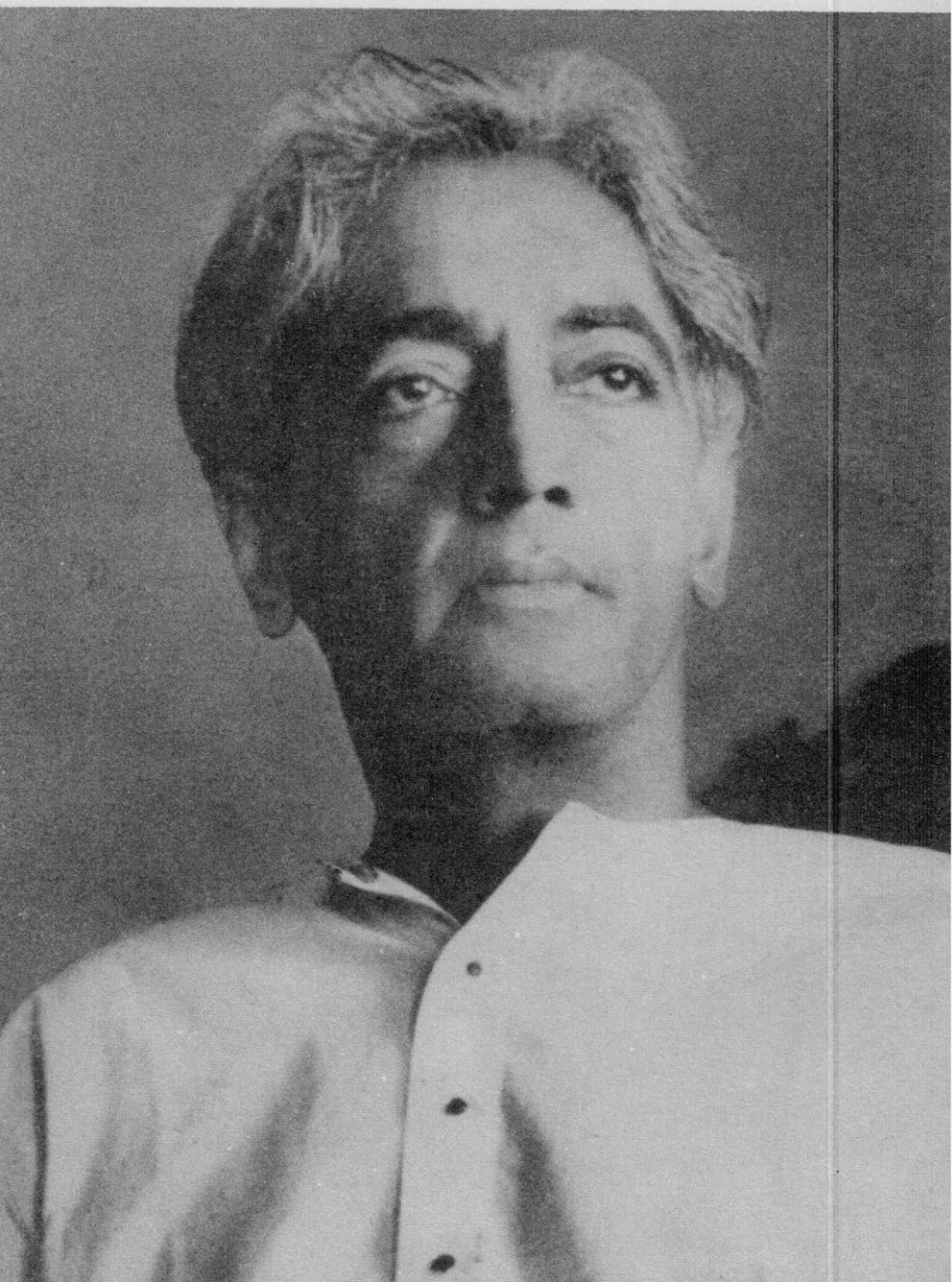


Krishnamurti  
Foundation

# Bulletin

India, 1970    Number 3



## EDITORIAL NOTES

As this issue of the Bulletin reaches the reader, Krishnamurti will be at Gstaad in Switzerland, giving a series of talks in the neighbouring village of Saanen in July. He will be at Brockwood Park, Bramdean, Hampshire, England in the first half of September. He will visit Australia in November 1970, and give a series of five lectures in Sydney on 21st, 22nd, 25th, 28th and 29th November.

