

Krishnamurti Foundation India Bulletin

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FROM THE EDITOR

The previous issue of the *Bulletin* contained two separate talks on meditation given on the same day in 1956 at Rishi Valley School. The subject in both talks, the first to students, the second to teachers, is meditation. Krishnamurti, who held that meditation is an investigation leading to the discovery of something entirely new, suggests that students' natural feeling for beauty is a starting point on the journey to meditation. With teachers, on the other hand, he is deeply challenging, implying that though serious they lack the passionate energy necessary to break through their fixed outlook. 'Is it possible,' he asks already conditioned adults,

to light a fire in one's heart about something, and not just conform to society, to imitate the whole routine of existence, so that, in this place something new, creative could take place?

The talk presented in the current issue deals with the subject of meditation in an amazingly new way. Given at the end of a series of talks at Saanen in 1983, two-and-a-half years before his death, he emphatically states that meditation is a discovery, not a routine you practice, but an intrinsic part of lived life.

Throughout the session Krishna-ji assures his audiences that he is walking in step with them, that they are together investigating into human nature, meditation and the religious mind. With wide-focusing transparency, he accompanies the audience along their narrow, struggling, goal-seeking attention, and their disordered lives in a journey of discovery.

– R. H.

DISCOVERING MEDITATION

I think one can ask what religion is only when we have established order in our lives. We live in disorder: confused, uncertain, driven by various desires. And we generally muddle along in our disorder. That disorder has its own order – railways run on time, aeroplanes leave on time, telephones can get to the other side of the world directly. In Asiatic countries, trains are about seven or eight hours late or a whole day late, nobody pays attention; it is part of daily life. So, there is order in disorder in this world.

Total order can only come about when there is freedom from fear and from all the hurts, the wounds – psychological as well as physical – that one receives from childhood, and also with the understanding of the pursuit of pleasure, and the ending of sorrow. Only where there is freedom and order can one really ask: What is religion?

If one asks what religion is when we live a disorderly scatter-brain life, then we will invent, as we have done, various religions, various established religious orthodoxies based on the authority of books, as in the Christian and the Islamic world or, as in India, three hundred thousand gods. It's much more fun than having one god, for then you can play with them all; one day you can choose a god that pleases you, the next week another, and so on – you can go the whole round for two or three years choosing your own gods! All that is called 'religion', established, orthodox, based on faith. These religions, whether Christian, Hindu, Buddhist, or Islamic have nothing to do with our daily life. They are a make-believe, romantic world, the sentimental, imaginative, superficially comforting world that we all know. And out of that chaotic disorder we somehow create or bring about a religion that is very comforting and which has no validity in daily life, which has no

fundamental meaning. One goes to it as you go to some entertainment – the repetition of constant ritual, incense: sensations. You know all that.

The speaker generally places religion and meditation at the end of the talks we have together, after that we have understood the whole structure and the business of life. Perhaps some of us are deeply free of fear and no longer carry with us various psychological wounds and we have understood the futility of pursuing pleasure. Perhaps some have grasped the significance of suffering and the ending of suffering and, thereby, have that extraordinary thing called love and compassion. Then there is the order that is not induced by thought; thought can never bring about order; only perception of the fact and nothing else can bring order. And out of that order, which means having a clear, unprejudiced, unbiased mind/brain, can we ask: What is religion? You understand? I hope one has made this clear.

If there is fear you can invent what is most satisfying – which most of us do. That invention, that imaginative structure of something superior is born out of fear and, therefore, has nothing whatsoever to do with religion, a religious brain.

So together this morning we are going to investigate what religion is. And, also, in that investigation we are going to discover what meditation is, not meditation as something outside of our daily life, (which again becomes extraordinarily superficial). You may think that by having the right kind of meditation, that meditation will affect your daily life. You understand? Whereas if one understands the significance of meditation – not the practice and all the silly nonsense that goes on, but its deep significance – meditation is something extraordinarily important. This is what we are going to talk over together this morning. All right? Is this clear so far, so

that we can go on together? Not that the speaker goes on talking and you just sleepily follow him, but we together take the responsibility to find out what meditation is, what place it has in daily life and, in the process, discover for ourselves what the depth and beauty of meditation is and not to be told what it is. Now it seems to have become an absurd business affair because you have various gurus bringing their latest systems of meditation for a certain coin; you pay and then you learn.

