

Krishnamurti Foundation India Bulletin

Volume 13, Issue 2, July to Dec. 2016

Rs 50/-

FROM THE EDITOR

The selections in the last issue of the *Bulletin* were dedicated to the theme of poverty. They highlighted several aspects of Krishnamurti's reflections on the subject: his analysis of the causes of poverty; his observations of the disregard that the wealthy have for others; and his compassionate studies of the lives of the poor. The themes are infused with empathy for the fishermen, the weavers, the woodcutters, and the beggar lying on the pavement. One of the passages we quoted concluded in the following way: 'To sing with that boy, to drag wearily with those fishermen, to spin threads on one's thigh, to be those villagers and the couple in the car – to be all that, not as a trick of identity, needs love.'

Krishnaji's conversation with a Sanskrit scholar, Swami Venkatesananda, sheds light on this last statement in the context of a quotation from the *Chhandogya Upanishad*. The statement, 'That thou art' (*tat tvam asi*) is one of 'great statements' (*mahavakya-s*) of Vedanta. Construed within the ideology of Vedanta, the 'that' in the sentence refers to the supreme reality; the sentence asserts that individual consciousness in its essence is identical with Brahman, the ultimately real.

'What does it mean, actually? "I am that"?' Krishnaji asks, and then proceeds to excavate a philosophical problem that has preoccupied Buddhists and Vedantins for millennia. After the Swami claims that the sage who uttered the sentence 'was believed to have had a direct experience' of the identity between his true self, the Atman, and the universal spirit Brahman, the conversation proceeds without technical vocabulary.

Krishnaji suggests that the Great Sentence could be interpreted in a different way as a statement of empathy, or oneness between the observer and the things of the world, 'Why do we say, "I am That" and not the river, or the poor man, or the man that has no capacity, no intelligence, [the man who is] dull, this dullness brought about by heredity, by poverty, by degradation, and all that! Why don't we say, "I am that, also"?' Why do we always attach ourselves to something which we suppose to be the highest?' Krishnaji erases the hierarchy implicit in the Swamiji's interpretation.

The discussion next turns to the word 'experience', and the Swamiji is careful to suggest that by the 'self' he does not mean the ego, but pure consciousness expressed in the feeling 'I am'. Krishnaji questions whether the infinite can be experienced at all. The observer's experience is based on recognition; recognition draws what is experienced into the fabric of a mind filled with fear and craving. 'If the mind can free itself from this agony, then what is the need of asking for an experience of the supreme? There won't be'.

Instead of meditating on the *mahavakya*, Krishnaji points to the need to observe, to listen and look at the everyday self which interacts in the world:

K: What is he saying? He says, 'Look, look at yourself Nothing more is necessary. Look at yourself. Observe yourself. Go into yourself, because you, in this state as we are, you will create a monstrous world. You may go to the Moon, you may go elsewhere, further, to Venus, Mars and all the rest of it, but you will always carry yourself over there. Change yourself first! Change yourself – not first – change yourself.'

Therefore to change, look at yourself, go into, observe, listen, learn, all the rest of it. That's not a message. You can do it yourself if you want to.

For Krishnamurti a mind emptied of its pettiness becomes transparent to the world. 'To have no resistance, to have no barriers inwardly towards anything. . . is to walk in life with open arms.' This is love.

The second selection is a report of Krishnaji visiting a Madras slum in 1934. It puts to rest the charge that he was a rich man's guru and did not care for the poor.

– R.H.

**WHY DO WE ATTACH OURSELVES TO SOMETHING WHICH
WE SUPPOSE TO BE THE HIGHEST?
WHY DO WE NOT SAY, 'I AM THE POOR MAN'?**

SWAMI VENKATESANANDA (SV): Krishnaji, we are sitting near each other and inquiring, listening, and learning. Even so did the sage and the seeker, and that is the origin they say of the *Upanishads*. These *Upanishads* contain what are known as *mahavakyas*, great sayings, which perhaps had the same effect upon the seeker then as your words have upon me now. May I beg of you to say what you think of them, are they still valid, or do they need revision or renewal?

The *Upanishads* envisaged the truth in the following *mahavakyas*:

Prajnanam brahma: Consciousness is infinite, the absolute, the highest truth.

Aham brahmasmi: I am that infinite, or I is that infinite—because the 'I' here does not refer to the ego.

Tat tvam asi: Thou art that.

Ayam atma brahma: The self is the infinite, or The individual is the infinite.

These were the four *mahavakyas* used by the ancient sages to bring home the message to the students, and they were also sitting just like us, face to face, the guru and the disciple, the sage and the seeker.

J KRISHNAMURTI (K): Yes, what is the question, sir?

SV: What do you think of them? Are these *mahavakyas* valid now? Do they need a revision or a renewal?

K: These sayings like 'I am that', *Tat tvam asi* and *Ayam atma brahma*?

SV: That is, 'Consciousness is Brahman'.

K: Isn't there a danger, sir, of repeating something not knowing what it means? 'I am that.' What does it actually mean?

SV: 'Thou are that.'

K: 'Thou art that.' What does that mean? One can say, 'I am the river': the river that has got tremendous volume behind it, moving, restless, pushing on and on, through many countries. I can say, 'I am that river'. That would be equally valid as 'I am Brahman.'

SV: Yes. Yes.

K: Why do we say, 'I am that'? And not 'I am the river,' or 'I am the poor man', the man who has no capacity, no intelligence, who is dull — this dullness brought about by heredity, by poverty, by degradation, all that. Why don't we say, 'I am that also'? Why do we always attach ourselves to something which we suppose to be the highest?

