

Krishnamurti
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KNOWLEDGE AND INTELLIGENCE

This is an edited and verbatim version of J. Krishnamurti's talk to the students at Rishi Valley on 25th January 1971 — Ed.

You are here to collect a great deal of knowledge — historical, biological, linguistic, mathematical, scientific, geographic and so on. You are here to collect a great deal of information and knowledge. First there is collective knowledge, the knowledge of the race, all your grand-fathers, your past generations of them, who have had a great many experiences. Then there is the knowledge of your own personal experience, your own reactions, impressions, your own tendencies and inclinations. So there is scientific knowledge, biological, mathematical, physical, geographical, historical, and so on. There is the collective knowledge of the past, the so-called tradition, which is the tradition of the community, the race. Then there is the personal knowledge which you yourself have personally experienced, so that these kinds of knowledge and do they collectively — the personal, the collective, the scientific — make for intelligence?

Knowledge is always in the past, knowledge is the past. Right? I know French or Italian because I have studied. I have gathered words, the meaning of words, the irregular words, and so on; I am capable of putting the words together in proper order to make a sentence and convey to an Italian what I want to say. That is, I have collected knowledge and from knowledge, I speak. I have collected tradition, because the whole culture in which one lives is tradition, is the past, and I have been brought up in that. To this is added the collective, scientific knowledge all the time. So knowledge is always in the past.

Is knowledge related to intelligence? Look, intelligence uses knowledge, intelligence being the capacity to think clearly. Intelligence is to think clearly, objectively, sanely, healthily,

in which there is no personal emotion involved, no personal opinion, prejudice or inclination or tendency. Intelligence is the capacity of direct understanding either through reason, logic, objective clarity of thinking or through direct perception. I am afraid it is rather difficult, but it is important, it is good for you to exercise your brain. So there is knowledge which is always the past being added on, and there is intelligence. Intelligence is the quality of a mind that is very sensitive, very alert, very aware, that does not hold on to any particular opinion, judgement, evaluation, but is capable of thinking very clearly, objectively. You are following?

Now, when men went to the Moon, the pictures of which you must have seen — I was in California when I saw that in television — it is quite extraordinary what they did. They walked on the moon and they came back, and there was a period when they entered the atmosphere, the earth, in between for a few minutes there was no contact with the astronauts, and that was tremendously exciting; and then there was contact, and you saw the module with its parachute coming; you saw it coming and splashing in the water, and immediately the helicopters gathered round it. There are the people who built the rocket, Apollo 10, 11, used intelligence with knowledge to build, to erect it. They had tremendous knowledge accumulated, scientific, mathematical, engineering knowledge, and then they exercised their intelligence to put all that knowledge into action, into matter, into material, into metal, and built this thing. Merely having intelligence without knowledge has no value. Then they also built the biggest carrier, which is the most destructive man-of-war, the carrier "America", which carries, I do not know how many aeroplanes on it, to destroy, to fight — again tremendous amount of knowledge gathered and intelligence using that knowledge to kill and to defend. I saw this carrier coming to the harbour at Sydney, Australia. It was a most extraordinary thing to see. It was immense. There were nearly five thousand people on it. It had been in the war at Vietnam. Now, intelligence can be used for destructive processes and also intelligence can function to create a marvellous world. How is this intelli-

gence to be cultivated? The intelligence which each one of us has can be used for destructive processes or for constructive life.

What is the capacity of this intelligence? What is intelligence? Have you, living here, being educated here, in all the various disciplines, in the various branches of knowledge, are you being educated to gather information, to gather knowledge? Are you educated to bring about intelligence at the same time? You see my point, my question? You may have very good mathematical knowledge or engineering knowledge, you may take a degree, enter into a college and be a first class engineer, but at the same time, are you gathering or becoming sensitive, alert, thinking objectively, clearly, which is intelligence, understanding? Is there a harmony between the two, a balance between the two, or are you only gathering tremendous knowledge without intelligence? Are you following all this?

