

Krishnamurti Foundation India Bulletin

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FROM THE EDITOR

This issue of the *Bulletin* explores some aspects of Krishnamurti's talks on beauty.

All three passages in the issue are drawn from his talks with students; the last from an already published passage in the book, *This Matter of Culture*. Common to all three is the observation that beauty is fundamental to a well-lived life; that beauty is inborn and that breaking out of a self-centred life is fundamental to its discovery.

As things are, he suggests, one may not be able to define one's own life, the politicians and the engineers or technocrats do that, but to live in the confines of these definitions is to be insensitive. Sensitivity born of beauty is a gateway to transcending the narrowness of life. This beauty is different from good taste because it is impersonal. While the former can be cultivated, the latter cannot.

A second theme that runs through the writing is that beauty and goodness walk hand in hand. 'It is this inward goodness', he tells students, 'that gives beauty even to a so-called ugly face.'

In the passage quoted below, he suggests that the sense of beauty naturally provides constraints to self-indulgence; and enables one to break through the limits of a routinely narrow, confined life. By implication then beauty sets one free.

To be able to have technological knowledge, to be able to do things, to be able to sing, to dance, to be ambitious, to be able to build a bridge, to make a little money or a lot of money and, yet, to live in the world with such

intensity, with such clarity, with such vision, that your life is not merely going to the office day after day is extraordinarily vital, important. And for that you must be sensitive, a sensitivity that appreciates beauty.

Finally, he invites students to explore 'an inward beauty without which one's life is very shallow'.

– R.H.

TO SEE IMMENSE BEAUTY, ONE MUST CUT THROUGH LITTLE PERSONAL LIVES

Some of your teachers were talking the other day about how important it is to be sensitive: to have a very sensitive body, and a mind that is highly aware of its environment, knowing every movement of thought and feeling. To have a harmonious whole is to be sensitive. How is one to bring about that sensitivity, that complete development of the body, the emotions, and the capacity to think deeply, widely, so that the whole becomes astonishingly alive to everything about it, to every challenge, to every influence? And is it possible, living in a world like this, with such a limited, narrow education – where technological knowledge is all important, where how to make money, how to be an engineer or an electronic expert is taking on such importance – to be sensitive? The politician that goes abroad and the electronic experts narrow life. All such people who become such marvellous human machines do lead a very narrow life, and their life must be, and is, misery. They are sorrowful people having no depth in them because what they know is a little in their own field, in their world that is so small.

So a life that is held in technological knowledge or the life of a business man or lawyer or engineer is a very narrow, short, limited life, and it is bound to breed a great deal of sorrow and misery. To be able to have technological knowledge, to be able to do things, to be able to sing, to dance, to be ambitious, to be able to build a bridge, to make a little money or a lot of money and, yet, to live in the world with such intensity, with such clarity, with such vision, that your life is not merely going to the office day after day is extraordinarily vital, important. And for that you must be sensitive – a sensitivity that appreciates beauty.

You know, there is something extraordinary about beauty. I think beauty is never personal though we make it personal. We put flowers in our hair, have nice saris, wear fine shirts and trousers, look very smart and try to be as beautiful as one can, but that is very limited beauty. I don't say that you should not wear nice clothes, but that is not the appreciation of beauty. The appreciation of beauty is not only personal but something much more. To see a tree, to see a painting, to see a statue, to see the clouds, the skies, the birds on the wing, to see the morning star, and the sunset behind those hills – the perception of that beauty is not personal. But to see such immense beauty one must cut through little personal lives.

Apparently, you have not good taste: in your dress, in your language, in your house, in the way you talk, in the way you talk about others. You know what good taste means, don't you? You know, the [correct] combination of colours, that is, not to wear something which jars, not to say something that is cruel about anybody; to feel kindly, to see the beauty of a house, to have good pictures in your room, to have things of the right proportion, to see *and* to enjoy somebody who has money and goes in a big car – all that and more is good taste. And that can be cultivated. But good taste is not the appreciation of beauty, and beauty is never personal because when beauty becomes personal it becomes self-centred, concerned about one's self. And when you are concerned about yourself from morning till night, you do lead a most miserable life, and that is the source of our sorrow. You know, most people are not happy in the world. They have got money, they have position, power; they can tell people to do this and do that. But remove all that and you see underneath a lot of extreme shallowness of hearts: empty, dull, stupid. That is the source of misery and conflict and extreme anguish, and a feeling of guilt and fear.

