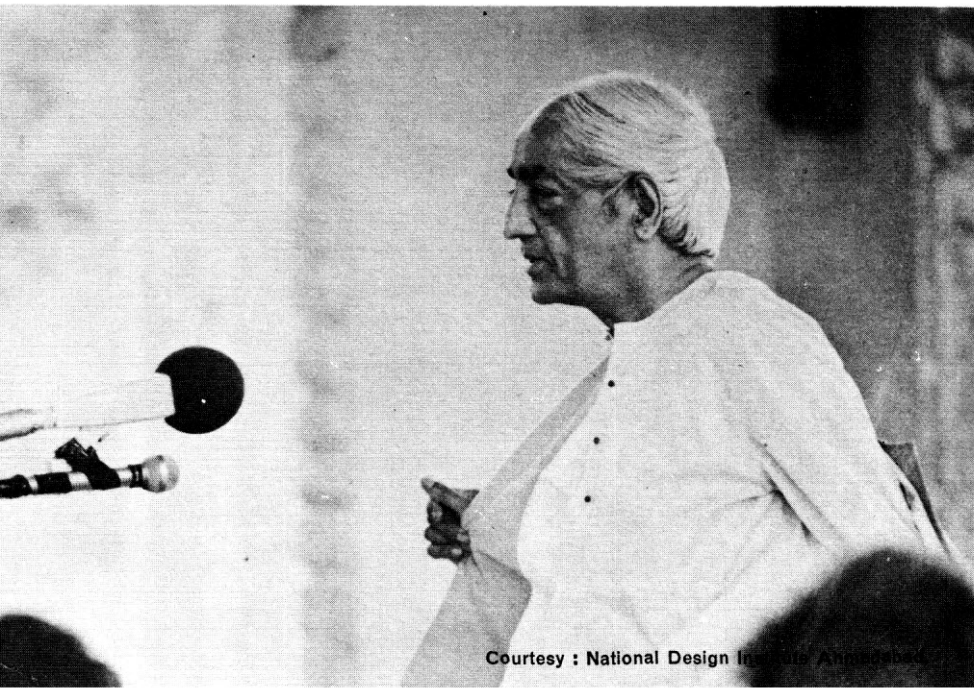


Krishnamurti
Foundation

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India, 1972 Number 1



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EDITORIAL NOTES

We are very sorry to inform our readers that Krishnaji has not been able to come to India this winter as he was feeling extremely tired and needed rest. The talks scheduled to be held in various places in India also stand cancelled. There is, however, no cause for anxiety about his health. He is resting in California, U.S.A.

We are introducing a new category of Life Membership for the Krishnamurti Foundation Bulletin. The Life Membership is Rs. 100/- and we would request all our subscribers to enrol themselves as Life Members. Those who have already paid their subscription for 1972 can deduct that amount from this sum of Rs. 100/- and send the balance. For those residing outside the country, it would be Rs. 300/- or its equivalent. The annual subscription of Rs. 6/- will continue as before for those who do not wish to enrol as Life Members. This rate is only for subscribers within India. We appeal very earnestly to all those who have not renewed their subscription already for the year 1972, to do so immediately.

The Krishnamurti Foundation India is bringing out two publications in English:— “1970-71 Talks” and “Tradition and Revolution”. The forthcoming Marathi translations are “Five Conversations”, “Commentaries on Living— II Series” and “Meditations”. The Telugu translation of “Meditations” is already on sale. All these will be available at the headquarters at Rishi Valley P.O., Chittoor District, Andhra Pradesh, at all the Krishnamurti Centres as well as in prominent book shops in the country.

The schedule of Krishnaji's talks in America is Santa Monica, California — March 18, 19, 25 and 26, 1972; then New York at Carnegie Hall on April 29 and 30 and May 6 and 7, 1972.