Before we go into this question of religion and meditation we ought to understand, if one may point out, what is listening. Do we, each one of us, listen, hear what we say to each other? Or, you are talking, you want to tell me something and I want to tell you something. What you want to tell me becomes much more important than what I want to tell you, so there is this battle going on – you understand? You want to say – you are talking to yourself most of the time – and another comes along and wants to tell you something. You haven't the time or the inclination or the intention to listen, and so you never listen to the other chap. There is this constant deafness, so that we never listen to each other.

There is not only the hearing with the ear but also listening to the meaning of the word, the significance of the word and, also, to the sound of the word. The sound is very important. When there is sound there is, [has to be], space, otherwise there is no sound. Only when there is space, there is sound. In space sound takes place; otherwise there is no sound. So, the art of listening, if one may point out most respectfully, is not only hearing with the ear but also listening to the sound of the word. The word has a sound; to listen to that sound there must be space. But whereas if you listen, all the time translating what is being said into your own prejudices and your own pleasurable or unpleasurable process, then you are not listening at all. Is this clear? Can we, this morning, attempt to

listen not only to what the speaker is saying but also listen to your own reaction to what is being said – not correct your reaction to conform to what is being said? So, there is this process going on: the speaker is saying something which you are listening to, and you are listening to your reactions to what is being said. That is, giving space to the sound, to what your own reactions are, and also to what is being said. You understand?

It means a tremendous attention, not just getting into a kind of trance, going off and saying, ‘That’s a marvellous speech’; ‘It was very nice that morning, it was a very good speech’; ‘I was glad I was there, he told me a lot of things which I had not thought about’ – and all such nonsense. Whereas if you listen, in that listening there is a miracle. The miracle is that you are so completely with the fact of what is being said and listening to that and listening also to your own responses. It is a simultaneous process. Do you understand? You listen to what is being said, and you react to what is being said, which is instantaneous. And then listen to the whole sound of it – which means having space. You understand? So, you are giving your whole attention to listening. Am I making this clear?

This is an art of listening to be learnt not by going to a college, passing some degrees. To listen to everything – to that river going by, to the birds, to the aeroplane; to your wife or to your husband – which is much more difficult because you have got used to each other, you almost know what she is going to say. And she knows very well what you are going to say, after ten days, after ten years, you have shut your hearing altogether – you understand?

Here we are asking something entirely different: to learn the art of listening now; to learn not tomorrow but as we are sitting here. That is, to listen, to be aware of your own responses; allowing

space to the sound of your own [heart]beat – and to listen. It is a total process, not separate, but a unitary movement of listening. Have you got this? This is art. This is an art that demands your highest attention. Because when you so attend there is no listener, there is only this fact, and the reality of the fact or its falseness is seen – right? I hope we are doing this, this morning, because we are going to go into something very, very complex. If you really want to probe into the nature of a religious, meditative brain, you have to listen very, very attentively to everything – to that aeroplane [flying overhead], so that there is no difference between that noise, the noise the speaker is making, and the noise you are making. You understand? It is like a tremendous river moving. So please don't go to sleep or go off into an imaginative, romantic trance this morning.

We are investigating what is religion. Is it [within] the structure of thought? Or is it beyond thought? You understand? As we have been saying throughout these talks, and which both of us have understood: thought is always based on experience and knowledge, and memory is very limited. That is clear. And anything that is projected, put together by thought, is always limited. The various religions of the world have been put together by thought. One can say it is a divine revelation, straight from the horse's mouth – I hope you understand the English phrase which means you have got it directly from the highest.

What is to be conveyed is conveyed though thought and put down on paper. Whether that paper be two thousand years old or five thousand years old, it is still the activity of thought – right? And all the rigmarole, all the words, the rituals, the whole structure of religion, is based on thought. You can sanctify what thought has created and then worship that, as most of us do, calling it religious. This only shows how the brain is caught in the process of illusions.

We are clear on that point, and we are trying to find out what religion that is not put together by limited thought is – right?

When you accept your guru and do all the things he says, it is very, very limited – right? He may talk about illumination and leading you to truth and all that, but it is still the activity of thought. And thinking about it, we say, ‘That is quite right, let’s all follow that’. I wonder if you see all this. So, one cannot belong to any guru, to any system, to any method, because they are all the product of thought. You are too committed and therefore you will never understand that which is really a tremendous activity of the religious brain.