So, to really appreciate beauty, one must cut through all this. It is like seeing a mountain without your being there; to listen to music without you – a little entity struggling to be a big man; to see the lovely trees without ‘you’ being there – and there are beautiful trees in this valley; and to just enjoy them. Look at them (they may belong to another). It is to see the flow of a river and move with it from the beginning to the end, and to get lost in the beauty, vitality, rapidity and the depth of the river. But, you see, you cannot do all that if you are merely concerned with the little power during your existence. To get money, to get more power, to become a politician, to have a career – is only a part of life. And to be concerned only with that part is to be insensitive. And being insensitive, one leads a life of shallowness and misery.

A petty life always produces misery and confusion not only for itself but for others. I am not moralizing; I am just talking of the facts of existence. And it seems to me that if you are being educated here, it is one of the functions of your teachers to educate not only a partial mind but the totality of the mind, so that you do not get caught in a little whirlpool of existence but live in the whole river of life. It seems to me *that* is the function of education. There are millions of people in the world who merely learn a particular subject and pass in it, and they are so miserable, so bitter, cynical. But there is the right kind of education, which is, to cultivate your whole being, the totality of your mind, to give your mind and heart, a depth and understanding, a beauty.

Will you discuss this with me?

No answer? Probably the girls will get married and the boys will have a career and that is the end of it, is it not? You know, the moment you get married – I am not saying you should not get married and not have more money, but the moment you get

married, responsibilities begin to crowd in like crows on a tree. They become a habit, and then you are caught in them and, then, all through your life till you die you are working, working, going to the office every day, and so on.

I used to see a man in London, from my window. Every morning, Saturday or Sunday, good weather or bad he had an umbrella and an attaché case. He used to go every morning to catch a bus to go to the office, sit there, and work, work, work for somebody, and have a little money. And he used to come back every evening. I used to see him occasionally in the evening, but I used to see him every morning from the window. That was his life. And this is the life of most people – whether they are rich or poor. And at the end, when they are 55 or 60, when they have given the best of their lives to their jobs, when their brains are almost finished, they take up the hobby of a God: they turn to the *Gita* and do *puja* (which is all silly stuff anyhow). That is the life of most people.

I wondered the other morning, when I saw you all having a good time, whether you are going to end up in smoke or really like burning fire. Do you understand what I am talking about? I mean a life with fire, not only burning but burning right through! Or will you become a business man or housewife for the rest of your lives? What are you going to do?

Is it not part of education to make you *not* into a little housewife or a business man with a career for the rest of your lives, but do something much more than that? To cut through, to burst through respectability, conformity, is not that part of your education? Probably I am saying something dangerous, but it does not matter because most of you will not pay much attention! Later, perhaps, you may pay a little attention. But when you are married and have a career, you will not pay even this little attention and, then, you

are lost. Now, perhaps, you will give a ear, and, perhaps, this will sink somewhere into your consciousness and, perhaps, in a moment when you are about to make a decision, this may alter the course of your life.

– November 6, 1961
Talk to Students at Rishi Valley

WHEN THERE IS SENSITIVITY, YOU DON'T HAVE TO LOOK FOR BEAUTY; IT IS THERE

J KRISHNAMURTI (JK): I think curiosity is the very essence of learning. We begin to lose that curiosity as we grow older because, then, we accept what other people have said about various things, and gradually lose the fire, the energy, the drive of curiosity. And, gradually, as we grow older, not only do our brains become more dull, our bodies become more heavy, but we begin to lose this extraordinary interest in everything.

I do not know if you've ever watched a bird sitting on a tree. Just watch it out of sheer curiosity. And when you are watching it, you are really not actually 'learning', that is, not accumulating; you are just observing. And that very process of observation is an extraordinary act of learning.

Is this all a bit too abstract?

You know, to me, learning is the most extraordinary thing. You can never stop learning. You can learn as you observe the birds, the ants, people. You can learn as you are watching, curiously, how people walk, talk, say things. Curiosity about the distance from here to the moon can be easily satisfied; because somebody

has made a calculation and you can accept it. And, gradually, we begin to accept everything that somebody else has said about things which we do not know. And so, as you grow up, you will lose your curiosity, you don't look around anymore: you don't look at the flowers, you don't look at the birds, you don't look at the ants and see what they are doing – how active they are; different ants pulling the same thing in different directions. You don't watch the birds in the trees because, gradually, as you grow older, you begin to accept and become dull – curiosity has lost its sharpness.