Now, what is happening to you? We said intelligence is to think very clearly. You cannot think clearly if you are personal, emotional, prejudiced, committed to a certain ideology, to a certain way of thinking — to say this is right because I think so or because my grand-mother said so. Intelligence is to think clearly and you cannot think clearly if you are prejudiced, biased, if you say “I am a Hindu and I will think this way”, if you have opinions, prejudices, and so on; and also you cannot think clearly if you are not sensitive, sensitive to nature, sensitive to all the things that are happening around you, sensitive not only to what is happening outside but also inside. If you are not sensitive, if you are not aware, you cannot think clearly; You have to be sensitive to see the beauty of the earth, the beauty of the trees, the beauty of the skies, the lovely sunset, the stars, the beauty of subtlety — all that implies intelligence. Now is that intelligence being gathered by you here?

You have gathered knowledge, which is memory, and that is what is called education, and you totally disregard intelligence. Now, are you gathering here in Rishi Valley, in the school, a way of thinking that is so sensitive, so clear, so beautiful, so alive, are you? If you are not, then what are you doing? As you grow older, all the knowledge you need to have you can pick up, but if you have no intelligence, knowledge becomes very,

very dangerous. It can be used for destructive purposes which is what the whole world is doing. You understand? You who are here, in this beautiful valley — are you intelligent now to question, to discuss, to find out? All that implies intelligence. What are your teachers and you doing to measure this capacity of intelligence, the quality of intelligence, which sees the beauty of the land, the dirt, the squalor, is aware what is happening outside, and what is happening inside? Are you doing all this? If not, what is the point of your being educated? That is why you have not only to acquire knowledge and you will find that becomes of very little importance, because you can gather knowledge very quickly, you can pick up a book and learn very quickly, but if you have no intelligence, you are doomed. Then you are slaves to environment — political, religious, economic.

So how are you going to become intelligent? How are you going to think very clearly, which means non-personally, without prejudice, think very clearly, because you are sensitive, sensitive to everything that is happening around you, and also to what is happening inside, and to think rationally, logically and emotionally, healthily? How are you going to get that, how are you going to become intelligent?

What is the function of an educator — is it merely to give you information, knowledge, or is it to bring about this intelligence in you? If I were a teacher here, do you know what I would do? First of all, I would want you to question me about everything — not about knowledge, that is very simple — but to question me how to look, how to look at those hills, how to look with your eyes, how to look at that tamarind tree, how to listen to a bird, how to follow a stream. Then I would help you to look with your eyes at this marvellous earth, at nature, the beauty of the land, the redness of the soil. Then I would say, look at all the peasants, the villagers. Look at them, don't criticise, but just look at their squalor, their poverty, not the way you look at them at present, with utter indifference, with callousness. There are those buildings there, (K points out to the servants' quarters) have you been there? Have all the teachers, professors, managers been down there and looked at them, and if you have, what have you done? They have been like that for ten years or

more, if I remember rightly. So I will make you look, which is to make you sensitive, and you cannot be sensitive if you are careless, indifferent to everything that is happening around you. Then I would say, look, to be intelligent, you must know what you are doing, the way you walk, the way you talk, the way you eat. I will be talking to you about your food. When you eat hot food, I will say "Look, if you eat hot food, what damage it does to you, it creates a habit, and you cannot eat food without having a lot of taste in it — it makes for habit and takes away the taste of it, the delicacy. You understand all this? And I will say, look, discuss, don't be afraid, ask any question. Discuss, find out, learn, and in your classes I would discuss a subject with you, how to read, how to learn, what it means to pay attention. If you say I want to look out of the window, I would say — look out of the window, see everything that you want to see out of the window, and after you have seen it, look at your book with equal pleasure. Then I will say, look, through books, through discussion, I have helped you to be intelligent, then let me help you to find out how to live in this world sanely, healthily. A teacher, an educator, that is his function, not just give to you a lot of data, a lot of knowledge, but to show you the whole expanse of life, the beauty of it, the ugliness of it, the delight, the joy, the fear, the agony. So when you leave this place, you are a tremendous human being, not just a crushed, thoughtless, destructive, callous human being. You will be somebody, so that you use your intelligence in life. Is that enough for this morning?