Now, to examine that which is beyond thought, not thought examining what is beyond thought, is the difficulty. I see personally that the activity of thought is limited, entirely. Whether it is in the technological world, in the world of the computer and so on, or the psychological world, thought, with all its activity, is limited; therefore there must be conflict. That is understood. And when that is understood, what is the instrument that can probe into something that is not the activity of thought? And is that possible?

You understand the question? Carefully please, we are working together. So put all your brains into this. Thought can investigate its own activity, its own limitation, its own process of putting things together, destroying that and creating something else. Thought in its own confusion can bring about a certain order, but that order too is a limited order; therefore it is not supreme order. Order means the whole business of existence.

So perhaps the words ‘to probe’, ‘to investigate’ are wrong. Because you cannot investigate into something which is beyond thought. You understand? You can write books about it, get a kick

out of it, and play that kind of game everlastingly. Theologians do all this kind of stuff. But to understand whether it is possible to observe that tree, to listen to that stream, without any movement of thought, without any interference of the word – ‘tree’, ‘river’. Just to observe. To observe without any movement of past remembrance entering your observation requires complete freedom from the past as the observer. You understand this? Let’s go into it a little more.

When you look – at your wife, or your husband, your friend or a train passing by – the train, the wife, the husband, the tree all have a particular name. The name is associated with memory, which is time – right? Memory occurs during the interval between the observation and its remembrance – which is time. Right? Can you look, listen, observe, without the whole movement of thought, which is time? Right? Can you do it? Please listen to this. Don’t say, ‘It is not possible’, or say, ‘Yes, let’s get it’. One has to observe. One has to see actually how one looks at a tree, at the cloud in the morning lit by the morning sun, full of depth and beauty and light and tremendous activity; to look at that without the word ‘cloud’. That is fairly easy because it has nothing to do with you – right? You can look at the tree or the train, or the river without the word. The word ‘river’ is not just that river but all the rivers in the world. Right? But if you associate ‘river’ with any one particular river, you never then can understand the whole movement of rivers. Right?

Oh, you are missing an awful lot!

So, can you observe without the word? – which means: to observe without all the remembrances and associations that words imply or contain. Can you look at your wife, or your girlfriend, or your husband without the word ‘wife’, without all the remembrances

that the word contains? See the importance of this, so that you look at her or him, or the river as though for the first time. You know when you wake up in the morning and you look out of your window and see these mountains, the valleys, the trees, the green fields, and the chalets spotted all over the valley, it is an astonishing sight. Then you look at it as though you were just born.

It means to observe without any bias – right? To observe without any conclusion, any prejudice. Will you do that as we are talking? You cannot do this if you are half awake. See what is implied, and therefore you do it easily. If I look at my wife from all the images, incidents, memories, and hurts, I never look at her. I am always looking at her through images, and memories. Some of you are married, or have girlfriends, haven't you? Look at it. Look at your wife or your husband – careful, careful, not in front of me please! Can you look as though for the first time, without the images, memories and all that nonsense?

So, we are going to observe the nature of a religious brain not contaminated by thought. This demands your greatest attention – right? Which means you are totally free, completely free from any commitment – to your guru, to your church, to your ideas, to your past tradition. Completely free of all that to observe. Right? What has taken place in the very nature of the brain when you so observe? You understand my question?

Please understand the question first, before we go into it. I have always looked at the tree, at the river, at the sky, at the beauty of a cloud, at my wife, my children, my husband, my daughter, and so on and so on, I have looked always with a remembrance, with an image. That is my conditioning. And you come along and tell me, 'Look without the word, without the image' – right? – 'without remembrances'. And I say, 'I can't do it'. The first immediate

response is, 'I can't do it'. Which means I am not actually listening to what the man is saying – right? My response is instantaneous, so I say, 'I can't do it'. Now: to be aware, to be attentive. To say, 'I can't do it', is a form of resistance, because you are committed to your particular rubbish – to a guru, or to some form of religious doctrine. You are afraid to let go; therefore your immediate response is 'I can't do it'.