Now, if you begin to observe the trees, the birds, the ants and, then, as you begin to observe, learn, not only about things outside but also about things inwardly which is much more fun. You know, it is fairly easy to go to the moon, as they are presently going to do. It is comparatively simple. But to go inward, inside yourself, is much more difficult than going to the moon, for here you need an extraordinary sharpness of the brain. And that sharpness is made dull if you merely accept, as most of us do. [As we accept ideas] about ourselves, about life, about how to live, how to think, what to think so, gradually, we lose the sharpness of curiosity and the extraordinary vitality, vigour that comes from this curious investigation about everything inside you.

So, to me, learning is not merely picking up a book and reading about what other people have said and written. That's part of learning, but learning is much more than that. You are learning, as you are going, as you are traveling, through life.

You know, there was a very great painter in Spain. I think, when he was 95, he said, 'I am still learning about painting'. That is an extraordinary thing. He saw everything differently each year, each

time he painted. Each time he looked at a leaf in the sun, it was different.

I do not know if you noticed the other evening, the new moon. I think it was the day before yesterday. Did you notice it? It was just over that hill. The hill was very dark against the setting sun, and there was Venus above a very tiny slip of a moon. And as you watched it, it began to go down and disappeared behind the hill. Probably you have seen that hundreds of times – many, many times – but if you merely get used to it and say, ‘Well, I have seen it last year, or last month; what about it?’ you lose that sharpness. But if you saw that moon for the first time, or as though it was for the first time in your life, then there was an astonishing beauty, an astonishing clarity, a beauty that was really – I don’t know ... It was something incredible!

So, it is only through constantly watching, observing, seeing-listening, that you begin to learn. But we do not learn if we are merely adding to what we already know. That becomes merely knowledge. There is a difference between knowledge and learning. You can have plenty of knowledge by reading lots of books about lots of things. But learning is quite a different thing. Learning is always fresh, new, something tremendously alive, and if you are merely adding to what you already know, it loses its vitality, its depth, its quickness, its beauty. But if you are always learning, learning about yourself – how you think, what you think, what you feel, why you feel, the way you walk, the way you talk, the gestures you make, the way you look at people, how you criticise, how you receive flattery or an insult – if you observe, you learn all about yourself all the time, and you will see that it is extraordinarily fascinating; an endless thing. In the same way to watch the wind, the breeze among the leaves, a bird on the wing, and a long caterpillar crossing the road, leaving a path behind it;

and to pick up a stick on the path, to remove a stone on the path where people walk with bare feet – all that brings about an astonishing sensitivity, sharpness of the mind and feeling. And without sensitivity, sharpness of mind and feeling you are not alive; you become very old very quickly. And there is always, unfortunately for most people, death waiting round the corner.

So what is important, it seems to me, is to be constantly in a state of learning. Never for a moment be asleep because you have got used to things or because you already know about something or other so that your mind is always alive, moving, searching, asking, demanding, inquiring. You see, that way, as one grows older, life becomes extraordinarily rich. You may have little money, only a simple house, but if your mind and your heart are tremendously active, then you are far richer than anybody on earth, for then you have a sensibility, a freshness, a tremendous sympathy and affection.

Any questions this morning?

STUDENT (S): What do you mean by ‘beauty’, sir?

JK: What do I mean by beauty? Good Lord!

You know, first of all, there is a difference between good taste and beauty. The appreciation of beauty and good taste – do you know the difference between the two?

You know what good taste is? – to put in order the room in which you live; to put a few flowers in that room; to be aware what kind of saris or whatever you put on – not to have different colours which clash against each other; to dress very simply, but with good taste. Good taste can be cultivated, you understand? You can watch

how people who have good taste dress and copy them, or improve upon them, and so on.

You can easily cultivate good taste. But beauty you cannot cultivate any more than you can cultivate love. To see beauty, to see the loveliness on a morning and the dew on the grass, you must be extraordinarily sensitive, mustn't you?

You know what it is to be sensitive. If you are pinched, it hurts; that is a part of sensitivity. Because you have nerves that are very much on the surface, you feel the pain. But to be really sensitive, one also has to be aware of the mountains and the trees, the colour and the shape of the hills, how the river flows, how people walk; aware of the squalor, the dirt and the beauty of the land, the enormous horizon. One has to be sensitive to all that as well, and not merely to one's own pleasure and pain. It is only when there is that sensitivity that you know what beauty is. You can have very good taste and yet not be sensitive: sensitive to other people, have consideration for other people's feelings. The way you treat people, the way you talk to servants, to grown up people – all that implies the highest form of sensitivity. And when there is that sensitivity, you don't have to look for beauty; it is there!

