order.

Order, it seems to me, can only come about when we discover for ourselves what breeds disorder; out of the understanding of what brings about disorder, naturally will come order. That is fairly simple. When I know what brings about disorder in a family, in myself, or in society, and if I wish, as a human being, to bring about order, first I must clarify or put away disorder. So, the order of which we are talking is not a positive act, but rather it comes about through the understanding of the negation of what is disorder. If I understand what disorder is and negate it, put it aside, clarify, inquire into all the implications involved in that, if I understand all of what is disorder, this may appear superficially as negation. But out of this understanding of disorder comes a natural order, not the other way round, not conforming to what is considered as order – such conformity only breeds

greater disorder because we are human beings in conflict, in fear, in anxiety, with a great many problems of obedience, acceptance, anxiety, seeking power, and so on. And so merely to seek order, or the pattern of order, and then conform to that pattern essentially breeds disorder.

Please, we must understand this, not verbally. Because, you know, it is one of the most unfortunate things that we all preach endlessly, write books, have theories, formulas, and concepts, and there is no action at all. We are masters, especially in this unfortunate country, at verbalizing, theorizing, having concepts, formulas, and exploring these concepts dialectically, hoping that through the discovery of the truth in theories, we will come to action; and therefore there is inaction, we do not do a thing. So, we must at the very beginning understand that order cannot possibly be brought about through conformity to a pattern, under any circumstances – whether it is a communist order or a religious order or a personal demand for orderliness. This order, which is extraordinarily positive, can only come about through understanding the negation of disorder. Please understand this issue very profoundly because we are going to go into things with which you will presently not agree at all – at least I hope you will neither accept nor discard; that leads nowhere.

So, we have to find out what causes disorder in the world outside and within. The understanding of the disorder outwardly brings about the understanding of the disorder inwardly. But this disorder which we divide as the outer and the inner is essentially one and the same;

they are not two separate disorders because each of us, as a human being, is both society and the individual. The individual is not separate from society; the individual has created the psychological structure of society, and in that psychological structure he is caught. And therefore he tries to break away from that psychological structure, which is a mere revolt and therefore does not resolve any problem.

We have to inquire into what creates disorder because out of disorder nothing can grow, nothing can function. You must have tremendous order to bring about the understanding of truth, or whatever one likes to call it. You must have great order, and this order cannot possibly come about through revolt, or through conformity, or through acceptance of a formula – socialist, capitalist, religious, or any other formula.

So, what brings about disorder? You understand? There must be order in the world. There is no order now in the world. War is the essence of disorder, whether it is in Vietnam or here or in Europe; war at any level, for any cause, is disorder. And why is there this disorder in the world – in this world in which we have to live and function as human beings? We are going to examine that; we are not examining it verbally or theoretically or statistically but actually, factually. When you understand the fact, then you say that you prefer either to go that way or not to go that way.

So, what brings disorder in the world, psychologically, inwardly? Obviously, one of the reasons for this enormous, destructive disorder in the world is the

division of religions – you a Hindu and I a Muslim; you a Christian: Catholic, Protestant, Episcopalian – a multitude of divisions. Obviously religion has been put together by man in order to help to become civilized, not to seek God – you cannot find God through beliefs, dogmas, through rituals, through repetition, through reading the *Gita* or the *Bible*, or through following a priest. This world is divided into religions – organized religions with their dogmas, with their rituals, with their beliefs, with their superstitions – throughout the world. And religions do not bring people together at all. They talk about it; they say, ‘If you see God, we are all brothers’. But we are not brothers! We are looking at facts and not at hopes and theories.

So, religions have separated man, and that is one of the factors of great disorder. You are not agreeing with me; you see the facts. You see how, in Christendom, for two thousand years they have been fighting each other, Catholics and Protestants, Catholics amongst themselves, and there have been tortures. And this has happened in this country – the Muslims against the Hindus and the Hindus against the Muslims; one guru against another guru; one guru having fewer disciples, the other having more and wanting more!

Please do listen to all this because we are reaching a great crisis in our lives, not only as individuals, but as a community. And any man who wants not only to bring about order in himself but to bring about a good society – not a great society, but a good society – needs to resolve this problem. So, we can see factually in the world that religions have separated man, and that there

have been tremendous religious wars in the East as well as in the West. So that is one of the roots of disorder. The organized beliefs with their churches, rituals, have become a tremendous corporation, a business affair, which has nothing to do with religion.

And nationalism, a recent poisonous growth, is also the cause of disorder. This country probably has never been nationalistic. Europe has divided itself into many sovereign states, fighting each other, and tearing at each other for more land, for greater economic expansion, and so on. They have had recently two tremendous, destructive wars within the memory of man. Nationalism has divided the people – the Englishman, the Frenchman, the Indian. And now you are becoming nationalistic in this country also. It is hoped that, through nationalism, human beings can be united. Worshiping the same flag, a piece of cloth – that has no meaning. (*Laughter*) Please do not laugh. This is not a rhetorical or amusing, entertaining gathering. We are very serious; we are concerned with immense problems.

War has brought disorder in the world. War is always destructive; there is never a righteous war. And there have been within the recorded history of mankind, I believe, something like fourteen thousand six hundred wars and more. Since 1945 there have been forty wars! In the first war, the people might have said, 'Let us hope this will be the last war!' The mothers, wives, husbands, children, must have cried. And we are still crying, after these five thousand five hundred years. People have accepted war as the way of life. Here in this country you are also accepting war as the way of life – more

armaments, more generals, more soldiers. And as long as you have sovereign governments – that is, nationalistic, separate governments, sovereign governments with their armies – you are bound to have wars. You may not have your son killed at Banaras, but you will have a son killed in Vietnam, whether he is an American or a Vietnamese. So, as long as there are sovereign governments, there must be war.

And, what is a man to do who says, ‘I will not kill’? You understand? In this country, for generations upon generations, a certain class of people has been brought up not to kill, not to hurt an animal, a fly. And all that is gone. They will write volumes about the spiritual inheritance of India, but the actual fact is that we have destroyed all that inheritance; we are just verbally repeating something which is not real.