His tentative programme from December onwards is as follows: India : December 1970, Jan. and Feb. 1971,

United States : March, April, 1971.

We cherish the memory of a valued colleague of ours in the Foundation, Dr. R. A. Kalle, who passed away on 25th May in a New Delhi hospital at the age of 81. He took charge of the Sanjivan Hospital at Rajghat, Varanasi, in 1953 and devoted to its development all his energies and the considerable experience he had gained as a Civil Surgeon in (old) Bombay Province. For fifteen years he laboured hard and earnestly, cheerfully overcoming the many limitations inevitable in running a rural hospital, until old age compelled him to withdraw from this activity. Many thousands of people in the villages on the outskirts of Varanasi will remember him with affection and gratitude for his medical care and surgical skill. To the members of the Foundation he proved a wise colleague and a genial friend.

Another who has passed on to a well-deserved rest is Shri A. S. Rajagopala Iyengar a gifted engineer, who succumbed to a paralytic stroke early in June at the age of 92. Some of the buildings, both at Rajghat, Varanasi and at Rishi Valley, will always stand out as tributes to the memory of a man who gave his best to the cause of education at these centres.

## A STATEMENT BY KRISHNAMURTI

For over forty years two international schools have been in existence in India, one in the north at Banaras on the banks of the Ganges, and the other in the south in a quiet, lovely valley. These two places were chosen by me and with the help of many others these have continued their existence these many years. From the beginning they were intended to carry out in education the teachings. I have gone to them through the years and during twenty years or more I have made it a point to talk each year to the students and teachers. These two schools will inevitably continue whatever happens to me. They are necessary and I hope they will be centres of a new kind of education and the furthering of the teachings in India.

Dr. Besant, with the help of many, started the Happy Valley Foundation in Ojai, California with the intention that the teachings would form a basis for a new kind of education and life there. The Happy Valley School was started but unfortunately it has gradually slipped out of our hands.

Four or five years ago several people wanted to start a school in Europe. After considerable discussion and investigation England was chosen and last year Brockwood Park, Bramdean, with its 40 acres, was bought with the help of a few friends. It is maintained by the Krishnamurti Foundation in England together with the help of the American Foundation. It is now an international educational centre and will eventually have forty students. Here at Brockwood Park, as long as the writer is living, there will be gatherings, group discussions, and there will be room for a few people to stay who come for this purpose. Naturally money is needed to improve and add room to house those who come to the gatherings. Certain alterations have to be made to carry out all this.

These two schools in India and Brockwood Park will and

must continue after my death. Although legally these three international educational centres are separate, they must cooperate and work harmoniously together. It is our intention that there will be an exchange of students and teachers between them, for all three exist to further the teachings.

Krishnamurti Foundation of America is concerned with Brockwood Park and the two schools in India. It has been suggested that we should have an educational centre in California but the realization of that depends on future events.

Then there is Saanen in Switzerland. Since 1960 there have been international gatherings there every summer, held in a tent on a piece of land bought for that purpose. The meetings there will go on every year during the life of the speaker.

There are now three Foundations: the Krishnamurti Foundation in England, Krishnamurti Foundation of America and Krishnamurti Foundation India, which though legally separate, must work together harmoniously, feeling deeply their moral responsibility to further the teaching through education, books, films and visual and audio tapes.

From the nineteen twenties I have been saying that there should be no interpreters of the teachings for they distort the teachings and it becomes a means of exploitation. No interpreters are necessary for each person should observe directly his own activities, not according to any theory or authority. Unfortunately interpreters have sprung up, a fact for which we are in no way responsible. In recent years several people have asserted that they are my successors and that they have been especially chosen by me to disseminate the teachings. I have said and I again repeat that there are no representatives of Krishnamurti personally or of his teachings during or after his lifetime. I am very sorry that this has to be said again.

*Brockwood Park, Bramdean, England, June, 1970.*

## LIVING AND DYING

[*This is the substance of Krishnamurti's talk in Madras on 4th January, 1970*]

We are going to enquire this evening into "living" and "dying" and what it means "to love". To enquire one must have a free mind, not a prejudiced mind, not a mind tethered to a particular question, to a belief, to a book, or to any particular experience or tendency. It is only such a mind that can enquire freely.

