

Krishnamurti Foundation India Bulletin

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FROM THE EDITOR

The two public talks we present in this *Bulletin* were given during a critical period of Krishnamurti's institutional life. In 1929, Krishnamurti famously broke away from the Star of the East with the words 'truth is a pathless land'. The brief statement distanced him from a spiritual organisation that marked out a well-defined path to freedom. The 1968 break from Krishnamurti Writing Incorporated (KWINC), on the other hand, was based on organisational grounds, namely, that Krishnaji's work – managing his institutions and publications – was being mishandled. Nonetheless, the break came at a significant personal cost, for D. Rajagopal, who headed Krishnamurti Writing Inc., was an early associate, going back to their youth in the Theosophical Society, and their upbringing under the powerful maternal figure of Annie Besant.

The talks contain no personal anguish. Imbued with beauty and penetrating argument, they surmount the personal to present some of the most sublime talks of his oeuvre. Krishnamurti carries forward the 1929 theme that truth is a pathless land in new directions. At the core is the stance that he is not a spiritual guide:

The speaker cannot help you; he refuses to help you. Please understand this He refuses totally, completely, to help you.

And,

You cannot listen through another; you cannot see with the eyes of another; you cannot think with the thoughts of others.

Truth is to be discovered by the individual.

The first selection is situated on the banks of the Ganga, in Banaras. It draws on the contrast between the figure of a sannyasi withdrawn into himself, meditating on the banks of the sacred river dead to the world, and a mind completely alive to the sights and sounds on the river. While the former is blind to the beauty of his surroundings – the moon reflected in the water – and deaf to the strains of the distant flute, the latter experiences beauty in its twofold guise: through the senses and as a disembodied presence:

And the beauty that was there was so palpable,
as extraordinarily real as the tree across the river,
as the boatman, as the fish that jumped out of that
river. It was naked, strong, vital, passionate; there
was no sense of any sentimentality. It was like
meeting something face to face, real, naked,
complete in itself.

The sannyasi is a symbol of a traditional path essentially aimed at shutting out the world, denying the senses, even brutalising them and concentrating on a received formula in order to find God or Truth. ‘But’, says Krishnamurti,

the real thing does not want it; it wants a total,
complete human being whose heart is full, rich,
clear, capable of intense feeling, capable of
seeing the beauty of a tree, the smile of a child,
and the agony of a woman who has never had
a full meal.

The second selection draws a contrast between an individual caught in the social world and a person who is free. Social norms are absorbed through experience; they constitute the individual's inner being, limit it and deny life's fullness.

One has to be free of the corruption of society and still live in this world vitally, strongly, energetically. And to do that you have to work; you have to work inwardly, ruthlessly strip yourself of all the debris of society, all its corruption.

The inner world is essentially constructed on the basis of social experiences. If individuals exclusively pursue social norms, they eventually become self-enclosed like the sannyasi. Neither the secular person nor the sannyasi is free.

'So what is it that we can do?' we, in the audience, along with Krishnaji ask. 'First, we must actually deny – actually deny the religion that we know; actually deny society as it is', he answers.

– R. H.

TRUTH DEMANDS FREEDOM, DEMANDS INTELLIGENCE

I want to go into something very widely and rather deeply this evening. I am going to describe a scene that actually happened. It is not an invention, not a story, but what actually took place.

We were sitting of an evening on the very wide bank of a river. The crows were coming back from across the river, and the moon was just coming over the trees. There was a cloud floating by, and all the evening sun was on it, full of brilliance and delight. The river was flowing richly, very quietly, but the current was strong. Across the river there was a man singing; I could hardly hear him, but occasionally a note floated across the water. It was really a very beautiful evening, full of charm. There was the strange silence that comes when the sun is about to set, and there was beauty that cannot be expressed in words. You felt it; you felt it through the very bones of your being. You saw that river every day and you saw the sun and the moon every day. But that evening there was a charm, full, quiet and extraordinarily mysterious.

And the beauty that was there was so palpable, as extraordinarily real as the tree across the river, as the boatman, as the fish that jumped out of that river. You felt it with a deep passion, with an intensity; nothing existed; there was neither form nor that peculiar emotion that comes when you see something very beautiful. Your mind, your body, your being was utterly still; and that beauty continued, you felt it throbbing in a deep silence. It was a beauty that had no emotional quality, no sentiment. It was naked, strong, vital, passionate; there was no sense of any sentimentality. It was like meeting something face to face, real, naked, complete in itself. It did not want any imagination, any expression, any translation. It was there like a fullness, with a richness, with an extraordinary sense of magnitude and depth. One felt it. And the feeling, not the

emotion, that is aroused when you see something extraordinarily beautiful, has nothing to do with sentimentality, with emotion, with any memory. All that is banished, and you are there watching an extraordinary thing, a part of your whole being: alive, vibrant, clear, rich.