So, we have two issues involved: What is a human being to do in a country like this, or in Europe, or in America, when he asserts he will not kill? And strangely, in this country for several years, perhaps thirty years or so, you have been preaching nonviolence – you have been shouting it from the housetops; that has been the export from this country to the West – ‘Don’t kill’, ‘*ahimsa*’, and so on. Now you are brought together, united by war! Somebody told me yesterday with great enthusiasm, with great pleasure, that war has united India as never before! I have been told this in several places, by several people. You know, this is not very strange. This has happened in England, where class division is as strong as here; they all slept together in the underground, they were all terribly united through hate! And you have the spurious

arguments: What would you do, if you were in the government; would you not fight if you were attacked? Obviously, if you are in a government, if you are the head of a sovereign state with an army, with all the paraphernalia of uncivilized existence, you are bound to attack or to defend. Nowadays nobody talks about being attacked or defending. You are at war; do not justify war! Please, sirs, listen to all this, it is your life. In this country, in spite of its nonviolence, its preaching of nonkilling for thousands upon thousands of years, there has not been one human being who has said, 'We will not kill'. There have been whispering campaigns; you and I privately tell each other in our rooms that we won't kill. But publicly we never get on a platform and say, 'I won't kill', and go to prison, or get shot for saying it. There has not been one boy or girl or one human being who has stood up against the stream. When it was popular to preach nonviolence, we all supported it. Now that war is popular, you also go for it. I am not talking of such individuals.

What is a human being who says that he will not kill to do? What is he to do? He cannot do anything, can he? Either he can go to prison or be shot, killed by the government because he is a rebel, disloyal – you know all the words put out by the politicians and by the religio-political entities. Please inquire into yourselves: Why is it that there has not been one human being in India who said, 'This is wrong, killing is wrong'? Not as governments, but as a human being, why is it that you have not said it? Must you be challenged? Through all the various organizations created for nonviolence, why have they not stood up? There is something very

radically wrong in this country when they have not got that conviction of what they believe. So nationalism is disorder, it breeds disorder. War breeds disorder. Obviously, religions also breed disorder. So civilized man, a man who is really human, will not accept sovereign governments. You understand? You say, 'I am a Hindu' – who cares whether you are a Hindu, a Chinese, or whatever you call yourself? What matters is what you are, not what your labels are.

So, unless you, as a human being, are free from all these labels – socialist, communist, capitalist, American, Englishman, Indian, Muslim – as long as you are labeling yourself in any way, secretly or openly, you are breeding disorder in the world. And also you are breeding disorder outside and inside when you belong to any religious group, or follow any guru. Because truth is not to be found by following somebody, by making it all easy for you as a pattern: doing this, following this, meditating this way, disciplining this way. You will never get it that way. To find truth you must be free. You must stand alone, swim against the current, battle. You know, I was told the other day that this war that India has had is justified because the *Bhagavad-Gita* said so! I thought that was rather lovely – don't you?

So, what are you going to do about it – not as Indians? What are you, as a human being, confronted with this problem – what are you going to do about it? There is poverty in this country, tremendous poverty – you know it as well as I do. And this poverty is going to increase because of this war. There is lack of rain, also inefficiency, corruption, and national divisions. We will

accept food from one country and not from another – all politics! So, as a human being, what are you going to do? Either you accept disorder and continue to live in disorder and therefore inefficiency and therefore wars, therefore poverty, therefore hunger, or, as a human being, you reject it totally, not partially. You cannot reject something partially; you do not reject poison a little bit, you reject the whole thing. And that means you have to stand alone. Then you will be despised by society. You will be shot, probably. In this country, it is not too efficient yet, fortunately. In Europe, during the last war, many were killed. A mother we know had a son, a boy of eighteen – not a grown-up like you – who refused to go to kill, and he was shot. That boy did not talk about nonviolence, *ahimsa*, the *Gita*, nonkilling, none of that. He did not want to kill, and he was killed. So, seeing all this, the outer disorder and inward disorder, merely to become a pacifist is not the answer. The answer is much deeper than all this. But to find that answer, one has to reject the obvious things. You cannot keep the obvious things that are poisoning you, and then try to see much deeper. You cannot say, ‘I will have my pet guru and follow him, accept what he says and meditate, and then try to seek an answer much deeper’. The two cannot go together. Either you reject the total thing or not at all – reject as human beings but not as a collective body. Because, when you become a collective body and reject, then you are merely conforming, and you may have the support of a hundred or a million people behind you – that is a mere following of another, in a different way. But to stand out completely alone – that is a very difficult thing for most people, because they are frightened of losing their job. You know all this.

So, seeing all this enormous disorder in ourselves and in the world, how is one to bring about any order? As we said, order will come when we understand disorder, when we cease to be nationalist, when we are really seeking truth, freedom – not through some organization, not through some belief, not through some guru.

Now, what makes each one of us change – you understand? That is the real question. What makes you, who have been nationalistic, or a tremendously devout person with regard to some guru, change? To me the word guru is poison, and there is something ugly in human beings following anybody. Now, how will you drop all this? How will you drop your Hinduism, your gurus, your nationalism? How will you stand alone, not follow what everybody says? What will make us, as human beings, do this? That is the real issue. You understand, sirs? What will make you divest all this at one blow, one breath, and say, ‘I am out’? Probably, most of you have not thought of all this at all. You have never said to yourself in your heart, ‘Why have I not stood up with tears in my eyes not to kill anybody?’ Why have you not done it? Don’t invent reasons. Why have you not done it?

And what will make you change? That is the real issue. You say, ‘I do not want to change, I will accept the things as they are. That is good enough for me; there is disorder, poverty, there is starvation; there will be wars. There have been wars for five thousand years and more, and we will have some more wars. What does it matter? The world is *maya* anyhow, and what does it all matter?’ You accept it, as most of you apparently do. Because we

human beings have an extraordinary capacity to adjust to anything – to living in a small room for the sake of God, doubled up, having one meal, a tortured mind; or to the appalling, bestial conditions of war, not at Banaras but in the front, at Vietnam, whether American or Vietnamese. Human beings can adjust themselves to anything, to dirt and squalor in the streets, open gutters, a corrupt municipality; they can put up with anything. After all, adjustability is the difference between animals and human beings – animals cannot, but human beings can.