S: Sir, when you see something very beautiful, you like to have it, and when you have it, you lose interest in it. How do you see something and not have a sense of possession?

JK: Look at the tree. How can you possess that tree? It is there! Look at that bougainvillea hanging over the wall. How can you possess it? The moment you take it out and put it in your hair or in a vase, it begins to wither away and die.

And we want to possess people – wife, husband, children! And, then, what happens? The moment you possess them, you cease to love them. So you begin to understand that possession – of people, of ideas, and of things – brings about decay of the mind. Every form of [desire for] possession is death; the dying that is a part of Death that haunts man. So, why should you want to possess? What is the point of holding something? You can't hold the wind in your fist, can you? And how lovely the breeze is among the trees! How can you own, possess the sky, the trees, the song of the bird? But, you see, most of us want to possess because in ourselves we are not very rich. We want to possess a car, own lots of clothes, be famous, because those are the outward symptoms of what is considered 'riches'. People who possess things outwardly generally are very poor inwardly.

(Now, all these little chaps here are getting terribly bored! So, what shall we do? Probably they don't understand English very well.)

(Long Pause)

May I ask you a question? Now that's much better, isn't it? I see you all put up your heads! Right.

What are you all going to be, what are you all going to become when you leave this place?

S: Sir, I haven't chosen

JK: Wait, wait, wait, wait! I haven't finished my question.

(Audience laughs)

I haven't finished my question; wait a minute.

Obviously, if you can, if your parents have the money, you are going to college. You are going to choose some subject to specialise in: English Literature, Physics, Mathematics, Engineering, and so on. That you have to do, as you have to have a job in life to earn a livelihood. But, you know, that is only a very small part of life; a very, very small part. I do not mean that: what everybody, by the million, or by the thousands are doing in the world – pass through college, specialise and get a job, a carrier as a professor, a doctor, an engineer, a physicist, or a business man. That is a very, very small thing; don't give it importance. But, unfortunately, for people it is the biggest and most important thing in life; but that's a very small part.

So, what I was asking was: What are you going to be besides that, you follow? You know, it's like having a big house with a big garden, and cultivating a little part, and giving all your attention to the little part. So, I am asking you quite a different question. Right?

S: Yes, sir.

JK: What are you going to become, what are you going to be, apart from becoming an engineer, a mathematician, a pen-pusher, whatever it is? What is going to become of you? You tell me that, will you?

Probably you will get married, won't you? And then, what? A few more children to add to the world which is already overpopulated, and then what? What are you going to be? Have you thought about it? Or, are you only concerned in passing an examination and getting a job, and settling down in life? Do tell me. Come on, sir.

(Silence from audience)

You don't know?

(Long silence)

Why this silence? *(Laughs briefly)*

You were very quick to answer, that you have not chosen yet, but this is much more difficult, isn't it? Shouldn't you also think about this: about how you are going to spend your days, what you are going to think, whether you are going to be in sorrow for the rest of your life – frustrated, miserable, unhappy; wishing for more cars, more money, more this and more that? Is that how you are going to spend your days? – Till you die: fighting, quarreling with yourself, with your neighbours, with your wife and husband, being envious, greedy, ambitious? Is that how you are going to spend your days? Do tell me? But this is much more difficult, isn't it?

S: No, sir.

JK: Then what will you do? – Become a *sannyasi*?

(Juniors laugh)

S: No, sir; that is the other extreme!

JK: So what will you do? Wait a minute; don't say, 'It's the other extreme'. He's just like you: only in different clothes! *(Laughs)* He is equally unhappy, equally miserable, equally striving, struggling.

So, what will you do? [What will you] be? Shouldn't you, also, go into all that?

S: The question, 'what will you do?' is one that we haven't gone into so completely.

JK: So, why don't you question, why don't you find out?

S: Will you get an answer to such a question at once?

JK: Ah, no! You won't get the answer. You will know all about yourself in the beginning

Sir, you must know all about yourself, first! First you must know all about yourself and your relation to the world: whether you are a socialist, a capitalist, or a communist, a centre-person, or one of the left or the right in politics; whether you are going to be a religious person or merely a worldly person. You follow? You must know all this, mustn't you?

S: Originally it can be only a career in which you are really interested

JK: Would you speak a little slower, please?

S: Originally it can be only a career in which you are really interested. But, then, won't everything else come with it?

JK: Will it? If you are really interested in a career which you have taken up, will 'everything' come with it? That's what you are asking, aren't you?