There was a man sitting beside us. He was a sannyasi. He did not notice the water and the moon on the water. He did not notice the song of the man from that village, he did not notice the crows coming back; he was so absorbed in his own problem. Then he began to talk quietly, with a tremendous sense of sorrow. He was a lustful man, he said, brutal in his demands, never satisfied, always demanding, asking, pushing, driving; his lust had no quiet; and he was driven for many years striving to conquer it. And, at last, he did the most brutal thing to himself. From that day he was no longer a man.

As you listened, you felt an extraordinary sorrow, a tremendous shock that a man in search of God could mutilate himself forever. He had lost all feeling, all sense of beauty. All that he was concerned with was to reach God. He tortured himself, butchered himself, destroyed himself in order to find that thing which he called God. He had formed an idea, and according to that formula he was living. The formula was real, not what he was seeking, not what he was trying to find. What was real to him was the formula, the form the mind had created, what the saints, religions and society had said that he must do. And there he was – lost, destroyed, without sensitivity to feel the extraordinary beauty of that evening. And as it got dark, the stars came out full, wide, with immense space. And he was totally unaware.

And most of us live that way. We have brutalized ourselves so completely through different ways. We have formed ideas; we live

with formulas. All our actions, all our feelings, all our activities are shaped, controlled, subjugated, dominated by the formulas which society, the saints, the religions, the experiences that one has had, have established. These formulas shape our life, our activity, our being. We are always approximating ourselves to these formulas, to these ideas, adjusting, conforming when these formulas become very strong.

This is the case with most people; they have the formula – that is, what one must do, and what one must not do, what is right and what is wrong. The pattern having been set, we torture ourselves with that formula, in order to find God, in order to be happy, in order to achieve a certain state of Tranquility.

So our minds are always forming ideas, patterns, formulas, and we shape ourselves according to those formulas, voluntarily, consciously or unconsciously, choosing some and rejecting others. Rejecting those which are not pleasurable or which are not according to our tendencies, our idiosyncrasies and our character. Formulas and patterns are imposed by others – by society, by religion, by saints, by teachers. And if you observe your own life, you will see that you live, have your being, and act according to a formula. We are never free of a formula.

There is the instance of the sannyasi, who went through extreme torture because he believed in a formula, because he believed in an idea – an extreme form of neurosis. But those of us who have not such compulsive demands have our own formulas according to which we are torturing ourselves, night and day, consciously or unconsciously.

As long as the formula, the pattern, the idea exists, there must be conflict between that idea, that formula, and what-is. And one must

realize that conflict in any form, under any guise, for any purpose – noble, ultimate – under any circumstances, is a torture. It is something to be completely, totally avoided. This does not mean that one must yield to what one wants – which is rather juvenile.

We torture ourselves with what we should-do, with what-might-be, with what-has-been; we never face what-is. Through centuries upon centuries, man has considered this torture necessary to find God. In India they do it in one way, and in Christendom they do it in another way. And those people who do not believe in God or something beyond, torture themselves with their ambitions, with their brutalities, with their compulsive demands, with their authoritarian rule, and in many other ways.

Reality, that thing which man has sought for a million years, that thing which is translated by different minds, by people with different tendencies, under different cultures and civilizations, cannot be understood, cannot be reached by a mind which is merely tortured. That thing, it seems to me, can only be realized when the mind is completely normal, completely healthy, not tortured by any discipline, by any enforcement, by any manner or any kind of compulsion or imitation.

The mind must come to it with youth, with freshness; it must come untrammelled, unscratched, innocent, vital, healthy, completely original, otherwise it will never find it. Because Truth, the real God – the real God, not the God that man has made – does not want a mind that has been destroyed, that is petty, shallow, narrow, limited. It needs a healthy mind to appreciate it; it needs a rich mind – rich, not with knowledge but with innocence – a mind upon which there has never been a scratch of experience, a mind that is free from time. The gods that you have invented for your own comforts, accept torture; they accept a mind that is being made

dull. But the real thing does not want it; it wants a total, complete human being whose heart is full, rich, clear, capable of intense feeling, capable of seeing the beauty of a tree, the smile of a child, and the agony of a woman who has never had a full meal.

You have to have this extraordinary feeling, this sensitivity to everything – to the animal, to the cat that walks across the wall, to the squalor, the dirt, the filth of human beings in poverty, in despair. You have to be sensitive with your body, with your nerves, with your eyes, with your ears, with your voice. Which is to feel intensely – [but] not in any particular direction. It is not an emotion which comes and goes; you have to be sensitive completely all the time. Unless you are so completely sensitive, there is no intelligence. Intelligence comes with sensitivity and observation.

Sensitivity does not come with infinite knowledge and information. You may know all the books in the world; you may have read them, devoured them; you may be familiar with every author; you may know all the things that have been said; but that does not bring intelligence. What brings intelligence is this sensitivity: a total sensitivity of your mind, conscious as well as unconscious; and of your heart with its extraordinary capacities of affection, sympathy, generosity. And with that comes this intense feeling – for the leaf that falls from a tree with all its dying colours *and* for the squalor of a filthy street. You have to be sensitive to both; you cannot be sensitive to the one and insensitive to the other. You are sensitive – not merely to the one or to the other.