If you have observed your own life — the conflicts, the sorrows, the fears, the anxieties, the sense of immense uncertainty — from the moment you are born till you die, then you will see that life is a battle, a series of resistances. And in this welter of confusion, how can man find out what it is to live? When a mind is confused, how can it find out what is not confusion?

So, the first thing to do is to observe the confusion, and not try to get out of it. Because getting out of confusion is a form of resistance, of confusion. If you observe confusion, then it will tell you *its* story. But if you interpret confusion, evaluate it, condemn it or seek to change it because of your desire to have more enlightenment, then *you* are telling the story. Whereas, if you observe completely, silently and listen, then it will tell you an extraordinary story. Our life is sorrow, fear, brutality and violence. We have developed various forms of escapes — temples, gods, doctrines such as communism, socialism, etc. Observe "what is" and it will unroll if you do not interfere with it. You must not only be extraordinarily sensitive to words, but also have an eye and an ear and a heart that are greatly alive, greatly enquiring.

There is a difference between enquiry and search. When you seek, your desire is to find. When you enquire, your motive for search is to find and what you will find is already established;

because what you will find must be recognised and recognition is part of association, it is of the past. Therefore, when you seek, you will find nothing new. Whereas to enquire without motive — to observe, to listen — is entirely different. The one leads to confusion, to self-deception, whereas the other leads to clarity, to great understanding.

What you call “living” — if one is at all aware — is this extraordinary phenomenon of daily activity, which is self-centred, separative, destructive, violent. When there is self-centred activity, then there must be separation between you and me; therefore division, contradiction, resistance, therefore conflict.

What is this continuous, self-centred activity, this continuous self-interest, which you call “living” — the “me” and “my house”, the me and my family, the me and my furniture, the me and my God? The “why” is more important than the who. When you say, “who am I?”, that is a wrong question. But “why” you are what you are is much more important, why there is this constant activity of self-interest. Because if you can understand that, observe the fact, let it tell the story, you will be able probably to live quite differently, not always thinking about oneself — one’s looks, one’s intelligence, one’s dullness, one’s stupidity, one’s achievement, worries and so on. The mind is occupied with itself in the name of social service, in the name of God, in the name of peace, in the name of communism and so on. Why? That is the challenge to you. How do you answer a challenge? What is your response to that question? Do you respond according to your culture and tradition, your past, your background: and therefore, you respond inadequately to a challenge?

Your response being inadequate, not complete, not total, there must be conflict between the challenge and your response. And that is your whole life. Life is asking, demanding, questioning, challenging and you respond inadequately all the time, either as a lawyer, as a specialist, or as an engineer, or as a Hindu, a Buddhist, a Muslim and so on.

Do you know why it is so? One can see why the mind is occupied with itself and identifying itself with everything that is comfortable, desirable, pleasurable and avoiding everything that is painful, fearful. Living is occupation with pleasure in

different forms, and the avoidance of pain in different forms — psychological, physical and so on. Out of this comes our morality, which is respectability, it is not moral. The mind is occupied with itself because it is always seeking pleasure and avoiding pain. And its structure and nature are based on it.

One has to enquire into what is pleasure and what is pain, because that is the basis of our life. What is pleasure? Is pleasure love? Is pleasure the fullness of love? We are going to find out what love is: to enquire and to go beyond that word, one must first find out what pleasure is on which our whole psychological structure and values — ethical, moral and so on — are based. There is a difference between pleasure and enjoyment. Do you see the difference? — to enjoy a beautiful sunset; to enjoy it; to look at it without any word, without any division between the observer and the thing observed. And that is entirely different from pleasure. When you understand, learn, see what pleasure is, then you will see what an extraordinary thing it is to enjoy something, because in that there is joy. Enjoyment is to have joy; but joy is not pleasure.

We have also to enquire into this question of desire — desire and pleasure and pain. We are going to learn what desire is: how desire becomes pleasure and how pleasure inevitably brings pain. We are going to learn the sequence of it, not be told by the speaker, because we are learning together, observing together, and therefore, communicating together. We are asking what is desire? We must observe how desire comes — perception, seeing, sensation, contact, desire. Seeing something, the sensation, the stimulation from that, the contact, the touching of it and the desire; the desire to own, or the desire to get rid of, the desire to possess or the desire to deny. What gives continuity to desire? I see something — a nice house. Seeing that house, the beauty of it, the nice architecture, the proportion, the dignity, the beautiful garden; that is perfectly healthy and normal. But the moment it moves in the direction of ownership, then begins the problem. What brings conflict is that which gives desire continuity. If you understand this, then you will have solved the problem of desire.