S: Yes, sir.

JK: Will it?

Suppose you are an engineer, or a physicist or a doctor. You'll spend all your days and nights administering to others as a doctor. Will you have time, will you then, also, be interested to find out something more than mere doctoring?

S: In the course of you doctor's profession, you may be able to see a lot of things about yourself also, sir.

JK: What?

S: In that 'doctoring' itself, you may be able to see a lot of things ...

JK: Yes, you do, but that's

So, what will you do? Mustn't you do both: the doctoring, the medicine and, also, the inquiring about yourself? Shouldn't the two things go together all the time?

S: Sir, won't they go together if you are really interested in all this?

JK: If you are really interested! *If*. But we are not generally interested! (*Laughs*) You are making a conditional statement: If!

So, shouldn't you now, as you are – before you become completely caught up in your career – shouldn't you *now*, also, begin to study yourself, ask what you want to do inwardly? Find out what religion is, what the real religious spirit is, what is meditation, what is death ... find out the thousand things about one's self. Aren't you interested in all that? Or, do you say, 'Well, the *Gita* has settled all about this, and the *Upanisads*, and some books, [too]; I'll read them' and [you] go on? Is that it?

(Silence)

So, you haven't answered my question!

S: Sir, should you keep on questioning, till your life's end?

JK: What's wrong with that?

S: Nothing's wrong with it.

JK: Probably you'll have to.

S: Yes, sir.

JK: But, you see: How do you question? Do you question from a particular centre about yourself and about the things in which you are interested, or do you question *apart from* your particular misery?

S: We question at every stage everything that we see.

JK: So, what does that mean? [It means] you must begin to question right from now – isn't it? –

S: Yes, sir.

JK: ... and not merely concentrate on passing an examination and having a career. Right? Are you doing that, or am I being rather unfair in asking this question?

(Silence)

All right, sirs. We'd better stop, I suppose. Right, sirs.

– December 20, 1963
Talk to Students at Rishi Valley

ONE OF THE MOST FUNDAMENTAL QUESTIONS IS: WHAT IS BEAUTY?

J KRISHNAMURTI (JK): That green field with mustard-yellow flowers and a stream running through it is a lovely thing to look upon, is it not? Yesterday evening I was watching it, and in seeing the extraordinary beauty and quietness of the countryside one invariably asks oneself, 'What is beauty?' There is an immediate response to that which is lovely and also to that which is ugly, the response of pleasure or of pain, and we put that feeling into words saying, 'This is beautiful' or 'This is ugly'. But what matters is not the pleasure or the pain; rather, it is to be in communion with everything, to be sensitive both to the ugly and the beautiful.

Now, what is beauty? This is one of the most fundamental questions; it is not superficial, so don't brush it aside. To understand what beauty is, to have that sense of goodness which comes when the mind and heart are in communion with something lovely without any hindrance so that one feels completely at ease – surely, this has great significance in life; and until we know this response to beauty our lives will be very shallow. One may be surrounded by great beauty, by mountains and fields and rivers, but unless one is alive to it all one might just as well be dead.

You girls and boys and older people just put to yourselves this question: what is beauty? Cleanliness, tidiness of dress, a smile, a graceful gesture, the rhythm of walking, a flower in your hair, good manners, clarity of speech, thoughtfulness, being considerate of others, which includes punctuality – all this is part of beauty; but it is only on the surface, is it not? And is that all there is to beauty, or is there something much deeper?

There is beauty of form, beauty of design, beauty of life. Have you observed the lovely shape of a tree when it is in full foliage, or the extraordinary delicacy of a tree naked against the sky?

Such things are beautiful to behold, but they are all the superficial expressions of something much deeper. So what is it that we call beauty?

You may have a beautiful face, clean-cut features, you may dress with good taste and have polished manners, you may paint well or write about the beauty of the landscape, but without this inward sense of goodness all the external appurtenances lead to a very superficial, sophisticated life, a life without much significance.

So we must find out what beauty really is, must we not? Mind you, I am not saying that we should avoid the outward expressions of beauty. We must all have good manners, we must be physically clean and dress tastefully, without ostentation, we must be punctual, clear in our speech, and all the rest of it. These things are necessary and they create a pleasant atmosphere; but by themselves they have not much significance.

It is inward beauty that gives grace, an exquisite gentleness to outward form and movement. And what is this inward beauty without which one's life is very shallow? Have you ever thought

about it? Probably not. You are too busy, your minds are too occupied with study, with play, with talking, laughing and teasing each other. But to help you to discover what inward beauty is, without which outward form and movement have very little meaning, is one of the functions of right education; and the deep appreciation of beauty is an essential part of your own life.

