

# **Krishnamurti Foundation India Bulletin**

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## FROM THE EDITOR

In the previous issue of the *Bulletin*, we traced Krishna-ji's conception of doubt through two talks addressed to adult audiences. He uncovers the same concept with great simplicity in a talk to young children at his school in Rishi Valley.

'When we are very young, like you are', he begins 'it is a delight to be alive.' The delight is in listening to 'birds of a morning singing'; in seeing 'the hills after the rain and all those rocks shining in the sun; it is to see the leaves sparkling, all washed by the rain, and to see the clouds go by.' However, with age the sense of beauty fades away, the senses are dulled, one no longer sees 'the trees as we once saw them.'

The pressures that take away a child's natural joy often exist alongside his or her sense of beauty. These pressures shape how the child sees – imagining a future as a doctor or lawyer – and as the child struggles to reach those goals, he or she becomes caught in inner conflict.

Krishna-ji introduces his notion of doubt when a student asks: Can we create an image without having conflicts? He replies that there are two ways of asking questions: 'You ask a question because you do not understand and, therefore, you want to find out, enquire, examine .... Or: you ask questions and wait for somebody to tell you what you should or should not do, what you should or should not think.' The latter way of questioning makes of the mind 'a dull, stupid, and

ineffective thing’. The former makes the mind open – to enquire, to examine, to search, to look, to observe, to listen independently. Such a mind ‘becomes fresh, young’. Sceptical inquiry is essential to nurturing joy.

Krishna-ji explicitly distinguishes serious doubt from obstinate doubt, which is doubt for doubt’s sake. ‘So, you have to have scepticism, you have to have a great deal of inward strength, vitality and energy in yourself, for otherwise such doubt, scepticism makes you hard, cynical – which brings its own stupidity.’

R.H.

## TO DOUBT YOU HAVE TO HAVE A GREAT DEAL OF INWARD STRENGTH

**J. KRISHNAMURTI (JK):** I don't know if it has ever struck you why we human beings lose the sense of extraordinary joy in life. When we are very young, like you are, it is a delight to be alive: to hear the birds of a morning singing (as they are this morning), to see the hills after the rain and all those rocks shining in the sun, to see the leaves sparkling, all washed by the rain, and to see the clouds go by. We take delight in all that and rejoice in all that on a clear morning with a full heart and a clear mind, but we lose this feeling when we grow up with worries, anxieties, quarrels, hatred, fear, and the everlasting struggle to earn a livelihood. When we grow up, we spend our days in battle with each other – disliking and liking, with a little pleasure now and then but we never hear, any more, the birds; we never see the trees as we once saw them, we never see the dew on the grass, and the bird on the wing, and the shiny rock on a mountainside glistening in the morning light. We never see all that. Why? I don't know if you have ever asked yourself that question. I think you have to ask, for if you don't ask it now, you will soon be caught in it. You will go to college, pass some stupid examinations, get married, have husbands, wives, children, and have responsibilities – office, earning a livelihood – and, then, get old and die. That is what happens. And unless we ask *now*: Why? Why do we lose this extraordinary feeling of beauty when we see the flowers, when we hear the bees, and all the beautiful things of life? Why do we lose it? I think we lose it, primarily, because we are so concerned with ourselves.

We have an image of ourselves. You know what an ‘image’ is? It is something carved by the hand – beautiful or ugly – out of stone, out of marble; and this stone, carved by the hand, is put in a temple and worshipped. But it’s still hand-made, made by man. So, that is an image. We have, also, an image about ourselves, not made by the hand but made by the mind, by thought, by experience, by knowledge, by our struggle, by all the conflicts, and miseries of our life. That is the image which we have of ourselves. You have not got any at present as you are too young, but you will, when you are a little bit older. Probably, if you are 15, 16, you have already begun to have an image about yourself: what you must be, what you must not be, how you should live and how you should not live, what you are going to be, and so on. That is the image you are already creating about yourself. And that image becomes stronger, larger, all-demanding and insisting. And the more we listen, act, have our existence in that image, the less we see a beauty of joy, of something beyond the little promptings of the image. Because we are so concerned, we lose this quality of fullness. You know what that word to be ‘concerned’ means? – It is to be occupied with oneself. It is to be occupied with your qualities – whether you are good or bad. It is to be occupied with what your neighbours think of you, whether you have a nice husband or a wife, whether you have good job, whether you are going to become a big man, or be thrown aside by society, and so on, and on, and on. Struggling, struggling, struggling at home, and in the office or in the fields. Whatever we do, we are always struggling, we are always in conflict. And we don’t seem to be able to come

out of that. Not being able to come out of it, we create another image: the image of a perfect state in heaven or of God; another image, again, made by the mind.

