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Vasanta Vihar Newsletter

KRISHNAMURTI FOUNDATION INDIA JULY - OCTOBER 2008 Rs.2/- VOL. IV ISSUE 3

Imagine having J. Krishnamurti as the president of your local parent-teacher association. A couple, Vicki and Stan Hodson, did so, and it changed the course of their lives, making them realize that

Krishnamurti gave us the gift of our ignorance

In 1976 we moved from Seattle, Washington, to Ojai, California, so that our son, who was then ten years old, could attend The Oak Grove School run by the Krishnamurti Foundation of America. We were attracted to the school by the sincerity and depth of Krishnamurti's concern for children, as indicated in his books on learning and education.

Because of our association with The Oak Grove School, we not only worked with the teachers and the other parents to organize and help manage Krishnamurti's annual talks in the Oak Grove in Ojai; we also took part in the parent-teacher meetings of twenty to forty people, which Krishnamurti held whenever he was in town.

Anyone who has attended Krishnamurti's talks in the Oak Grove is familiar with the characteristic penetration which he brought even to such large public gatherings. In our parent-teacher meetings with Krishnamurti he was, if anything, more intense and rigorous than he was in his public talks. Most of the teachers and parents were people in their mid-twenties to mid-thirties. Krishnamurti was then in his early 80s and still very vital. The power of his presence was a palpable

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What have you done with your life?

By J. Krishnamurti

You have lived ten years, thirty years, or eighty years; what have you done with your life? Yes, sir. Don't say, 'I'm going to fulfil next life.' There is only the present, the beauty of the present, the richness of the present. You have had this life, this extraordinary thing called life, in which there is sorrow, pleasure, fear, guilt, all the tortures and the loneliness and the despair of life, and the beauty of life. You have had it, and what have you done with it? Do consider it; it is very important to ask it and to answer it, not to the speaker, to yourself.

When you ask it, don't go to bed with sorrow because you have done nothing, you have done absolutely nothing. A life was given to you, the most precious thing in the world, and what have

you done? Distorted it, tortured it, torn it to pieces, divided it, brought about violence, destruction, hatred, without love, without compassion, without passion.

So when you ask that question—and I hope you are asking it seriously—what you have done with your life, inevitably, if you are all sensitive, you will have tears in your eyes. But you will have tears because you are thinking of the past, of what you might have done—tears of self pity. So don't have tears. For the question is asked, and the answer lies only in the present, not tomorrow or in the past. Which means, what are you doing, now, with the life that has been given—now, not tomorrow?

From a Talk in Bombay on 14 December 1969 ■

Krishnamurti gave us the gift of our ignorance

From page 1

quality in the room, and the atmosphere of his meeting with us was often electric. In these small gatherings Krishnamurti was very accessible and completely open to the give and take of serious discussion. And being primarily devoted to school matters, the parent-teacher meetings were more focussed than the public talks.

There was a quite definite pattern to the parent-teacher meetings. Whether we met in the Oak Grove at the school or at his home, Krishnamurti was always impeccably dressed and groomed. Though he might smile and shake hands with old friends as he arrived for a meeting, once the talk began there were no familiars—and certainly no favourites. Indeed, it was as though there were absolutely no past. For instance, he did not want to be reminded of what we had accomplished the day before, of where we had left off, etc. He didn't trust keen memories. In fact, when it came to the highest matters, he didn't seem to trust retentiveness of any kind.

It is easy now to write about this trait of his—too easy—and almost impossible to convey just how frustrating yet exhilarating it was for most of us to try to conduct the ongoing business of our households and The Oak Grove School in the new way that Krishnamurti insisted on—a mode of conduct that was knowledgeable but not specialized, engaged but not preoccupied, steady but not rigid, dedicated but now worried, etc. The man was a perpetual wonder and a caution to us. He was maddeningly perceptive, profoundly uncompromising, and uncannily responsive to our individual and collective moods. The implicit rule of those parent-

teacher meetings was: however brilliant or helpful yesterday's meeting may have been, yesterday is gone—we are here today, not to repeat ourselves but to discover just what it means to be here today.