A DISCUSSION MEETING WITH THE TEACHERS AT RISHI VALLEY—1967, Feb. 9

Teacher: I was thinking that much of our so-called education is concerned with the cultivation of the intellect, of reasoning, of the thinking faculty and also with the accumulation of knowledge. We seem to give very little attention to what one would call feeling. People do it a little through art, music and so on; but even there, they are more concerned with form rather than the experience of beauty. Could we discuss the question of having a feeling, whether it is for something, a truth or for a plant?

KRISHNAMURTI: Sir, as you were saying just now, the intellect and all its capacities are regarded highly throughout the world. Intellect is respected very much. I was talking to some people in New York who had been experimenting with LSD and they were concerned with the death of the mind. They said so in their meetings. They were after the death of the mind, because they said the mind is a dangerous thing, mind is detrimental to real feeling, real experience, real joy of life and all the rest of it. So, in order to destroy the mind, they had to cultivate a feeling, which could only be got through some form of chemical reaction. So they take LSD or *Bhaang* or keep on repeating "Hare Krishna", "Hare Ram" and they feel that way they get into a state.

Now, how is one to have a very highly balanced mind and yet not be a conformist? That is one point. And the other is: How is one to have a very good mind and yet be highly sensitive? Because great sensitivity—both physical and psychological—brings about the thing which we are talking about: strong passionate feelings. You see, passion is rather a difficult word but a very good word. I believe the root meaning of the word is sorrow, suffering. I wonder if suffering does make for passion,

or suffering dulls the mind. Does suffering bring about high sensitivity and clarity which must inevitably bring passion?

Teacher: Does it not dull the mind?

KRISHNAMURTI: Which?

Teacher: Suffering.

KRISHNAMURTI: I should have thought, rather, the continuation of suffering dulls the mind, not the impact of suffering, passion. Unless you resolve suffering immediately, it must inevitably dull the mind. So, as a community of teachers, how are we going to sustain a high quality of mind which is sane, healthy, which can reason not according to one's inclination and prejudice or one's tendency or compulsion brought about by circumstances? How can we cultivate a mind that does not destroy sensitivity? Because the moment one is sensitive without withdrawing from pain, that kind of sensitivity does bring an astonishing quality of affection, love, passion. Sir, there are two things involved in this: One needs to have a very good brain that is capable of reasoning and at the same time have the intense feeling for beauty. And the intense feeling for beauty is not possible if there is no passion behind it, which is total self-abandonment.

Teacher: Sir, what is wrong with the cultivation of the intellect?

KRISHNAMURTI: Let us get the problem clear. We need to have a very good brain, a brain that is capable of thinking, rationalizing and it cannot function at its highest capacity if it is restricted or limited or guided by inclination or temperament. Right? That is one side and the over-cultivation of the brain, in the sense intellect, destroys sensitivity. It is like developing, a very very strong right arm; the left arm becomes weak. Is it possible to have a good brain and at the same time to have this passion? Passion comes into being with total self-abandonment. And I think that is where sex has played an important part and that is why man has given such extraordinary importance to it. As long as the brain reacts according to its inheritance, such a brain is very limited.

Teacher: Sir, it is limited because it is always reacting out of pattern.

KRISHNAMURTI: Out of a pattern, out of a standard formula. Which is: I must be greedy, I must protect myself, I must dominate, that is the animal, the result of the animal and therefore very restricted. And because man is very restricted, he is self-protective. Whatever is restricted becomes narrow. It is like those village people, they live in a little place, they are very self-protective, very limited. Their horizon is just the valley, their minds are capable in a limited way. They operate according to the pleasure-pain principle and are compelled by circumstances. The limited mind cannot help function in a very restricted, narrow area. And therefore self-abandonment is impossible for such a mind. And it seeks self-abandonment through sex; it has no place to go and therefore property becomes extraordinarily important to it.

Teacher: In a city where people or only a few own an apartment and thousands and thousands have no homes of their own, they go to sensational movies and all the rest of it. It is such a tremendous frustration.

