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Vasanta Vihar Newsletter

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KRISHNAMURTI FOUNDATION INDIA

You are seeking comfort, not truth

A TALK BY J.KRISHNAMURTI

Friends, I should like you to make a living discovery, not a discovery induced by the description of others. If someone, for instance, had told you about the scenery here, you would come with your minds prepared by that description, and then perhaps you would be disappointed by the reality. No one can describe reality. You must experience it, see it, feel the whole atmosphere of it. When you see its beauty and loveliness, you experience a renewing, a quickening of joy.

Most people who think that they are seeking truth have already prepared their minds for its reception by studying descriptions of what they are seeking. When you examine religions and philosophies, you find that they have all tried to describe reality; they have tried to describe truth for your guidance. Now I am not going to try to describe what to me is truth, for that would be an impossible attempt. One cannot describe or give to another the fullness of an experience. Each one must live it for himself.

Like most people, you have read, listened and imitated; you have tried to find out what others have said concerning truth and God, concerning life and immortality. So you have a picture in your mind, and now you want to compare that picture with what I am going to say. That is, your mind is seeking merely descriptions; you do not try to find out anew, but only try to compare. But since I shall not try to

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World Teacher, not World Comforter

This article by LADY EMILY LUTYENS appeared in the *Star Bulletin* of August 1931, two years after Krishnamurti disbanded the Order of the Star in the East, declaring that religious organizations cannot hold Truth. The author, mother of Krishnamurti's biographer Mary Lutyens, had known Krishnamurti right from the day he landed in England as a boy.

In one of his recent European lectures Krishnamurti made the statement: 'Truth offers no consolations.' In that terse phrase a fact is stated which accounts, so it seems to me, for much of the heart-burning, disillusionment and emptiness which Krishnamurti's teaching has brought to many hearts. In the days when many of us were looking forward to the advent of the World Teacher, we imagined that he would not only teach humanity but console it for its ills. He was to be World Comforter as well as World Teacher. When any ill befell either to us individually or to the world, we said to ourselves: 'When he comes he will bear our burdens and lighten our sorrows.' In Christianity we have been made familiar with the conception of a vicarious atonement, with the thought of a saviour upon whom we could lay the burden not only of our guilt but of our woes. Those who looked to Krishnamurti as World Teacher naturally expected him to fulfil this role of Comforter.

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Visit the newly launched J.KRISHNAMURTI ONLINE—
an online repository of Krishnamurti's *authentic* teachings—
at www.jkrishnamurti.org. Details on last page

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describe truth, for it cannot be described, naturally there will be confusion in your mind.

When you hold before yourself a picture that you are trying to copy, an ideal that you are trying to follow, you can never face an experience fully; you are never frank, never truthful as regards yourself and your own actions; you are always protecting yourself with an ideal. If you really probe into your own mind and heart, you will discover that you come here to get something new; a new idea, a new sensation, a new explanation of life, in order that you may mould your own life according to that. Therefore you are really searching for a satisfactory explanation. You have not come with an attitude of freshness, so that by your own perception, your own intensity, you may discover the joy of natural and spontaneous action. Most of you are merely seeking a descriptive explanation of truth, thinking that if you can find out what truth is, you can then mould your lives according to that eternal light.

If that be the motive of your search, then it is not a search for truth. It is rather for consolation, for comfort; it is but an attempt to escape the innumerable conflicts and struggles that you must face every day.

Out of suffering is born the urge to seek truth; in suffering lies the cause of the insistent inquiry, the search for truth. Yet when you suffer—as every one does suffer—you seek an immediate remedy and comfort. When you feel momentary physical pain, you obtain a palliative at the nearest drug store to lessen your suffering. So also, when you experience momentary mental or emotional anguish, you seek consolation, and you imagine that

trying to find relief from pain is the search for truth. In that way you are continually seeking a compensation for your pains, a compensation for the effort you are thus forced to make. You evade the main cause of suffering and thereby live an illusory life.

