

Krishnamurti
Foundation

Bulletin

India, 1970 Number 4



S. Chavda
10-12-69

EDITORIAL NOTES

We thank those readers of the Bulletin who have sent us useful suggestions. We regret we cannot answer each letter individually.

Subscribers are reminded that this is the last issue of the Bulletin for the current year. It would help us considerably if subscribers renew their subscriptions for the next year as early as possible. Subscriptions must be sent by either M.O. or Indian Postal Order before the end of December 1970.

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It is proposed to establish an Archives Division at Rishi Valley where as complete a record as possible may be kept of Krishnaji's writings, talks, papers, letters, etc. The Archives Division will be in charge of Dr. S. Balasundaram and the old guest house, where Krishnaji has been staying every year during the last twenty years, is being set apart for the purpose. We invite those who may have in their possession papers relating to Krishnaji's life or activities (including letters) to send them to Dr. S. Balasundaram. The postal and other charges will be paid, if necessary, by the Krishnamurti Foundation India.

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The Publications Committee of Krishnamurti Foundation India is bringing out two publications which will be on sale during Krishnaji's next tour of the country. They will be entitled "Conversations" and "Meditations".

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Krishnamurti Foundation India has virtually no funds and as money will be required to make a start with the publications programme (which will include tape duplication) liberal contributions are requested from those who are anxious to help in the spread of the teachings. Cheques and drafts may be made out in the name of the Secretary, Krishnamurti Foundation India and sent to: Dr. S. Balasundaram, Secretary, Krishnamurti Foundation India, P.O. Rishi Valley, Dist. Chittoor (A.P.).

KRISHNAMURTI'S PROGRAMME IN INDIA — 1970-71.

Krishnamurti is expected to arrive at Delhi on 3rd December 1970 after his talks in Sydney, Australia. The following is the programme of his speaking schedule in India :

Delhi :

Arrival 3 December 1970
Talks 10, 13, 17 December 1970

Particulars from :
Mrs. Kitty Shiva Rao,
85, Lodi Estate, New Delhi — 3.

Varanasi :

Arrival 18 December 1970
Departure 30 December 1970

Arrangements :
Mrs. M. K. Rao,
Secretary, Rajghat Executive
Committee,
Rajghat Fort, Varanasi — 1.

Madras :

Arrival 1st January 1971
Talks 6, 10, 13 January 1971
I.I.T. 16, 17 January 1971

Particulars from :
Mrs. Jayalakshmi,
Krishnamurti Centre,
3C, Greenways Road, Madras — 28.

Rishi Valley :

Arrival 19 January 1971
Departure 2 February 1971

Arrangements :
Dr. S. Balasundaram,
Principal, Rishi Valley School,
Rishi Valley P.O.,
Chittor District, Andhra Pradesh.

Bombay :

Arrival 2 February 1971
Talks 7, 10, 14, 17 February 1971

Particulars from :
The Agency,
31, Dongersey Road, Bombay — 6.

Departure for Rome :

22nd February 1971.

A TALK TO STUDENTS

This is an edited version of Krishnamurti's talk to the students in Rishi Valley on 20 Jan. 1970.

Have you not wondered why, as you grow older, all the fun of life, all the joy, and the great delight in looking at things, at trees, at birds, at rivers, begins to disappear? Have you noticed your parents, your teachers, your neighbours? They too must have been young at one time, full of play, full of mischief, taking delight in little things — but as they grow older, somehow everything around them seems to close them in. Life has so many problems, so many troubles and worries; there is disease, old age, and everything that was a delight at the beginning seems to fade away. Have you not wondered why? There is no sense of real enjoyment which has nothing to do with pleasure. To enjoy means to enjoy immediately on the moment, not to carry it over. To think about it becomes pleasure. You lose the capacity to enjoy as you grow older.

Do you know what it is to have order? If you have order in your room and do not throw things all over the place, you have more space in your room, wider distances. In the same way, when the mind has more space, when it has order, then it can enjoy. Do you get it? When the mind and the heart are very crowded, there is disorder, agitation. There is no space, there is no enjoyment, there is only pleasure. When you live in a very small room, as many, many millions of people do in an overcrowded city, when there is very little space within you, there is not only war but also disaster. They have made an experiment of putting many, many rats in a very small place — and what happened was that each one began to destroy the other. The rats lost all sense of proportion, they killed their wives and their children, because there was no space.