So, we accept things as they are and go along miserably, torturing ourselves, unhappy, killing and being killed, seeking fulfillment and being frustrated, wanting to be leaders, restless, unhappy – which is what we are doing. If you accept that, there is nothing more to be said. You understand? You say, ‘That is my life, that is the way my father lived, my grandfather lived, my sons will live. And generations will come that will live likewise.’ If you accept that, that is all right. Don’t introduce another problem. If you don’t accept it, as a man of affection who feels strongly, who feels this whole monstrous thing, then what are you to do? How is such a man to change? How is he to bring about a mutation within himself? And that mutation perhaps will not, or will, affect society – but that is irrelevant. Society wants this disorder – not wars, but greed, envy, competition, seeking for power, position. That is what society is. And when you see all that, how will you change? You understand my question, sirs? How will you change?

May I proceed to point out what brings about this enormous mutation in a human mind? May I go on with

it? Wait, sirs. I will go on. But it is not a verbal statement, it is not a thing about which you say, 'I agree' or 'I disagree'. Because you see there is disorder and you are passionate, you do not say, 'Show me the way and I will follow it'. We are not talking of like and dislike, what is convenient, what is not convenient, nor in terms of a communist, a socialist, a Hindu, a Buddhist, or whatever you are. We are talking nonverbally, factually, about the necessity of tremendous, human change. Because, you see, the electronic brains, automation, and other technological things are going to bring about a certain change in the world. Man is going to have more leisure – it is not yet in this country; it is coming in Europe, and the beginning of it is already in America. So, all these things: automation, computers, wars, nationalism, these religious differences, to face all these and to break through all these, there must be in each one of us – not as a collective group belonging to some organization, but as human beings – a tremendous mutation. How will you change? What is the thing, what is the element, what is the energy that is necessary to break down this tremendous, destructive chaos in which one lives?

What makes one change, even a little bit? Say, for instance, you smoke – if you do. What will make you drop it? Doctors state that your lungs will be affected, and that is one of the ways of making you drop smoking – through fear. Punishment and reward – those are the only things that will force us to change. Punishment and reward; heaven and hell; next life and therefore behave in this life; therefore, the carrot and the whip – that is, punishment and reward. That is the only thing we

know – ‘It gives me greater profit, greater satisfaction, greater energy, greater amusement, greater excitement, greater adventure; therefore, I will do it!’ Now, any change taking place through punishment and reward – is that change? Please, sirs, you have to answer this question, not I. So, don’t go to sleep! Is that a radical change, not a superficial change? Superficial change – we have done that for centuries, and that has not brought any mutation in human beings, any revolution in the human mind. We are asking the question much more fundamentally.

If there is no punishment and reward, what will make you change? And there is no punishment and reward. Who is going to punish you, who is going to reward you? All those things are overt. God is not going to reward you for righteous behavior; He does not care two pins for your behavior, right or wrong. The Church no longer has any importance. You may go to confession and so on, in Europe that is Catholic. But all that is disappearing, all that is being thrown overboard, except in the most backward states. Perhaps, in India where you say a little but not too much, you pretend to be a little more careful; that is all. But actually there is nobody to punish and reward. On the contrary, society says, ‘Come along; be greedy, be envious, be competitive, fight, quarrel; kill the Muslim and the Muslim will kill you.’ Society loves that, and the politicians play up to it! So there is nobody who is going to reward you or punish you – nobody. Neither your guru – you don’t believe in gurus anyhow – nor your gods and goddesses will reward or punish you. Probably your wife or husband only can punish you. When you have a family, your wife

says, 'I am not going to sleep with you tonight'; or, 'I am not going to do this or that' – that is all!

So, as there is no reward and no punishment – and there is not any actually when you investigate – how will you bring about this change? You understand the problem that is getting more and more complex for each one of us? Is this a problem to you? It must be, if you are at all thoughtful, serious, if you have watched the world's events. Seeing what is taking place in this country; knowing that religions have no meaning anymore – probably they never had it – seeing the futility of sacred books; seeing the absurdity of following any guru, however profitable, however pleasant; seeing that nobody can give you freedom, nobody can give you a mind that is healthy, strong, and deeply silent; seeing that no society, nobody is going to punish you or reward you – seeing all this and realizing that human beings must change radically, fundamentally, deep down, how will this change come about?

Shall we stop there this morning? Let us stop here this morning and continue on the twenty-fifth morning. You will perhaps be good enough – I am not asking you or trying to persuade you – to ask questions or discuss what we have been talking about.

**COMMENT:** I see all that you have said this morning. But there is no change.

**KRISHNAMURTI:** Let us go slowly and clearly, without any sentimentality involved in it.

**COMMENT:** I am not sentimental. I see clearly ....

**KRISHNAMURTI:** I want to clarify your question to myself. There are two ways of looking at things. Either one sees intellectually, verbally, all that we have been talking about. Verbally, that is superficially. Then the question, 'How am I to change?' will never occur to that person. He will say, 'It has been like this and it will go on like this.' Or, he says, 'I see it, I smell it, I taste it, it boils within me; I am burning with it, and yet action does not come out.' And there is the other who sees it, and the very act of seeing is the act.

**COMMENT:** Sir, this has not happened at all, though you have talked about it for forty years.

**KRISHNAMURTI:** We know very well, perhaps just as you do, that for forty years we have talked about all this, and many of you here have listened to me for forty years. And you go your way and we go our way. We are not discouraged, nor are you! Basically you are not discouraged; you want that way, you go that way. And the gentleman says, 'You have talked for forty years and what a waste of time!' I do not feel it that way at all. We have other problems.