SV: 'That' perhaps only means that which is unconditioned.

Yo Vai Bhuma Tatsukham

That which is unconditioned.

K: Unconditioned, yes. Four sayings.

SV: So since there is in us this urge to break through all conditioning, we look for the unconditioned.

K: Can a conditioned mind, can a mind that is small, petty, narrow, living on superficial entertainments, can that know or

conceive, or understand, or feel, or observe the unconditioned?

SV: No. But it can uncondition itself.

K: That is all it can do.

SV: Yes.

K: Not say, 'There is the unconditioned, I am going to think about it', or 'I am that'. My point is: Why is it that we always associate ourselves with what we think is the highest and not with what we think is the lowest?

SV: Perhaps in Brahman there is no division between the highest and the lowest, that which is unconditioned.

K: That's the point. When you say, 'I am that', or 'Thou are that', there is a statement of a supposed fact...

SV: Yes.

K: ...which may not be a fact at all.

SV: Perhaps I should explain here again that the sage who uttered the *mahavakyas* was believed to have had a direct experience of it.

K: Now, if he had the experience of it, could he convey it to another?

SV: [Laughs]

K: And the question also arises, can one actually experience

something which is not experienceable? We use the word experience so easily — realize, experience, attain, self-realization, all these things — can one actually experience the feeling of supreme ecstasy? Let's take that for the moment, that word. Can one experience it?

SV: The infinite?

K: Can one experience the infinite? This is really quite a fundamental question, not only here but in life. We can experience something which we have already known. I experience meeting you. That's an experience, meeting you, or you meeting me, or my meeting X. And when I meet you next time I recognize you, don't I? I say, 'Yes, I met him at Gstaad'. So there is in experience the factor of recognition.

SV: Yes. That is objective experience.

K: If I hadn't met you, I should pass you by, you would pass me by. There is in all experiencing, isn't there, a factor of recognition?

SV: Possibly.

K: Otherwise it is not an experience. I meet you — is that an experience?

SV: Objective experience.

K: It can be an experience, can't it? I meet you for the first time. Then what takes place in that first meeting of two people. What takes place?

SV: An impression, impression of like.

K: An impression of like or dislike, such as 'He's a very intelligent man' or 'He's a stupid man', or 'He should be this or that.' It is all based on my background of judgement, on my values, on my prejudices, likes and dislikes, on my bias, on my conditioning. That background meets you and judges you. The judgement, the evaluation is what we call experience.

SV: But isn't there, Krishnaji, another...?

K: Wait, sir, let me finish this. Experience is after all the response to a challenge, isn't it? The reaction to a challenge. I meet you and I react. If I didn't react at all, with any sense of like, dislike, prejudice, what would take place?

SV: Yes?

K: What would happen in a relationship in which the one — you, perhaps — have no prejudice, no reaction; you are living in quite a different state and you meet me. Then what takes place?

SV: Peace.

K: I must recognize that peace in you, that quality in you; otherwise I just pass you by. So when we say, 'Experience the highest', can the mind, which is conditioned, which is prejudiced, frightened, experience the highest?

SV: Obviously not.

K: Obviously not. And the fear, the prejudice, the excitement, the stupidity is the entity that says, 'I am going to experience the highest'. When that stupidity, fear, anxiety, conditioning ceases, is there experiencing of the highest at all?

SV: Experiencing of 'that'.

K: No, I haven't made myself clear. If the entity — which is the fear, the anxiety, the guilt, and all the rest of it — if that entity has dissolved itself, discarded the fear and so on, what is there to experience?

SV: Now that beautiful question was actually put in just so many words. He asked the very same question: *Vijnataram Are Kena Vijaniyat*: 'You are the knower, how can you know the knower?' 'You are the experiences!' But there is one suggestion that Vedanta gives and that is: we have so far been talking about an objective experience: *Parokshanubhuti*. Isn't there another experience? Not my meeting X, Y, Z, but the feeling 'I am', which is not because I encountered desire somewhere, or because I was confronted with some desire. I don't go and ask a doctor or somebody to certify that 'I am'. But there is this feeling, there is this knowledge, 'I am'. This experience seems to be totally different from objective experience.

K: Sir, what is the purpose of experience?

SV: Exactly what you have been saying: to get rid of the fears, and get rid of all the complexes, all the conditioning. To see what I am, in truth, when I am not conditioned.

K: No, sir. I mean: I am dull.

SV: Am I dull?

K: I am dull; and because I see you, or X, Y, Z, who is very bright, very intelligent ...

SV: There is comparison.

K: Comparison: through comparing I find that I am very dull. And I say, 'Yes, I am dull, what am I to do?' and just remain in my dullness. Life comes along, an incident takes place, which shakes me up. I wake up for a moment and struggle — struggle not to be dull, to be more intelligent, and so on. So experience generally has the significance of waking you up, giving you a challenge to which you have to respond. Either you respond to it adequately or inadequately. If it is inadequate, the response then becomes a medium of pain, struggle, conflict. But if you respond to it adequately, that is fully, you are the challenge. You are the challenge, not the challenged, but you are that. Therefore you need no challenge at all, if you are adequately responding all the time to everything.

SV: That is beautiful, but [Laughing] how does one get there?

K: Ah, wait, sir. Just let us see the need for experience at all. I think it is really extraordinary, if you can go into it. Why do human beings demand not only objective experience, which one can understand — in going to the moon they have collected a lot of information, a lot of data...