You see a beautiful sunset or a beautiful woman or a man — it is the same thing. Seeing a beautiful sunset, a beautiful

woman, a beautiful house, a beautiful tree is exactly the same thing. The seeing gives us delight. Most people don't see and therefore are blind. You are afraid of desire because your teachers, books, have said suppress desire. To know what God is, don't look at a woman!

What gives desire a movement which brings conflict with it? You saw the sunset, it made an imprint on your mind and thought comes in and says: I must have it tomorrow! You saw something extraordinarily beautiful or had an experience which was a delight.

Thought gives a continuity to desire — thought which is the response of the past. Yesterday evening's sunset was marvellous, the palm trees and the bamboos against that extraordinarily golden sky. There was tremendous enjoyment in the beauty of it, in the richness of the colour on the trees and on the leaves. Why don't you say: that is enough, leave it; it is over! But thought comes in and says: I must have more of it tomorrow. Thought gives continuity to desire which now has become pleasure. Thought comes in and says I wish I had it again. I want more of it! Then begins pleasure. That is clear, is it not?

Why does thought do this? It does this because we want pleasure. Pleasure is the greatest desire, the greatest hope, the greatest thing in our life. So thought produces, gives continuity to the seeing of that sunset which has become pleasure, and if tomorrow there is no such sunset, there is disappointment, there is pain! So thought is pleasure and fear. And thought separates itself and sees as the observer who is afraid, and the thing separated from himself as fear.

Thought has given a continuity to pleasure with which thought has identified itself as "me" wanting more. So there is "me" as the observer wanting more and the thing observed. So thought breeds both pleasure and fear; it gives continuity to pleasure and to fear. I have had pain yesterday: it is finished. Why do I have to say it must not happen again tomorrow, which is the activity of thought? So thought is the response of memory. This is what we call living — living on thought, living in the past. We do not say the past and living are two different things. The past is our living. When you saw the sunset, there was neither the past nor the future,

but only that moment of extraordinary beauty. In that there was no past, no thought.

So, our life is in the past, and therein lies our sorrow. Sorrow is the memory of what might be, the memory of self-pity; the memory of something that has happened which was so marvellous, now gone for ever! The light that you once saw in your youth, in the blade of grass, in the movement of a leaf; that experience you had, a remembrance, and you are living on that! Or, not having it, you want the new, the more: that is your life. A conflict of the more, a conflict of fulfilment and its frustration, a conflict of sorrow, of the activity of self-interest; that is what you call living. Going to the office every day for 60 years and when that occupation comes to an end, you don't know what to do and you die! You get paralysed, sick, diabetic, fat, insensitive, dull! And that is what you call living! Yes, Sir, you may laugh — that is your life! Therein is sorrow. And living like that you begin to invent theories of reincarnation, of God, of Karma — lovely theories which you don't know anything about. What you have is this living, to which you cling. And, therefore, you are frightened of death.

Death — look what thought has done. Death is inevitable. The scientists may give you another 50 or 100 years, but at the end of it you are gone, finished! So thought being associated with the memories of the past, remembrances, pleasures, fears and all the guilts, miseries, confusion and sorrow, thought says: I am afraid of the future: tomorrow is death. So put it as far away as possible from you; live in your misery, in your squalour as long as possible. So thought puts it far away. There is conflict between the living and the dying. And holding on to that, thought says: live as long as you can in this shoddy life and postpone death as far away as possible!

So thought creates fear of death. Then thought invents the idea of reincarnation. Please watch what is taking place in you. Thought, because it is frightened, invents a permanent soul, *Atman*, an entity that is going to be reborn. If you really, deeply, believed in reincarnation, there would be a living completely, now. What you do now matters because that is going to shape your next life. That means, don't be angry, don't be jealous, don't be violent, *now*, because you are going to pay for it in

your next life. But you who believe in reincarnation, you live in an idea, a lovely comforting idea, which is an illusion. Whether there is such a thing as reincarnation is quite a different matter. What reincarnates? What is incarnating is the past. Do watch it, Sirs, look at it. That past is modified in the present, moves to the future, but it is still the past. So your incarnation is the renewal or the continuation of the past and that is all you have! And to that you cling desperately. That is the known. And therefore, you are frightened.