**COMMENT:** You have isolated yourself from the world altogether, and therefore you are happy.

**KRISHNAMURTI:** Why don't you do the same?

**COMMENT:** We are all ordinary human beings.

**KRISHNAMURTI:** We cannot afford to be ordinary human beings anymore. It was all right at one time. You cannot afford to be an ordinary, mediocre, dull, stupid, human being anymore. The challenge is too immense. You will have to do something. So, let us go through this slowly, sir. If you see it intellectually, there is no problem to you. If you see this whole thing from a comfortable easy chair – of course you happen to have a little money or a good job or ... .

**COMMENT:** Let us have it out, sir.

**KRISHNAMURTI:** I am glad we know each other, we can fight it out. And if you belong to some socialist organization, communist, or whatever it is, then you want the world to change according to that pattern because you play an important part or you are a leader, you are this, and it gives you a certain importance – you all love that. That is one kind. Then there is the other kind – intellectuals who talk, who preach, who write books, who go to meetings, who cannot be kept away from any meetings, who always want to talk, talk. Then there are the others who see this mess, this confusion, this disorder, this misery, this agony that is going on in the world, and don't know what to do. They cannot break away from their nationalism, from their religion, from their gurus, and so on and on.

Then there are very few who say, 'Look, I see this chaos, actual chaos'; and the very perception of it is action – not that they see it and later act. It is like seeing something poisonous and dropping it. There are very few of this kind because that demands tremendous energy,

inquiry, application, attention, stripping yourself of all your vanity, of all your stupidity, of everything.

The intellectual obviously will have his own kind of armchair; he takes away this armchair, but he will invent another armchair. If you take away his organization, he becomes a super-communist or something else. So, there is only the middleman left, who says, 'I see it, I do not know what to do, tell me what to do. Tell me the next step; step by step tell me, and I will follow it.' That is his difficulty. He is looking for somebody else to tell him what to do. Instead of following the old, bearded gentlemen and ladies who have been your gurus, you throw them away and you come to me and say, 'You are my guru, please tell me what to do.' And I refuse to be put in that position.

**COMMENT:** Still the question remains: Why, in spite of your talking about this for forty years, not a single human being has become different?

**KRISHNAMURTI:** The gentleman asks why is it that though I have talked for forty years more or less of the same thing in different words and expressing it differently, there has not been one human being who is different? Why? Will you answer it, sir? Either what is being said is false and therefore has no position in the world – it is false and has no validity, and therefore you do not pay attention; your own reason, your own intelligence, your own affection, your own good sense says, 'What rubbish you are talking about!' Or, you hear what is being said, but it means nothing to you because the other is much more important.

**QUESTION:** Why should truth be so impotent?

**KRISHNAMURTI:** Because truth has no action. Truth is weak. Truth is not utilitarian, truth cannot be organized. It is like the wind; you cannot catch it, you cannot take hold of it in your fist and say, 'I have caught it'. Therefore it is tremendously vulnerable, impotent like the blade of grass on the roadside – you can kill it, you can destroy it. But we want it as a thing to be used for a better structure of society. And I am afraid you cannot use it, you cannot – it is like love; love is never potent. It is there for you, take it or leave it.

So, sirs, the problem is not that we have spoken for forty years. But the problem is: How is a human being, who has listened for forty years with a dry heart, without a tear in his eyes, who sees all this and does not do a thing, whose heart is broken up, whose heart is empty, whose mind is full of words and theories, and full of himself – how is he to make his heart alive again? That is the real question.

*Varanasi*  
*November 22, 1965*

## HOW CAN WE AS HUMAN BEINGS LIVING IN THIS COUNTRY SAVE THIS COUNTRY, SALVAGE IT?

If one may, I would like to point out that this is not an entertainment, nor is it an intellectual appreciation, and the capacity to argue: opinion against another opinion to counter one conclusion against another. We are not trying to find what truth is through dialectical methods but rather, together, you and the speaker, are investigating, exploring cautiously, without any bias, without any opposition; neither agreeing nor disagreeing, together, you and the speaker, are going into the human problem.

It is becoming more and more obvious that human beings throughout the world are gradually deteriorating, degenerating, becoming more and more corrupt through seeking power, position, money, and not caring at all for another. It is becoming more and more clear. And as the speaker has come to this country for the last sixty – or fifty – years every winter, he sees that there is a rapid decline in this part of the world called ‘India’. And it does not indicate – when we talk about this particular country – that this problem does not exist in other countries. Please do not say, ‘Does not corruption exist in other countries?’; that’s an avoidance of facing the facts.

Now: How can we, as human beings, living in this country, save this country, salvage it? – not only morally, ethically, aesthetically, but religiously. The human mind in this country – as well as in other countries – is becoming more and more mechanical, repetitive,

accepting [of] things as they are, or trying to save their own particular piece or corner on this earth. And the salvaging of this country – saving it, rescuing it – does not lie in the hands of politicians, nor in the hands of the scientists, nor with the economists and, certainly, not with the gurus! And if we are to investigate together ‘the salvage’ of this country – knowing, bearing in mind that the speaker is not a nationalist, nor adheres to any particular belief, ideal, faith, organised religion – what is one to do?

As most of you people here in this audience are Indians, what is one to do? What are you going to do? What’s your responsibility, knowing that there is corruption; and, apparently, this corruption has become the way of life. The country apparently is falling apart: each one struggling for himself, each one more or less, both outwardly and inwardly, corrupt. If you are facing the problem as one should, how are you [as a] human being going to save this particular part of the country, salvage it? Are there a group of people who are absolutely incorruptible, [who] have absolute integrity?

Incorruptibility and integrity: [to] not say one thing and do another, [to] believe in some kind of ideal, [or to have] some kind of belief, [to] worship an image and, then, be utterly selfish in other directions!