Now you have listened, both the teacher, the principal, you have all listened. What are you going to do about it? You know it is as much your responsibility as students as the responsibility of the teachers. It is your responsibility to demand, to ask, not just say "I will sit down, teach me". It means that you must be tremendously intelligent, sensitive, alive, unprejudiced, and also on the part of the teachers it is a tremendous responsibility to see that you are intelligent, so that when you leave Rishi Valley you leave with delight, with smile, with glory in your heart, ready to cry, ready to laugh. Well, Sir, I have talked for half an hour — now you ask me questions.

Questioner: If you are very sensitive, don't you think you are emotional?

KRISHNAMURTI: If you are very sensitive, don't you think you are apt to become emotional? You have understood the question? What is wrong with being emotional? When I see that hill, I feel intensely. What is wrong with it? When I see those poor people living that way, I feel very strongly. What is wrong? Follow it up step by step, listen carefully to what I am telling you. Listen, see the beauty of these hills, the earth, see all the squalor, the dirt, the poverty around you, and feel. There is nothing wrong in it. Next thing is if you feel very strongly when somebody says something ugly to you, because you are very sensitive, your nerve, your mind, your heart is sensitive, you are hurt, and you feel very strongly and you want to hit back. Now what happens? I say something that hurts you and you feel strongly because you are sensitive, what are you going to do — hit me back? Call me by another name? What will you do? Think it out, what will you do? Because you are sensitive, emotional, touchy, and if somebody says an ugly thing about you, will you retaliate, will you hit him back, will you call him a name? What will you do? Now that is where intelligence comes into being. Listen carefully. You are sensitive, emotional, which you must be, and I come along, I am not too emotional, I am rather tough, and I say oh! you are stupid. Now what will you do? Will you hit me back or because of your sensitivity, because of your emotion will you say what is the right thing to do, what should I do? You begin then to think objectively, to think clearly, and then the action of intelligence will take place. Do you understand? Do you then become aware of what you are going to do? And that is the very beginning, that is the very essence of intelligence — between my calling you a fool and your responding by calling me a fool immediately, there is no interval, is there? I call you a fool, you call me a fool, there is no interval. When there is such action, such action is not intelligence, but when there is an interval between my calling you a fool and your responding, if there is an interval, in that interval if you are aware of that interval, observe it, be sensitive

to that interval, then in that interval intelligence comes into operation. Have you got it? Will you do it? Between my calling you a fool and your responding a little later, allow a gap, inaction, in that interval you begin to observe, you begin to watch, to think; all that takes place instantly if you are intensely aware of this problem. Then there is instant action, and that instant action is the right action of intelligence.

Questioner: Why are we conditioned?

KRISHNAMURTI: Why do you think we are conditioned? It is very simple. Exercise your brain. You have asked, find out why are you conditioned. Living in this country, living in an environment, in a culture, you are born a young baby, a young child. What takes place? Watch the babies. The mother, the father, if they are Hindus or Moslems or communists or capitalists, whatever they are, they say "Do this, do that". The child sees the grand-mother going to the temple, doing all the rituals, and the child gradually accepts all this, does it not? Or the parents say "I don't believe in all this" and you also accept that, is it not? So there is the simple fact, which is, the mind, the brain is like putty or clay, and on that putty lots of impressions are made, lots and lots, like a groove in a record. Everything is registered. So in a child everything is registered consciously or unconsciously; so gradually he is a Hindu, he is a Moslem, he is a Catholic, he is a non-believer. He then says my belief, your belief, my god, your god, my country, your country. So the question is, conditioned as you are to be this or not to be that, to do this and not to do that, how are you going to be unconditioned? You have been conditioned, haven't you, to make tremendous effort — you must make effort to study, you must make effort to pass exam., you must make effort to be good. That is part of your conditioning, is it not? So, how is the mind which is conditioned, to unravel itself, to get out of it? How do you propose to get out of it? Now exercise your intelligence to find out. Don't follow somebody who says do this and you will get unconditioned.