We sat in a loose semi-circle facing him. Krishnamurti often began by asking us whether we had any questions. When our group first met him, many of us responded to this invitation by indulging in trumped-up questions, questions which arose from our strong desire to show how clever or sincere or profound we were. For many of us the Krishnamurti legend got in the way of our genuine encounter with Krishnamurti the man. We wanted him to approve of us, to certify our lives somehow, or—at the very least—to like us.

Krishnamurti's disposition of false questions was both merciless and immediate. Oftentimes he simply flinched away from them, turning his whole body in his chair. At such times his face was like a new-born baby's face, completely expressive of an emotion or reaction for one instant and then completely clear the next. To this day we have never seen anything quite like it in a grown man or woman. As our group became better acquainted with Krishnamurti, we learnt not to rush in at his first invitation. Most often we sat in silence; that was our answer to his request for questions.

Sometimes we would greet our silence with a chiding remark. 'No questions! Shall we go home?' Whether he really meant this we never knew, because he never called off a meeting at that point. Instead, he would sit for a while in silence himself. Then he would say something like, 'So we have a school. We are engaged in learning together. We want to

know "What does it mean to learn? What does it mean to teach?" Then he would go on to raise questions, both wide-ranging and quite specific, about our lives—questions about right livelihood, about the proper kind of security for children, about punctuality, or diet, or peer pressure (both of us and for our kids), about teaching methods, etc.

These parent-teacher meetings with Krishnamurti were consistently interesting and challenging—in fact, they were most interesting when they were challenging. The challenge of Krishnamurti's company lay in two things: in his willingness to let his life intersect the lives of his companions, and in his trust—exercised all of his life, apparently—that Truth is discoverable at any moment with anyone. For most of us, therefore, Krishnamurti's company was something of a two-edged sword.

Most of us flattered ourselves that we were seekers of Truth. After all, hadn't our search brought us to Ojai in the first place? In truth, however, most of us acted as though we did not really believe that we were meant to see Truth. That was a special calling, for someone like Krishnamurti. He was the seer—he would report and we would draw near and listen. Much of the 'abrasiveness' of Krishnamurti's manner in his later years seemed to come from his utter and profound weariness of this kind of 'spiritual division of labour'. He simply would not abide it. His reaction to the guru cliché was immediate—physical, even. Whenever any of us treated Krishnamurti like a guru, it seemed to cause him physical pain. He would finish away from us in a gesture similar to his reaction to false questions.

In any case, he would not

abide being treated like a guru. And this was the crux of his effect on us. When we were speaking or acting from what he called our 'second-hand lives', he would not abide *us*. That was the harsh side of his behaviour, his rudeness, if you will. Once by way of warning he said to us, 'I am not a nice man.' However within his apparent rudeness or impatience there was a stunningly powerful and positive attitude towards us. However little *we* actually expected of our lives, Krishnamurti always proceeded as though we were capable of Truth—today, right now, here. He always behaved as though our lives were the very stuff of which Truth is made, or not at all. The upshot was that though many of us had worked with teachers who were nicer, none of us had ever met anyone who took us as seriously as Krishnamurti did.

So it was that our most fruitful parent-teacher meetings with Krishnamurti took the form of challenges, of wrestling matches, of confrontation. The household that comprised our group were 'second-hand' in their various ways so the confrontations varied, as now this person's life and then that person's life came into intersection with the force of Krishnamurti's attention. The most important life-lesson for our particular household came up one day during an encounter between Stan and Krishnamurti on the question of creating teaching methods. Krishnamurti had asked our group how we thought children should be taught history. As it turned out, my husband had thought about this matter; he had been an educator for some time, teaching college classes in various subjects. So Stan not only had a ready answer for Krishnamurti's question, he had an answer that he was proud of. A deadly combination.

In his desire to give his answer,

Stan forgot himself. He didn't just sit quietly with Krishnamurti's question for a while. He answered right up, asserting that the best way to bring history alive for students was to introduce them to the interesting and powerful fact that the inner life of each person has all of history within it, that in the life of each boy and girl there are the seeds of kings and slaves, victors and victims, and all the stages of society, from hunter-gatherers to the sophistication of the modern era.