So, pay attention to that; pay attention to the 'I can't do it' and, also, listen to what the other man is saying, viz., that 'To observe there must be complete freedom from the word, the content of the word'. Listen to both. So there's this movement – the resistance and the listening and wanting to listen. You cannot listen if you are resisting. So be aware, don't move from that, don't say, 'I must understand' – just watch it, so that you bring about total attention. Right?

Are you doing this – some of you? I hope you are sitting comfortably and paying attention to what is being said so that you can observe without the movement of thought – right? Are you doing it? Or is it just another theory, another wanting to do something like meditation, and saying, 'Tell me how to do it'; 'What is the method'; 'What is the system'? That is all rather childish. Right? Can we go on from there?

Pure observation is without the movement of the self – right? The word is the self – right? The word, the remembrances, the accumulated hurts, fears, anxieties, pain, sorrow, and all the travail of human existence is the self, which is my consciousness – right? And when you observe, all that is gone. All that doesn't enter in that observation; there is no 'me' observing. Right? Then in that observation there is perfect order in daily life. There is no contradiction. Contradiction is disorder, and that very contradiction

with its disorder has its own peculiar, limited order. Clear? We are not going off into a trance, are we?

So, let's proceed. Then we can ask: What is meditation? The etymological meaning of word, 'religion', is not very clear. Dictionaries haven't been able to trace the beginning of that word. They have given various meanings at different times, and generally it means 'to gather'. 'To gather all your energy' is not in the dictionary but I am putting it this way. So, what is meditation? – not how to meditate. When you ask 'how' there is somebody to tell you what to do. Right? If you don't ask 'how' but instead ask 'What is meditation?' you have to exert your own capacity, your own experience, however limited. You have to think – right? Instead, you say, 'Tell me what meditation is', and I'll go off into some kind of silly dream!

The word 'meditation' means to ponder over, to think over, to be concerned with, to be dedicated – not to something, but the spirit of dedication – you understand? The meaning in Sanskrit and also in Latin, Greek, English and so on is 'to measure'.¹

We live by measure. Measure is time, isn't it? I measure myself. What I am now, and what I should be, that is a measurement. I hope you are listening to find out for yourself since nobody,

¹ 'Krishnamurti has in mind a definite and clear notion when he uses this word,' explains David Bohm:

One can obtain a valuable indication of this meaning by considering the derivation of the word. (The roots of words, in conjunction with their present generally accepted meanings often yield surprising insight into their deeper meanings.) The English word meditation is based on the Latin root 'med' which is, 'to measure'. The present meaning of the word is 'to reflect', 'to ponder' (i.e. 'to weigh or measure'), and 'to give close attention'. Similarly, the Sanskrit word for meditation, which is *dhyāna*, is closely related to *dhyati*, meaning 'to reflect'.

nobody can teach you what meditation is however long bearded the gentleman is, or whatever strange garments he may wear. But to find out for yourself, to stand by what you find out for yourself, and not depend on anybody!

So, one must understand very carefully the meaning of that word 'meditation', which basically means 'to measure'. What does that imply? Measurement in engineering is essential – right? The whole technological world of the West, Northern West rather, from the ancient Greeks to modern times, is based on measurement – right? You cannot possibly put together a bridge or build a marvellous hundred-story building without measurement. And also inwardly, we are always measuring – 'I have been, I will be'; 'I am this, I have been this, I must be that' – right? Which is not only measurement but comparison. Measurement is comparison: 'You are tall, I am short', or, 'I am tall, you are short'; 'I am light and you are brown' – you follow? To understand the meaning of 'measurement' is to understand the two words 'better' and 'more', and never use them inwardly – you understand all this?

Are you doing it now as we are talking together? You have understood the meaning of that word 'meditation'. To consider together – not I consider, and I'm right, but together consider. That means you and I are willing to let go our own prejudices and consider. It also means 'to think over together'. And to see the depth of the word 'measure' – right? We have touched it briefly; I don't want to go into it in detail.

Do you understand what has happened when the brain is free of measurement? When the brain is free of measurement, the very brain cells, the very brain cells which have been used to measurement, conditioned by measurement, have suddenly awakened to the truth, to the fact that measurement is destructive.

Psychologically, therefore the brain cells have undergone a mutation. Get it? I wonder if you understand this.