So those people who are always proclaiming that they are searching for truth are in reality missing it. They have found their lives to be insufficient, incomplete, lacking in love, and think that by trying to seek truth they will find

When you experience momentary mental or emotional anguish, you seek consolation, and you imagine that trying to find relief from pain is the search for truth...If you frankly say to yourself that you are seeking only consolation and compensation for the difficulties of life, you will be able to grapple with the problem intelligently. But as long as you pretend to yourself that you are seeking something more than mere compensation, you cannot see the matter clearly.

satisfaction and comfort. If you frankly say to yourself that you are seeking only consolation and compensation for the difficulties of life, you will be able to grapple with the problem intelligently. But as long as you pretend to yourself that you are seeking something more than mere compensation, you cannot see the matter clearly. The first thing to find out, then, is whether you are really seeking, fundamentally seeking truth.

A man who is seeking truth is not a disciple of truth. Suppose that you say to me, 'I have had no love in my life; it has been a poor life, a life of continuous pain; therefore, in order to gain comfort,

I seek truth.' Then I must point out that your search for comfort is an utter delusion. There is no such thing in life as comfort and security. The first thing to understand is that you must be absolutely frank.

But you yourself are not certain what you really want: you want comfort, consolation, compensation, and yet, at the same time, you want something that is infinitely greater than compensation and comfort. You are so confused in your own mind that one moment you look to an authority who offers you compensation and comfort, and the next moment you turn to another who denies you comfort. So your life becomes a refined hypocritical existence, a life of confusion. Try to find out what you really think; do not pretend to think what you believe you ought to think; then, if you are conscious, fully alive in what you are doing, you will know for yourself, without self-analysis, what you really desire. If you are fully responsible in your acts, you will then know without self-analysis what you are really seeking. This process of finding out does not necessitate great will power, great strength, but only the interest to discover what you think, to discover whether you are really honest or living in illusion.

In talking to groups of listeners all over the world, I find that more and more people seem not to understand what I am saying, because they come with fixed ideas; they listen with their biased attitude, without trying to find out what I have to say, but only expecting to find what they secretly desire. It is vain to say, 'Here is a new ideal after which I must mould myself.' Rather find out what you really feel and think.

How can you find out what you

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really feel and think? From my point of view, you can do that only by being aware of your whole life. Then you will discover to what extent you are a slave to your ideals, and by discovering that, you will see that you have created ideals merely for your consolation.

Where there is duality, where there are opposites, there must be the consciousness of incompleteness. The mind is caught up in opposites, such as punishment and reward, good and bad, past and future, gain and loss. Thought is caught up in this duality, and therefore there is incompleteness in action. This incompleteness creates suffering, the conflict of choice, effort and authority, and the escape from the unessential to the essential.

When you feel that you are incomplete, you feel empty, and from that feeling of emptiness arises suffering; out of that incompleteness you create standards, ideals, to sustain you in your emptiness, and you establish these standards and ideals as your external authority. What is the inner cause of the external authority that you create for yourself? First, you feel incomplete, and you suffer from that incompleteness. As long as you do not understand the cause of authority, you are but an imitative machine, and where there is imitation there cannot be the rich fulfilment of life.

To understand the cause of authority you must follow the mental and emotional process which creates it. First of all, you feel empty, and in order to get rid of that feeling you make an effort; by that effort you only create opposites; you create a duality which but increases the incompleteness and the emptiness. You are responsible for such external authorities as

religion, politics, morality, for such authorities as economic and social standards. Out of your emptiness, out of your incompleteness, you have created these external standards from which you now try to free yourself. By evolving, by developing, by growing away from them you want to create an inner law for yourself. As you come to understand external standards, you want to liberate yourself from them, and to develop your own inner standard. This inner standard, which you call 'spiritual reality', you identify with a cosmic law, which means that

Try to find out what you really think; do not pretend to think what you believe you ought to think; then, if you are conscious, fully alive in what you are doing, you will know for yourself, without self-analysis, what you really desire.

you create but another division, another duality.

So you first create an external law, and then you seek to outgrow it by developing an inner law, which you identify with the universe, with the whole. That is what is happening. You are still conscious of your limited egotism, which you now identify with a great illusion, calling it cosmic. So when you say, 'I am obeying my inner law', you are but using an expression to cover your desire to escape. To me, the man who is bound either by an external or an inner law is confined in a prison; he is held by an illusion. Therefore such a man cannot understand spontaneous, natural, healthy action.

Now, why do you create inner laws for yourself? Is it not because the struggle in everyday life is so great, so inharmonious, that you

want to escape from it and to create an inner law which shall become your comfort? And you become a slave to that inner authority, that inner standard, because you have rejected only the outward picture, and have created in its place an inner picture to which you are a slave.