SV: ...rocks ...

K: That kind of experience is perhaps necessary, because it furthers knowledge, knowledge of factual, objective things. Now, apart from that kind of experience, is there any necessity for experience at all?

SV: Subjectively?

K: Yes. I don't like to use subjective and objective. Is there the need of experience at all? We have said experience is the response to a challenge. I challenge you, I ask, 'Why?' You may respond to it and say, 'Yes, perfectly right, I am with you. Why?' But the moment there is any kind of resistance to that question 'Why?' you are already responding inadequately. And therefore there is conflict between us, between the challenge and the response. Now, that's one thing. And there is a desire to experience, let's say God, something supreme, the highest, or the highest happiness, the highest ecstasy, bliss, a sense of peace, whatever you like. Can the mind experience it at all?

SV: No.

K: Then what does experience it?

SV: Do you want us to inquire what the mind is?

K: No.

SV: What the 'I' is?

K: No! Why does the 'I', me or you, demand experience — that is my point — demand the experience of the highest, which promises happiness, or ecstasy, bliss or peace?

SV: Obviously because in the present state we feel inadequate.

K: That's all. That's all.

SV: Correct.

K: Being in a state in which there is no peace, we want to experience a state which is absolute, permanent, eternal peace.

SV: It is not so much that I am restless, and there is a state of peace; I want to know what is this feeling 'I am restless'. Is the 'I' restless, or is the 'I' dull? Am I dull, or is dullness only a condition which I can shake off?

K: Now, who is the entity that shakes it off?

SV: Wakes up. The 'I' wakes up.

K: No, sir. That's the difficulty. Let's finish this first. I am unhappy, miserable, laden with sorrow. And I want to experience something where there is no sorrow. That is my craving. I have an ideal, a goal, and by struggling towards it I will ultimately get that. That's my craving. I want to experience that and hold on to that experience. That is what human beings want—apart from all the clever sayings, clever talk.

SV: Yes, yes; and that is perhaps the reason why another very great south Indian sage said (in Tamil): *Asai arumin asai arumin isanodayinum asai arumin*. It's very good really.

K: What's that?

SV: 'Cut down all these cravings. Even the craving to be one with God, cut it down', he says.

K: Yes, I understand. Now look, sir. If I — if the mind — can free itself from this agony, then what is the need of asking for an experience of the supreme? There won't be.

SV: No. Certainly.

K: It is no longer caught in its own conditioning. Therefore it is something else; it is living in a different dimension. Therefore the desire to experience the highest is essentially wrong.

SV: If it is a desire.

K: Whatever it is. How do I know the highest? Because the sages have talked of it? I don't accept the sages. They might be caught in illusion, they might be talking sense or nonsense. I don't know, I am not interested. I find that as long as the mind is in a state of fear, it wants to escape from it, and it projects an idea of the supreme and wants to experience that. But if it frees itself from its own agony, then it is altogether in a different state. It doesn't even ask for the experience because it is at a different level.

SV: Quite, quite.

K: Now, why do the sages, according to what you have said, say, 'You must experience that, you must be that, you must realize that'?

SV: They didn't say, 'You must'...

K: Put it any way you like. Why should they say all these things? Would it not be better to say, 'Look here, my friends, get rid of your fear. Get rid of your beastly antagonism, get rid of your childishness, and when you have done that...'

SV: ...nothing more remains.

K: Nothing more. You'll find out the beauty of it. You don't have to ask, then.

SV: Fantastic, fantastic!

K: You see, sir, the other way is such a hypocritical state; it leads to hypocrisy. 'I am seeking God', but I am all the time kicking people. [Laughs]

SV: Yes, that could be hypocrisy.

K: It is, it is.

SV: That leads me on to the last and perhaps very impertinent question.

K: No, sir, there is no impertinence.

SV: I am neither flattering you, nor insulting you, Krishnaji, when I say that it is a great experience to sit near you and talk to you like this. Your message is great, and you have been talking for over forty years of things you have considered very important to man. Now three questions. Do you think a man can communicate it to another man? Do you think that others can communicate it to still others? If so, how?

K: Communicate what, sir?

SV: This message, that you have dedicated your life to. What would you call it? You may call it message.

K: Yes, call it what you like, it doesn't matter. Am I, the person who is speaking, conveying a message, telling you a message?

SV: No. You may call it an awakening, a questioning...

K: No, no. I am asking, sir. Just look at it.

SV: I guess we feel so, the listeners...

K: What is he saying? He says, 'Look, look at yourself.'

SV: Exactly.

K: Nothing more.

SV: Nothing more is necessary.

K: Nothing more is necessary. Look at yourself, observe yourself. Go into yourself, because in this state as we are, we will create a monstrous world. You may go to the moon, you may go further, to Venus, Mars, and all the rest of it, but you will always carry yourself over there. Change yourself first. Change yourself — not first — change yourself. Therefore to change, look at yourself, go into yourself, observe, listen, learn. That's not a message. You can do it yourself if you want to.

SV: But somebody has to tell...

K: I am telling you. I say, 'Look, look at this marvellous tree, look at this beautiful African flower'.

SV: Till you said that, I hadn't looked at it.

K: Ah! Why?

SV: [Laughs]

K: Why? It is there, round you.

SV: Yes.

K: Why didn't you look?

SV: There could be a thousand answers.

K: No, no. I asked you to look at that flower. By my asking you to look at that flower, do you look at that flower?

SV: I have the opportunity, yes.

K: No. Do you really look at that flower because somebody asks you to look?