Questioner: One has to uncondition oneself, isn't it?

KRISHNAMURTI: To fall into the trap of another conditioning,

is that it? First of all, do you know that you are conditioned? You don't know, do you? Now do you know it, or somebody has told you that you are conditioned, therefore you know it? You see the difference? That is somebody tells you, you are hungry and that is one thing, and the other is you know for yourself that you are hungry. These two statements are different, aren't they? In the same way, do you know for yourself without somebody telling you that you are conditioned, as a Hindu, Moslem, whatever it is? Now I will ask you a question and let there be a gap before you answer it. Right? Now observe, think very clearly, unemotionally, without any prejudice. My question was, are you aware that you are conditioned without being told? Are you aware? It is not so very difficult, what do you say? You know what it means to be aware? When you have a sore thumb, when there is a pain in the thumb, you are aware there is pain, nobody tells you there is a pain, nobody has told you that you have got a sore thumb. You know it. Now, in the same way, do you know that you are conditioned, conditioning being that you are a Hindu, that you believe in this, that you don't believe in that, that you must go to a temple, that you must not go to a temple. Are you aware of it?

Questioner: Yes.

KRISHNAMURTI: You are. Now that you are aware, what are you going to do? Watch it carefully, what are you going to do? I am aware that I am conditioned as a capitalist or a communist or a Moslem. Now I am aware, I become aware I am conditioned. Now what next? You want to be unconditioned?

Questioned: I will then see whether I want to be unconditioned.

KRISHNAMURTI: Now you are conditioned, you become aware you are conditioned, then what takes place? Then you say, what is wrong with being conditioned? I am conditioned as a Moslem and you are conditioned as a Hindu. What takes place? We may live in the same street, but because of my conditioning, my belief, my dogma, and you with your belief, with your dogma, though we may meet in the same street, we are separate, aren't we? Where there is separation there must be conflict — Pakistan and India, Russia and Germany, you follow?

Where there is political, economic, social, nationalistic division, there must be conflict. So conditioning is the factor of division. Therefore, in order to live peacefully in this world, let us be free of conditioning — I will cease to be a Muslim, right? Have you followed this? All this is the factor of intelligence, is it not? Becoming aware that one is conditioned, then seeing the effect of that conditioning in the world, the division, — nationalistic, linguistic, and so on, where there is division there is conflict, you see that conditioning which brings about division will inevitably create conflict; so man cannot live at peace and there are much deeper factors involved in it, which we won't go into. You see this, that you are conditioned, and become aware that you are conditioned, all that is the operation of intelligence.

Questioner: How can one be free from prejudice?

KRISHNAMURTI: How can one be free from prejudice? When you say "how", what do you mean by that word? How am I to get up from this place? All that I have to do is to get up. I never say how am I to get up from this place? All that I have to do is to get up. I never say how am I to get up. Use your intelligence. First be aware that you are prejudiced. Don't be told by others that you are prejudiced. They are equally prejudiced; they may oppose your prejudice, they may keep to their prejudice, so don't bother what other people say about your prejudice. First be aware that you are prejudiced. You see what prejudice does — it divides people. Therefore you see there must be an intelligent action. Is the mind capable of being free from prejudice, not how, which means a system, a method, but to find out whether your mind can be free from prejudice. See what is involved in it. Why are you prejudiced? Because part of your conditioning is to be prejudiced, and in prejudice there is a great deal of comfort, a great deal of pleasure. So first become aware of the beauty of the land, become aware of the light on the trees, the colour, the shades, the depth of light, and the beauty of the moving leaves, and watch the birds, be aware of all around you, then gradually move in, find out, be aware of yourself, and be aware how you react in your relationship with

your friend — all that brings intelligence. Is that all right? Is that enough for this morning? Then we will do something else.