By this method you will not attain true discernment, and discernment is quite other than choice. Choice must exist where there is duality. When the mind is incomplete and is conscious of that incompleteness, it tries to escape from it and therefore creates an opposite to that incompleteness. That opposite can be either an external or an inner standard, and when one has established such a standard, he judges every action, every experience by that standard, and therefore lives in a continual state of choice. Choice is born only of resistance. If there is discernment, there is no effort.

So to me this whole conception of making an effort toward truth, toward reality, this idea of making a sustained endeavour, is utterly false. As long as you are incomplete you will experience suffering, and hence you will be engaged in choice, in effort, in the ceaseless struggle for what you call *spiritual attainment*. So I say, when mind is caught up in authority, it cannot have true understanding, true thought. And since the minds of most of you are caught up in authority—which is but an escape from understanding, from discernment—you cannot face the experience of life completely. Therefore you live a dual life, a life of pretence, of hypocrisy, a life in which there is no moment of completeness.

First Talk in Alpino, Italy, on 1 July 1933. ■

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From Page 1

And how easy it would have been for us had he done so! How happy we should have been if our expectations had been fulfilled and he had confirmed us in our cherished beliefs instead of shattering them for us! We imagined that he would tell us more of God, that he would encourage our reliance on our self-created deities. But he tells us to be in love with Life, which creates both gods and men.

We imagined that he would tell us of God's plan for men and of how we might cooperate in that plan, and guide our individual lives according to its dictates. But he tells us that Life has no plan, that there is no superhuman being guiding our destinies, no determinism or fate. He asserts that man is absolutely free, and that his freedom is his limitation. Man is his own guide, his own ruler, and he may not look to another for his salvation.

We had we hoped to become his disciples, to follow a rule of life which he would ordain, and so be spared the trouble of evolving one for ourselves. We were prepared to follow and obey, to work in his service and draw others into the fold of his organization. But he will have no disciples, he lays down no rules, he says that no spiritual organizations can lead man to the truth which is purely a matter of individual perception. He asks no 'work' from us; he does not seek converts to his fold because he has no fold. He tells us only to 'be', to free ourselves from this bondage of limitation through fearlessness, detachment leading to awareness, to intuition which is Life itself.

We have found in Krishnamurti nothing that we expected, and this has led either to a deep disappointment and disillusionment or to a deep and

thankful joy. Joy has arisen in the hearts of those who feel that here is a true Teacher who is not afraid to wound, who panders in no sense to human weakness or credulity, who offers no bribes or rewards.

Disappointment and disillusionment have arisen in the hearts of those who feel that they have been betrayed either by the Teacher who is not what they expected him to be, or by those who had led them to expect a Teacher quite other than Krishnamurti.

Many, again, are feeling at a loose end. Having led very active lives in various organizations, always attending meetings or services, speaking, writing, organizing, Krishnamurti has now opened their eyes to the futility of such activities, and they can no longer pursue them with any conviction; yet they find it difficult to live without them. They no longer know what to do or to think or to feel, and they find life rather empty and desolate.

It is sometimes stated that those who found comfort in other schemes of thought have now found it in Krishnamurti's ideas. I cannot imagine that anyone can have found 'comfort' in any aspect of Krishnamurti's teaching. Inspiration, stimulation, strength and courage, yes; but not comfort. I have been all my life a great seeker of comfort because I have had many fears, and I was always able to sublimate those fears by taking refuge in beliefs which I now see to have been illusions. It is immensely comforting to believe in a God who is father, friend and guide, who is perpetually concerned with the sorrows and difficulties of individuals. But as God was still rather far off and awe-inspiring I substituted Christ—my lover and friend. I

was 'in love' with Jesus throughout my youth. I held him by the hand, as it were, in all my childish troubles. At the age of seventeen I was far happier praying alone in my room than in facing a world in which I was tormented with shyness. Jesus was my refuge from a world I could not face. In later life, when I came to theosophy, I substituted the Master for the Christ. It brought my refuge a step nearer to human reality.

It is immensely comforting to one's vanity, which is constantly being trampled upon in the hurly-burly of the world, to be of 'the elect'. It is very nice to be 'saved' provided there are enough people to be 'damned'; very pleasant to 'walk and talk with God' when most people can only walk and talk with man. Still more gratifying is it to know, or to be told, that though down here one may be only a very ordinary individual, without much capacity or outstanding virtue, on higher planes one is a great ego, a splendid spiritual being.