SV: No.

K: No, you can't. That's just it. I say to you, 'You are hungry'. Are you hungry because I say it?

SV: No.

K: You know when you are hungry, and yet you want somebody to tell you to look at the flower.

SV: I may know when I am hungry, but it is the mother that tells me where the food is.

K: No, no. We're not talking about where the food is, but we are saying 'hunger'. You know when you're hungry. But why should somebody tell you to look at a flower?

SV: Because I am not hungry to look at the flower.

K: Why not?

SV: I am satisfied with something else.

K: No. Why aren't you looking at that flower? I think, first of all, nature has no value at all for most of us. We say, 'Well, I can see the tree any time I want to.' That's one thing. Also, we are so concentrated upon our own worries, our own hopes,

our own desires and experiences, that we shut ourselves in a cage of our own thinking, and we don't look beyond it. He says, 'Don't do that. Look at everything, and through looking at everything you'll discover your cage.' That's all.

SV: Isn't that a message?

K: It is not a message in the sense...

SV: No.

K: It doesn't matter what you call it. Call it a message. All right. I tell you that. You play with it, or take it very seriously. And if it is very serious for you, you naturally tell it to somebody else. You don't have to say, 'I am going to make propaganda about it...'

SV: No, no.

K: You will say, 'Look at the beauty of those flowers.'

SV: Yes.

K: You say that. And the person doesn't listen to you. And there it is—finished. So, is propaganda necessary?

SV: Propagation, sir.

K: Yes, propagation, that is the word—propagate.

SV: Yes. We are talking about these forty years of talking...

K: ...more than forty years...

SV: Yes, millions of people have been talking for centuries, wasting their..

K: We have been talking, yes. We have been propagating...

SV: ...something which is extremely important, which I'm sure you consider is extremely important.

K: Otherwise I wouldn't go on.

SV: I have read some of the books you have published, but this experience of sitting and talking to you...

K: ...is different from reading a book.

SV: Completely, completely, different!

K: I agree.

SV: Last night I read one, and there was a little more meaning. How does one bring that about?

K: You are a serious person, and the other person being serious there is a contact, there is a relationship, there is a coming together in seriousness. But if you're not serious, you will just say, 'Well, it's very nice talking about all these things, but what's it all about?' and walk off.

SV: Yes.

K: Surely, sir, with any kind of relationship that has meaning there must be a meeting at the same level, at the same time, with the same intensity; otherwise there is no communication, there is no relationship. And perhaps that's what takes place

when we are sitting together here. Because one feels the urgency of something and the intensity of it, there is a relationship established which is quite different from reading a book.

SV: A book has no life.

K: Printed words have no life, but you can give life to the printed word if you are serious.

SV: So how does it go on from there?

K: From there you say, is it possible to convey to others this quality of urgency, this quality of intensity, and action which takes place now?

SV: Really, now ...

K: Yes, not tomorrow or yesterday.

SV: Action, which means observation at the same level.

K: And is always functioning — seeing and acting, seeing, acting, seeing, acting.

SV: Yes.

K: How is this to take place? First of all, sir, most people, as we said yesterday, are not interested in all this. They play with it. There are very, very few really serious people. Ninety-five per cent say, 'Well, if you are entertaining it's all right, but if you are not, you're not welcome' — entertainment, according to their idea of entertainment. Then what will you do? Knowing there are only very, very few people in the world who are really desperately serious, what will you do? You talk

to them, and you talk to the people who want to be entertained. But you don't care whether they listen to you or don't listen.

SV: Thank you. Thank you.

K: I don't say, 'To the people who need crutches, offer crutches.'

SV: No.

K: Nor to the people who want comfort, an avenue of escape, 'Go away somewhere else...'

SV: ...to the Palace Hotel!

K: I think, sir, that is perhaps what has taken place in all these religions, all the so-called teachers. They have said, 'I must help this man, that man, that other man.'

SV: Yes?

K: The ignorant, the semi-ignorant, and the very intelligent. Each must have his particular form of food. They may have said that; I am not concerned. I just offer the flower, let them smell it, let them destroy it, let them cook it, let them tear it to pieces. I have nothing to do with it.

SV: Well, they glorify that other attitude, the Bodhisattva ideal.

K: Again, the Bodhisattva ideal — is it not an invention of our own, the desperate hope, desire for some kind of solace? The Maitreya Bodhisattva, the idea that He has relinquished the ultimate in life, enlightenment, and is waiting for all humanity...

S: Thank you.

* * * *

K: What is Vedanta?

SV: The word means 'the end of the Vedas' ... Not in the manner of 'full stop'.

K: The end of all knowledge.

SV: Quite right, quite right. Yes, the end of knowledge; where knowledge matters no more.

K: Therefore leave it.

SV: Yes.

K: Why proceed from there to describe what it is not?

SV: As I've been sitting and listening to you, I've thought of another sage who is reported to have gone to another greater one. And he says, 'Look my mind is restless, please tell me what must I do.' And the older man says, 'Give me a list of what you know already, so that I can proceed from there.' He replies, 'Oh, it will take a long time, because I have all the formulas, all the shastras, all of that.' The sage answers, 'But that's only a set of words. All those words are contained in the dictionary, it means nothing. Now, what do you know?' He says, 'That is what I know. I don't know anything else.'

K: Vedanta, as it says, means the end of knowledge.

SV: Yes, it's wonderful; I've never heard it put that way before. 'The end of knowledge.'

K: Freedom from knowledge.

SV: Yes, indeed.

