



A TRIBUTE TO PROF. KRISHNANATH (26 June 1934 – 06 September 2015)

I have known Prof. Krishnanath ji since my Varanasi times in the early 70s. He was then associated with socialist movement in India. He had taken part in the independence movement of India. I remember attending a meeting at Kashividyaapeet, Varanasi for felicitating him as General Secretary of All India Movement for *banning official use of English*. At gatherings, he mostly prefers to speak in Hindi but if he is obliged to speak in English, his principal makes him utter few words in Hindi in the beginning such as “Mein angrijee nahin janta hoon” meaning I do not know English! But, his English is more than perfect. His public speeches were a treat, reflecting his wisdom without making it flashy. I had the pleasure of listening to his talks at several occasions and few times at events I organized.

It is at J. Krishnamurti Foundation Bangaluru Study Centre that I got the most opportunity of talking on various subjects with Prof. Krishnanath ji. He has a profound knowledge of both traditional and modern subjects, a true disseminator of wisdom. For me any conversation with him is an opening to a fresh understanding of the subject.

Whatever little understanding I gained of J. Krishnamurti is mainly through him, as it was easy to understand from him perhaps due to his Buddhistic approach to subjects and goals. Very often my conversation with him helped me to understand my own culture one layer deeper. I fondly remember a short conversation with him on one of the J Krishnamurti's Parisamvad booklet series titled *Dekhne ki kalā* which means Art of looking. The conversation was drifted to the subject of the difference between *Avalokankarna* and *Dekhna* i.e. looking and watching. The Lord *Chenrezik* (sryan ras gzigs) in Tibetan is translation of the word *Avalokiteshvara*, the name almost every Tibetan chants. But, if you don't understand the real meaning you may get the idea that the meaning is "somebody is watching from above".

Similarly, the reference to the distinction between *Vidya* and *Kalā* i.e. science and art according to the ancient Indian classical book called *The Sukraniti* was also an eye opener for me.

With the passing away of my very special friend and a mentor, I can say that the Tibetan/Buddhist thinking-circle has become much poorer. The void felt by enumerable individuals and various institutions that he was associated with, is difficult to fill. I join them in paying respectful Pranam to Krishnanath, my *Kalyanamitra*.

Lama Doboorm Tulku