KRISHNAMURTI: Of course. Now, you are saying whether it is possible to cultivate the brain without this restriction and self-protective responses. Right? What do you say, Sirs? Education as it is now throughout the world is to help you to make money so that you are capable of functioning in a society which is based on acquisitiveness, conflict and so on. And can we, as a group of educators, cultivate the brain to its highest capacity and in the process of cultivation help it to be free from the restrictions of self-importance? Then, the brain is a marvellous instrument.

Teacher: Sir, is it always self-importance that destroys passion?

KRISHNAMURTI: Yes, Self-importance is based on fear, is it not? I must be as important as you. Otherwise I am destroyed. In fear there is no passion. Fear then becomes lust, emotionalism, sentimentalism and all the rest of it.

Teacher: Shall we go into the problem of fear?

KRISHNAMURTI: Yes, we will go into it. First let us see this

clearly. Can we educate a group of students who will have a very good brain, including a very good memory but not allow that memory as technology to be used for its own self-importance, self-protection, self-glorification? Because if that capacity is used for self-importance, self-glorification, for fame and so on, the other must decline, the other being passion for beauty, love, action, to do things immediately.

Passion is action in the immediate.

How can I, if I am a teacher here, how can I help those students to have first-class brain, the capacity to think clearly and not be confused with all the human problems? And such confusions will inevitably come if thought is guided by inclination — inclination being the pleasure principle. The cultivation of self-protective instincts and their self-protective activities being very limited, they cannot possibly come upon that passion for beauty and truth which is the very essence of self-abandonment. Right, Sir? We were concerned with total self-abandonment, which brings passion to do, to act, to live, to feel, to create, to change; and we are concerned with a mind, a brain, that has been trained for centuries and centuries on the principle of self-protection and is therefore very restricted even though it may invent the most marvellous things.

Teacher: This passion or feeling or whatever you call it, must have a driving force which is derived from somewhere.

KRISHNAMURTI: First let us be clear that as educators, we are concerned with the cultivation of the brain so that it functions with knowledge, technology and all the rest of it and to see that the cultivation does not turn to a greater drive for self-protection, a greater drive for self-importance and aggression.

Teacher: A certain drive is guided in a particular way. Is that it?

KRISHNAMURTI: And the guidance may come from a deep inclination, a deep pleasure, a deep self-protective response. And so education has to take account of all that. And if we do not take account of all that and merely cultivate memory as we do now, it has no importance at all. We may just as well be a com-

putor. So, how am I to do this as a teacher? That is one problem. Right, Sir?

Teacher: So, the problem is that there is a certain animal inheritance in us which has to be accepted.

KRISHNAMURTI: What is the animal instinct?

Teacher: Probably food, clothes and shelter.

KRISHNAMURTI: Therefore, food, clothes and shelter — when those are guaranteed and a good society has to guarantee that, they psychologically what is the need for the “me”? Is it possible to do it? If we all see that is the right thing to do, how are we going to do it? Can I do all this in a school? Which means, really, have I understood for myself the principle of non-comparative living? I do not compare myself to the President or the Prime Minister or to any religious person. I am what I am. I move from that. If I have understood that and I really feel that in my heart, I will translate it to the child.

Teacher: Don't the children see for themselves that one is better than the other?

KRISHNAMURTI: May be. But, I do not want to tell them. Why should I tell them? Do you know the French saying: “The better is the enemy of the good”. I do not think in terms of the better.

Teacher: If a child brings a book and you just say that is nice writing, what happens to the child?

KRISHNAMURTI: Of course, he needs self-assurance, self-protection, guidance. The child needs security. If you deny that, he will go to pieces. He is denied security at home, when the child is compared with another child. So, the security of the home is destroyed and they come here and if you destroy the security here also, they will be wild. Every organised religion talks of the denial of the self. The Christians say as you cannot wipe this self out, identify yourself with the Saint, with Mary, with Christ. Hindus do the same. Identification is another form of the continuation of the “me” glorified.