The answer met with murmurs of assent from some of the gathering and murmurs of misgiving from others, but

We tried to cajole Krishnamurti, to threaten him, to seduce him, to flatter him. We complained to him. We were angry with him, hurt by him, even downright disgusted with him. But, finally, never disappointed.

Krishnamurti's response was immediate and sure. 'No, sir!' he said. 'No, sir!' he repeated. 'The speaker does not need to know that he contains all of humanity. That path starts with the personality—with the ego—and it can go on forever, collecting and interpreting one's dreams, seeking evidence of past lives, spending years in psychoanalysis. Since the chain of causation is unending, the analysis of causes is unending. It is not important for one to know that K is mankind, rather that mankind is K.'

Stan didn't want to hear this. He was deeply attached to the arts and to the humanities, and Krishnamurti's response seemed to be a radical devaluation of those disciplines. Stan argued passionately that the secret of the humanities—their magical core, even—was a kind of cancellation

of time, a kind of dropping of the ego and of one's own time and place so as to *be* someone and somewhere else. And wasn't that exactly what Krishnamurti was always recommending as the way to live?!

'No sir!' he said. No qualification, no extenuation. This abruptness was typical of Krishnamurti during the years that we were associated with the Oak Grove School. Oftentimes he did not say the 'rational' thing or even the 'fair' thing. For instance, he did not say to Stan, 'Well sir, perhaps there is some merit in what you say, but on the other hand...' etc. That sort of response would probably have been lost on Stan at the time—and on anyone else who was similarly launched into a defence of one of his or her pet theories.

Over the years, Krishnamurti had met up with whole generations of passionately contrived theories about important matters. In the face of them, what he said was 'No!' In Stan's case what Krishnamurti meant—in his look, his bearing and his seriousness—was something like: 'Sir, you have wasted too much time and energy on your precious humanities. It is time that you stopped inflicting them on yourself, your friends, your co-workers, and the children. You, sir, are doing yourself harm by analysing your own depths. Let the whole of humanity be your depth and your "own" life will come round.'

That was always Krishnamurti's way with us—to *start* from wholeness. The risk with such a procedure is that a meeting may never get moving at all. On the other hand, a meeting that starts with particulars always gets moving but often never achieves universality. Krishnamurti apparently preferred the first risk to the second. In a sense,

Krishnamurti's 'stubbornness' came to this. He refused to start from anywhere but wholeness. He would not let a meeting begin anywhere else.

This is easy to say, harder to do—even with just oneself, and very hard to manage with a group of people, even a small group. The force of Krishnamurti's insight and integrity was such that in his presence whole groups of people learnt how to begin. Most often, that is all that our group managed to do, and only on our 'good' days. For the entire one-and-a-half or two hours of our sessions with him, he would hold us to a single question.

He invited us to sit with him and endure the crucial issues of our lives until we had exhausted the fidgets of our merely plausible or brilliant answers. Concerning the most important matters of our lives, he leaned on us until we could say, 'I don't know'—and mean it. These were painful realizations for most of us, because until then we had lived our whole adult lives in the presumption of knowing. In short, Krishnamurti gave us the gift of our ignorance.

To be honest, this was gruelling, bruising work. Often when we left such a session with Krishnamurti, we were dry in the mouth, our heads ached, and our stomachs were upset. At times during those meetings, we raised our voices. We tried to cajole Krishnamurti, to threaten him, to seduce him, to flatter him. We tried to enlist him in school debates that had arisen during his absence. We complained to him. We were angry with him, hurt by him, even downright disgusted with him. But, finally, never disappointed. In his meetings with us, Krishnamurti brought a single-mindedness that was both sobering and freeing.

We can think of no better way to convey the essential depth of

Krishnamurti's commitment to children and education than to say that in all of his dealings with the parents and teachers of The Oak Grove School, he had one and only the measure of what he called our seriousness—the happiness and well-being of the children. There was a rule, a ground rule all the more powerful perhaps for never being explicitly stated. The rule was this: since we already had children under our care, our highest possible calling was as parents and teachers.