Can a shallow mind appreciate beauty? It may talk about beauty; but can it experience this welling up of immense joy upon looking at something that is really lovely? When the mind is merely concerned with itself and its own activities, it is not beautiful; whatever it does, it remains ugly, limited, therefore it is incapable of knowing what beauty is. Whereas, a mind that is not concerned with itself, that is free of ambition, a mind that not caught up in its own desires or driven by its own pursuit of success – such a mind is not shallow, and it flowers in goodness. Do you understand? It is this inward goodness that gives beauty even to a so-called ugly face. When there is inward goodness the ugly face is transformed, for inward goodness is really a deeply religious feeling.

Do you know what it is to be religious? It has nothing to do with temple bells, though they sound nice in the distance, nor with *pujas*, nor with the ceremonies of the priests and all the rest of the ritualistic nonsense. To be religious is to be sensitive to reality. Your total being – body, mind and heart – is sensitive to beauty and to ugliness, to the donkey tied to a post, to the poverty and filth in this town, to laughter and tears, to everything about you. From this sensitivity for the whole of existence springs goodness, love; and without this sensitivity there is no beauty, though you may have talent, be very well dressed, ride in an expensive car and be scrupulously clean.

Love is something extraordinary, is it not? You cannot love if you are thinking about yourself – which does not mean that you must think about somebody else. Love is; it has no object. The mind that loves is really a religious mind because it is in the movement of reality, of truth, of God, and it is only such a mind that can know what beauty is. The mind that is not caught in any philosophy, that is not enclosed in any system or belief, that is not driven by its own ambition and is therefore sensitive, alert, watchful – such a mind has beauty.

It is very important while you are young to learn to be tidy and clean, to sit well without restless movement, to have good table manners and to be considerate, punctual; but all these things, however necessary, are superficial, and if you merely cultivate the superficial without understanding the deeper thing, you will never know the real significance of beauty. A mind that does not belong to any nation, group or society, that has no authority, that is not motivated by ambition or held by fear – such a mind is always flowering in love and goodness. Because it is in the movement of reality, it knows what beauty is; being sensitive to both the ugly and the beautiful, it is a creative mind, it has limitless understanding

QUESTIONER: *Why do women dress themselves up?*

JK: Have you not asked them? And have you never watched the birds? Often it is the male bird that has more colour, more sprightliness. To be physically attractive is part of the sexual relationship to produce young. That is life. And the boys also do it. As they grow up they like to comb their hair in a particular way, wear a nice cap, put on attractive clothes – which is the same thing. We all want to show off. The rich man in his expensive car, the girl who makes herself more beautiful, the boy who tries to be very

smart – they all want to show that they have something. It is a strange world, is it not? You see, a lily or a rose never pretends, and its beauty is that it is what it is.

– *This Matter of Culture*, Victor Gollancz Ltd, London, 1974, pp. 151-158.

KFI ANNUAL PUBLIC GATHERING, 2017

The Annual Public Gathering of the Krishnamurti Foundation India was hosted by the Sahyadri Education Centre from November 11 to 14, 2017. The theme of the Gathering was THE COMMON GROUND OF HUMANITY. The Gathering was attended by members of the public from all over the country. More than 50 teachers and non-teaching staff from other KFI Centres also attended.

On each of the four mornings, there was a talk given by an invited speaker on some aspect drawn from the main theme. The talks were followed by questions from the audience. The speakers were: Stephen Smith, Kabir Jaithirtha, S.P.Kandaswamy and Shailesh Shirali. Although the theme was the same, each speaker brought his unique understanding of it and the result was a set of thought-provoking presentations on the question of understanding ourselves and the world in the light of Krishnamurti's statement, 'Your consciousness is the consciousness of humanity'.

There was also a four-member panel discussion on the theme, anchored by Prof P. Krishna.

There were two sessions of small-group discussions that centred on the talks and the theme. Two afternoon sessions were devoted to senior functionaries from the Foundation answering questions on the functioning of the KFI Schools, Study Centres, Publications and Translations of Krishnamurti's work. These were well attended. On the 12 November, there was a classical music presentation from the renowned Carnatic Music vocalist Shri T.M. Krishna.

The talks and the panel discussion as well as the music recital are available as audio recordings on the Sahyadri Study Centre Website: <http://kscskfi.com/>.

S. Shirali

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