K: Then why have they not kept to that?

SV: Their contention is that you have to pass through it in order to come out of it.

K: Pass through what?

SV: Through all this knowledge, all this muck, and then discard it.

*Parivedya lokan lokajitan
brahmano nirvedamayat*

That is, 'After examining all these things and finding that they are of no use to you, then you must step out of it.'

K: Then why must I acquire it? If Vedanta means the end of knowledge, which the word itself means, the ending of the Vedas, which is knowledge, then why should I go through all the laborious process of acquiring knowledge and then discarding it?

SV: Otherwise you wouldn't be in Vedanta. The end of knowledge is, having acquired this knowledge, coming to the end of it.

K: Why should I acquire it?

SV: Well, so that it can be ended.

K: No, no. Why should I acquire it? Why should not I, from

the very beginning, see what knowledge is and discard it?

SV: See what knowledge is?

K: And discard, discard all that, never accumulate. Vedanta means the end of accumulating knowledge.

SV: That's it. That's correct.

K: Then why should I accumulate?

SV: Pass through, perhaps.

K: Pass through? Why should I? I know fire burns. I know when I am hungry, when I must eat. I know I mustn't hit you, I don't hit you. I don't go through the process of hitting you, acquiring the knowledge that I'll be hurt again. So each day I discard. I free myself from what I have learnt, every minute. So every minute is the end of knowledge.

SV: Yes, right.

K: Now you and I accept that, that is a fact, that's the only way to live; otherwise you can't live. Then why have they said, 'You must go through all the knowledge, through all this?' Why don't they tell me, 'Look my friend, as you live from day to day acquiring knowledge, end it each day'? Not 'Vedanta says so and so.'

SV: No, no.

K: Live it!

SV: Quite right. Again this division, classification.

K: That's just it. We are back again.

SV: Back again.

K: We're back again to a fragment — a fragmentation of life.

SV: Yes. But I'm too dull, I can't get there; so I'd rather acquire all this...

K: Yes, and then discard it.

SV: In the religious or spiritual history of India, there have been sages who were born sages. Ramana Maharshi, Suka Maharshi, and so on. Well, they were allowed to discard knowledge even before acquiring it. And in their case, of course, the usual argument was that they had done it all...

K: ...in their past lives.

SV: Past lives.

K: No, sir, apart from the acquiring of knowledge and the ending of knowledge, what does Vedanta say?

SV: Vedanta describes the relationship between the individual and the cosmic.

K: The eternal.

SV: The cosmic, or the infinite, or whatever it is. It starts well:

*Isavasyam idam sarvam
yat kimcha jagatyam jagat*

‘Till the whole universe is pervaded by that one...’

K: That one thing...

SV: ...and so on. And then it’s mostly this, a dialogue between a master and his disciple.

K: Sir, isn’t it extraordinary, there has always been in India this teacher and disciple, teacher and disciple?

SV: Yes. Guru.

K: But they never said, ‘You are the teacher as well as the pupil.’

SV: Occasionally they did.

K: But always with hesitation, with apprehension. But why? The fact is you are the teacher and you are the pupil. Otherwise you are lost, if you depend on anybody else. That’s one fact. And also I would like to ask why, in songs, in Hindu literature they have praised the beauty of nature, the trees, the flowers, the rivers, the birds, [and] why is it most people in India have no feeling for all that?

SV: Because they are dead?

K: Why? And yet they talk about the beauty, the literature, they quote Sanskrit, and Sanskrit itself is the most beautiful language.

SV: They have no feeling for...

K: And they have no feeling for the poor man.

SV: Yes, that is the worst tragedy of all.

K: Nor for the squalor, the dirt.

SV: And heaven knows from where they got this idea because it is not found in any of the scriptures. That means we are repeating the scriptures without realizing their meaning.

K: That's it.

SV: Krishna:

*Isvarah sarvabhutanam
hriddesserjuna tishtathi*

'I am seated in the hearts of all beings.' Nobody bothers about the hearts of all beings. What would you think is the cause? They repeat it daily, every morning they are asked to repeat a chapter of the *Bhagavad Gita*.

K: Every morning they do *puja* and the repetition of things.

SV: Now, why have they lost the meaning? Obviously great meaning was put into those words by the authors. We are even asked to repeat them every day in order that we might keep them ...

K: ... alive.

SV: Keep them alive. When and how did I kill the spirit? How was it possible? How to prevent it?

K: What do you think is the reason, sir? No, you know India better.

SV: I am shocked at it.

K: Why do you think it happens? Is it overpopulation?

SV: No, overpopulation is a result, not the cause.

K: Yes. Is it that they have accepted this tradition, this authority?..

SV: But the tradition says something good.

K: But they have accepted it. They never questioned it. Sir, I have seen M.A.s and B.A.s in India, who have passed degrees, are clever, brainy, but they wouldn't know how to put a flower on a table. They know nothing but memory, memory, the cultivation of memory. Isn't that one of the causes?

SV: Perhaps. Mere memorizing.

K: Memorizing everything.

SV: Without thinking. Why does man refuse to think?

K: Oh, that's different. Indolence, fear, wanting always to tread in the traditional path so that he doesn't go wrong.

SV: But we have discarded the tradition which they say didn't suit us.

K: Of course. But we find a new tradition that suits us — we are safe.

SV: We never felt that the healthy tradition is a good tradition to keep.

K: Throw out all tradition! Let's find out, sir, whether these teachers and gurus and sages have really helped people. Has Marx really helped people?

SV: No.

K: They have imposed their ideas on them.