So, we have an image not only inwardly but also deeper down we have other images – and they are *always* in conflict with each other. And the more you are in conflict – and conflict will always exist as long as you have images, opinions, concepts, and ideas about yourself – you will always struggle. Always.

So, the question is: Is it possible to live in this world without an image about yourself? As a doctor, a scientist, a teacher, a physicist, you have a function, you do certain things. And though a ‘function’ does not necessarily create the image of oneself, we, however, use the function to create an image about ourselves. We use our function and, thereby, create conflict in functioning, in doing.

I wonder if you understand this.

You know, if you play an instrument – a violin, the veena – or dance well, beautifully, you use the instrument or the dance to create the image about yourself: How marvellous you are; how wonderfully well you play or dance! You use the dancing, the playing of the instrument in order to enrich your own image of yourself. And that is how we live: constantly creating and strengthening that image of ourselves. And, so, there is more conflict; and, so, the mind gets more and more

and more dull and occupied with itself; and, so, we lose the sense of beauty, of joy, of clarity, of clear thinking.

So, I think it is part of our education to [learn] to function without creating an image of ourselves through that function, so that we function without the battle, the inward struggle that goes on within ourselves. So, it seems to me, education is what we are all going through. The older ones and the younger ones are all being educated all the time. There is no end to education. It is not that you read a book and pass an examination and then you finish education. You *think* you have finished it, but you have not. The whole of life from the moment you are born till the moment you die is a process of learning. Learning has no end and that is the timeless quality of learning. And you cannot learn if you are in battle, if you are in conflict with yourself, with your neighbour, with your society. And you will always be in conflict – with your society, with your neighbour – as long as there is that image and you are not learning about that image. But when you not only not create it but, also, learn all about the mechanics of ‘putting together’ this image – learning that all the time – then you will see that you can look at the sky, then you can look at the river and the raindrops on the leaf, then you can feel the cool air of a morning and the fresh breeze among the leaves, then life has an extraordinary meaning. Life in itself, not that the image gives significance to life – life itself then has an extraordinary meaning.

**STUDENT (S):** *You said something about ‘stupid examinations’; but our future career depends on examinations. What am I to do?*

**JK:** Yes, Sir. The question is: You said, ‘Stupid examinations’, but what are we to do if we don’t pass examinations? Though examinations are stupid, our career, our jobs, our future depend on them.

Sir, first of all, why are you all so career minded? Why? Why must all of you become – God knows what? Why should we have a career? Wait a minute, just listen. Why?

**S:** *Then how should we spend our lives, Sir?*

**JK:** Wait, wait. Don’t ask that question. Let’s think it out together. You see, that is one of the things that we have to understand: Don’t ask somebody else what to do, what to think, how to act. Don’t ask; find out. Be independent. Think for yourself and find out. Don’t ask. Don’t always seek some authority to tell you what to do. So, first listen to what I have to say. We have to have jobs, obviously. But even that is being questioned now. I will go into it a little bit. Wait a minute; listen to me. We are all career minded. We must all, we think, have jobs, for otherwise, ‘How shall we live?’ So, all our youth, all our freshness, this capacity to look and enjoy and be with this fullness of life, is perverted, twisted, because our minds are fixed on having a career. Right?

**S:** Yes, Sir.

**JK:** Right; but, also, we see that we must learn, we must have knowledge, we must be capable of doing things. Right?

**S:** Yes, Sir.

**JK:** And as society now exists, whether in Russia, in China or America or here, you must go to a college to get any job. To get a good job, you must go to a college and pass an examination and all the rest of it in order to earn a good livelihood. Right? That is what the structure of society now is. But, also, look at what I am going to tell you. There are computers, i.e., these electronic brains. They are going to take over the drudgery, the everyday occupations – going to the office, doing things. These electronic brains are going to take over. So man is going to have tremendous leisure. Because these machines will do all the thinking, working for you; knowledge has been given to them through tapes, and so on, and so on. You understand? They are going to do it; it is already taking place. So, what are you going to do? Do you understand my question? These machines, electronic brains, are going to take over human drudgery. They will diagnose human disease. You go to it and give all your ailments, and it will diagnose what you are suffering from and tell you what you should take. Doctors will become more or less unnecessary. So, these electronic machines are going to take over more and more and more, not only in little things but in great factories.