And when there is that sensitivity there is intelligence to observe, to see things as they are, without a formula, without an opinion. To see the cloud as the cloud; to see your own deep thoughts, secret demands, as they actually are, without interpretation, without

wanting them or not wanting them. Just to observe; just to listen to the secret wishes; to observe as you sit in a bus with other passengers; to see the passenger near you; to see the way he behaves, the way he talks. Just to observe. Then out of that observation there comes clarity. Such observation expels every form of confusion. So with sensitivity and observation comes this extraordinary quality of intelligence.

Now, if I may point out, please listen to what is being said. Don't take notes. Just listen without any compulsive urge to find – relaxed, easy – as you would listen to a distant song. If you have so listened, we will go very far together. Then you are in a state of neither accepting nor denying; then you are not using the petty little mind that wants to argue, dissect, analyse, the mind that that says, 'Prove it to me'. This does not mean that you swallow what is being said, or become sentimental and accept.

To listen demands tremendous energy. It is neither a sentimental state nor an emotional quality. To listen you need a very clear, precise, reasoned mind, a mind that is capable of reasoning completely to the very end. That is a healthy mind. And with that mind, just listen – not to what is being said, but listen to yourself. Listen to the whispers of your own mind, the promptings of your own heart. Just listen to yourself. We are going to go into something that demands the fine art of listening. We are going to find out what is true.

When you discover for yourself what is true, then that truth acts. *You* do not have to act at all. Even in your office, in your home, when you are walking by yourself in solitude among woods and streams, that truth which has been discovered by you acts. It is not you have repeated what you have heard it said by somebody else. When you discover for yourself what is true and what is false,

when you discover for yourself the truth in the false and the truth as truth, then that extraordinary thing has an explosive quality that heals. That pure health and clarity brings about action.

That is what we are going to do this evening. By listening to the words of the speaker you are going to discover the truth for yourself, and then let the truth operate, where it will, when it will. And when it operates, let it operate without your interference.

As we were saying, observation with this highest sensitivity brings about intelligence. Without intelligence life is drab, shallow, repetitive; it has no depth and quality. And it is this intelligence that is going to bring about discipline.

The origin of the word ‘discipline’ is ‘to learn’ – not to conform, not to follow a pattern set by yesterday or by a thousand yesterdays, or by the formula of tomorrow or ten thousand tomorrows. To discipline is to learn not to conform, not to obey, not to accept, not to torture yourself by a pattern, by an idea, by a formula. Society, religions, technological jobs and other things have made us discipline ourselves, which is to conform, to imitate, to suppress, or to sublimate. That has not brought us clarity, freedom from confusion, freedom from sorrow; it has not freed the mind so that it can be quiet, feel intensely without any motive, without any future, without any past – just feel tremendously. We know the tortures of discipline.

Take the most insignificant thing like smoking and the conflict to give up smoking. What extraordinary conflict you go through just to give up smoking! Doctors and governments have said it is bad for you, as it may bring cancer; there is fear and yet you go on. There is conflict in the very act of going on, because you know that for your health, you should not smoke. But you go on as it has

become a habit; and to break that habit you form another formula, another habit.

That is the way we live – always in a state of conflict, always breaking down one habit and falling into another habit of thought, of feeling, of sensation, of pleasure. The sexual habit, the drinking habit, the habit of seeking God because you are miserable – are all the same: an escape from reality. And depending upon our tendencies, our erudition, our knowledge, our education, either we intensify that struggle, that conflict, through so-called discipline or, depending upon our tremendous urge or our laziness, we play with discipline. So our minds are always shaped by society, by the church, by circumstances.

Please follow all this, I am talking about *your* mind. Don't be caught in the words which I am using. The words have no value at all. A word is a symbol, a word is a means of communication; it is like the telephone. If you use the telephone, you don't worship the telephone; what the telephone conveys to you is important.

We have lived with the disciplines, with the mores, the customs that we call morality – the what-should-be and what-should-not-be. This is the pattern of our existence – a torture, an ugly, ever-endless strife and misery.

Now, can one live without discipline? – Because the way of disciplining in which one has lived for centuries is a terrible thing, a most ugly form of existence; it only breeds a mechanical mind. You know what happens to a soldier who is trained day after day for months, for years, to obey orders? Have you ever watched him? All spontaneity, all freedom has gone; he functions obeying mechanically. You go to the office day after day for forty years; with that terrible boredom, what has happened to your mind?

Watch it. Because you have to support a family, you have to earn a livelihood – we know all the innumerable reasons – you have trained yourself to conform.

So we have to find out how to live in this world which demands a livelihood; which asks us to do things, day after day, regularly, efficiently, constantly; a world where you have urges, your own lustful desires – a sex – [all of which] creates habits, without making it into a habit. Please listen to this. We have to find out how to live in this world surrounded by all this, with complete freedom, without a formula, without twisting the mind, without shaping it to conform to society.