Krishnamurti's concern for the welfare of 'our' children was there in everything he said and did toward us. It was simple. If our children were unhappy and distraught—and in those years many of them were much of the

time—then it absolutely did not matter how bright we were, or how good at fund-raising, how wealthy or how poor, how well-intentioned or committed to Krishnamurti's broader work, etc. If our children were not well, there were absolutely no excuses. Nothing counted but the children. Once again, this is easy to say. We had never seen another place where this was true in quite so radical a way. In our particular case, the discipline of Krishnamurti's 'teaching' on parenting was a lesson that changed the direction of our lives.

Published in 1986 in Macromuse, a journal on macrobiotics, which folded up in 1988. From the KFI Archives. ■

What have you done to your children?

(The following is Krishnamurti's reply at a Question and Answer Meeting in Madras on 31 December 1981. It is from a forthcoming book, details of which are given on the last page)

Question: I am a 12-year-old boy. I am constantly afraid of death. How shall I be rid of this fear?

KRISHNAMURTI: How tragic this is! Isn't it a tragedy that a 12-year-old boy should think about death; not about living but about death? What has happened to your culture, to your civilization, of which you are so proud that a boy can ask such a question? The other day, in Rishi Valley, a boy asked the same question. He was probably still younger. He must have seen death, seen a dead bird, or seen in his family somebody dying and all the people weeping—weeping for their own amusement, for their own self-pity, for their own loneliness. And this little boy wants to know what death is, not how to live. Why? It is a very complex question; I don't want to answer it now because it is a very complex question.

Forgive me; I ask forgiveness of the boy who has put this question, if he is here. Please come Saturday or Sunday, we will answer it.

But see, sir, what we have done to our children. What have you done to your children? You have them by the galore—many, many children; there is overpopulation. What have you done to them? You marry them off—off! You send them off to schools; if you are rich enough, to boarding schools, residential schools. And at home you are constantly scolding them: 'Do this, don't do that', 'Be like your father.' So you are *all the time* bullying that boy. And he grows up to bully others. This is happening. And we don't see that it is our responsibility to create a good human being. Neither the educators nor the parents see that we have to create a new society, a new human being. We don't feel the responsibility of that. And it is very difficult to have good teachers too. They pass some exams, get a little title, and because they can't get better jobs,

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Merely to discuss what is right education is stupid

Question: Since till now a foreign government has prevented the right kind of education among our beloved people, what should be the right kind of education in a free India?

KRISHNAMURTI: What do you mean by a 'free' India? You have succeeded in substituting one government for another, one bureaucracy for another; but are you free? The exploiter exists as before, only now he is brown, and you are exploited by him as you were by the other. The usurer exists as before, the communalism, the class divisions, the quarrels over separate provinces, over which province shall have more or less, over which group in that province shall have the jobs—all these factors still exist. So the same conditions continue as before, only now there is a difference which is psychological. You have got rid of a group of people, and this acts on you psychologically. You can stand up again now; now, at least you are a man whereas, before, somebody was treading on your neck. The white man may not be

treading on your neck, but a brown man is, who is your own brother and much more ruthless. Don't you know he is much more ruthless, having no morality? What do you mean by a 'free' India? You will probably have your own army and navy—you are following after the rest of the world with their armies, navies, air forces, and regimentation. To see an old people like you playing with things that children should play with is a sad sight, is it not? It is just like an old man flirting with a young girl; it is an ugly thing. That is what you call 'free', and you ask what kind of education you should have in a 'free' India!