Again, how comforting are the various consolations offered to account for death and its agony. Heaven—not completely heaven without hell—reincarnation, spiritualism: one may believe whichever theory comforts one most.

There is no room for one of these comforting illusions in Krishnamurti's teaching. He speaks of one thing and one thing only, the search for 'Truth offers no consolations.' So the first step along that road is to strip oneself of illusions. It is what Krishnamurti urges in every talk he gives; for what does the critical analysis of one's thoughts, emotions, and actions mean but this? It is not easy, especially for a generation as much wrapped up

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in illusions as ours has been, to be ruthless in tearing away the wrappings from the soul.

It hurts to give up beliefs which have soothed and comforted, even if one has recognized their emptiness. It is hardest of all to be inwardly active and outwardly idle when all one's life one has been doing the reverse.

When one stands naked, shivering on a bleak mountain peak, it is difficult not to look back sometimes on the green soft valleys which lie behind. It is at such moments that we come to Krishnamurti with our almost desperate entreaty that he will recognize our difficulties and solve at least one of our problems in a way that will give us peace. And his answer is: 'Truth has no consolations, and I speak only of Truth.' . . .

When we come to Krishnamurti and ask him how we may solve our human problems, how we may deal with love and hate, with hunger and satiety, with death and the hereafter, he answers: 'Realize Truth by ridding yourself of ego-consciousness, and you will find that all these problems have ceased to exist.' We may travel any distance along the ground horizontally, and we shall still be in the region of alternating sun and shadow, clouds and clear skies. But if we change our direction and pass through the clouds vertically, we shall arrive at the eternal blue of space.

Krishnamurti does not deny the existence of our problems, but he does deny the value of our proposed solutions, because they but perpetuate the cause which leads to all suffering.

Many people have been perturbed and distressed by Krishnamurti's apparent repudiation in his more recent utterances of the fact of reincarnation. Nowhere has he

For Lady Emily, and hundreds like her, there were to be years of desolation ahead. They had been prepared to leave their homes, forsake their husbands, neglect their children and work themselves to breaking point for the Lord, both before and after his Coming, and now it seemed he had no need of them. Lecturing, writing, and travelling about as the National Representative of the Order had given Lady Emily a sense of a valuable life lived at tremendously high pressure; now she suddenly felt redundant and utterly lost—thrown back on inner resources that simply were not there.

—Mary Lutyens about her mother in *Krishnamurti: The Years of Awakening*, p. 279

stated that there is no such thing as reincarnation, but he insists that reincarnation, being but the prolongation of the ego in time, cannot by any means cure the sorrows which arise from the existence of that separate individual which we call the ego. No continuance of separateness in time and space can lead man to that Truth which is completeness beyond time and space. Therefore the comfort which we derive from the idea of reincarnation is purely illusory.

Krishnamurti tells us that 'it is all so simple'—and so it must appear to the man who has found Truth. But it cannot be simple or easy for the man who is entangled in complexities to free himself from those entanglements. A

generation that has been guided by authority, consoled by illusions, warped by fears, does not find it simple or easy to stand solitary upon a mountain peak facing the illimitable spaces of Truth alone and unafraid. As we test our strength, our fears will vanish and our courage rise, and we shall bless the hand that has stripped from us our illusions, even if the process has been painful.

As our fears vanish, our longing for comfort will also disappear. If we want consolations, they abound in the various religions and philosophies of the world; if we want Truth let us throw away the longing for comfort, for 'Truth offers no consolations.' ■

Week-end Residential Retreats at Vasanta Vihar

Vasanta Vihar, which was Krishnamurti's home and the venue of his public talks for several decades, holds every month residential retreats for those who wish to take time off from their daily routine to study Krishnamurti's teachings and holds dialogues on existential issues. Generally held from Friday evening till Sunday night, these retreats consist of dialogues among participants, video-screenings, time for study, and so

on. Each retreat can accommodate about 25 participants.

The dates of this year's retreats are:

April	24, 25 & 26
June	19, 20 & 21
July	24, 25 & 26
August	21, 22 & 23
September	25, 26 & 27
October	23, 24 & 25
November	27, 28 & 29
December	24, 25, 26 & 27.

For details contact The Study.