If you are not clear, may I repeat that? One's brain has been accustomed to moving in a certain direction. Let us say our brains have been accustomed to going North, Northeast, and you think that is the only way to whatever there is at the end of it. What is at the end is what you invent. Naturally. But you come along and tell me that the Northeast will lead you nowhere. I resist. I say, 'No, you are wrong. All the tradition, all the great writers, all the great saints, and blah, blah, blah, say you are wrong.' Which means you really haven't investigated but are quoting somebody else. Right? Which means you are resisting. So the man says to me, 'Don't resist. Listen to what I am saying. Listen to what you are thinking, what your reaction is, and also to what I am saying. Listen to both.' And to listen to both you must give attention, which means space. Right?

Do you understand the implication of living a daily life without measurement? Never to use the words 'better', the 'more': 'I am better than I was yesterday'; 'I am less angry'; 'I have disciplined myself a little more today'. You understand? To live a life without any sense of measurement is meditation. To think together – right? To ponder together. To be concerned together. Together to have no measurement – you understand, sir? – except of course when you buy a suit or when you buy a car you have to look at various models and so on.

So, meditation implies a sense of deep understanding of that very word. And the very understanding, the perception, the insight into that word is the action which is to end psychological measurement. You understand?

Are we doing this? Or are you just playing with it? First of all, don't we measure? – if we are honest with ourselves aren't we always measuring? Obviously. 'I was poor, now I am rich.' 'I have understood now, I had not understood before.' Right? Which is such nonsense. Because you didn't pay attention at the beginning, now you are being forced to pay attention. And so on. To live a daily life without comparison, psychologically without measurement. Right? Which means the brain cells, which have been accustomed all their life to measuring, have suddenly ended measurement; therefore there is a mutation in the brain cells – right?

You may not do it but see the fact, the logical, intellectual fact. Your brain is mechanical. Obviously. Responding to various programmes, to propaganda and so on, one's brain has become mechanical, routine. You go to the office from nine or nine-thirty to five and so on and so on. So, your brain, its cells, have been conditioned. And to break that conditioning instantly, not through evolution, time, is to listen to something that is totally new. That is – no psychological measurement. When you see without any resistance to the fact then that very perception brings about a radical change in the very structure of the cells – you understand?

So, now let's move from there. What further is meditation? We have understood the meaning of that word 'meditation' together – [measure], concern, ponder, think over, look together – and understood the meaning of that word 'measure'. Right? Never to say, 'I am short', 'I am tall', 'I am dull', 'You are cleverer', and so on. And when you do that, you are what you are. From there you can move – right? Constantly imitating you, because you are clever and I am dull in comparison, is not cleverness. If I don't compare at all with you who are clever, I am what I am. I don't call myself

dull; I am what I am. From there I can begin. But if I am always pursuing you, I have nowhere to begin. You understand?

So what is next in meditation? We have understood the nature of attention, complete listening – right? To listen there must be space and there must be sound in that space. And we are asking is there something sacred, something holy? We are not saying there is, or there is not. Is there something never touched by thought? Not that I have reached something beyond thought. That is silly nonsense. Is there something that is beyond thought, which is not matter? You understand? Thought is a material process. I don't have to go into all that, we have gone into it. So, anything that is put together by thought is limited and therefore not complete; it isn't the whole. Right? So, is there something that is so completely out of this world of thought? You understand the question?

We are enquiring together. The speaker is not saying that there is, or that there is not. We are enquiring, giving our attention, listening. Which means what? All the activity of thought has ended – right? Except in the world, the physical world, I have to do all kinds of things – right? I have to go from here to there, I have to write a letter, I have to drive a car, I have to eat, I have to cook, I have to wash dishes. There I have to use thought, however limited, however routine. But inwardly, that is psychologically, there is no further activity if thought has completely come to an end. Obviously. Do you understand the question? To observe anything beyond thought, thought must come to an end. Not how to end thought, not what is the method to end thought – which is concentration and control. Who is the controller? – You follow the conflict of control, that childish, immature stuff.

So to enquire, to have further insight, to observe if there is something beyond, not put together by thought, thought must

completely end; the very necessity to find out ends thought. Have you understood? I want to climb a certain mountain, the Jungfrau – I can't, but suppose I can – I have to train, I have to work, day after day climbing more and more and more – right? I have to put all my energy into that – right? The necessity to find out if there is something more than thought, that very necessity creates the energy which then ends thought. Have you understood this, namely, the importance of ending thought to observe further, and that that very importance brings about the ending of thought? It is as simple as that. Don't complicate it. You understand? Are we clear on this matter? If I have to swim, I have to learn. The intention to swim is stronger than the fear of swimming.