First, to have education of the right kind, you must become intelligent. You cannot be intelligent by merely substituting one government for another, one exploiter for another, one class for another. To bring about a new kind of education, all these must go, must they not? You must start anew. That means radical revolution—not of the bloody kind, which does not solve a thing, but a radical revolution of

thought, of feeling, of values. That radical revolution can be brought about only by you and me; a revolution that will create a new, integrated individual, must begin with you and me. Since you are not putting a stop to racialism, organized dogmatism in your religion, how can you produce a new culture, a new education? You can speculate about it, you can write volumes about what the new education should be; but that is an infantile process, another escape. There can be no creation until you throw down the barriers and are free, and then you will be able to build a new culture, a new order, which means you have to revolt against the present conditions, against present values—revolt in the sense of seeing their true significance, understanding them intelligently, and thinking things out anew. It is comparatively easy to dream of an Utopia, a brave, new world; but that is sacrificing the present for the future—and the future is so uncertain. No man can know what the future will be, there are so many elements intervening between now and the future. We hope that by creating a conceptual Utopia, a mental idealization, and working for it, we shall have solved the problem; but we shall certainly not solve the problem that way. What we can do, if we are intelligent people, is to tackle the problem ourselves in the present. Now is the only eternity, not the future. I must give full attention to the problem now.

Merely to discuss what should be the right kind of education for people in a free India is quite obviously stupid. India is not free: there is no free India. You have a flag and a new anthem, but surely that is not freedom. You speak in your mother tongue, and think you are awfully patriotic,

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What have you done to your children?

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they turn to teaching. And you despise teachers, but you respect the governor. What a crazy world this is! You entrust your children to somebody who is not interested in your children; nor are you interested in your children, and so they grow up in fear, in solitude, in anxiety. There is no love at home, no love at school. Right? Please see your responsibility, for God's sake!

Education is meant not merely to have some academic capacities but to bring about a good human being who will know what affection is, who will care, who

has love, consideration, sympathy, generosity. Will you see to it for your own children, demanding the right teachers? Pay them. You see, you don't. So we are creating a generation of people like ourselves—dull, insensitive, superstitious, and very clever at business, at making money. As a parent your interest is that he should get a degree and get a good job, and then you wash your hands of him completely. That is what every parent in the world is concerned with—get him a good job, let him marry, and settle down. Settle down to what? To misery, right? ■

Merely to discuss what is right education is stupid

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nationalistic, and that you have solved the problem. Sir, solving this problem requires thinking anew, not looking through the spectacles of the old formula. That is why it is imperative, for those who are serious, to create a revolution by regenerating themselves; and there cannot be regeneration unless you break away from the old values, examining them and seeing their significance and their worth, not blindly accepting any one of them as good.

That is why it is important to look into ourselves and to see the manner, the ways of our own thinking and feeling. It is only then that we are free, only then that we can produce a new culture and a new education.

Question: Do you approve of the Montessori and other systems of education? Have you any to recommend?

KRISHNAMURTI: What is implied in a system of education? A framework into which you are fitting the child; and the questioner wants to know which framework will best help the child. Will any system of education really help to bring about integration? Or must there be, not a particular system, but intelligence on the part of the teacher to understand the child, to see what kind of child he is? There must be very few children for each teacher.

It is very easy to have a system for a large number of people—that is why systems are popular. You can force a great number of boys and girls into a particular system, and then you, the teacher, need not spend your thought on them. You practise your system on the poor children. Whereas, when you have no system, you must study each child, and that requires a

great deal of intelligence, alertness and affection on the part of the teacher, does it not? It means classes limited to five or six. Such a school would be extraordinarily expensive, therefore we resort to a system. Systems obviously do not bring about an integrated individual. System may help you to understand the child; but surely the primary necessity is that you, who are the teacher, should have

worthy, has very little significance. If the teacher himself is not really intelligent, when we adopt systems we are hindering intelligence. Systems do not make for intelligence. Intelligence comes only through integration, a complete understanding of the total process of oneself and of the child. Therefore it is necessary for a teacher to study the child directly and not merely to follow a particular system, either of the



the intelligence to use a system when necessary, and to drop it when it is not necessary. But when we turn to a system in place of affection, understanding and intelligence, then the teacher becomes merely a machine, and therefore the child grows up an unintegrated individual. Systems have a use only in the hands of an intelligent teacher: your own intelligence is the factor that will help.