One asks, how does it happen — to die to the past — die to the known, to die to self-interest? It can be done only if we do it daily, if we die completely to all our appetites, which is the past, if we do not suppress the past, if we do not transmute it, if we do not say: this is right, this is wrong. You don't argue with death. You have no time. There is no bargaining.

Now from there we can begin to enquire into what is love. Is it pleasure? We see what pleasure is — desire, fear — the product of thought. So is love the product of thought? Is love sex? And why have we given such an extraordinary significance to sex? Are you all ashamed of it — that a religious man like the speaker should talk about sex? I am afraid you are! The man of God must not know anything about sex! And you have your *Sanyasis* who never look at a woman. Now don't laugh, Sir. What a world you have created! What misery you have brought about to other human beings by your ugly traditions and ugly evaluations! So there is this man of God who must not look at a woman, a tree, or a lovely sunset! He must only concern himself with God, whatever that may mean, and he is boiling inside, suppressing, controlling, destroying, torturing himself in the name of God.

One must ask the question: What is love? And why is it associated with sex? And when it is not — with the sublime? That is the division between mundane love and spiritual love. And so one asks: Why is it that sex has become so important in life?

You know, to be very simple is to look very clearly. If you look, you will see what a slave you are — a slave to tradition, to your books, to ideas; intellectually you imitate, you copy,

you repeat; you are second-hand human intellectuals. There is no freedom. Thought can never be free; because, it is tied, it has its root in the past. You are held, narrow, limited, imitative, and inwardly, psychologically there is no freedom. You are frightened. You want pleasure, but with it comes pain, and you are pursuing that. So what have you left — where is your freedom — only in sex! This is the only first-hand thing you have — that is your own. And, therefore, it has become extraordinarily important. And this phenomenon is called love. You say: "I love my wife, my husband, my family, my children". You don't. If you loved your children, do you think they would be like what they are now? — passing examinations, getting little jobs, fighting for the rest of their lives — or going to war to be killed!

So, what is love? We have said it is not pleasure, it is not fear, therefore it is not jealousy, not domination, not possessiveness. Now to find out what love is, there must be a dying to the past. Dying — not how to die! To die every day to everything that you have taken delight in. Try it — not try it — but do it. And you will see then what living is. Then you will see what the beauty of dying is and of death; and what it means to love — not the love of one or of the many. All love is impersonal. Then you will find out what love is, which is compassion. And if you have none of these things, you have not learnt the meaning of the movement of thought with its pleasure and pain, and what it means to die and what it means to love.

There must be this peculiar thing called love, stripped of all the human poison — jealousy, domination, anger, brutality, the way you treat a dog, the way you educate your children, the way you dominate your wife or your daughter. Die to all that, so that your eyes have never shed tears, so that your eyes are totally unhurt, which is innocence. Then love comes, it is there for you to look.

## SILENCE AND ENERGY

*For nine days, Krishnaji held discussions with a small group of people in Bombay in 1950. The summary of these discussions will be presented in the pages of the Bulletin. These are accurate but not verbatim reports.*

*The discussions deal with the nature and structure of consciousness. The exploration into consciousness is delicate and incisive — an approach from the periphery of consciousness to the centre, from the centre to the periphery and again consciousness is poised as a “field” in movement.*

*In this, one is a witness not only to the expanding and deepening of the ‘limitless’ but also to its impact on the ‘limited’ mind. A delicate wordless communication takes place, an exposure of the movement of negation as it meets the positive movement of thought.*

*Ed.*

*R : What is energy?*

KRISHNAJI: What is energy? What place has energy in this that we call consciousness? We know the activity of consciousness narrowing down. We know fear, want, sublimation. But do we know energy? Obviously, energy has no enclosed space, no fence, no opposites.

*R : When we attempt to examine this energy the examiner becomes a point.*

KRISHNAJI: What is silence?

Let us approach this problem of energy differently. What is silence? Are you being silent? How do you find out what silence is?

*R : Silence is the pointless flow of the field.*

KRISHNAJI: Don't define it. Do I see silence? Do I experience it? Can I say as an observer that this is silence?