Because a disciplined mind – in the sense a mind that conforms, a mind that accepts, a mind that follows, imitates, suppresses – is a stupid, dull, crippled mind; it is a dead mind. Whether it is the mind of the holiest sannyasis, or of the poor wretched woman, or of the man who steals. One has to live in this world without that kind of discipline, because one understands it, one sees the truth of it.

You see that discipline implies conforming; imitating; suppressing; controlling; living within a certain framework; within a formula; within a pattern established either by society, by religion, or by your intellectual capacity and experience. Every form of discipline of that kind is deadly; it is destructive; it makes the mind useless. You may function as a machine, but you cannot possibly, under any circumstances, find out what is truth. Truth demands freedom; that is, it demands intelligence, which is the highest sensitivity. And with this, it demands awareness, which is to observe.

Can you live in this world without this traditional, destructive discipline? Please ask yourself. This world is becoming more and

more mechanistic; every boy and girl is trained and shaped technologically. To live in this world is to conform; otherwise, you are destroyed by society; you are pushed out if you are not a Catholic, if you are not a Muslim, a Hindu, or a Buddhist. Can you live in this world without this destructive, traditional weight of a discipline that corrupts, that destroys, that makes the mind ugly? Do you see the truth of that – not because I tell you, not because the speaker has pointed it out? If you will see the actual beauty of that, then you have to ask yourself if you can live in this world without discipline of that kind. Can you live without discipline, doing what you like, free? Can you? You cannot; if you do, you will be in a constant state of endless conflict.

So you have to find out for yourself if you can live with intelligence. We have explained what we mean by intelligence. It is not a definition of intelligence. It is not what you are going to repeat, or say – that is one opinion, and there are other opinions, dialectically. Discussing opinions and finding truth in opinions is the dialectical approach. We are not talking dialectically. We are stating a fact – whether you accept it or don't, whether you say 'It is your opinion, there are other opinions', is totally irrelevant. We are not discussing opinions. There is no truth in opinions; there are a thousand opinions, because there are a thousand men and each has his own opinion. So we are not talking dialectically. Trying to find out the truth of opinions by analysis leads nowhere. What we are pointing out is something entirely different.

We are saying that a mind that is extraordinarily alive and sensitive and awake, can, through the observation of what-is, through the observation of facts, live in this world without this destructive discipline. A tree is a tree; it is not what you think about that tree. You have to observe what-is; to observe what you are actually, not what you should be, not what other people have told you what you

should be. To observe the colour, the richness, the beauty of the sunset, the calm sea, and the extraordinary quality of a still night. Then out of that sensitivity and observation comes this living quality of intelligence.

Now, we need a certain kind of discipline – which is to learn. We are learning. There is no end to learning. Therefore, there is no end to the form of discipline that comes through intelligence. The other discipline – the traditional discipline, which is conforming, adjusting, forcing, suppressing – does not create intelligence, does not bring about this clarity, the beauty and the vitality of intelligence. But where there is intelligence fully operating actually, then out of that intelligence comes the discipline which is constantly learning. Do you know what it is to learn anything? To learn about a motor car, about your job, how to cook, how to wash dishes, anything – to do it properly, efficiently, you have to be learning all the time. Now, when you are learning all the time, you do not say, ‘I have learnt, and what I have learnt is good enough; and therefore whatever happens is going to be something more learnt and added to what I have learnt’. If you say that, you cease to learn.

When the mind is learning all the time, it brings about its own extraordinarily sweet discipline. In that there is no conformity; in that there is no pattern; in that there is no formula, suppression, obedience; it is living. And every living thing creates its own easy, swift, free efficiency of learning. From that comes the beauty of a mind that is so clear, and therefore needs no discipline.

If you see this, – see in the full sense, not merely hear what has been said – if you see with the inner eye, hear with the ear of the mind, then you will see for yourself the true nature of the old traditional, rotten thing called ‘discipline’. I am using the word

‘rotten’ expressly, because when you look at your own mind, you will see how shallow, dull, insensitive it has become. If you understand this thing called ‘discipline’, which has made man into an ugly thing, if you see the truth of that, it will drop away from you. You don’t have to do anything. You see the truth of that or the falseness of that, only when you are highly sensitive and, with that sensitivity and clarity, observe this whole formulation of discipline. Then you are out of it.

But you can’t live doing what you want. Because your desires vary from day to day. When one desire is fulfilling itself, you become dissatisfied and seek another. There is a constant change in the objects of desire. Desire remains the same, but the objects change. From childhood to manhood, the objects of desire change constantly, not the desire. And we think that if we replace all the objects by God, we have understood the whole phenomenon. Only we have moved away from the petty to the large; but it is still petty, because it is still the object of desire.

So if you understand this whole process, then you will see that you can live in this world with all its challenges, with all its brutalities, because you have the extraordinary insight brought about by intelligence; then you will see that you can live functioning as a human being who is intelligent, efficient, clear, unconfused. And you can only live that way if you understand how the mind forms, shapes an idea, and how that becomes the formula according to which you are going to live.