E-mail: thestudykfi@yahoo.co.in ■

Renewing our appeal: The previous issue of this newsletter had carried an appeal to our readers to join the newly launched scheme by which prospective donors can remit their contributions through the system of Electronic Clearance Service (ECS) offered by the State Bank of India. This system, besides enabling donors to offer continued financial support to the Foundation, also frees them from the hassle of remembering to draw up cheques or drafts every year and posting them to us.

Some of our readers had responded to the appeal made in the newsletter by filling in the attached ECS forms and indicating the amount they wished to contribute. We thank all of them for their generosity, which will go a long way to support our work of making Krishnamurti's teachings available to a vast number of people in and around India.

Those of you who would like to support this dissemination work may kindly contact us for securing the ECS Mandate Forms and other details—for address and e-mail, see last page of this newsletter. You will also find the Mandate Forms attached to the previous (November) issue of the newsletter.

Wanted: Director for Rajghat Education Centre
Krishnamurti Foundation India is looking for a suitable person to function as Director, Rajghat Education Centre. Persons with a deep commitment to and interest in Krishnamurti's teachings and experienced in education/administration, who would like to create an ethos in keeping with Krishnamurti's vision and work in a non-hierarchical set-up, are requested to contact the Secretary, Krishnamurti Foundation India, Chennai, enclosing their CV and describing their interests.

News & Notes

The Centre consists of:

1. Rajghat Besant School: A residential school affiliated to the CBSE with 350 students, ranging from 7 to 18 years, and 50 teachers.

2. Vasanta College for Women: A day college affiliated to the Benaras Hindu University with 1500 girl students, 18 to 22 years of age, studying for BA, B.Com, and B.Ed. degrees. It has a hostel for 125 students.

3. Rajghat Rural Centre: Works for the neighbouring villagers and has a rural school with 300 students from pre-primary to high school, a primary health centre called Sanjivan Hospital, 100 acres of agricultural farms, a dairy, and a vocational training centre for village women.

4. Krishnamurti Study Centre: Offers facilities for adults interested in studying Krishnamurti's teachings. It accommodates about 15 guests.

For more details, kindly visit the Rajghat Centre website at www.j-krishnamurti.org.

The Director is the administrative head of the entire Centre and is responsible for ensuring that all the units function in accordance

with Krishnamurti's vision. He/she is responsible for the development and efficient functioning of all its constituent units, including a central office which provides central facilities for financial management, security, personnel, campus maintenance and development. He/she must have a good understanding of Krishnamurti's teachings and at least 15 years' of experience in education / administration. The age of retirement for the Director is 65 years. Salary is negotiable. Free housing on campus and free meals in the dining hall are provided.

Teachers for Sahyadri School

Tiwai Hill, Rajgurunagar, Dist. Pune – 410 513.

Invites applications from teachers of English, Science, Mathematics and Music.

Sahyadri School is a residential, co-educational, ICSE school, intended to be not only a centre of academic excellence, but also a place where children and educators explore fundamental questions of life together. For information, call: 02135 – 325582, 325971, 288442, 288443 or E-mail: sahyadrischool@gmail.com ■

KFI's Centre in Cuttack

The Krishnamurti Centre in Cuttack, situated on the banks of river Kathajori, was established in 1979 under the name Self-Education Trust to carry out the work of creating an awareness of Krishnamurti's teachings in Orissa. Later, the Trust was merged with Krishnamurti Foundation India. However, the work of translating Krishnamurti's work into Oriya had begun even before the Trust came to being. The Centre is now a full-fledged unit, active in many areas of dissemination.

Its regular activities include

video screenings, running a free reading room and a lending library, and sale of books and DVDs. A programme of Krishnamurti study is undertaken on the first, third and fifth Sunday of every month.

The Centre has translated more than 35 titles, out of which 10 are sold at the subsidized rate of Rs.10. The subsidized editions are: *Talks with Students Varanasi 1954*, *Life Ahead*, *This Matter of Culture, Education and the Significance of Life*, *Freedom from the Known*, *Beyond Violence*,

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Pathashaala—laying of the foundation stone



On the 25th of January, a leisurely Sunday, a step was taken towards realizing Krishnamurti's wish for a 100-acre campus of The School-KFI near Chennai. The campus is located in four villages, Vallipuram, Aanoor, Eluimichampet, and Vazhuvathoor, about 80 km from the city. Almost flat, with a view of the low distant hills, with no buildings in any direction, the area falls between several lakes and so has plenty of

underground water.