The more space you have, the more order there is. Order

comes with the quality of space. The moment you have space you can observe. A disordered mind can never see things clearly. Order means space within oneself which enables one to see things very clearly without any distortion, and out of that clarity of perception comes great joy.

Disorder is the lack of space.

As the rats had no space and therefore began to destroy each other, and became tremendously wild, so human beings when they have no order, become wild and therefore cannot enjoy beauty. Why is there disorder in human beings?

Question : Conflict?

KRISHNAJI: What do you mean by conflict? You make a statement; you do not penetrate, you do not go into it. You say human beings are disorderly in their lives. Human beings go through thousands of experiences, one after the other, day after day; but they never go through any experience fully. Experience means to go through; they never finish with one experience completely; they carry it over. The carrying over is the memory of the experience which they have had yesterday. So they carry over that experience, which means the memory of that experience, whether of pain or of pleasure. Then they meet another experience, and they translate that experience according to the memory which they have carried over from the previous experience. What happens to the mind and to the heart that is carrying yesterday's burden into today and today's burden into tomorrow? It is never free. It is only the mind that is disorderly that has no space and is not free. Freedom then means, not to carry over, but to finish today, as children do. Children finish what they have done today and finish it properly.

Then you have order, then you have freedom, then you have space, then you can meet tomorrow afresh, anew, and not with the burdened eyes of yesterday. So order means space and freedom. Disorder means carrying over the misery and the pleasure of yesterday into today.

Disorder means also lack of discipline. You know what that word 'discipline' means? Discipline means "to learn". "Disciple" is one who is learning, who does not accept things. He does not

imitate the master or obey what the master says. A disciple is one who learns all the time, and the word 'discipline' comes from the word "disciple" — one who is learning. Now, if you are learning all the time, there is no need to conform, there is no need to follow any one. Therefore, the division ceases, because both the teacher and the disciple are learning, both are moving in the same direction at the same time, with the same intensity. Disorder means the lack of discipline, the lack of capacity to learn. When you are learning, there is no disorder. Disorder comes when you merely conform to what has been or what will be.

In a school of this kind, if I were here, teaching you subjects, my concern would be to bring about order without forcing you to conform, without forcing you to obey, because conformity, obedience, authority bring about disorder, because they prevent learning.

You are used to being told to "concentrate". You want to look out of the window to see the beauty of the leaves moving, leaves enjoying themselves in the breeze; you want to see the light on the leaf, the curves of the trunk, the greenness of the lawn and you have forgotten your book, and you realise you cannot concentrate. So what happens? You want to look out of the window, as there is great interest there, and you have also to study the book. So there is a conflict between wanting to see beauty and at the same time to see the importance of studying. So there is conflict, and concentration leads to disorder.

So we have to find a way of giving attention to work without concentration. We have to study and yet take in the beauty of this earth, the colour and line of the hills, the trees, the colour of those rocks, and the far hill with a single rock standing alone. Do you see the difference between concentration and attention? Concentration is coming to conclusions. To concentrate on the book is to shut all that out and say "I must concentrate on the book", which means focussing your mind on that one subject. Attention is actually to see the beauty of the land, the trees, the curve of the hills, the rocks; see and then look at the book. Then there is no resistance, there is no division, there is no gulf. You have looked at all things, you have

seen the proportion of the wall, you have seen the clock, and then you can look at your book.

Question : I see the difference, Sir, but I do not know how I can do it.

KRISHNAJI: Take time to look at the hills, see the yellow leaves, look at the tamarind tree. Do look at it; please don't look at me, look at the hills, the colour of the rocks, take it all in. Now you can look at the book in the same way. Because you have seen the whole thing, you can look at the book more easily.

Question : By the time you look at everything, the time is already past.