SV: And others have used the same ideas ...

K: Therefore I question this whole thing because they are really not concerned with people's happiness.

SV: Though they say so.

K: If the Marxists and all those Soviet leaders are really interested in the people, then there would be no concentration camps. There would be freedom. There would be no repressive measures.

SV: But I suppose they think they have to imprison the lunatics ...

K: That's it. The lunatic is a man who questions my authority.

SV: Yesterday's ruler might be today's lunatic.

K: That always happens, that's inevitable. That's why I'm asking whether it's not important to make man, a human being, realize that he's solely responsible.

SV: Each one.

K: Absolutely! For what he does, what he thinks, how he

acts. Otherwise we end up in this memorizing and complete blindness.

SV: That is your message. And how to nail it?

K: By driving it in every day [Laughs]. And driving it into oneself. Because man is so eager to put his responsibility on others. The army is the safest escape: you're told what to do. You don't have any responsibility. It's all been thought out, what you should do, how you should think, act, carry your gun, how you should shoot — and finished! They provide you with a meal, sleeping quarters, and for sex you can go to the village. That's the end of it. And strangely they talk about karma.

SV: That is karma, *prarabdhakarma*.

K: They insist on karma.

SV: That is karma. I was a Brahmin, and I know what happened. We played with that karma, and then it came back on us.

K: Playing havoc now in India.

SV: We toyed with the idea of karma, and we said: it's your karma, you must suffer. My karma is good, and so I'm divorced from it all; I'm the landlord. And now they have turned the tables.

K: Quite.

SV: A vegetarian — she's a fanatical vegetarian — asked me, 'Is pure vegetarianism necessary for yoga practice?' I said, 'Not so important. Let's talk about something else.'

And she was horrified. She came back to me and said, 'How can you say that? You can't say that vegetarianism is of secondary value. You must say it's of primary value.' I replied, 'Forgive me — I said something, but it doesn't matter.' I then asked her, 'Do you believe in war, defence forces, defending your country, and so on?' 'Yes,' she said, 'otherwise how can we live? We have to.' I replied, 'If I call you a cannibal, how do you react to that? This man kills a small animal to sustain his life, but you are willing to kill people to sustain yours. Like a cannibal.' She didn't like that, but I think she saw the point later.

K: Good.

SV: It's so fantastic. People don't want to think. And I suppose with you, Krishnaji, if you say the truth, you become very unpopular. A priest said:

Apriyasyatu pathyasya vakta srota na vidyate

Very beautiful! 'People love to hear pleasant things—pleasant to say and pleasant to hear.'

Saanen, July 26, 1969

*J Krishnamurti in Conversation with
Swami Venktesananda, from: The Awakening of Intelligence*

J. KRISHNAMURTI TALKS TO SLUM DWELLERS

Mr J Krishnamurti visited Ayodhya Kuppam in Madras. This slum to the north of Lady Willingdon College was one of the places where welfare work for slum dwellers was being undertaken.

Mr. Krishnamurti delivered a lecture to the residents of the area. He said in the course of his address:

“I once had occasion to canvass for votes for Mr. George Lansbury, the British Labour Party politician, in the slums of England. I found the people there living amongst awful conditions of dirt and congestion. I told them that Mr. Lansbury would work for their betterment. But they said that they would rather vote for the Conservative candidates since he gave them money for drink. The people there hugged an evil habit and were willing to lose their all for indulging in it.

“We also similarly hug many evil habits and suffer from them. We tend to confine Truth in a temple and call it God. And then we fight over who is to enter there and who not. We create priests and give them the key to this imprisoned truth.

“We must give up this folly. For the Truth, which you call God, is everywhere. He is within you and me and can be realized directly without temple or priest.

“Again, you spend much money in marriage functions, for food and drink, and tamasha and for the priest. You incur heavy debts and suffer under their burden all your life. This is only another superstition whose weight you hug. Marriage is a simple, spontaneous relationship between two people who care for each other and does not need all these heavy

complications to be launched. Shed them and let all marriage celebrations be simple and plain.

“Again you fight about distinctions of high and low caste, and touchability and untouchability. These too are meaningless superstitions which only decoy and waste your energy.”

Mr. Krishnamurti concluded his exhortation to the Ayodhya Kuppam dwellers by saying “Do not care for anything that is wasteful. Save your energy. Be simple, self-contained and happy. Then you will realize the Truth that is within you and everywhere about you.”

(Published in *The Hindu*, December 30, 1983)

This day that age

From the pages of **THE HINDU**
December 30, 1983

J. Krishnamurti talks to slum-dwellers

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The Hindu 30/12/83

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The Rev. Dr. William Miller, President of the Baptist Church, Madras, visited the slum to the north of Lady Willington College on December 29, 1983. He was accompanied by Rev. Dr. Miller, whose name was prominently associated with the college.

“Dr. Miller’s reputation as a ‘Professor’,” said Dewan Bahadur Ayyar, President, Madras Baptist Church, Madras, speaking over the Rev. Dr. Miller, whose name was prominently associated with the college, “is unfortunately linked with his teaching of Shalomsure. But his name will live in history, not merely for his explanation of the recorded passages in Shalomsure, but for the personal lessons of the moral basis of life, and the appreciation of human values, which Dr. Miller so thoroughly expounded in the course of his lectures. He was indeed the father of the idea of educating young men for national development in the changing Indian context.”