Sit completely quiet, comfortably, I will show you. First of all, sit very quietly, relax. Now when you are relaxed, sit comfortably. You can look at the trees, look at the hills, the shape of that, look at it, look at the quality of their colour, watch it; don't listen to me. Watch it and see those trees, the yellowing trees, the tamarind, and then look at the bougenvilla, look at it, not with your mind, but look at it with your eyes; after having looked at all the colours, the shape of the land, of the hills, the rocks, the shadow, then go from outside to inside and close your eyes, close your eyes completely. Then when you have finished looking at the things outside, and now with your eyes watch what is happening inside you; don't think, just watch, don't move your eye-balls, just keep them very very quiet, because there is nothing to see now; you have seen all the things around you, now you have seen what is happening inside your mind, and to see what is happening inside your mind, you have to be very quiet inside. And when you do this, do you know what happens to you? You become very sensitive, you become very alert to things outside and inside. Then you find out the outside is the inside, then you find out the observer is the observed.

Krishnamurti says :

FIRST STEP IS THE LAST STEP

Observe the fact that wherever we are, at whatever conditioning, the perceiving of truth, of the fact, is at that moment, the last step. The mind has seen something clearly — leave it there. Can the mind, seeing something very clearly end that perception? Then, here the very first step is the last step.

J. KRISHNAMURTI AT BANGALORE

Bangalore, 1st February 1971.

Krishnaji's talk last evening at the Lalbaugh Gardens, Bangalore, must rank among the greatest one has ever heard. It was great in its incisiveness, power and beauty, and something came through all the time which was beyond the pristine clarity and compelling logic.

An estimated 6000 men and women attended the talk. Seating arrangements had been made for 4000 people, and the rest spread themselves out on the slopes of the hill in front of the speaker. With the evening sun behind, the grey and colourful clouds and the solitary tree on the hill top, the setting was as enchanting as the talk. Everything seemed perfect: the lighting, the sound, the cool breeze from the south.

People were of all sorts — about 500 Europeans of every nationality, fifty or sixty hippies, a handful of swamis, a large number of Hindus, Parsis and Muslims. And they were from virtually every linguistic group in India, half of them young people and students. Most of the audience heard Krishnaji for the first time and heard him in pin drop silence for just over ninety minutes.

What made such a successful and perfect organisation possible in a totally new venue was the co-operation amongst a few dedicated people. It all began three months ago with three people meeting every Sunday morning and the number of volunteers was soon well over thirty. By about mid December when Krishnaji agreed to give two talks on 30th and 31st January, they had contacted 36 student, social and religious organisations. Cards and a small introductory brochure were hand-distributed to some 3000 interested people. They also contacted a University students' group which edits the magazine "Retort" for 42,000 students. Twenty sets of all Krishnaji's books were presented to libraries. One thousand copies of "Medi-

tations" were given away free. The Students' Magazine editors came and interviewed Krishnaji at Rishi Valley and published a brief article. All the religious groups at Bangalore, the Mahabodhi Society, Ramakrishna Mission, Shankara Mutt, and even the Christian and Moslem groups were personally informed of Krishnaji's programme and message.

The main organisers came and spent three days at Rishi Valley during Krishnaji's stay there.

On Sunday, the 24th, newspaper articles in the English and Kannada (the local language) papers appeared. Some of these articles were very perceptive indeed. Three days before the talks, advertisements were placed in the local newspapers and placards and banners went up.

Krishnaji arrived in Bangalore on the 29th. A group of a dozen journalists came and met him at home, and the next morning papers had a good coverage about Krishnaji and what he had to say.

At a discussion of the group it was decided that no donations should be asked. Hospitality and all expenses were met by the original three.

With all this preparation, it was anybody's guess how many people would attend the talks. For the talk on Saturday, the 30th, seating was arranged for 2000 people at the Golden Jubilee Hall of the Horticultural Society in Lalbaugh Park. At 4.30 P.M. when the few organisers left the hall after making the arrangements, there were only a handful of people, but at 6 P.M. Krishnaji could be ushered in through the crowds with great difficulty and he was taken out of the hall with even greater difficulty. There were 2000 people inside and at least 3000 surrounding the hall listening to the talk through loudspeakers. Next morning the organisers decided that the meeting would have to be in the open and spent the whole day making arrangements. The result was that next day, the meeting on Sunday, the 31st January was attended by every cross section of the population not only from Bangalore, but perhaps from the whole of India. All the books put up for sale were sold out and about 2400 people left their addresses in the box for future contact.