KRISHNAJI: No, you are wrong. When you go into the classroom, look; as you sit, look. Take time to look. Give five minutes to look. If I were a teacher, I would certainly look at the beauty around you. Do not bother about the book, look at that roof, look at the colour of that green foliage. Take trouble to look, then I would say "look at the book". Then you will look at the book. You see the difference — between concentration and attention? Now do it. Do not think of it as a theory, as an idea.

We have found several things this morning — that order means space and space you must have. If there is no order, no space in your mind and in your heart then there is disorder. This disorder is part of the carrying over from yesterday into today and into tomorrow. As the rats, having no space, destroy themselves, so human beings are destroying themselves inwardly, because there is no space within them.

Disorder exists where there is no learning. Learning brings its own order and learning implies attention. You learn by watching — by seeing colours, by seeing the slope of the field, by seeing how beautiful it looks. When you so look, so attend, you can give that attention to the book. In that there is great joy, great excitement in learning. The function of a teacher as well as a student is to learn, learning in which there is no compulsion of any kind — no punishment, no reward, no comparison such as A is better than B, and so on.

Question: We have got it, Sir.

KRISHNAMURTI: Right. You have to live that way every day. Because human beings don't live that way as they grow older, they have no joy in life, they have no space, they become disorderly and therefore they are very miserable.

You who are young, do not grow old in disorder. Throw it out. Life is meant to be enjoyed, to be lived. You have to be happy, to see everything clearly, beautifully, and yet you cannot do this if you carry over into today and tomorrow the things of yesterday. Come to today with a fresh eye, so that there is order, there is learning, there is space, and where there is space, the mind and the heart look with great delight.

Question: Yesterday we learnt that fire burns. Should we not carry it over?

KRISHNAJI: Why should you?

Question: To avoid fire.

KRISHNAJI: Go into it. Because it burns, it is dangerous. Yesterday you were insulted by somebody. Will you carry that over? I insulted you yesterday, will you carry the memory of that insult into today? I flattered you yesterday. I said "You are a marvellous person, you are a darling". I say that, and you carry it over into today. Don't you? Why? Fire burns and you carry it over; otherwise you keep on burning. There is insult and flattery and you also carry that over. Why don't you finish with flattery and insult?

Question: We cannot, Sir

KRISHNAJI: For God's sake, don't say cannot.

Question: It gives us pleasure.

KRISHNAMURTI: It gives you pleasure to hear me say how beautiful you are, and it gives you pain to hear me say how stupid you are. Why do you carry it over? I say to you, the moment you carry over from yesterday, there is the beginning of disorder. Why do you carry over? Why don't you finish? When I said how stupid you are, why don't you say "Let me listen because I am stupid". Listen carefully—how do you know you are stupid?

Question: Look into yourself.

KRISHNAJI: Listen carefully. This is really a very important question — Today I call you stupid, tomorrow I am going to call you beautiful. I call you stupid and you say you are stupid and you get insulted. You say let me look into myself to know whether I am stupid. Which means you compare yourself with somebody who thinks that you are not stupid. So you are stupid in relation to your comparison, to your idea. That is stupidity, when you compare. If you have no measurement of cleverness or stupidity, when I call you stupid, listen and finish with it, and then you don't carry it over. In the same way, when I say how beautiful, how nice you are to look at — don't get emotionally worked up. Just look. So that you are finished with it, you don't carry over the insult or the flattery. When next time you meet me, you look at me with clear eyes, because you have not carried over anything. So your mind is not in disorder. Do it next time somebody insults you. Listen very carefully, and when somebody flatters you, listen very, very carefully. So in listening, in seeing attentively, is learning and therefore order.

Question: To understand that fire burns you, you carry it in your mind. Is that disorder?

KRISHNAJI: Each time you meet a snake and not see there is danger, there is something wrong with your nervous system. So there is order in certain things being carried over, and there is disorder when you carry over psychologically. Is there not a difference? So you know what it means to learn, which will bring its own reward, like going to the meals regularly, attending the classes regularly, without being punished or rewarded. Because you have learnt, you have seen, and therefore you are punctual. In the same way study without concentration.

Question: When the space is wide, when there is a large space in you, you are orderly. There should be space within oneself, but with your neighbour if there is a big gap, then there is no enjoyment.