The Hindu 30/12/83

ADDRESSES OF J. KRISHNAMURTI SCHOOLS

RAJGHAT EDUCATIONAL CENTRE

Rajghat Fort

Varanasi 221 001

Uttar Pradesh, India

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

Email: rbskfi@gmail.com.kfirajghat@gmail.com

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

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Varanasi 221 001

Uttar Pradesh, India

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

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Email: kficrvns@sify.com

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

RISHI VALLEY EDUCATION CENTRE
Rishi Valley 517 352
Chittoor District
Andhra Pradesh
India
Tel: 91-8571-280044/280086/280582/280622
E-mail: office@rishivalley.org
Website: <http://www.rishivalley.org>

RISHI VALLEY SCHOOL
Rishi Valley 517 352
Chittoor District
Andhra Pradesh
India
E-mail: office@rishivalley.org
Website: <http://www.rishivalley.org/school!overview.htm>

Boarding School
Ages 8 to 17

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Chittoor District
Andhra Pradesh
India
E-mail: yaprao@rishivalley.org
Website: http://www.rishivalley.org/rural_educationloverview.htm

BANGALORE EDUCATION CENTRE
KFI, 'Haridvanam'
Thatguni, Bangalore 560 062,
India
Tel: 91-(0)80-28435243 (or) +91 9482641389
E-mail: kfistudy@gmail.com
Website: <http://www.kfistudy.org>

THE VALLEY SCHOOL
KFI, 'Haridvanam'
Thatguni, Bangalore 560 062,
India
Tel: [91] (0)80284 352411213
E-mail: office@thevalleyschool.info
Website: <http://www.thevalleyschool.info>

Day/Boarding School
Ages 6 to 17

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Kaigal, Thotakanam Post

Byreddipalli Mandal

Chittoor 517415, Andhra Pradesh

E-mail: keepkfi@yahoo.com.

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

THE CHENNAI EDUCATION CENTRE

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

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17 Km from Chengalpet via Ottivakkam, Chennai.)

Mobile: 91-9444674018

E-mail: pathashaala.tcec.kfi@gmail.com

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

THE SCHOOL-KFI, CHENNAI

Damodar Gardens,

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E-mail: theschool.kfi.chennai@gmail.com

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

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Maharashtra 410 513
India

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E-mail: sahyadrischool@gmai.com

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England.

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<http://brockwood.org.uk>

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e-mail: info@oakgroveschooi.com

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<http://www.oakgroveschool.org>

<http://oakgroveschoooljai.blogspot.com>

Day/Boarding School
Ages 3½ to 17

* * * *

**Statement About Ownership And
Other Particulars of the
Krishnamurti Foundation India Bulletin
FORM IV**

1. Place of Publication:

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

2. Periodicity of Publications:

Once in six months
(January and July)

3. Printer's Name:

N. Subramanian

Whether citizen of India:

Yes

Address:

Sudarsan Graphics Offset Press
27 Neelakanda Mehta Street
T.Nagar, Chennai - 600 017.

4. Publisher's Name:

V. Aravindan

Whether citizen of India:

Yes

Address:

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

5. Editor's Name:

Dr Radhika Herzberger

Address:

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

6. Name and address of individuals who own the newspaper and partners or shareholders holding more than one percent of the total capital:

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

I, Dr V. Aravindan, hereby declare that the particulars given are true to the best of my knowledge and belief.

Dated: July, 2016

Sd/-V. Aravindan
Signature of Publisher

**KRISHNAMURTI FOUNDATION INDIA,
GATHERING 2016
RISHI VALLEY, NOVEMBER 20 – 23, 2016**

The annual KFI Gathering will be held this year at the Rishi Valley Education Centre, from the morning of the 20th of November to the afternoon of the 23rd of November, 2016. The theme is *Human Goodness and Responsibility*. The charges are INR 2500/- per person for Indians and US \$250/- per person for foreigners.

Payment can be made either through

(i) a draft drawn in favour of Rishi Valley School (KFI), payable at Madanapalle *or*

(ii) a M.O. *or*

(iii) an online transfer RTGS/NEFT to Rishi Valley School (KFI) through the State Bank of Mysore, Madanapalle, Savings Bank A/c no 54035214456, IFS Code: SBMY0040002, Swift Code: SBMYINBB227 and an intimation sent, immediately, to gathering@rishivalley.org with name(s) of participant(s), address, and payment details.

Those interested in attending the Gathering should please fill out and post the Registration Form (given at the end of this Newsletter) to the address below:

The KFI Gathering Committee,
Rishi Valley Education Centre, Rishi Valley - 517 352,
Chittoor District,
Andhra Pradesh.
Telephones: 08571 280622 & 08571 280582/
9493547822/ 9493547322/
7893644717/ 7893644497
e.mail: gathering@rishivalley.org

As accommodation which is only dormitory-type is limited, registration will be done on a first-come-first-served basis.

The last date for receiving payment and filled-in registration form is October 15, 2016.

Due to the isolation of the location, it will not be possible for the Rishi Valley Education Centre to make return travel arrangements or reservations for participants. However, return-transport from Rishi Valley to Madanapalle will be provided by the Centre if needed.

It is possible for a few participants to come a day or two at the most before the Gathering (the cost being INR 500/- per day, per participant), but it is NOT possible for participants to stay after the Gathering. If you are coming in advance, please send in your remittance accordingly.

LOCATION AND TRAVEL

Rishi Valley Education Centre is situated in an isolated valley in rural Andhra Pradesh. The valley is linked by motorable roads to Chennai, Bangalore, Tirupati and Hyderabad. Chennai is located around 275 kms to the East, Bangalore around 150 kms to the West, Tirupati around 150 kms to the East, and Hyderabad is about 600 kms to the North of Rishi Valley. The nearest town, Madanapalle, is 16 kms away.