This is important because thought is limited. The limitation has its own space, and its own order. You understand? When there is the cessation of the activity of the limited thought then there is space – not the space that the self creates around itself but the space that has no limit. You understand? When thought discovers for itself its limitation and sees that its limitation is creating havoc in the world, then that very observation brings thought to an end because you want to discover something new. You follow? That is, a man who has been accustomed to, and trained in engineering and in understanding the internal combustion machine (which is the piston) has worked at it for years; but when he says, 'I want to discover something more than that', he has to put all that aside to see something new. Right? If he carries all that with him all the time, he can't see anything new. You understand? That is how the jet engine was discovered. The man who discovered it understood completely the internal combustion machinery, the piston, the propeller, and all the rest of it, and said there must be something more. He was watching, waiting, listening. And he came upon something new. You understand? Similarly, one sees thought is limited, and whatever it does will always be limited. Obviously.

Because in its very nature it is conditioned, therefore limited. And it cannot go further through using that machinery; therefore it says, 'I have the urge to go further; the machinery must come to an end'.

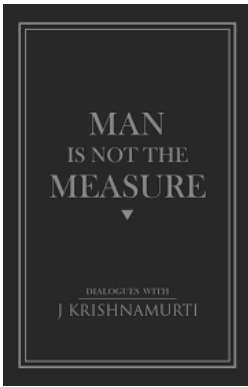
Then the ending of thought begins. You understand? Then there is space, and silence. That is, meditation is the understanding of the word, the meaning of measurement, and the ending of psychological measurement (which is, becoming). That is, meditation is the ending of that and the seeing that thought is everlastingly limited. (It may think of the limitless, but it is still born of what is limited!) As it comes to an end, the brain, which has been chattering along, muddled, limited, suddenly becomes silent, without any compulsion, without any discipline because it sees the fact, the truth of it. And the fact and the truth, as we pointed out the other day, is beyond time. And so thought comes to an end. Then there is that sense of absolute silence in the brain. All the movement of thought has ended. It has ended but can be brought into activity in the physical world when necessary. Do you understand? It is quiet. It is silent. And where there is silence there must be space, immense space because there is no self. The self has its own limited space; when you are thinking about yourself, it is limited, and it creates its own little space – right? But when the self is not, which is when the activity of thought is not, then there is vast silence in the brain because it is now free from all its conditioning. It is only where there is space and silence that something new, untouched by time, by thought, can be. That may be the most holy, the most sacred. May be. You cannot give it a name. It is perhaps the unnamable. And when there is that then there is intelligence and compassion and love.

So, life is not fragmented. It is a whole unitary process moving, living

And all this, from the very beginning of these talks until now, is part of meditation because we have gone into human nature, and into bringing about a radical mutation in that. And nobody can do it except you yourself.

– Saanen, 21 July, 1983
Sixth Public Talk

BOOK REVIEW



A recently published anthology of dialogues on The Sacred, Religion, Compassion, Insight, and The Self bears the title *Man is not the Measure*. The editor of the compilation explains that the intriguing title mirrors a statement of the 5th century B.C. Greek philosopher Protagoras: *Man is the measure of all things*. Protagoras' dictum, which places man at the centre of the universe, is associated with the birth of the modern age. It represents a critical point in

history when European thinkers replaced faith in God with belief in rational thought.

Krishnamurti turns Protagoras' dictum on its head when he declares 'man is not the measure of himself'. In contradicting the dictum Krishnamurti is not reintroducing a transcendental being nor the descent from above of a Super Consciousness rather he is pointing to the chaos in society; the chaos is both internal and external; it is manmade; every individual contributes to it. A new

age cannot emerge from the chaos and barbarism for which man is responsible.

‘You begin where you are’ Krishnamurti’s answer to the query, ‘Where do I begin?’ sets the direction for what follows. Men and women are individuals with a personal history built out of experience and stored in memory, he says. Value judgements, expectations of the future, reflections about the past, emerge from the storehouse in the form of thought. So thought is not only biased but limited. It follows then that man is not a measure of himself – the self is of the same substance as thought; it cannot know its own being; it can only realise its limits and be silent.