The laying of the foundation stone for 'Pathashaala' was a simple, solemn occasion, attended by KFI Trustees, teaching and non-teaching staff, students of class XII of The School, people from the neighbouring villages and their headmen, the Block Development Officer, Joint Director of the Sarva Shiksha Abhiyan, and village administration officials.

The campus was a dream of the

late Mrs Padma Santhanam, a close associate of Krishnamurti. Mrs Radha Burnier, International President of the Theosophical Society, said in her inaugural speech that she hoped the school would give the right kind of education that is so needed these days. Smt. Ahalya Chari, Trustee of KFI, said that a long journey had brought us here and the way forward would also be another long one.

In addition to a fully residential school on the campus, there will be a primary day school for the neighbourhood; a retreat centre for studying Krishnamurti's teachings with residential facilities; educational initiatives such as mixed age classes and flexible certification post-school programmes; rural nutrition schemes in village schools; neighbourhood and community projects; and a primary health centre.

Low-power LED lights that will permit use of solar power, surface water harvesting, energy from windmills and photovoltaic cells, biogas and solar energy in the kitchen, eco-friendly agricultural practices and so on will be the environmental initiatives proposed to be undertaken. ■

Centre in Cuttack

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The Only Revolution, Commentaries on Living-I, Commentaries on Living-II, That Benediction is where you are. Besides, a 30% discount is allowed on the following books: The Urgency of Change; Washington D. C. Talks 1985; Letters to the Schools; Krishnamurti's Notebook; Krishnamurti's Journal; Krishnamurti on Education, The Impossible Question, Meditations, What are you doing with your Life? Booklets are priced at Rs. 5. The forthcoming titles are: The First and Last Freedom, Commentaries on Living-III,

Conversations.

Screening videos in schools and colleges in remote areas, holding discussions, and donating Oriya books to rural libraries form the outreach activities of the Centre, which also takes part in nearly 30 book fairs every year.

The Centre is looking for suitable land for building a retreat centre where serious people can live amidst natural surroundings and study the teachings. For details contact: Krishnamurti Centre, Purighat Road, Upper Telengana Bazar, Cuttack-753009, Orissa. E-mail: kficuttackcentre@sify.com Tel: 0671-6417990. ■

J. KRISHNAMURTI ONLINE

GUARANTEES AUTHENTICITY AND FREE ACCESS TO
KRISHNAMURTI'S TEACHINGS WITH VIDEO, AUDIO, AND TEXT

A new website, www.jkrishnamurti.org, has been launched as a collaborative project by the Krishnamurti Foundations that were established around the world to preserve and share his work. The site guarantees the authenticity of a large text collection of all of Krishnamurti's published works from 1933 to 1986, the equivalent of 200 average-sized books. All site content is searchable and freely downloadable in text format. A selection of video and audio is also available in streaming format, and future plans include adding previously unpublished work to the online text collection, and expanding the video and audio capacity.

The International Teachings Project came into being at a critical juncture of two elements: the advance of technology that makes it possible to share an extensive collection worldwide via the internet and the mushrooming of websites around the world that distribute pirated materials drawn from Krishnamurti's work. Krishnamurti Foundation research indicated that, in addition to copyright violations, much material from such sources had been rearranged, and in some cases even rewritten, to reflect the views and interpretations of undisclosed persons. The new website offers authenticity and ease of access, and at no charge.

The new website is offered to the public in Beta form, since there is a vast amount of further work that can be done to expand its potential for individuals, scholars, and specialists in various disciplines such as mental health, politics, sociology, and so on. In addition, almost fifty per cent of Krishnamurti's life-time work

remains unpublished and will eventually be added to the site. Long-range plans include making the site structure and content available in Spanish, French, and German and improving site features to allow users to set up personal accounts to store and share their own collections of texts, quotes, audio, and video. ■

Many more DVDs

We have been from time to time reporting the release of new DVDs; these are mass produced and are available off our shelves. (Write to us for a free catalogue of these.)

However, since we keep receiving more and more DVDs from the Foundation in England, and since it will be not be possible to mass produce all of them, we have now decided to offer these for sale against specific individual orders.

Please write to KFI, Chennai, for a list of these DVDs. Or see list in www.kfionline.org ■

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I, G. Rajeev, hereby declare that the particulars given are true to the best of my knowledge and belief.

Sd
(G. Rajeev)

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