We create formulas because they give us self-identifying continuity. We create formulas because they give us a sense of worthwhileness. We breed formulas, because they give us a sense of action, a sense of doing something. It is like a man who wants to help – he has a formula that he must help and that he knows what it

is to help. It gives self-importance; and in that help, he is exploiting others for his own comfort, for his own well-being, for his own satisfaction.

The flower by the wayside rich in colour and beauty does not talk about helping others. It is there, full of perfume, loveliness and an extraordinary tenderness; it is for you to go to it, smell it and enjoy it. It does not talk about help. But we who want to be active with our petty little minds, who identify ourselves with ten different activities want formulas. We live by formulas and we die by formulas. We have formulas about love, we have formulas about death, and we have formulas about God. So words have become very important – not life, not living. Ideals, all the phoney inventions of man in order to enclose himself into an escape from himself, have become important.

So, a mind that is capable of living in this world has to understand this framing of ideas and living according to them. When once you see the truth of it, then you can ask a really fundamental question: Is it possible to live without any formula at all – a formula of the past, or a formula for the future? To find that state, and to be in that state demands astonishing clarity, in which there is no conflict, no torture of any kind, at any moment. Because a mind that is a light unto itself, a mind that is completely awake is not tortured. It has no formula, it has no time.

– *Bombay, February 19, 1964*

YOU HAVE TO WORK TO HAVE FREEDOM

What we are going to talk about this evening is religion, the individual, and mutation.

But before we go into that, one has to be very clear about the problems facing each one of us. Because without understanding these problems, not merely verbally or intellectually but actually, without realizing the implications of all these problems and thereby sharpening our brains, we shall not be able to meet these problems and go beyond them. That is the first important thing.

One sees what is going on in this world. There is technological progress, so vast, so dynamic, so all-consuming, that, unless one understands it, one will be caught up in its mechanical process, and there will never be freedom for man. Because through automation, through electronic brains, man is going to have leisure. In fifty or more years, the economic problems of food, clothing and shelter will be solved, and man will be left with leisure. Factories will be run by a dozen or so people, and not by three thousand or thirty thousand people. There will be electronic brains, computers, machines that are going to correct machines. All these are actually being produced now. And man – you – is going to have leisure. And what is man going to do with that leisure?

Organized religions are going to take over that leisure; amusement and entertainment are going to take it over. Religious organizations, aware of the implications of all this, are organizing themselves to control, to shape man's thought. And there is entertainment organized for individual amusement. This is going on because human beings want it. So, either we understand the whole significance of leisure, or we are going to be absorbed in

these two channels and, as a society, we will go on in a state of corruption.

Society is always in a state of corruption, and it behoves us to find out for ourselves how to come out of this corruption. You know what is happening in this country, as in the world. From the highest political office to the lowest, there is corruption. Religion, as it is practised now, its rituals and priests, has no meaning; it is an escape from the actual life of boredom, of fear. And the worship of authority as the guru, as the leader, will lead man nowhere; they totally deny freedom, though momentarily they give a kind of sensation.

These are some of the problems. First, there is no freedom. You have to work to have freedom, and it is only in freedom you can discover what is truth. You will not have freedom through any form of government – communist, socialist or otherwise.

Governments are not going to solve your problems, nor is science. You may go to the moon or go into the bowels of the earth, but the human mind will be the same: adjusting, modifying, reforming itself.

Nor is any social reform, whatever its reputation, whatever its activity, going to give freedom to man. Every social reformation is the denial of the freedom of man, because it sustains the corruption of society. Probably you know all this, probably you have vaguely thought about all this, and probably you find there is no way out of it.

So we are going to find out for ourselves if there is a way out of this chaos, this corruption, this utter decay. We have looked to the outside agency of God, or to some spiritual authority, to help us out. Seeking aid from outside, through prayers, through worship,

through obedience, through the worship of a guru, of a saint, and blindly or intelligently following them has been going on for centuries upon centuries. We have tried many ways to escape from the chaos which man has created, which you and I have created, as the result of our activity.

Society, which is relationship, is the result of your relationship with another. Environment has made you, and you have made the environment. Seeing all this, what is man to do? There is no escape. No outside agency, no gods, nobody is going to come from Mars or Venus, in flying saucers, to save us. No religion, no belief, no dogma is going to purify the mind and the heart so completely that you come out of this with beauty, with an extraordinary sense of compassion and love.

So what is it that we can do? First, we must actually deny – actually deny the religion that we know, actually deny society as it is. I mean by ‘society’ the psychological structure of society of which we are a part. We must deny that totally. You must deny completely, with all your mind and heart, authority. And we must deny entirely, ruthlessly, every demand for help through an outside agency beyond yourself.

Please listen to this. We seek help because we are in a state of misery, confusion, conflict, and we want to be helped. We want somebody to tell us what to do. We want some guidance; in this darkness we want to take somebody’s hand who will take us to the light. We are so confused, we do not know where to turn. Education, religion, leaders, saints – all these have utterly failed; and yet, because we are in sorrow, because there is conflict and confusion, we look to somebody to help us. And probably that is why most of you are here, hoping in some way to catch a glimpse of reality, hoping in some way to be led to that beauty of life.