The series of dialogues brought together in this anthology take the reader from the simple to more complex aspects of Krishnamurti’s teachings on the subject of human nature.

Man is Not the Measure: Dialogues with J Krishnamurti is available at:
<https://www.jkrishnamurti.in/product/man-is-not-the-measure/>

– R. H.

KFI ANNUAL GATHERING 2023

Krishnamurti Foundation India's Annual Gathering will be held this time at its **Sahyadri Education Centre** near Pune. The Gathering, which is open to all, is meant to help us re-examine our life and share our insights in the light of Krishnamurti's teachings. Talks, group dialogues, screening of Krishnamurti videos, and a cultural programme will be the chief features of the event.

Dates of the Gathering:

November 18, 19, 20 and until the forenoon of November 21 (i.e., Saturday morning to Tuesday afternoon).

Arrival and Departure:

Arrival of participants: 17 November (Friday) by evening.

Departure of participants: 21st November (Tuesday) after lunch. Those who would like to stay on for a day or two after the gathering may please write to us separately in advance.

Transport will be provided from and to Pune Railway Station, Pune Airport and Bus Terminus on the 17th November and 21st afternoon.

Gathering Registration Form:

Register online or download the form and send by post along with the remittance.

Participation Fee:

Rs 4000/- for the entire programme. For foreign nationals the fee is USD 150. The charges will

include participation fee, boarding, lodging and transport.

Mode of payment:

Payment may be sent by a Bank Draft (DD) favouring Krishnamurti Study Centre Sahyadri KFI, payable at any bank in Pune/Chakan/Wade (District Pune), or you may make a direct deposit through net transfer into the KFI Study Centre Bank account. You will need the following details:

Bank: HDFC Bank Limited

Name of account: Krishnamurti Study Centre Sahyadri KFI

A/c No.: 07461110000038

A/c type: Saving Account

IFSC/NEFT: HDFC0000746

Bank Address: Kohinoor Centre, Pune-Nasik Highway,
Near Talegaon Chowk, Chakan 410 501, District Pune,
Maharashtra.

Phone: 02135-300171/76

Participants will be accommodated in the hostels of the Sahyadri School spread over the campus. Each hostel has several dormitory-type rooms and a cluster of toilets and bathrooms. About six to eight participants will share a room. Men and women will be accommodated in separate dormitories. All the rooms are furnished with beds, cupboards, tables and chairs. Bedding with pillows and blankets will be provided. Hot water for a bath will be available. Windows of all dormitories are fitted with wire mesh to prevent the entry of insects and mosquitoes. Groups can be accommodated together if they so request at the time of registration.

*** Food:**

Wholesome vegetarian food will be served in the dining hall at specified times. Tea will be provided in the dormitories early morning on all the days of the gathering.

*** Sahyadri Weather:**

Sahyadri enjoys a moderate climate, with November weather bringing temperatures of about 28 C (maximum) and 15 C (minimum). Light woollens are recommended.

For visitors on other days (before or after the KFI Gathering, subject to early booking of accommodation):

The KFI Study Centre at Sahyadri offers a unique opportunity of going into a retreat for self-exploration and enquiry into the teachings of Krishnamurti. Situated on a beautiful hilltop overlooking the Bhima River, it offers a serene and quiet atmosphere conducive to deep study. Some of the highlights of facilities and life at Sahyadri are:

- * A large collection of Krishnamurti's and other books.
- * Audio/Video recordings of Krishnamurti with a listening/viewing facility.
- * Discussions and study with similarly interested persons.
- * Study material according to your problems of interest.
- * Long nature walks.
- * Clean and pollution-free environment.
- * Healthy, nourishing food and comfortable living conditions.
- * Books of Krishnamurti for sale.