KRISHNAMURTI: You know, you must have space to look at those hills, otherwise you can't see those hills properly.

Questions You can.

KRISHNAJI: My darling, if you are very close to something, you cannot see, can you? If your face is against my face, you cannot see anything, can you? Therefore there must be space between you and me. Go step by step. You learn an awful lot if you go slowly. So there must be space to see each other properly — physical space. Now we have space between you and me, because I have my problems and you have your problems. You isolate yourself with your problems and in that isolation miss all my problems. When you look at those hills, you must have space to look, and that space gives you a depth, light, clarity, but if you are too close, you cannot see. Now there is another problem. Do you see it as an observer, or do you see it not as an observer?

Question: I just see it.

KRISHNAJI: What does that mean? You are not burdened with your problems, with your opinions, with your judgments, with your knowledge, and so when you look, you see things as they are, you don't look through the image which you have about yourself. The image which you have about yourself is what you have carried from yesterday to today, and therefore, when you look at the hills, you generally look with eyes that are heavy, burdened.

Question: Look at all other things and then go to the book. But that way the process never ends.

KRISHNAJI: Don't theorise about it. How long does it take to look? First, have you looked? Have you? Or you have said casually there is a mango tree. If you say "I will look at the colour of it, I will see the beauty of it, then I will see that green field against the sloping hill, I will look and watch", then you have taken some time before you look at the book. Therefore, the hills and the book are on the same scale. You have taken time to look at those hills, at the leaves which are turning yellow, and at the blue skies.

Question: How can they both be the same?

KRISHNAJI: Of course, not. Who said both are the same? The

book is different from the hills. I am saying, take time to look, to observe, to listen, take time, give attention to looking, to hearing. When you give attention to looking, attention to hearing, then that same attention operates when you look at the book. I may not want to look at the book at all.

Question : The teacher won't allow me to look, Sir.

KRISHNAJI: At last a boy asks a question. The boy says the teachers don't allow you to look. Why? Because they have not looked. I told you, if I were a teacher here, I would make you look. I would say, sit down, don't bother about the book. Sit down, be quiet, don't rush in and make a noise, sit down, look out of that window, tell me what you see, look at the field, look at that rock, have you seen the beauty of that rock, have you felt it? Take time to look. Then I would say — the way you looked at that tree, the colour, the hill and the bird, in the same way, look at the book. If you say "I have not finished with looking at them", then I would say all right, what is important is to 'look' and to 'listen'. If the teacher does not look, he cannot teach. He gives you information; and that is what is happening throughout the world in education. They are stuffing your brains with information, and you are miserable for the rest of your life. You have never looked at the winding river, at the wings of the bird, you have never heard the whistle of a bird, you have never seen the sunset, or the evening star.

Question : Then, when do you study, if you are looking all the time?

KRISHNAJI: I have explained to you just now. Studying is not important. What is important is to look, and then you can look at the book. When you know how to study that rock by looking at it, the slope of that hill, the shape of that tree, the cloud behind the window, the blue sky, when you see how soft, how gentle, how beautiful that landscape is, when you study the green leaf, the yellow dying leaf, when you look at it, then you know how to study the book.

Question : Sir, what is life?

KRISHNAJI: Life is all that we have said. Life is the great earth, the things that grow on the earth, the trees, the birds, the

animals, the tiger and the monkeys and the human monkeys — that is life. All the quarrels, all the misery, all the sorrow, the disease, the pain and the pleasure, the longing to be loved and to love, death, pain — all that is life.

Now I think I had better stop. Are you absolutely comfortable? When you have taken a position, do not move. Be comfortable. Now shut your eyes and see if you can keep your eyes closed without moving the eyelids and the eyeballs, completely quiet, and see what happens inside — if you have any thoughts, if your mind is chattering, talking — find out. If you are very quiet, you hear that crow cawing, you hear everything sharply. Therefore your body, your mind and your heart become sensitive. And this sensitiveness is part of intelligence. And where there is intelligence, you can look at the tree *and* the book.