*R : There is silence when I am not focussed.*

KRISHNAJI: What do you mean by focussed? Don't verbalize. Just see what silence is and how you see it, how you experience it.

*A : When you ask the question what is silence, I find myself forming words, making ideas.*

KRISHNAJI: What is silence? How do you experience it? Don't do anything — just listen.

Are you experiencing it or is there a state of silence which you are trying to describe? Do you see the difference? "See" what silence is.

*A : Silence is not a state to be got; so leave getting.*

KRISHNAJI: You first make a picture; then fit silence into the picture. Find out what silence is.

*F : I can recollect times when there has been a state of silence.*

KRISHNAJI: That is not silence. What is silence?

*F : I can't experience it to order.*

KRISHNAJI: I was asked to define energy and I said there must be a different approach to the problem. So I said let us tackle silence.

Now what is silence? Do I have an image of silence? Or do I see it, and because you ask me a question I will communicate it to you?

*A : I can only say let us see.*

*R : Don't try to see or not see; just let go.*

KRISHNAJI: You, A, bring idea first. Leave your ideas and see what silence is. Either I am imagining it or the state is there.

I am not experiencing it, it is there. With you the mechanism of thought operates immediately. Be simple. Leave your mechanism. Why does the mechanism of thought operate before silence?

*A: The mind is so clever.*

KRISHNAJI: That is no answer. Why does thought come first? The moment I ask "what is silence?" your mechanism answers. How do you find silence? Surely not through the noise of the mechanism.

Silence is there without end. And I want to find out what energy is? But idea arises and covers and frames silence.

Silence has no end; things exist in it. They are part of it. *(pause).*

That child's crying is silence. It is not contradictory to silence.

Silence is not, when there is contradiction to silence. When noise is within silence, noise is silence. If silence is extensive, noise is part of silence. Anything that operates with its own mechanism in contradiction to silence is not in silence.

The mechanism looking at silence is contradictory to silence, and so is not silence.

Anything separate may have its own energy but is not part of expansive silence. By the very movement of separateness it has its own action and energy. The two energies are entirely different. The movement of separate mechanism experiencing silence and noise contained in silence are two separate things. Anything in silence that is not contradictory, is extensive. Anything contradictory with its own energy is the limited.

When the limited tries to find the extensive — when idea tries to find 'idealess', there is no silence. In silence I can live and whatever I do is not contradictory so long as I live in silence and do not resist it. Then everything is in it, except resistance. Resistance creates its own whirlpool.

Is this silence not the source of energy without limit? The moment it has a limit, it is resistance.

What is this state? What is operating?

In the state of silence I smell these jasmines. I hear, I see.

What is not in it? The exclusive — the contradiction — the

idea. What is not in it is any form of resistance. To me in silence a cry is not exclusive, but the cry of the baby as an exclusive act is apart from the state of silence.

Silence has no limit. When there is resistance there is exclusion; then noise becomes a sensation; then noise forms a point which acts as a disturbance. Noise is separate when you focus attention on it.

*M: The moment states of value begin to operate there is no silence.*

**KRISHNAJI:** The moment mind as idea operates, it is contradiction. But this needs extraordinary intelligence and integrity.

Since this state of silence is limitless it must be energy. Here is energy, the limitless, in which there is no causation. The mind creates energy that has a cause and so an end. But silence is not of the mind and so has no limit (Don't translate me to suit your mind).

Mind cannot understand what is not of itself.

But silence is limitless. In this state everything is, but not the things of the mind. In this state every noise is and that is not noise.

Then contradiction arises and mind arises and creates an exclusive pattern with its own energy.

*M: You are creating duality.*

**KRISHNAJI:** No, the mind is creating duality. Leave the mind alone.

What is this energy?

When the little operates in the whole, as part of the whole, then the little is limitless. When it acts separately, then it is limited. The mind operating as part of the whole is endless.

What is energy? And can it operate continually free? Never limited?

Can action take place from that state and not from the mind? What happens then to action — to the beggar on the street? Can you answer? No. But there will be action that will operate on the beggar. As long as that operates there is no problem.