Now, if you will kindly listen with your inner ear, with clarity, you will see that there is no help. The speaker cannot help you; he refuses to help you. Please understand this. Go with it slowly. He refuses totally, completely, to help you.

What you want is to sustain the corruption, live in corruption, and to help in that corruption. You want to be helped to live comfortably, to carry on with your ambitions, with your ways, with your envies, with your brutalities; you want to continue in the everyday existence, and yet modify it a little – become a little more rich, a little more comfortable, a little more happy. A better job, a better car, a better position is all you want. You really do not want to be completely, entirely, free of sorrow. You don't want to find out what love is: the beauty of it, the immensity of it. You don't want to find out what creation is.

So what you really want is to be helped to continue in a modified form in this wretched world, with the ugliness of your lives, with the brutality of your existence, with your everyday conflict. That is all you know; you cling to that and you want that modified. And anybody who helps you to live in that field, for you is a great man, a saint, a marvellous saviour.

Therefore, the speaker says he is not giving you help. If you seek help from the speaker, you are lost. There is no help of any type from anybody – that is a dreadful thing to realize for oneself. You have to realize the appalling, frightening fact that you, as a human being, have to stand completely on your own feet; there are no Upanishads, no Gita, no leaders, nothing that can save you; you have to save yourself. It is a fact. You know what it does when you realize that fact? When you actually realize that fact, either you sink further in your corruption, or that very fact gives you

tremendous energy to break through the network of the psychological structure of society – break through, shattering everything. And then you will never seek help, because you are free.

A free man, a man who is not frightened, who has a clear mind, whose heart is vital, strong, energetic does not want help. And we, you and I, have to stand alone completely, totally, with no help from anybody. You have sought help in every way: politically, socially, and religiously from the gurus. They have all betrayed you. There have been political, social, economic and communist revolutions. They are not the answers; they cannot help you because they bring more tyranny, more slavery.

It is only when you demand complete freedom and sustain that freedom, that you will find, through the operational approach, reality. And, it is the reality that will set man free – nothing else. And it is one of the most difficult things to realize that you have to stand completely alone, by yourself entirely.

It is only the man who is free, that can co-operate. And it is the man who is free, who says, 'I will not co-operate'. Co-operation, as it is generally understood, implies co-operating around a person, around an idea, or for a utopia, around the authority of a person, or the authority of an idea as the State. If you observe that kind of co-operation, it is not co-operation at all; it is mutual benefit. And when the authority changes you change, in order to derive benefit from it. So it is a compulsive form of adjustment.

We were talking about co-operation which is entirely different, because man must co-operate. We cannot live without co-operation. Life is relationship, life is co-operation. You and I cannot probably exist without co-operation. But to co-operate there

must be freedom. You must be free and I must be free to co-operate. Freedom does not mean doing what we like: being ruthless and all the rest of the stupid reaction connected with that word. Only the man who is free to love, who has no jealousy, hate, who wants nothing for himself, for his family, for his race, for his group, only the man who is free and who knows the full significance of love and beauty can co-operate.

So, what is necessary is to understand this freedom. Thought does not bring about this freedom. Thought is never free. Thought is merely a reaction to accumulated knowledge as memory, as experience; therefore it can never free man. And yet, everything that we do – every action, every motive, every urge – is based on thought. So one has to see for one's self the significance of thought, where it is necessary and where it is poison.

Mutation can only come about when the mind is totally empty of all thought. It is like the womb – a child is conceived in the womb because the womb is empty. Out of that, a new birth is given. In the same way, the mind must be empty; it is only in emptiness that a new thing can take place – a totally new thing – not a thing that has continued through millennia.

So the question then is how to empty the mind. When I use the word 'how', I do not mean a system, I do not mean 'Do these things and you will empty the mind'. There is no system, there is no formula. You have to see the truth that mutation is absolutely necessary to be completely free from sorrow, from the agony of life, and for the salvation of man.

You must have a mind that is completely different, that is not the product of environment, of society, of reaction, of knowledge, of experience. None of these bring about innocence, do not bring

about freedom. They do not give this vast sense of space in the mind. Only in that space does the movement of mutation takes place. And it is only that mutation that can save man, because it is that mutation which brings about the individual.

We are not individuals. We have names, separate names. You have a separate body. Perhaps, if you are lucky, you have a bank account. Inwardly, psychologically, you are not an individual. You belong to a race, to a community, to a tradition, to the past; therefore you have ceased to be creative. You have ceased to be aware of the immensity of the width and the depth and the beauty of life.

Because we are not individuals, we do not know what it means to love. We only know love in which is contained jealousy, hate, envy, and all the mischief that thought can bring about. Do observe, if you will, your own so-called affections. Observe yourself, your own affection for your wife and your family. It is a unit of corruption, of attachment, of pain, of jealousy, of ambition, of domination – there is not a spark of love. You may beget children but, in that, there is pleasure not love. And where there is pleasure there is pain. And a man who would understand this thing called ‘love’ must first understand what it is to be free.