So, man is going to have tremendous leisure, great leisure. And what will you do with that leisure? You understand?

That is coming into this country. True, you may not have it in the next 20 years, but it is coming. And we must be prepared to meet it, and not say: ‘Well, I must have a career, I can’t think of anything else and I must pass examinations in order to get a job’. Right? But the future is going to be something entirely different. You are going to have great leisure. You are going to have hours and hours when you don’t have to go to the office, when you don’t have to go to the factory, be a manager or a clerk. Machines are going to take over. What will you do then? Do you understand my question? Look at your career from that point of view. Do you understand what I am saying? Man is going to have leisure, time, to do what he likes. He is going to have plenty of time to be lazy, to enjoy himself, to climb the mountains, to swim, to amuse himself, to do anything he likes. Examine your career in relation to that. You understand? You must be given the opportunity to find out how to utilise your leisure then ‘occupation’ becomes merely a secondary issue.

The primary issue is what you will do with yourself the whole of your life, not merely just for a couple of hours. So, what will you do with yourself? – Amuse yourself, go to the cinema day after day, day after day, day after day? Swim? Everlastingly play cricket, football? Or go to the temple ten times a day? Or will you read books – whether it be the *Gita* or the *Bible* or some other book? So, what will you do? Nothing? Sit quietly and vegetate? So, from now on, you have to find out: find out what you are going to do with your leisure of which you are going to have more and more.

So, a career is a secondary issue. Of course, you must have a means of earning your livelihood, your daily bread. But if that occupies your whole mind, all your days, then you will not be able to find out how you are going to use your leisure, your time. Have you understood? So, when you are looking, considering your means of livelihood, you have to consider a much greater issue, which is, what you will do with your leisure. Right? You've got it?

**S:** *Can we create an image without having conflicts?*

**JK:** Can we create an image without having conflicts?

Look. Have you an image about yourself? If you are very honest, look at yourself. Go into yourself and find out if you have an image about yourself. You know what an 'image' is? That is, you think that you must be a certain way. You think that you must be very good, or that you must not be frightened, or that you must be very ambitious, or very clever. You are building an image – aren't you? – about yourself.

Now: Have you got an image about yourself? I hope not, because you are too young. Give that horrible image to the older people; don't keep it. If you have no image at all about yourself, no opinions about yourself at all, then you have no conflict. As long as you are building an image about yourself, that image is the result of conflict and that image creates conflict. So, a really religious man has no image at all, neither in himself about himself nor an image in the temple.

Any more questions? No more questions? Ah, wait a minute. You remember what I said, ‘Don’t ask questions [quickly]; listen’. Is that why you are being hesitant?

You know, there are two ways of asking questions. You ask a question because you do not understand and, therefore, you want to find out. To find out, enquire, examine, you ask a question because you yourself want to understand the meaning of the question, you begin to ask. That is one way: because you want to understand, you want to examine, you want to find out for yourself. Or: you ask questions and wait for somebody to tell you what you should or should not do, what you should or should not think. Right? There are two ways of asking questions. One is to find out for yourself and the other to be told what you should think. In asking questions, you are putting yourself in a very difficult position if you don’t understand what the motive of the question is.

Have you understood what I am saying?

Look. I want to know how I am to use my leisure. I can ask somebody, ‘Please tell me how I should use my leisure, the time that I have when I am not preoccupied’. I ask you to tell me what I should do, and you tell me. And if I like what you tell me, I accept it and, then, live according to that. But if I ask because it is my life, not your life, then I really want to find out, I want to find out how to live. As it’s my life, not your life, I want to find out how to live, I want to enquire what the most beautiful way to live is. I enquire: What is the most beautiful way to live so that there will be no conflicts?

Then my questioning is entirely different; my motive for that question is different. So out of that, one can ask right questions or wrong questions.

Have you understood?

**S:** Yes, Sir.

**JK:** When you say, ‘Please tell me what to do’, it is always a wrong question. Always. Whether you ask it of your fathers or your teachers or of anybody, it is always wrong. But if you ask a question in order to find out, in order to open your own mind, and enquire, examine, search, look, observe, listen, to discuss, then it is *always* a right question.