ARTIFICIAL AND REAL FLOWER

As our readers have shown a great deal of interest in the dialogues which took place in 1950 at Bombay, between Krishnaji and a small group of people, we are giving two more dialogues, one in this issue and the other in the next, from the same series. — Ed.

R: You say that any response according to a pattern is inadequate and strengthens conditioning. We seem to see this and yet it does not bring any release. Our daily relationships and our everyday living are dry. We have no warmth, no affection. We live the same old hardened life.

KRISHNAJI: What is the thing lacking in us? What is the problem deep down? You are serious. You are capable. What is the problem? You are always approaching the problem of life from the point of view of doing. Why do you attack it this way?

R: I see that approach from the periphery is wrong. It is obviously a symptom of a dry mind and yet that is what we keep on doing.

KRISHNAJI: What is the problem? Instead of these (he pointed to a bowl of carnations before him) flowers we can place artificial flowers. You know which are real. These flowers have what nothing else has. What is the problem? What is missing between the artificial and the real?

R: They just are.

KRISHNAJI: No. What is the central problem?

A: We have refused to see ourselves; becoming is our very breath.

KRISHNAJI: I know all that but what is missing? Take R; he is serious; he has capacity to learn, to assimilate; he is capable of

sacrifice. He has the faculty to gather facts and he says what am I to do — I am not the real flower. Why has he become the artificial flower?

R : Why have I no song?

KRISHNAJI: Yes; but why? Why is there no flame? What is missing? We have no love and without it, do what you will, the artificial will never be the real. We have cultivated intellect which is the artificial flower. We have dug the real out from its roots. Now how is one to have love?

Yesterday I had gone for a walk and I stood at a pan shop. I saw the man making pan — the sadness of his life — and the people stood around and talked and chatted; they were so worn out, so tired, so sad. I wasn't watching them; they were me.

Most of us have made our lives so superficial — for us doing is action. I feel that process is entirely wrong.

Why haven't we got love? This demands extraordinary intelligence. Because I haven't got it I create temples and institutions.

Let us experiment. (He pointed to the flowers before him). That flower just opened; did you see it? We do not see the movement of life, the opening of the flower and yet we want the real. Love is missing and yet I keep on saying, I want a breath of it. I have not got love and I have spent my energy in making artificial flowers. What am I to do? Unless I have it, nothing else has meaning. Why don't I love?

Look, R — I know my level is artificial level; my brain can discuss anything and yet I see I must have the other. How am I to get it?

When you put this question, what is the state of your mind? When you say "I see the artificial and am shocked", and yet "I must have it", what is the state of your mind? There must be a way of unlocking it.

I must see the artificial very clearly. And there must be a way of receiving the real — how? That is the real miracle. It cannot be put there. It must be something that cannot be undone. It

isn't a thing that continues. I cannot be concerned with it. I cannot create it.

I can only act from the centre which is open to both cessation and the coming to be.

I cannot try to hold it. The moment I say it must always be there, I have had an experience of it. I shut it out.

I see the falseness of the artificial but I haven't got the real. What is happening to you when you say this? The moment I stop playing with the artificial, all effort, all explanations have ended.

R: All wanting, all itching to do, is ended. I feel relaxed, playful. I am not trying to catch up.

KRISHNAJI: It means what, Sir? — When you see the artificial, from what point of view are you saying it? Is it minus reasoning?

F: To function without it is the only sin.

KRISHNAJI: So you are not going to play with the artificial. You may play with it but you are out of it.

R: Our first sign of sensitivity is to think, to reason. — To think is not to have it. When I have it, I act. My being feels conscious only when it is processed through thinking. This sucks away my vitality. I see this now very clearly.