HOW TO REACH RISHI VALLEY

(via) MADANAPALLE:

From BANGALORE (150 kms)

Direct buses to Madanapalle: Private buses every hour during the day from Kalasapalayam bus stand (near Bangalore City Market), and also hourly KSRTC and APSRTC buses from Majestic bus stand (near Bangalore City Railway Station).

Buses to various destinations via Madanapalle: Andhra Pradesh (APSRTC) and Karnataka Road Transport Corporation (KSRTC) buses to Cuddapah, Proddatur and Tirupati via Madanapalle, starting from the KSRTC (Majestic) bus stand (near Bangalore City Railway Station). Inquire at the counter in the KSRTC bus stand for the timings of the buses.

FROM HYDERABAD (600 kms)

Buses

Direct overnight buses to Madanapalle. Also buses to Chittoor and Piler via Madanapalle (both direct buses and buses to other destinations via Madanapalle start from the APSRTC Bus Stand). There are other buses also; they are privately-run, and start from Lakdikapool, Hyderabad.

Trains

Direct trains from Hyderabad to Madanapalle Road Station every evening except on Sundays.

Also: Hyderabad to Tirupati by train and Tirupati to Madanapalle by bus.

FROM CHENNAI (275 kms)

(Bus) Direct APSRTC Express buses to Madanapalle leave daily at 5.30 am, 10.30 am and 3.00 pm (reaching Madanapalle at 12.30 pm, 6.00 pm and 10.00 pm respectively) from the Koyambedu bus stand. Overnight buses from the Koyambedu bus stand to Anantapur, Puttaparthi, via Madanapalle, leave at 9 pm and reach Madanapalle at 4 am. A night bus to Madanapalle leaves from the Koyambedu bus stand at 10.00 pm, and reaches at 5 am.

Train and bus: Chennai to Chittoor, Tirupati or Vellore by bus; from there

you change buses for Madanapalle. Chennai to Katpadi and Tirupati by train, and from there to Madanapalle by bus.

FROM MUMBAI

Travel via Bangalore, or catch a Chennai-bound train and alight at Cuddapah. From Cuddapah there are buses every hour during the day to Madanapalle.

FROM DELHI

Travel via Bangalore and alight at Dharmavaram or Anantapur and catch the taxi or bus to reach Madanapalle, or catch a Chennai-bound train.

FROM TIRUPATI (150 KMS) AND CUDDAPAH (125 KMS) There are buses every hour during the day to Madanapalle.

FROM MADANAPALLE TO RISHI VALLEY 16 KMS): Autorickshaws and taxis are easily available and all the drivers know how to reach Rishi Valley School.

If visitors telephone the school (280622/280582/280044/280086/9493547322/9493547822/7893644497/7893644717) and if one of the school vehicles is available, we could arrange to pick the visitors up.

An hourly bus shuttle service operates between the APSRTC bus stand in Madanapalle and the village of Thettu; the buses stop at the school gate on the way. Services start from Madanapalle at 6.00 am.

ACCOMMODATION AND FACILITIES AVAILABLE

Participants will be accommodated in Hostels/ Dormitories that are located on campus. This means that participants will have to share bedroom-space with others. It will **not** be possible to provide rooms for individual or double occupancy. Also, *ladies who are travelling and attending the Gathering as a 'group' and who do not want to stay in 'mixed-dormitories', should please indicate this in the Registration form* (only then will we be able to allot them accommodation in the 'ladies' dormitory'). Bedding, which includes a pillow, a sheet and a blanket, will be provided to each participant.

Hot water will be available at specific times of the day for a bath. Given the shortness of the stay and the wet climate (that normally prevails

during November), laundry facilities may not be effective. So participants are requested to bring sufficient clothing. The climate is quite cool with occasional wet spells during November. Minimum temperature may vary from 10 to 20 degrees Celsius. Participants are requested to bring umbrellas, sweaters and torches.

During a brief period of the day, participants can buy some fruit and basic toiletries at the School Stores. It is possible for a few participants to come a day or two before the Gathering (the cost being INR 500/- per day, per participant), but it is NOT possible for participants to stay after the Gathering. If you are coming in advance, please send in your remittance accordingly.

* * * * *

REGISTRATION FORM

(Please photocopy this form if you need more copies)

Name(s)

Address:

Telephone:

E.mail:

Age:

Sex:

Nationality:

Occupation:

.....

I/We wish to participate in the KFI Gathering at Rishi Valley. Please reserve accommodation for _____ persons at INR 2,500/- per person. I am enclosing a bank draft/sending a money order for INR _____ drawn in favour of Rishi Valley School (KFI) payable at Madanapalle/made an online transfer, and have sent the details to gathering@rishivalley.org

I/We will be arriving on _____ from _____
(Date) (Place)

By _____ at Madanapalle around _____
(Mode of transport) (Time)

Details of Participants

S. Nr	Name	Sex	Age

Please indicate with a tick (✓) whether you are attending the Gathering as

(a) a couple (husband and wife/parent and child)

(b) a group.

This will help us to allot accommodation.

BULLETIN
KRISHNAMURTI FOUNDATION INDIA

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

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From the year 2013, the KFI has begun to publish the *Bulletin* only twice a year instead of thrice, as has been the norm in the past years.

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

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

**KFI BULLETIN, ENGLISH
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VARANASI 221 001

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

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