Then, there is the question of sex, which is a great problem in the world. You may be out of it because of your age or because you have forced yourself. You have no sexual life because you want to find God. I am afraid you won’t find God. God wants a free man, a man who has lived, who has suffered, who is free. So you have to understand this question of sex.

Please listen to what the speaker says. You may not go completely to the very end of the journey, but listen. Listen without

condemning, without justifying, without comparing, without bringing all your memories into operation. Just listen – freely, happily. Because, if you know how to listen, then you will know when the mind is empty. There is nothing that you can do to bring about that emptiness. Every action on your part is the action of the past, of thought, of time; and time is not going to bring you that freedom. But listen. Actually enjoy listening to the sound of a bird, the single sound, each sound separate, distinct, vital, clear. Listen to that crow. Listen to the speaker completely – to each word, each statement without interpreting, without translating. Just listen. And out of that listening you will have the energy; out of that listening you will act completely, totally.

We do not listen. There are too many noises about us. Inside us, there is too much talk, too much questioning, too much demanding, too many urges, compulsions. We have so many things and we never listen to any one of them completely, totally to the very end. And if you would kindly so listen, you will see that, in spite of yourself, the mutation, that emptiness, that transformation, the perception of what is true, comes into being. You don't have to do a thing, because what you do will interfere; because you are greedy, you are envious, you are full of hate, ambition, and all the mischief that thought can make.

So if you can listen happily, effortlessly, then perhaps in the quiet, deep silence you will know what is truth. And it is only that truth that liberates, and nothing else. That is why you must stand completely alone. You cannot listen through another; you cannot see with the eyes of another; you cannot think with the thoughts of others. You listen through others, see through the activities through the dictum of others, through the saints. So if you can put away all these secondary things, and be simple, quiet, and listen, then you will find out.

You know, when you look at a sunset or a lovely face or a beautiful leaf or a flower, when you actually see it, then there is space between you and that flower and that beauty and that loveliness, or between you and the misery and the squalor you see. There is space; you have not created it, it is there. You cannot do anything to make that space wide or narrow; it is there. But we refuse to look through that space – simply, quietly, persistently. Through that space we project our opinions, our ideas, our conclusions, our formulas; therefore there is no space. It is covered over with yesterdays, with the memories, with the experiences of yesterday. Therefore we never see, we never listen, we are never quiet.

So, if you will, do listen this evening, not being hypnotized, not accepting it, not denying it – that would be absurd, immature. Because we are dealing with your life and not with my life; we are dealing with your sorrows, your miseries, your authorities, your despairs and the agony and the boredom of life.

As we were saying, there is the question of sex, which has become tremendously important. Why? Look at your own lives. Why? First you have no other free pleasure. You are blocked intellectually; you repeat what others have said everlastingly, from childhood till you die. Your examination, your education, your technological information – all this is repetition, repetition. You are blocked intellectually. You dare not think independently. You don't deny. You are yes-sayers. You are followers, you are worshippers of authority. Therefore you are blocked intellectually, and therefore you have only one thing where you are free, original: your sex.

Then emotionally, you are not free to express. There, too, you are blocked, hindered, contained. You never enjoy the sunset; you never see the tree; nor are you in full enjoyment with the tree, in

the full beauty of that tree. So, emotionally, intellectually, you are starved, cut off, and beauty means nothing to you. Nothing. Otherwise, this country would be different. You have divorced religion from beauty. You will never sit up of an evening, quietly looking at the stars, the moon and the light on the water. You have the radio, the TV, the books, the cinema – anything but being alone with yourself to enjoy what is about you. So emotionally, aesthetically, deep down you are completely blocked. You have only one thing left that is original, that is your own. And that is sex.

And when sex becomes the only thing, it creates havoc in one's life. It, too, becomes repetitive, and leads to various forms of domination, compulsion – the agony of relationship. This repetitive pleasure leads to brutality, to dulling the mind. So there is no love; there is no beauty in our life, no emotional freedom. And so the thing which is called 'sex' is the only thing left.

Then there is no discovering of reality for yourself. Because religions have made you followers, not investigators, not explorers, not a people who will discover. You are merely people who repeat endlessly, who go to the church or to the temple, and merely live superficially. So religion actually has no meaning, except when you are in a state of fear, disease, or when you want some kind of comfort.

Please listen, don't get bored. This is your life. You have to face these things. And ultimately there is that creation which is beyond time and measure, which makes all things new all the time, because it is out of time. And yet, we seek new expressions in the world of art, in the world of aesthetics. New expressions – that is all we are concerned with. We are not concerned with creation.

These are the many problems that confront you, and you have to find the right answer for yourself. And there is a right answer: that there must be complete freedom for you, complete freedom from this sociological and psychological structure of society – fear, greed, envy, ambition, the seeking of power, the seeking of position, depending on money.