To bring about a ‘salvage’ of this country there must be some people who have *this sense* of deep integrity and absolute incorruptibility. Is that possible? [It is] not only in this part of the world but, also, in every country this each-one-for-himself is going on. This has been going on throughout history, since man probably began. As we are

operating from the centre of the self – the ‘me’ first – so each one is fighting the other, convincing the other of his own particular point of view, and so on. And religiously going to the temple – or the mosque, or the church – has lost all its meaning. Fear has made us go to the temples, not love.

One wonders whether in this part of the world love exists at all. Or are we all ruled by the intellect? – the intellect being the capacity to think, to discern, to choose, to distinguish. And when the intellect becomes far more important than love – as it is happening throughout the world – there must be, inevitably, not only physical destruction like war but, also, there must be the deterioration of morality, ethics, and a way of living that is essentially worthwhile, significant.

Now, having stated that: What is our responsibility? Most religions, as one observes, have tried to find salvation for the individual, the individual soul, individuality: individual freedom, individual enterprise, and so on, and so on. ‘Individuality’ has been emphasised, but what we are saying is not the salvation of the individual. There is *no* redemption for the individual.

I will explain very carefully every statement that is made. So, please, throughout these talks bear that fact in mind, that there is no salvation for the person, for the individual, for the ‘you’. There is only the mind, the humanity of which we are. We are the representative of all human beings. And if one is merely concerned with one’s own particular salvation, then that salvation is the

furtherance of selfishness.

So bearing this in mind throughout the talks, we have to examine [why we] human beings have become what we are. Please, as the speaker said, we are examining it together; you are not merely listening to a talk, to a sermon, to a lecture. We are together examining why we human beings, wherever we live, have come to this state where we have become corrupt, mechanical, without any sense of integrity. Why? What is the cause? We all want to do something when we face a crisis like this: [a] psychological crisis as well as [a] physical crisis. It is becoming more and more dangerous to live in this world, more and more frightening. You must have noticed all this. And why is it, what is the cause, or many causes, that have reduced man – that is you – to the present state? We know what is happening in the world: poverty, overpopulation, bad governments, relying on specialists, and so on. There is a great deal of confusion, from the very top to the very lower strata of society. When one observes all this, [one asks]: Why is one becoming more and more self-centred, more and more dishonest, more and more superstitious, so frightened of this world? This is a beautiful earth, it is our earth, you are meant to live on it happily, with a sense of affection, care, love. And, apparently all that doesn't exist.

So can we ask ourselves: What is the cause of all this? Is it our religion – which is invented by man? Is it our ideals – again projected by thought, by man? Is it our self-centred activity? Is it that we have given tremendous importance to thought, to the intellect? Why is there national division, religious divisions? More and more

there is a breaking up of human beings. You know all this, probably, if you have thought about it at all. So what shall we [do] not only [to] act, but [to] together find out what is the cause of this human misery?

Are you waiting for an answer from the speaker? If he does answer, or explain the causes, or the cause, then there will be arguments, there will be opposing explanations – each according to his own particular experience, according to his own particular knowledge, his prejudice, his conclusions, and so on. So what shall we do? Do you understand my question? There is, and there must be a cause, or causes, for all this. How do you approach the problem? How do you regard the problem? How do you receive the problem that there is no love in this country? The love of a tree, love of a rock, love of a man, love of a woman – it doesn't exist. When you ask why it doesn't exist, [you find] they are totally unaware of this word even!

So how do you, as a human being, living in this country, with all the things that are happening here, how do you find out the cause of all this? How do you, or how does one examine a problem? A problem being, for the moment, why love doesn't exist in your heart? Love being care, concern, responsibility, and that sense of great beauty that goes with love – why is it that it doesn't exist? That's perhaps the major problem. And how do you approach it? Do you love anybody? Do you love your wife? Do you love the earth, the wandering beggar? Love is different from devotion. When you are devoted to some god, to some temple, to some ideals, to some country, behind that there is a motive, which is an

exchange: I give you this and you return me that. That's why you go to the temples, or you go to your gurus. It is an exchange. [But] love has no motive; it doesn't ask anything. We are asking – *that* may be the major problem that we are facing in this world, and why it is that human beings have not that perfume, that quality, that blessedness.

Now if that is the major cause, then how will you approach the problem? – The problem being why you, as a human being living in this marvellous world, on this beautiful earth, why is it that you have not this quality, this sense of love, compassion, care, deep affection? Why is it that human beings have not that? After having put that question, how do you regard it? Do you say, 'Yes, we do love our family'? Do you, actually? Please, sirs, go along with me. Let's go together, take the journey together, to find out. Because, you see, without that one quality, do what you will – have marvellous governments (and there can be no marvellous governments, ever), have great statesmen, have all your economic problems solved – without that, your life becomes empty, shallow.

Is love to be cultivated as you cultivate a plant, or cultivate knowledge? Is it to be cultivated? Or does it only exist without any sense of the activity of thought, when there is no self, when there is utter denial of selfishness? So is that the reason why human beings throughout the world are becoming more and more selfish, more and more self-centred? When, more and more, this sense of individual achievement, individual salvation is emphasized, selfishness becomes all

important, rationalized. [The] intellectual acceptance [of] the necessity of it, and unconsciously, deeply, never being free from it – is that the reason why [we] human beings have become what we are?

So what is your responsibility? How can we salvage this country? Can there be a group of people who are absolutely incorruptible? ‘Corruption’ is not merely at the superficial level. Passing money under the table – that’s a very small affair; but corruption is much more deep. Corruption is in the mind; corruption is the exercise of thought for its own benefit. Corruption is when there is contradiction in the very psyche. When there is conflict, and that conflict is continued for any length of time, it brings corruption. When thought is attached to a particular idea, experience, to a particular nation, to a particular belief, dogma, such attachment must inevitably breed corruption. And why is it that we have no sense of integrity? The word ‘integrity’ means being whole, integral. And when we observe, we are broken up human beings, fragmented. [We’re] violent and, yet, trying to seek peace, greedy and [wanting] its opposite. So we are always in conflict, [and] that is corruption; that indicates a sense of the lack of integrity, dishonesty.