KRISHNAJI: Can I ever be uncertain, hesitate between artificial flower and real? I shall examine everything very carefully. I shall be wary. It is only when I am not clear, that I shall stumble. If I want anything from X, then I am again with the artificial. It is only when you drop the artificial that you are free. You feel simple, you feel free.

We began by saying we are dry. We carry with us a basket of the artificial. We have given the basket wrong values. You see this and put it aside. You are free of the basket which is the artificial. What is your actual state?

R: All the inward wrinkles go. Inside, the sense of getting at something goes. I am not dry.

KRISHNAJI: You are not dry, which means you have a song. I want to know the state of the inwardness of being free.

R: *After three hours I see that it is the artificial that is responsible for no warmth. In dropping this the scorching dryness is gone.*

P: *It is difficult to communicate the quality that comes into being when in dialogue — a point of understanding — of totally being one — is reached. When thought ends there is silence alone that is awake.*

P. J.

EDITORIAL NOTES

While Krishnaji was in India during the winter of 1970-71, he spoke in Delhi, Madras, Rishi Valley, Bangalore and Bombay. He could not go to Banaras as planned, due to the dislocation of air services. We had a number of letters from Banaras expressing disappointment at the cancellation of his visit there.

We welcome to the Foundation our new members — Smt. Radha Bernier, Sri J. P. Srivatsava, Smt. Subha Telang, Mr. R. R. Upasini and Mr. M. K. Anantaswamy.

We are happy to inform our readers that the first edition of Conversations and Meditations is selling well and that we intend to bring out a second edition of the same in the near future. We also propose to bring out a book on education by the end of this year.

Some of our subscribers have not renewed their subscription for the year 1971. We would request them to *immediately renew their subscriptions* so that they can be assured of receiving the copies of the Bulletin in the future.

—Editor.

TAPES

Krishnamurti Foundation India has Master copies of the following tapes. Those who are desirous of purchasing them, please write to the Secretary, K.F.I., Rishi Valley P. O. Chittoor District, Andhra Pradesh.

Copies on 5" **Spool 1 7/8" per sec. 4 track** can be made available at Rs 60/- each for Centres and individuals. Copying charges only on 5" spools (900 ft.) will be Rs. 30/- per tape.

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India 1960—70	Tape
Delhi Talks I, II, III & Madras I. I. T. Talk	1
Rajghat Talks I, II, III, & Banaras Hindu University	2
Madras Talks I, II, III & IV	3
Rishi Valley Student Talks I, II, & III	4
Rishi Valley Teacher Discussions I, II, & III	5
Bombay Talks I, II, III & IV	6
Dialogue with Swami Venkatesananda Saanen July 1969, I & II	7
San Diego March 1970 Talks I, II, III & IV	8
London May 1970 Talks I, II, III & IV	9
Brockwood June 1970 Talks I, II, III & IV	10
Brockwood June 1970 Talks V & VI and Discussions Sept. 1970 I & II	11
Saanen July 1970 Talks I, II, III & IV	12
do V, VI, VII	13
Saanen July 1970 Discussion I, II, III & IV	14
-do- V, VI, VII & VIII	15
Brockwood Sept. 1970 Talks I, II, III & IV	16
India 1970-71 (When ready)	
Delhi Talks I, II, III & IV	17
Madras Talks I, II, III & Delhi Talk V	18
Rishi Valley Students Talks 1, II & III	19
Bombay Talks I, II, III & IV	20
Bangalore Talks I, II and Madras I. I. T. Talk	21

(Editor).

BOOKS BY KRISHNAMURTI

	Rs.P.
The Penguin Krishnamurti Reader (1970)	5-40
<i>Published by Victor Gollancz Ltd.</i>	
The First and Last Freedom (1954)	18-90
Education and the Significance of Life (1955)	17-25
Commentaries on Living: 1st Series (1956)	16-20
Commentaries on Living: 2nd Series (1959)	16-20
Commentaries on Living: 3rd Series (1960)	21-60
Life Ahead (1963)	16-20
This Matter of Culture (1964)	16-20
Freedom From the Known (1969)	16-20
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