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MEDITATIONS—1969

Is there a new experience in meditation? The desire for experience, the higher experience which is beyond and above the daily or the commonplace, is what keeps the well-spring empty. The craving for more experience, for visions, for higher perception, for some realisation or other, makes the mind look outward, which is no different from its dependence on environment and people. The curious part of meditation is that an event is not made into an experience. It is there, like a new star in the heavens, without memory taking it over and holding it, without the habitual process of recognition and response in terms of like and dislike. Our search is always outgoing; the mind seeking any experience is outgoing. Inward-going is not a search at all; it is perceiving. Response is always repetitive, for it comes always from the same bank of memory.

Krishnamurti

ACTION

In the last issue of the Bulletin a discussion between Krishnaji and a small group of people, held in Bombay in 1950, was published. This is another in the series. These are not presented in chronological order. The discussion took place at a time when there was much agitation and threat of war in India. Ed.

R: Shall we discuss action? There is danger of war. There is danger of chaos in the country. What do I do? Here is a challenge. It is not a sensory challenge that I can brush aside. What is the adequate response to this challenge? I am agitated as I cannot find a response.

A: This is a situation in which every action is a form of inaction. I have no response. I can only say war is no solution.

KRISHNAJI: There is conflagration. As an individual who is peaceful, what shall I do? Can I do anything except be what I am? I want to live peacefully and everything is burning.

R: If I can find a response which I consider adequate, I can go and talk and say war is no solution. But surely my response will meet another challenge. People will ask me what is your action? Being to us is perceived in terms of action. You, Sir, are different; to you being is action.

KRISHNAJI: I am peaceful. I talk of it—that is my action. I would carry on,—what else can I do? I cannot become a soldier nor a politician. What am I to do?

R: I feel that one must act or completely get transformed. You are different. Action with you is complete action. Anything we do is inadequate, but still action, even limited action, is better than nothing.

KRISHNAJI: You say either you must be transformed or you

must act according to your conditioning. Why are you putting pacifism and transformation in opposition?

R: Because I only know action and I have found that pacifism is not good enough.

KRISHNAJI: What is the fact? That you are not transformed? That you are a pacifist and war threatens? From which point of view are you approaching the fact?

R: I know that my action will be inadequate and so I am waiting and there is no action. But my mind is in conflict.

KRISHNAJI: Are you going to act from the point of view of pacifism?

R: I do not want to be consciously caught in this trap and so I wait.

KRISHNAJI: Then I am really interested in transformation; but in the meantime I have to act. If I want to play with life, I will be a pacifist. If I am not a pacifist, I am the other. In the last war I was not a pacifist, because I had no country. If I am a pacifist my action is quite clear. It is not clear when I have two problems—pacifism and transformation. I ask you from where do you start?

R: I am not a pacifist. I have seen the futility of organized peace. So it is out.

KRISHNAJI: So what is my action? I am not a pacifist nor a war-monger. Then what am I? From what point of view are you asking this question? Are you looking at it with the intention of changing the world or of transforming yourself?

R: In the act of dropping pacifism I see that there can be no blue-prints to a better world. I can only start with myself. Anything else is false action. But the mind is still seeking old values—old scales of judgment.

KRISHNAJI: You differentiate between living and acting. You still separate idea and action. (Krishnaji glanced at a window shade on which the sun beams were playing—creating movement). Look at that movement—the shadows. Why do you not see? Why are you so exclusive—so concentrated?

R : You see. I don't. Life has many challenges. We feel a few more intensely. This war draws my attention.

KRISHNAJI: You still think in terms of ideas and action. You say you are not transformed. You have dropped pacifism. If you were transformed you would act. But ideas are still dormant, your mind is still acting, groping, searching, feeling out patterns. You say you are not transformed, otherwise you would act. You wait for transformation, then you say you will act. Your mind is agitated. Is the agitation factual or merely verbal? I am not at all sure. I have a feeling that we are dealing not with facts but with ideas.

R : Usually when faced with social urgency one has found that there is mental agitation. This agitation is released, transformed by some social action. The agitation I speak of may be this.

KRISHNAJI: Is agitation on verbal level or deeper level?

R : Possibly verbal.