But most of us who are teachers have very little intelligence, therefore we turn to systems. It is so much easier to learn a system and to apply it, whether Montessori or any other, for then the teacher can sit back and watch. Surely, that is not education. Mere dependence on a particular system, however

left or of the right, either Montessori or any other. To study the child implies a swift mind, a quick response, and that can take place only when there is affection. But in a class of sixty children, how can you have such affection? Modern society demands that boys and girls should learn certain professions, and for that there must be efficiency in education. When your object is to produce, not intelligent, alert human beings, but efficient machines, obviously you must have a system. Such a system cannot produce whole, integrated individuals who understand the importance of life, but only machines with certain responses; and that is why the present civilization is destroying itself.

The Collected Works, Vol. V. ■

Register for KFI Gathering: As announced earlier, the Krishnamurti Centre in Sahyadri, near Pune, will be the venue of this year's annual gathering. The dates are 18 to 22 November. For information brochure and registration forms, log on to <http://www.kscskfi.com>. Or contact Krishnamurti Study Centre Sahyadri, Post Tiwai Hill, Taluka Khed (Rajgurunagar), District Pune, Maharashtra - 410 513. Tel: (02135) 284278, 284346. E-mail: kscskfi@gmail.com.

Kindly note that the books, DVDs, and MP3s released last year and the ones to be released this year will be available at the Gathering.

Newsletters in Marathi and Gujarati: KFI is happy to announce the launch of two more newsletters—in Marathi and Gujarati—which, like the other newsletters, will be devoted solely to Krishnamurti's teachings and will consist of selections from his talks, writings, dialogues and so on, besides information about books, DVDs, and events. The Marathi newsletter, *Antarlahari*, and the Gujarati newsletter, *Antarmel*, will be published three times a year—in January, May, and September—and will be sent free of cost to those on our mailing lists. Kindly help us to widen the circulation of these newsletters by suggesting the names of institutions and individuals who might be interested in receiving them. Communication regarding both the newsletters may be sent to:

Krishnamurti Foundation India, Bombay Executive Committee, Himmat Niwas, 31, Dongersey Rd., Malabar Hill, Mumbai - 400 006. Tel: (022) 23633856, Fax: (022) 24450694 Email: kfimumbai@gmail.com.

Workshops at Sahyadri: The Sahyadri Study Centre holds monthly residential study

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workshops on Krishnamurti's teachings. This year's schedule begins in June 2008 and ends in March 2009. The dates and themes for the forthcoming workshops are: August 4–8: Relationship is a movement in action with another human being. September 11–17: Meditation is the way of total transformation. October 10–16: Virtue is not imitation, virtue is creative living. For registration, contact the Study Centre.

Marathi Gathering: The Annual Marathi Gathering was held on the Sahyadri campus from 22 to 27 May and was attended by 153 people from different parts of Maharashtra and also from Karnataka, Orissa, and Madhya Pradesh; a group of five came from Thailand. There were lectures, group dialogues, panel discussions and video-screenings around the theme 'Transformative meditation'.

The second edition of the Marathi translation of *The Life and Death of Krishnamurti* and a new translation of the booklet *Mind in Meditation* were brought out.

Doctor wanted for Rajghat Centre: KFI's Rajghat Education Centre, Varanasi is looking for a doctor to work in the school dispensary as well as at the Sanjivan Hospital for the villagers. Retired medical practitioners can also apply. Write, with bio-data, to Secretary, Rajghat Education Centre, Krishnamurti Foundation India, Rajghat Fort, Varanasi 221001, U.P. Details of the school and the rural hospital are available at www.j-krishnamurti.org

Retreats in Vasanta Vihar: Retreats are held regularly at the Study Centre in Vasanta Vihar, Chennai. Video-viewing, dialogue,

and individual study are the general components of these retreats, which generally last from Friday evening till Monday morning and are attended by 15 to 20 people. Those who would like to come a few days before or stay on after the retreats may intimate us. For enquires about the forthcoming retreats, e-mail: thestudykfi@yahoo.co.in

Braille editions: As announced in the last issue of the Newsletter, KFI tied up with the National Association for the Blind to produce Braille editions and Audio Books of Krishnamurti's works in English, Hindi, Marathi, and Gujarati. Some of the editions will be released in the course of this year. We would like to thank those who have responded generously to our appeal to support this project. Production of Braille editions and Audio Books in other Indian languages will depend on availability of funds.