Suppose I say that there is a God – I don’t say that – and you accept it because it gives you comfort and, also, because the man who says that has some authority. But, if you say, ‘Wait a minute; I won’t accept what you are saying but I want to find out’, then you begin to have scepticism; you begin to doubt. And doubt is essential. You must doubt to find out, otherwise you will just become like the rest of the world accepting authority, accepting tradition, accepting the family, the doctor, and all that. When you merely accept authority and tradition, then your mind becomes a dull, stupid, ineffective thing. And it is. But when you begin to doubt, when you have scepticism. When you say, ‘No, I will not accept everything everybody says, including the newspapers, the Prime Ministers, the generals, the priests, the books, but I am going to question, I am going to find out’, then your mind

becomes fresh, young. When you begin to ask, then such a mind becomes a nuisance to others. You understand? Such a mind, people don't like. They begin to dislike you; you will have no friend; they will push you out. So, you have to have scepticism, you have to have a great deal of inward strength, vitality and energy in yourself, for otherwise such doubt, scepticism makes you hard, cynical – which brings its own stupidity.

**S:** *If you have lot of time, how would you spend it, Sir?*

**JK:** If I had a lot of leisure, a great deal of time, during the day, when I am not sleeping, what would I do? Are you asking me? Are you asking what I would do?

**S:** Yes, Sir.

**JK:** I would do what I am doing. You see, if you love what you are doing – love – then you have all the leisure that you need in your life. Do you understand? Have you got it? Do you understand what I have said? You asked me what I would do if I had leisure. I said, I would do what I am doing, which is: to go around different parts of the world and talk, see people, discuss, and so on, and on. I do it because I love to do it, and not because when I talk to a big audience, I get excited and feel that I am very important. When you feel very important by what you are doing, you don't love what you are doing. Then you love yourself and not what you are doing. And when you love what you are doing, there is no time at all. You understand? So, your question is really not what I am

doing, but what *you* are going to do. Right? I have told you what I am doing. Now you tell me what you will do when you have plenty of leisure.

**S:** I would get bored, Sir.

**JK:** You would get bored. Quite right. That is what most people are. You are very good.

**S:** *How to get rid of this boredom, Sir?*

**JK:** Wait, listen first, old boy!

*(Laughter)*

Most people are bored. Why? You asked: How am I go get rid of this boredom? Now find out. I am going to show it to you. You are bored. If you are by yourself for half an hour, ten minutes, or for even five minutes, you are bored. You have to do something: pick up a book, chatter, look at a magazine, go to a cinema, talk; you'll do anything as long as you are not by yourself quietly. You get bored the moment you are with yourself. So, you occupy your mind with something else, to escape from yourself. This causes boredom.

Are you following this? You have asked a question, so, please pay attention to what is being said. You get bored because you find yourself with yourself, and you have never found yourself with yourself and, therefore, you get bored. You say,

‘By Jove, is that all I am? I am so small, I am so worried; I want to escape from all that’. You find that what you are is very boring and, so, you run. But if you say, ‘I am not going to be bored, I am going to find out why I am like this. I want to enquire. I want to see what I am like really’.

You look at yourself in a mirror – don’t you?

**S:** Yes, Sir.

**JK:** When you comb your hair, when you shave, when you part your hair, when you put this or that on, when you do all that, (*Laughter*) you look at a mirror. There, in the mirror, you see, very clearly, what you are, what your face looks like. It is slightly altered, because the mirror slightly misshapes the face. But you see what you are. If you say, ‘Well, I don’t like it; I must be much more beautiful, I must be like that cinema actress or like that person or this person’, then when you look at yourself, you get bored with yourself. You get what I am talking about? But if you look at yourself and say, ‘Yes, that is what I am – my nose is not very straight or whatever it is, my eyes are small, my hair is crinkly and not straight’ – you accept it. When you see what you are, there is no boredom. Boredom comes in only when you reject what you see and want to be something else. In the same way, when you can look at yourself inside and see exactly what you are, it is not boring. The *seeing of it* is not boring; it is extraordinarily interesting, because the more you see of it, the more there is. Oh! you can go deeper and deeper and deeper and wider and wider – there is no end in it. In that there is no boredom. But,

if you say, 'What I see is not very pleasant and I want to run [away from it]', then the running is the boredom. So, if you can do that, when you can look, then what you do is what you love to do, and when you love to do a thing, then time does not exist. If you love to do gardening, planting trees, watering them, looking after them, protecting them, you know, when you are doing what you really love to do, you will see that days are much too short. So, one has to find out for yourself from now, what you love to do, what you really want to do, and not just think of a career!