One has to be free of the corruption of society and still live in this world vitally, strongly, energetically. And to do that, you have to work; you have to work inwardly, ruthlessly strip yourself of all the debris of society, all its corruption. When you realize that you have to do it completely for yourself, that nobody is going to help you, you have a tremendous energy. Then, you have a mind, a heart that is tremendously alive, active.

So, self-knowing is operational; it functions, it operates if you go after it steadily, day after day. It is not a question of belief. Out of self-knowing comes awareness – of the birds, of the trees, of the squalor, of the dirt, of the beauty, of the colour, of everything about you outwardly. The outward movement brings you the inward movement. You cannot ride on the inward without understanding the outward. They are one; they are a unitary process just like a tide on the sea that goes out and comes in. And you must ride on that tide without effort.

You can ride on that tide without effort when you observe and when you listen to all the intimations of thought and the implications of your being. To listen does not demand analysis or introspection – these are deadly. All that it demands is that you look, that you listen, and that you keep that space between the observer and the thing observed. If you keep that space completely empty, there is neither the observer nor the observed; there is only movement. And out of this self-knowing, there comes freedom

which nobody, no god, no saint, no society can give you. You must have this freedom. Otherwise, the churches with their organized belief and entertainment are going to take over, and you will live mechanically, stupidly, worthlessly.

From this freedom comes that state of mind when the brain is highly sensitive, because it has understood every movement of thought, every wave of feeling. Thought and feeling are not separate things; it is a whole process. And out of that understanding, out of that freedom, the mind is made young, fresh, and innocent.

Out of this emptiness alone comes mutation; and from that alone can there be salvation for man. Only when the mind has completely undergone this tremendous mutation out of time – not within the limits of society but completely outside society, not becoming a sannyasi (that is too immature). When the mind has understood the whole fabric of society, which is yourself, out of that understanding comes this extraordinary sense of aloneness. Then you are completely, indissolubly alone. And only then, in that state of complete aloneness, does that movement which is the beginning and end of all things come into being. That is religion and nothing else. In that state, there is love, there is compassion and infinite pity. And in that state, there is neither sorrow nor pleasure, but a life that is vitally living, strong, vital, clear.

– *Bombay, March 1, 1964*

REPORT ON THE KFI PUBLIC GATHERING 2023

The KFI public gathering is an annual feature. These gatherings, which are open to all, are meant to help us re-examine our lives and share our insights in the light of Krishnamurti's Teachings. Talks, group discussions, screenings of Krishnamurti videos, and a cultural programme are the chief features of the event.

The gatherings have been held every year after Krishnamurti's passing in 1986, but could not be held during the years 2020-2022, owing to Covid. The gatherings have, however, been resumed. This year's public gathering was held at Sahyadri Education Centre (near Pune), from 18-21 November 2023, and the theme was 'Living in a changing and divided world: The place of self-knowledge.'

The theme has obvious relevance in the contemporary world in which there is so much conflict, swift changes taking place in so many areas, driven by technological advancement and human greed, and a growing sense of nihilism coupled with a sense of hopelessness in life. It therefore becomes very important to explore the nature of these problems.

The gathering began with words of welcome by Sri Vishwanath, Secretary KFI. He gave a brief presentation of the various strands of activity of the KFI (publications; running the schools; looking after the lands; maintaining the archives; taking care to maintain the purity of the Teachings). He added that Krishnamurti had emphasised that the KFI is not a spiritual body; it has no authority to send out propagandists and interpreters, and it does not publish secondary literature.

As part of the exploration of the theme of the gathering, talks were given on the four mornings by the following speakers:

1. Sri Gautama G (18th November).
2. Swami Chidananda Ji (19th November).
3. Sri Siddhartha Menon (20th November).
4. Sri Shailesh Shirali (21st November).

Video screenings were arranged of recorded talks of Krishnamurti on each of the four days:

- 1st day: Why is there such chaos in the world? *Saanen 1980, Public Talk 1*
- 2nd day: Unconditioning the brain cells. The future of mankind in the age of AI. *Saanen 1983, Public Talk 5*
- 3rd day: (a) *Madras (Chennai) 1981-'82, Public Q&A 2*. [Questions 1 & 2 dealt with the themes of injustice and self-knowledge, respectively] and (b) *Madras 1981-'82, Public Q&A 1* [Question 3 dealt with what our response should be to the problems and situation in the country]
- 4th day: What has religion to do with your daily life? *Madras 1983-'84, Public Talk 4*.

In addition, there were small group discussions (group size roughly 15; the group anchors were various senior members), and individual conversations.

Each day featured some activities in the early morning, before breakfast: yoga; farm walk; and a workshop on cardio pulmonary resuscitation (CPR) on one of the days, conducted by one of the school doctors.

Similarly, there were activities each evening: walk around the campus; walk on the adjoining hill (Python Hill); farm walk.

On 19th November, we had an in-house concert in Hindustani classical music and Sitar, presented by teachers Girish Kamble, Lakshman Telang, and Nikhil Kshirsagar. It was very well received.

Krishnamurti book displays were arranged all through the gathering.

Participants seemed on the whole to be very happy that they had taken the trouble to come to the gathering.

– S.S.

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