So what shall we, as human beings, seeing perhaps the basic cause of our degeneration – from there, what shall we do? Do you understand my question? It is this: That having found a cause, or many causes – many causes being this utter disregard for another, the total concern with oneself which identifies itself with the nation, with the family, with the gods you believe in – [what shall we

do?] The movement of the egotistic action may be one of the causes of this present misery. Realising that, what is our action – not only as a human being living in this part of the world but as a human being representative of all other human beings. I do not know if you have gone into this, [namely], your brain is not your brain. That brain has evolved through time, millions and millions of years, and when you regard it as your particular brain you have reduced the enormous capacity of its energy to a very small point. You regard yourself as an individual, free to choose, free to do what you like, [but] are you actually an individual? Or are you the result of your culture, of your tradition, of your superstition, of all the books that you have read, or not read? Are you actually a total, integrated human being? Undivided, indivisible, not broken up – it is only such a person [who] is an individual.

So having listened to all this, what's your action? How are you, living in this country, going to salvage this country? Or are you allowing, going to let this country go to pieces? It is breaking up, as individuals, human beings, are breaking up.

There is another factor, too, that is coming into the world: our brains are programmed, like the computer. You are Hindus, Buddhists, Catholics – whatever it is. The brain is programmed, conditioned by constant repetition, tradition, knowledge, which is what the computer is. And the computer with the robot is going to take over the world. This is coming. All the labour which man has done [will be done by computers]. Factories will be run by computers, and so on, and so on, and so

on. And what is man to do then? You understand my question ? It is going to come. It is happening already!

So you have these problems. The salvaging of this country is your responsibility, totally. You are totally responsible for yourself. If you are corrupt, your government, your country, your everything is corrupt. If you have no sense of integrity, whatever you do will be destructive. That is one problem. The other is: You are going to have a great deal of leisure – perhaps not within a few years [or] now [but], perhaps, in about twenty years you will have a great deal of leisure – and what are you going to do with it? Do you understand? These are the problems that you have to face – not find an answer! A problem exists only when you are trying to find an answer. You understand this? But when you examine the problem itself with all its complexity, in that problem is the answer – not away from it.

The mind is different from the brain. I don't know if you are interested in all this, [but] as a human being you must be! The brain has evolved through time. Time has been the central factor of the activity of the brain: time to learn, time to acquire knowledge, time to learn a skill, time to learn a language, time to learn to drive a car, and so on. So time is the central factor of the brain. And the mind is totally different from the brain. The mind is the whole movement which is not involved in time. This is where meditation comes in (which we will talk about another day).

Whatever knowledge man has acquired [is] stored in the brain. And from that knowledge thought arises; it is part

of our daily activity. Thought is time, and all our outlook is within the field of time, that is: I-will-be. I must, I will – if I am greedy – not be greedy, or violent. If I am violent, I'll take time to be non-violent, and so on, and so on, and so on. So our whole movement of thought is based on time. So the structure of the psyche, the psychological structure, is based on time. As long as we do not understand the nature of time, the mind becomes part of time. Is this all Greek? Probably it is, but it doesn't matter.

So, sirs and ladies, what is our responsibility in saving this country? It is your responsibility, yours alone and nobody else's – not the government's, not the scientists', not the economists', not the environmentalists', the social workers'; nobody's. You are the only responsible person. Therefore it matters very much that we not only feel it, but undertake this responsibility. From that responsibility one begins to have care. Responsibility is not duty. 'Duty' is an ugly word. Responsibility has great significance. You are responsible for your family, for your child, for your neighbour. And when that responsibility is given over to another – to your guru, to your politician, to the specialist – then you become merely a robot. And that's what we have done: we have handed ourselves over to all the authorities that exist in the world. We have become incapable of thinking for ourselves, of looking at facts as they are. The fact [is] that you do not love; that's a fact. And to live with that fact, to realise how, without it – [love] – one becomes brutal, careless. And when you live with that fact that you do not love, [you] realise what happens to your mind and your whole being. To realise it not as an idea

but as an actual, daily fact, then your whole approach to life is totally different: You become sensitive, you become alive, you become passionate to change that which is not true.

So if you find the cause of this catastrophe in this country, you have to act; that is, to remove the cause. And to remove the cause is to observe the cause, not try to change the cause. If I am corrupt, I observe what that corruption is. As I pointed out, there is corruption when there is attachment whether it is to your family, to your profession, to a particular dogma, belief. [With attachment], inevitably corruption takes place. Haven't you noticed this? If I am attached to a belief, I am attached to it because I find satisfaction, security in that belief; that belief may be illusion, but I am attached to it. So that attachment separates me from another who believes in something else; it separates me from another who has his own particular attachment. So there is conflict between us. If you are attached to your wife or your husband – what takes place? You are anxious, you are frightened, you are jealous. And the more you are attached, the more the agony becomes.

So where there is attachment there must be corruption. That is a fact; that is the truth. Now, what will you do with it? Will you find lots of explanations, or rationalise and say, 'Yes, I accept that, but I have to live in this world!?' Such a mind is a corrupt mind. And the responsibility to be absolutely incorruptible – to have such integrity that's like a rock – is yours. Have you ever watched a river flowing, in the midst of which there is a great boulder? The great volume of water cannot push it

aside; it is stable, immovable, and the water goes round it. Our minds, our lives have to be like that to bring about the salvage of this country, which means the salvage of human beings.

*Madras*  
*December 27, 1980*

**OBITUARY**  
**Rajesh Dalal (1953-2014)**

In his last email dated the 17<sup>th</sup> of February – K’s death anniversary and little more than a week before he himself passed away – Rajesh Dalal sent three questions he wanted KFI Trustees to address:

‘1. Are we capable of meeting and exploring the teachings, completely putting aside all reference to K and KFI? What are the implications of the above, both when we are able to so forget and when we can’t?’

‘2. What is the teaching according to me? Have I defined it in some way? How do I hold my understanding? Am I resisting others’ definitions? Am I trying to live by my definition/expecting others to live by it? What actually is happening to me and my friends in this most important domain?’