News from Philippines: Last year, KFI was happy to donate a complete set of books and DVDs to the Krishnamurti Student Centre of the University of Philippines. This was done at the request of Prof. Arturo Perez of the Department of Philosophy of the University of Philippines.

Prof Perez writes: 'The Centre is a pet project of the U.P. Society for Krishnamurti Dialogues, a student organization designed to make Krishnamurti teachings available as widely as possible to Filipino students in Metro Manila. The books are very much in use at the U.P. Krishnamurti Student Centre. This year a Krishnamurti Student Centre was inaugurated in Pampanga, located 100 km north of Metro Manila, in response to the demands of Pampanga students to have a 'Krishnamurti Centre.'

KFI has now donated a set of books and DVDs to the Pampanga Centre. ■

Two-day events in Bombay

Krishnamurti Foundation India and the Bombay Executive Committee of the KFI plan to hold a two-day event in Bombay, on 18 and 19 October 2008, to create an awareness of Krishnamurti and his teachings.

To be held at the P.L. Deshpande Maharashtra Kala Academy in Prabhadevi, the programmes will consist of:

1. A photo exhibition on the life and teachings of Krishnamurti aimed at bringing home to the viewer the contemporary relevance and the timeless quality of the teachings.

2. Video screenings of Krishnamurti's talks/ documentaries, in English and Marathi

3. Brief, thematic video clippings

4. Sale of books and DVDs (English and Marathi)

5. Information about the Foundation, Study Centres, and schools.

In addition, there will be two public talks on the morning of 19 October—one by Mr Nandan Nilekani, Chairman of Infosys, on the theme 'Social Responsibility', and the other by well-known journalist Mr Ranjit Hoskote on the theme 'The contemporary relevance of Krishnamurti's teachings'.

This will also be an occasion for the launch and sale of new books, DVDs, and MP3s.

Details of the events, which will be open to one and all, are being worked out. Those of you who are on our Mailing List will receive invitations in early October. Announcements will be also be posted on www.kfionline.org.

If you wish invitations to be sent to those known to you, kindly

send us their addresses.

Please note that there is a Krishnamurti Centre in Bombay, the address of which is:

Bombay Executive Committee
– KFI, Himmat Nivas, 31
Dongersey Road, Malabar Hill,
Bombay - 400 006. Tel: (022)
23633856. E-mail:
kfmumbai@vsnl.net

Forthcoming releases

The question and answer meetings that Krishnamurti held in Madras, Bombay, and Rajghat between 1981 and 1985 will form the contents of a new book to be published by KFI and released later this year.

In 1981, Krishnamurti switched over from the format of free-wheeling discussions with the public to that of answering written questions. Fourteen such discussions comprising nearly 75 questions are included in this book, the title of which is yet to be decided.

Three thematic MP3s are to be released this year. Five public talks that Krishnamurti gave on the theme of meditation between the years 1969 and 1978 will be made available under the title 'The art of meditation'. The subject of the second MP3 will be 'Why man does not change'; this will also consist of public talks given at various places.

The third MP3 is meant mainly for those interested in gaining an overview of Krishnamurti's vision of education—school-children, college students, parents, and teachers working in mainstream schools and colleges. This includes a statement made by Krishnamurti on education, his talks to the school students of the Rajghat Besant School in Varanasi and college students of Bombay University and excerpts from his talks at a conference of parents and teachers, held at the Rishi Valley School.

Since all these are under various stages of preparation, it is not possible to indicate now when they will be ready for sale. However, if you wish to be notified at the time of release of each, kindly write to the Editor or e-mail: editor@kfionline.org ■

Published in November, March, and July.

Registered with The Registrar of Newspapers for India under No. TNENG/2003/12846

Periodical

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