**S:** *How do you find out what you love to do, Sir?*

**JK:** I may want to become a lawyer, because my father is a lawyer, or I see that by becoming a lawyer, I can earn more money, this or that. Then you don't love it, because you have a motive for doing something which will give you a profit; it will make you famous. But if you love something, there is no motive; you don't use what you are doing for your own self-importance.

Now: How to find out what you love is one of the most difficult things to do. And to help you to find what you love to do is part of our education. And to find that out, to find out what you love to do, you have to go into yourself very, very, very deeply. It is not very easy. You may say, 'I want to be a lawyer', and you struggle to be a lawyer. You pass an examination, get an L.L.B. or whatever it is and, then, suddenly you find: 'By Jove! I don't want to do this; I really would like to paint!' But it is too late. You are already

married. You already have a wife, you already have children, and you cannot give it up. You have responsibilities, so, you are stuck there. And you feel frustrated, unhappy being a lawyer, when you really want paint. Or, you may say, 'I really would like to paint' and you devote all your life, or a part of your life without passing examinations or anything; you say, 'By Jove, I like to paint' and, suddenly, you find that you are not a good painter! You find that what you really want to do is to be a pilot. And, so, you say, 'I will try to be a pilot'. So you go on with that! And right education is not to help you to find careers – for God's sake, throw that out of the window – but to help you to find out *for yourself* what you really, with all your heart, love to do. It doesn't matter what it is, whether it is cooking or gardening, [when you] put your mind, your heart, everything into anything in which you love to do, then you are really efficient, without becoming brutal. After all, that is the job of this school, that is the function of a school of this kind: for you to be helped to find out for yourself through talks, through discussion, through study, through examination, through listening, through silence to find out what you really love to do right through your life.

**S:** *Sir, how can we know ourselves?*

**JK:** How can we know ourselves?

**S:** Yes, Sir.

**JK:** How do you know yourself in a mirror? That is a very good question. Listen to me carefully. How do you know

what you are and that which you see you are in the mirror? Do you understand my question? You have looked, for the first time, at your face in the mirror – right? – and after a few days or few weeks, you say, ‘By Jove, that is me again; that is my face!’. Right?

**S:** Yes, Sir.

**JK:** So, by looking at the mirror every day, you become familiar with, you begin to know, your face – right? – and you say: That is me. Now, you can know yourself, know what you are inwardly by watching yourself. You can know what you are by watching what you say, watching your words, the way you talk; you can know yourself by watching your gestures, the way you walk, the way you behave: whether you are hard, cruel, rough, patient. So, you begin to know yourself by watching yourself. Watching yourself in the mirror of what you are doing, what you are thinking, what you are feeling. You follow? The feeling, the doing, the thinking – that is the mirror. And in *that* mirror, you begin to watch yourself. And the mirror says, ‘This is the fact’; but you don’t like the fact, so, you want to alter it. The moment you want to alter it you are distorting it; you don’t see it as it is. So, you begin to find out for yourself what you are by watching how you sit, how you walk, what words you use, how you feel when you see somebody whom you like or don’t like, what you are thinking, why you are thinking whether somebody has told you what to think, and so on, and on, and on. Then you begin to find out.

Now, as I said the other day, there is learning when there is attention and silence. When you have silence and give complete attention, in that state, you begin to learn. So now, sit very quietly; again, not because I am asking you to sit quietly, but because that is the only way to learn. Sit very quietly. Take a comfortable position. Sit very quietly and be still, not only in your body, physically, but also in your mind. Be very still and then in that stillness, attend. Attend to the sounds outside of you: sounds outside this building – the cock crowing, the birds – then to somebody coughing there, somebody moving there. Listen. Listen first to the things outside of you, then listen to what is going on in your mind. And you will then see, if you listen very, very attentively, in that silence, the outside sound and the inside sound are the same.

*February 1, 1966  
Talk to Students at Rishi Valley*

**KFI, GATHERING**  
**RISHI VALLEY, NOVEMBER 22 - 25, 2025**

At Eerde, on August 3, 1929, J. Krishnamurti made his now-famous breakaway statement:

Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect ... If you first understand that, then you will see how ... [now] ... Truth is narrowed down and made a plaything for those who are weak, for those who are only momentarily discontented. Truth cannot be brought down, rather the individual must make the effort to ascend to it. You cannot bring the mountain-top to the valley. If you would attain to the mountain-top you must pass through the valley, climb the steep, unafraid of the dangerous precipices.