‘3. How can a group of people explore TOGETHER? What comes in the way of such exploration? What factors assist it?’

Rajesh’s challenge to the Trustees, covered by the questions he posed, was to simultaneously examine their relationship with Krishnamurti and to their own authentic selves; the questions emerged from a consciousness that had internalized fundamental aspects of Krishnaji’s teaching and echoed Krishnamurti’s own demands of his Trustees. Unfortunately, he did not live to see the inquiry that might have emerged from his demand.

Rajesh Dalal's tenure as a member of the Foundation was longer than any other individual member's today, even though he counted among the youngest in age. His encounter with Krishnamurti's writings in his student days had made a deep and immediate impact on him and as soon as he finished his engineering degree at IIT Kanpur in 1976 he joined the school at Rajghat. His first meeting with Krishnamurti and his many subsequent conversations and travels with him fully shaped the direction of his life and work. He was invited to become a member of the Foundation while still in his twenties. He remained a passionate inquirer into the teachings throughout his life, and sought no other options.

At Rajghat, Rajesh was given charge of a house with a set of young boys. He took on the responsibility of living with them, educating them in academic subjects, while also nurturing in them deeper values. His earnestness blending naturally with an unusual and wonderful playfulness made him a brilliant and successful teacher. His students were introduced to life-questions and complex thinking skills. They were also captivated by the magic tricks, puzzles, tongue twisters and riddles that he so much enjoyed sharing with them.

In 1980, at Krishnaji's behest, Rajesh moved to Rishi Valley to head the Junior School. Many of the boys in his charge at Rajghat accompanied him to Rishi Valley. Apart from expending much creative energy in making the junior school a more vibrant space for its teachers and students, he played a crucial role in the new Management Team that was formed to administer Rishi Valley School. He was instrumental in giving shape to

the concept of a 'middle school' at Rishi Valley, a structure that was later adopted by many of the KFI schools.

After eight years at Rishi Valley Rajesh moved on to the KFI headquarters at Vasant Vihar, where he helped build the Study Centre. He gave talks on Krishnamurti at various educational institutions in the city and invited school students and young people to engage with life questions at Vasant Vihar. He also initiated with his wife, Saraswati, a long-term project of bringing up and educating a small group of young boys from Ladakh.

In 1996, Rajesh, along with Saraswati, was invited to move with these boys to a new site in the Bhagirathi valley, near Uttarkashi, in order to revive a small KFI school that had been established for rural Himalayan children. With a small team of dedicated individuals who gathered here, they together developed a wonderfully creative educational project, renamed Nachiket. Though the school had to eventually be closed down, many of the children, who had grown up in its closely-tended and vital atmosphere, travelled with Saraswati to other locations in India and have continued with their unique education, with full support from Rajesh.

During this period, Rajesh was also requested to return to the Rajghat Education Centre as its Rector. This was a huge challenge that he grappled with for 5 years, even as the Nachiket project continued to function actively in the hills.

In 2007 Rajesh decided to shed further organizational responsibilities within the KFI, and took to travelling

and meeting with new groups of persons interested in self-inquiry.

Over several decades, Rajesh had committed himself to primarily one challenge – transformation of consciousness through entertaining, asking, nurturing and deepening fundamental questions of human existence. He was invited to international conferences and gatherings as a special guest or keynote speaker and traveled widely throughout India, parts of Europe, the United States and Russia. During the last phase of his life he reached out to increasingly diverse kinds of audiences hungry for a deeper understanding of the human predicament in the 21<sup>st</sup> century. He shared with them, as a ‘co-traveler’, his insights and discussed the possible resolution of complex human issues. Some of his most impressive talks are now available on YouTube.

All through this time Rajesh was closely connected with friends and associates in the KFI, bringing whatever impetus he could to deepening the dialogue among trustees, as also among principals and teachers of KFI schools. He remained deeply concerned about the possibility that persons and places Krishnamurti had nurtured in his lifetime may grow into centres of light in a darkening world.

Rajesh Dalal through youth, middle age and the beginnings of old age never lost the boyishness innate to his being. The secret of his being, if one may be allowed to venture a guess of this kind, was an unshakeable faith in human nature and a total absence of malice.

*Radhika Herzberger & Alok Mathur*

## ADDRESSES OF K-EDUCATION CENTRES

### INDIA

#### **RISHI VALLEY EDUCATION CENTRE**

Rishi Valley 517 352, Chittoor District,  
Andhra Pradesh, India

Tel: [91] (0)8571 280 622, Fax: [91] (0)8571 280 261

E-mail: [office@rishivalley.org](mailto:office@rishivalley.org)

Website: <http://www.rishivalley.org>

#### Rishi Valley School:

E-mail: [office@rishivalley.org](mailto:office@rishivalley.org)

Website: [http://www.rishivalley.org/school/  
overview.htm](http://www.rishivalley.org/school/overview.htm)

#### Rishi Valley Rural Education Centre:

E-mail: [yaprao@rishivalley.org](mailto:yaprao@rishivalley.org)

Website: [http://www.rishivalley.org/rural\\_education/  
overview.htm](http://www.rishivalley.org/rural_education/overview.htm)

#### J Krishnamurti Study Centre, Rishi Valley:

[study@rishivalley.org](mailto:study@rishivalley.org)

#### **RAJGHAT EDUCATION CENTRE**

Rajghat Fort, Varanasi 221 001,  
Uttar Pradesh, India

Tel: [91] (0) 542 244 0336 and 244 1536

Email: [rbskfi@gmail.com](mailto:rbskfi@gmail.com) , [kfirajghat@gmail.com](mailto:kfirajghat@gmail.com)

Website: <http://www.j-krishnamurti.org>

#### Rajghat Besant School:

Tel: [91] (0)542 244 0336 and 244 0579

Email: [rbskfi@gmail.com](mailto:rbskfi@gmail.com)

Website: <http://www.rajghatbesantschool.org>

**VASANTA COLLEGE FOR WOMEN**

Tel: (91) (0) 542 244 1187

Email: [vasantakfi@rediffmail.com](mailto:vasantakfi@rediffmail.com)

Website: <http://www.vasantakfi.com>

**ACHYUT PATWARDAN SCHOOL**

The Rural Centre, Rajghat

Tel: [91] (0) 542 244 1248

Website: <http://www.kfirural.org/Apschool.html>

**BANGALORE EDUCATION CENTRE**

KFI, 'Haridvanam', Thatguni, Bangalore 560 062, India.