P. J.

March 3, 1970

The mountains were full of solitude. It had been raining off and on for several days and the mountains were green with light. They had become almost blue and in their fullness they were making the heavens rich and beautiful. There was great silence which was almost like the sound of the breakers when you walked on the beach over the wet sand. Near the ocean there was no silence except in your heart, but among the mountains, on that winding path, silence was everywhere. The noise of the town, the roar of the traffic and the thunder of waves couldn't be heard.

One is always puzzled about action, and it gets more and more bewildering when one sees the complexity of life. There are so many things that should be done and there are things that need immediate action. The world around us is changing rapidly — its values, its morality, its wars and peace. One is utterly lost before the immediacy of action. But yet one is always asking oneself what one should do, confronted with the enormous problem of living. One has lost faith in most things; in the leaders, in the teachers, in beliefs, and one often wishes there were some clear principle that would light a path, or an authority to tell one what to do. But we know in our hearts that this would be something dead and gone. Invariably we come back to asking ourselves what it is all about and what we must do.

As one can observe, we have always acted from a centre — a centre which contracts and expands. Sometimes it is a very small circle and at other times it is comprehensive, exclusive and utterly satisfying. But it is always a centre of grief and sorrow, of fleeting joys and misery, the enchanting or the painful past. It is a centre which most of us know consciously or unconsciously, and from this centre we act and have our roots. The question of what to do, now or tomorrow, is always asked from the centre and the reply must always be recognisable by

the centre. Having received the reply either from another or from ourselves, we proceed to act according to the limitation of the centre. It is like an animal tethered to a post, its action depending on the length of the tether. This action is never free and so there is always pain, mischief and confusion.

Realising this, the centre says to itself — how am I to be free, free to live happily, completely, openly and act without sorrow or remorse? But it is still the centre asking the question. The centre is the past. The centre is the “me” with its selfish activities which knows action only in terms of reward and punishment, achievement or failure, and its motives, causes and effects. It is caught in this chain and the chain is the centre and the prison.

There is another action which comes when there is a space without a centre, a dimension in which there is no cause and effect. From this, living is action. Here, having no centre, whatever is done is free, joyous, without pain or pleasure. This space and freedom is not a result of effort and achievement, but when the centre ends the other is.

But we will ask how can the centre end, what am I to do to end it: what disciplines, what sacrifices, what great efforts am I to make? None. Only see without choice the activities of the centre, not as an observer, not as an outsider looking inward, but just observe without the censor. Then you may say — I cannot do it, I am always looking with the eyes of the past. Be aware, then, of looking with the eyes of the past, and remain with that. Don't try to do anything about it; be simple and know that whatever you try to do will only strengthen the centre and is a response of your own desire to escape.

So there is no escape, no effort and no despair. Then you can see the full meaning of the centre and the immense danger of it, and that is enough.

f. Krishnamurti

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## BOOKS BY KRISHNAMURTI

*Published by Victor Gollancz Ltd.*

1. The First and Last Freedom, 1954	Rs. 16.20
2. Education and the Significance of Life	Rs. 11.25
3. Commentaries on Living, 1st Series, 1956	Rs. 16.20
4. Commentaries on Living, 2nd Series, 1957	Rs. 16.20
5. Commentaries on Living, 3rd Series, 1960	Rs. 18.90
6. Life Ahead, 1963	Rs. 16.20
7. This Matter of Culture, 1964	Rs. 16.20
8. Freedom from the Known, 1969	<i>Paper Back</i> Rs. 5.00
	<i>Hard Back</i> Rs. 16.20
9. The Only Revolution, 1970	Rs. 18.90
Talks in Europe, 1967	Rs. 14.00
Talks and Dialogues at Saanen, 1967	Rs. 14.00
Talks and Dialogues at Saanen, 1968	Rs. 14.00
Five Conversations	Rs. 2.50
Eight Conversations	Rs. 3.00
Meditations	Rs. 1.50
Penguin Krishnamurti Reader	Rs. 5.40
Europe 1966 Talks	Rs. 2.50
U.S.A. 1966 Talks	Rs. 2.50

“Talks and Dialogues in Saanen 1968” and ‘Penguin Krishnamurti Reader’ have been ordered and are due soon. The distribution will be done by Orient Longmans Ltd., in India. The Hindi translation of ‘This Matter of Culture’ (Sanskriti ka Praschna) has been published by the Maharashtra Rashtrabhasha Prachar Sabha, Poona 2, India.

*Available with all leading booksellers in India*

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