Though Krishnamurti overtly denied a ‘way’, a ‘path’, and said that the question ‘how?’ did not only ‘create another problem’, but was, actually, a ‘wrong question’, a ‘question of a lazy mind’, a mind that does not want to enquire, but is happy with ‘authority’ and ‘belief’, there are clues that help make a person who is serious to make the ascent. The clues are looking-listening, i.e., attention from moment to moment – looking-listening sans the acceptance of any belief system. Truth, he said in the early years, is discovered through an ‘intelligent revolt’ which is ‘enquiry’, ‘sensitive doubt’; later on, through his little more than a half century of explorations in the uncharted waters of life, doubt remained a beacon of sorts. Doubt is necessary, but not all doubt; it is only doubt that possesses a certain quality that brings about clarity, energy. To look-listen with doubt, he said, ‘requires

sensitivity’, and that doubt ‘purifies’, ‘frees’, enables one to ‘find out for [oneself] what Truth is’.

In 1982, four years before his death, his words echoed what he had said fifty-three years earlier at Eerde:

There is no path to truth ... [and Truth] demands a free mind, a mind that is completely free ... So, please, ... listen carefully, with a certain quality of doubt. To doubt requires sensitivity. If you doubt everything, (*Laughs*) then it becomes rather stupid. But to doubt with a light hand, with a quick mind, with subtlety, then that doubt brings about clarity, energy. And we need energy to go into ... problems, to resolve them.

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The **Annual KFI Gathering** is being held this year from the morning of November 22nd to the afternoon of November 25th (arrivals can commence from the morning of the 21st) at the Rishi Valley Education Centre, Rishi Valley – 517 352, Annamayya District, Andhra Pradesh. The theme of this year’s Gathering is *The Place of Doubt in a Life of Freedom*.

Apart from Talks on the theme, there will be (a) a couple of Krishnamurti Videos which make clear what he himself had to say on the Place of Doubt in our lives (b) time for questions to be posed to the speakers (c) time for discussion in small groups (d) visits to the RVEC’s out-reach programmes (e) guided walks and (f) a concert of South

Indian Music. After lunch, on the 25th of November, a visit to J Krishnamurti's birth place can be arranged for those interested.

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Accommodation is simple, but clean, and only of a dormitory variety. Bedding (including a blanket) will be provided. But as the weather can be both cold and inclement, it is advisable to bring some light woolens, an umbrella/raincoat, a torch, and serviceable footwear.

Please note that as accommodation is limited, registration will be done on a first-come-first-served basis.

The charges are INR 3750/- per person. This fee is Non-Refundable. Please do not deposit cash into our account. **The last date for receiving payment and the filled-in registration form is October 15, 2025.**

Payment should be made either

(1) through an online transfer: RTGS/NEFT to K.F.I.R.V.E.C. INSTITUTE OF EDUCATIONAL RESOURCES through the State Bank of India, Society Colony Branch, Madanapalle, Savings Bank A/c no 54035227556, IFS Code: SBIN0040002, Swift Code: SBININBB324 and an intimation sent, immediately, to [gathering@rishivalley.org](mailto:gathering@rishivalley.org) with name(s) of participant(s), address, and payment details; or

(2) via the QR-CODE given here.



Registration can be done

(1) online by clicking on the Registration Form Link and providing the payment details.

or

(2) the form downloaded from Registration Form Link and filled out (along with the payment details) and posted/couriered to the address below:

The KFI Gathering Committee,  
Rishi Valley Education Centre,  
Rishi Valley – 517 352,

Annamayya District, Andhra Pradesh.

Mobile numbers: 9493547822/ 9493547322/ 7893644717/  
7893644497

You can also check [www.rishivalley.org](http://www.rishivalley.org) for details regarding payment and registration.

## REGISTRATION FORM

Name(s):

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Address:

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**Telephone:**

**E.mail:**

**Age:**

**Sex:**

**Nationality:**

**Occupation:**

I/We wish to participate in the KFI Gathering at Rishi Valley. Please reserve accommodation for \_\_\_\_\_ persons at INR 3,750/- per person. I have made an online transfer, and have sent the details to [gathering@rishivalley.org](mailto:gathering@rishivalley.org)

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

by \_\_\_\_\_ at Madanapalle around \_\_\_\_\_  
(Mode of transport) (Time).

### Details of Participants

S. Nr	Name	Sex	Age

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

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

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

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Ages 3½ to 17

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