Tel: [91] (0)80 284 35240, Fax: [91] (0)80 284 35242

The Valley School:

Tel: [91] (0)80 284 35241/2/3

E-mail: [office@thevalleyschool.info](mailto:office@thevalleyschool.info)

Website: <http://www.thevalleyschool.info>

**KAIGAL EDUCATION AND ENVIRONMENT PROGRAMME  
(KEEP)**

Kaigal, Thotakanam Post, Byreddipalli Mandal,

Chittoor - 517415, Andhra Pradesh

E-mail: [keepkfi@yahoo.com](mailto:keepkfi@yahoo.com).

Website: <http://www.kaigalconserve.info>

**THE CHENNAI EDUCATION CENTRE**

Website: <http://www.tcec-kfi.org>

PATHASHAALA:

(About 15 km from Thirukazhukundram on road leading to Kanuguzhi,

17 Km from Chengalpet via Ottivakkam, Chennai)

Tel: [91] (0)44 - 24915845, 24465144

E-mail: [pathashaala.tcec.kfi@gmail.com](mailto:pathashaala.tcec.kfi@gmail.com) (This email

address is being protected from spambots. You need JavaScript enabled to view it.)

Website: <http://pathashaala.tcec-kfi.org>

**The School-KFI, Chennai:**

Damodar Gardens, Besant Avenue, Chennai 600 020,  
India.

Tel: [91] (0)44 491 5845

E-mail: [theschool.kfi.chennai@gmail.com](mailto:theschool.kfi.chennai@gmail.com) (This email address is being protected from spambots. You need JavaScript enabled to view it.)

Website: <http://www.theschoolkfi.org>

**SAHYADRI SCHOOL**

Tiwai Hill, Rajgurunagar District,  
Pune, Maharashtra, 410 513, India.

Tel: [91] (0)2135 325 582, Fax: [91] (0)2135 284 269

E-mail: [sahyadrischool@vsnl.net](mailto:sahyadrischool@vsnl.net) (This email address is being protected from spambots. You need JavaScript enabled to view it.)

Website: <http://www.sahyadrischool.org>

**BAL-ANAND**

Akash-Deep, 28 Dongersi Road,  
Mumbai 400 006, India

**ENGLAND**

**BROCKWOOD PARK SCHOOL**

Bramdean, Hampshire SO24 0LQ, England.

e-mail: [admin@brockwood.org.uk](mailto:admin@brockwood.org.uk) (This email address is being protected from spambots. You need JavaScript enabled to view it.)

<http://brockwood.org.uk>

## USA

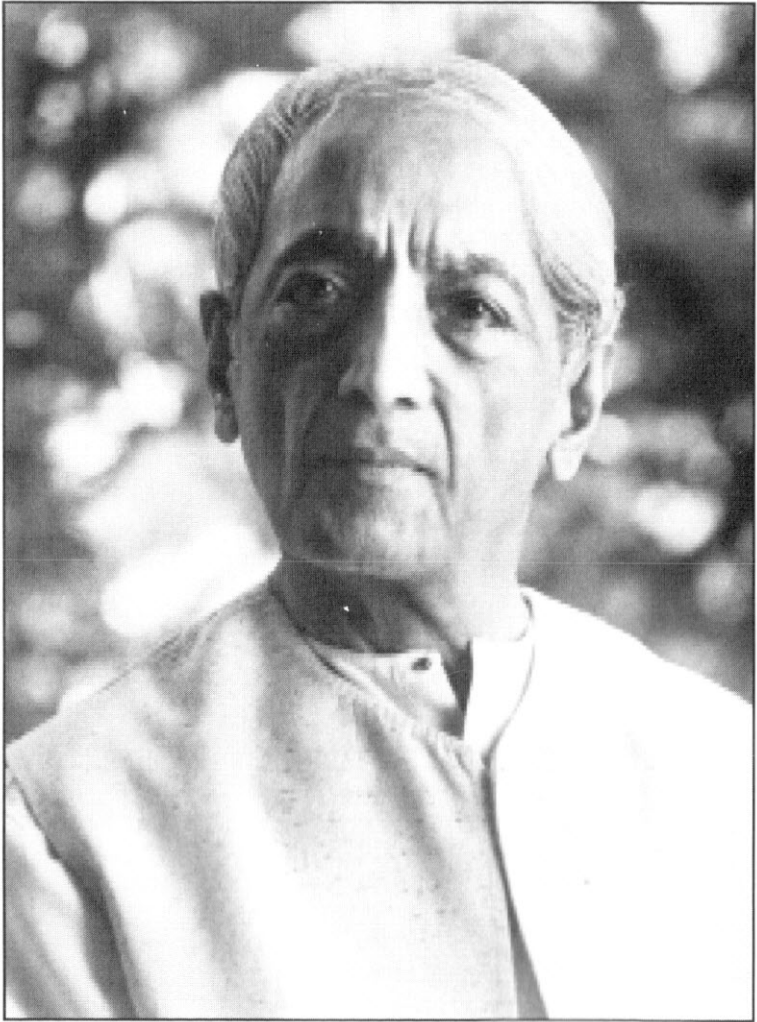
### **OAK GROVE SCHOOL**

220 West Lomita Avenue, Ojai, California 93023, USA.

e-mail: office@oakgroveschool.com (This email address is being protected from spambots. You need JavaScript enabled to view it.)

<http://www.oakgroveschool.com>

<http://oakgroveschoolojai.blogspot.com> Krishnamurti Foundation India, Vasanta Vihar, 124 Greenways Road, RA Puram, Chennai - 600 028.



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

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