KRISHNAJI: Then it is not on the actual level. Is it agitation when I am merely changing shapes, chasing shapes? So far I have given that activity importance. I am agitated. Before, when there was agitation I acted through ideas—and I became a war-monger or a pacifist. Now I want transformation. I say I am not transformed because I am agitated. I say, is this agitation a fact? Is this agitation verbal or has it a different quality?

R : Here I have no remedy. There I could act.

KRISHNAJI: Here you are agitated because you cannot find an answer. So you are really in the same position. There you found an answer; here if you found an answer you would get out. What is the difference between the two?

R : There I did not consider the answer.

KRISHNAJI: There I could deal with the agitation, reason it out. Is my agitation now of the same quality? Here there is agitation, because there is no answer. Otherwise agitation would drop away. Is it different in quality?

The mind is rebelling because it cannot find an answer.

If it found an answer it would become quiet. But is there an answer?

Here you are agitated. You are uncertain. Here you want to be familiar. The moment you are familiar, you will act. Your mind wants to become familiar with this state and because it cannot do so it is agitated. Can you ever become familiar with this?

R : Mind says, true — I want to be familiar. It finds no immediate response; that is why it is agitated.

KRISHNAJI: Are you agitated because you are not familiar with this state or is there another reason?

R : I am agitated because I have no adequate response. The mind seeks old patterns and finding no answer, gets doubly agitated.

KRISHNAJI: You are agitated because you do not know how to respond, which means you still want to find an answer.

R : I want to answer challenge still in terms of action.

KRISHNAJI: You are interested in action. You want a recognizable answer. You can't find it within this field and so there is agitation, because there is no recognition. Your answer then is recognition, which means a word. How do you know you are not answering the challenge? You don't know. The response may be going on to challenge.

Is your answer dependent on recognition? Challenge must be and there is agitation because there is no answer.

R : I am doubtful whether I am responding.

KRISHNAJI: Why are you agitated? You have still not moved away from the old. Here too you are seeking an ultimate end, which is making you seek an answer. You are agitated, not that you cannot find, but because you cannot recognize. Your concern is with recognition. That is the only way you know you are living. Recognition is living. Why do you insist there must be an answer? I say find the end of agitation without cause. You want to get out of the state of agitation. You cannot find a cause because you know that the end of causation is beginning of another cause. I do not want to end disturbance.

R : Even in agitation mind knows that I am not born to put the world right.

KRISHNAJI: In the old response you ended agitation by response. Here also you want to end agitation. Why should you end agitation?

R : Agitation is the result of inadequacy.

KRISHNAJI: How do you know? Are you agitated? Do you need an answer you can recognize? What do you mean by recognize? From where do you recognize? At what level?

R : At the state of the mind.

KRISHNAJI: To pacifism and war-mongering you responded with the mind. Here also you want to respond with the mind.

R : There, there were patterns of response. Here you know that there are no patterns.

KRISHNAJI: No. You are agitated because you cannot fit into a pattern. Is there a pattern?

R : No.

KRISHNAJI: Then you are free from pattern. Is agitation in relation to pattern or independent of pattern?

R : To pattern.

KRISHNAJI: Either this has a pattern or no pattern. If you see there is no pattern, where is your agitation? That means you have not understood the real significance of being free of pattern. You say you want to be transformed and yet you have not dropped pattern, which is transformation. Why have you not dropped it? Or why do you want pattern? Or what would happen if you had no pattern? Do you see how superficial your agitation is? The difficulty is we always want to live in the known.

R : We attempt to reduce even the unknown to the superficial level.

KRISHNAJI: Now what is your response to the challenge?

R : I see. I can act but I cannot know my response, recognize it before I act.

P. J.

FOR INFORMATION

Mrs. Pupul Jayakar, the President of the Krishnamurti Foundation India, and Dr. Balasundaram its Secretary were at Brockwood Park (England) in September where they met Krishnaji and representatives of the other two Foundations, namely Krishnamurti Foundation England and Krishnamurti Foundation America. Certain publication rights have accrued to the Krishnamurti Foundation India as a result of which it is expected that Krishnaji's talks, writings etc. can be brought out at reasonable prices in India. We have also been able to acquire master-copies of tapes of Krishnaji's talks in India and elsewhere.

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