ADDRESSES OF J. KRISHNAMURTI SCHOOLS

INDIA

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

An After-School Centre
for young children

BANGALORE EDUCATION CENTRE
KFI, 'Haridvanam'
Thatguni, Bangalore 560 062
Karnataka, India
Tel: (91) (0)80-2843 5243 + 91 9482641389
E-mail: kfistudy@gmail.com
Website: <http://www.kfistudy.org>

THE VALLEY SCHOOL
KFI, 'Haridvanam'
Thatguni, Bangalore 560 062
Karnataka, India
Tel: (91) (0)80 2843 5241 /2 /3
E-mail: office@thevalleyschool.info
Website: <http://www.thevalleyschool.info>

Day/Boarding School
Ages 6 to 17

KAIGAL EDUCATION AND ENVIRONMENT PROGRAMME (KEEP)
Kaigal, Thotakanam Post
Byreddipalli Mandal
Chittoor 517 415
Andhra Pradesh, India
E-mail: keepkfi@yahoo.com
Website: <http://www.kaigalconserve.info>

THE CHENNAI EDUCATION CENTRE
Website: <http://www.tcec-kfi.org>

PATHASHAALA
Elimichampet Village (via Vallipuram)
Thirukalukundrum Taluk,

Day/Boarding School
Ages 10 to 16

Kancheepuram District – 603 404
Tamil Nadu, India
(About 15km from Thirukazhukundram
on the road leading to Kanuguzhi,
17 Km from Chengalpet via Ottivakkam, Chennai.)
Mobile: 91-7299938912
E-mail: 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
S.No. 82/3A2 & 82/5A 2B
Solai Street, Thazambur
Chennai 600 130
Tamil Nadu, India
Mobile: 91-9445433845 / 91-9499910082
E-mail: 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>

Day/Boarding School
Ages 3½ to 17

RAJGHAT EDUCATIONAL CENTRE
Rajghat Fort
Varanasi 221001
Uttar Pradesh, India
Tel: 0542-2440336 (Office) / 0542-2440717 (Admin)
E-mail: admin@rajghatbesantschool.org
Website: <http://www.j-krishnamurti.org>

RAJGHAT BESANT SCHOOL
Rajghat Fort
Varanasi 221 001
Uttar Pradesh, India
Tel: 0542-2440336 (Office) / 0542-2440717 (Admin)
E-mail: office@rajghatbesantschool.org
Website: <http://www.rajghatbesantschool.org>

Boarding School
Ages 7 to 19

VASANTA COLLEGE FOR WOMEN
(Admitted to the Privileges of
Banaras Hindu University
Assessed & Accredited by NAAC)
Rajghat Fort, Varanasi 221 001
Uttar Pradesh, India
Tel: (91) (0)542-244 1187
E-mail: vasantakfi@rediffmail.com
Website: <http://www.vasantakfi.com>

B.A. & B.ED.
(Humanities only)

ACHYUT PATWARDAN SCHOOL
The Rural Centre, Rajghat
Rajghat Fort
Varanasi 221 001
Uttar Pradesh, India
Tel: (91) (0)542-259 1248
E-mail: kfrrevns@sify.com
Website: <http://www.kfirural.org/Apschool.html>

RISHI VALLEY EDUCATION CENTRE
Rishi Valley 517 352
Chittoor District
Andhra Pradesh, India
Tel: (91) (0)8571- 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>

Boarding School
Ages 8 to 17

RISHI VALLEY RURAL EDUCATION CENTRE
Rishi Valley 517 352
Chittoor District
Andhra Pradesh, India

E-mail: [rvruraleducationcentre@gmail.com](mailto:rivruraleducationcentre@gmail.com) Website:
<https://www.rishivalley.org/rural-education-centre>

SAHYADRI SCHOOL Boarding School
Tiwai Hill (post) Ages 8 to 17
Rajgurunagar (Taluk) District
Pune (District)
Maharashtra 410 513
India
Tel: (91) (0)2135-306100 / 288442 / 288443
E-mail: office@sahyadrischool.org
This email address is being protected from spambots. You need
JavaScript enabled to view it.
Website: <http://www.sahyadrischool.org>

ENGLAND

BROCKWOOD PARK SCHOOL Education Centre and
Bramdean, Boarding School
Hampshire S024 OLQ. 14 years upwards
England.
e-mail: 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 OF KFA Day/Boarding School
220 West Lomita Avenue, Ages 3½ to 17
Ojai, California 93023, USA.
e-mail: info@oakgroveschool.com
This email address is being protected from spambots. You need
JavaScript enabled to view it.
<http://www.oakgroveschool.org>
<http://oakgroveschoolorjai.blogspot.com>

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93024-1560 USA
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