Can we, as a group of teachers, see that the quality of passion comes naturally, not with identification with something which has a motive, but with total self-abandonment? And there can

be total self-abandonment only when there is tremendous austerity, inward austerity. Austerity is generally understood as being harsh, disciplined, trimmed of every feeling.

Teacher: Sir, what is the austerity of which you speak, if it is not a kind of real discipline?

KRISHKAMURTI: Sir, look, what has happened? One needs a very good brain. That brain has been trained to protect itself at a certain level. Every form of self-protective response is certain level. Every form of self-protective response is still based on the animal inheritance and these activities are very very limited, narrow, leading to confusion, leading to conflict, misery and pain. I see that any form of activity prevents the highest form of sensitivity and that sensitivity cannot be, if there is a pattern. And passion cannot exist if there is any form of self-importance. Now I see all this not only verbally, intellectually, but I feel it. Now, the very feeling of this brings its own discipline. To see all this brings its own discipline. In that, there is no control, no suppression, no beating my head against the wall, no brutal discipline, no harsh obedience to the pattern. So when I realize all this, when I see inwardly, I am extraordinarily austere. I must be. Otherwise, there is no abandonment. A mind that is not deeply austere cannot abandon itself. It can abandon itself only through sex, through passion which is dependent on instinct, which can be aroused. But a passion which is incapable of being aroused is without any motive. Therefore it moves, it has a vitality, it has a drive. Now how am I, as a teacher, to translate this into action with regard to these children?

Well, Sir. There is the picture. I have studied the picture carefully. In communicating that, I am also teaching myself. How do you help the child to learn about the whole picture? It is their life. How are you going to teach them?

Teacher: You take a position and you are still seeking and asking others' assistance in that seeking.

KRISHNAMURTI: No. I refuse to seek. There is nothing more to seek. There is no end to seeking. Therefore you begin to see that learning is different from acquiring knowledge. With most

of us, what we do is to acquire knowledge and then act, whereas what we are talking about is the learning as you are acting. Therefore, learning is always fresh and therefore action is always fresh.

How will you help me to learn about this way of learning which is part of education?

Teacher: Does this not bring in my relationship with the child?

KRISHNAMURTI: Here you are, Sir. I am your child. I am sitting here. There you are. How will you help me to learn? Are you waiting for somebody to tell you what to do? If you are waiting for somebody to tell you, then you are not learning. If you are waiting for somebody to tell you, then what is told becomes knowledge and according to that you act or do not act. Whereas learning while doing, in that there is no opinion. There is no place for opinion, no place for contradiction. We are both learning about this. (Pause)

Sirs, listen to that cuckoo, without space.....

- Rishi valley,
Feb. 9, 1967.

INTELLIGENCE AND INSTANT ACTION

It was very early in the morning and the valley was full of silence. The sun was not yet up behind the hills and the snow peaks were still dark. For many days now and the sun had been clear, strong and rather hot. It wouldn't last, and yet this morning again the sky was very blue, the sun began to touch the snow peak, and to the west there were dark clouds. The air was clean. At that altitude the mountains seemed very near. They stood aloof, alone, and there was both that feeling of nearness and a sense of vast distance. As you looked at them you were aware of the age of the earth and your own impermanence. You passed away and they remained, the mountains, the hills, the green fields and the river. They would always be there and you

with your worries, your insufficiencies and sorrow would pass away.

It is always this impermanency that has made man seek something beyond the hills, investing it with permanency, with divinity, with beauty which he in himself has not. But this doesn't answer his agonies, allay his sorrow or mischief. On the contrary it gives new life to his violence and cruelties. His gods, his utopias, his worship of the state do not end his suffering.

The magpie on the fir tree had seen the little mouse hurrying across the road, and in a second it was caught and carried off. There was only a sound of distant cow-bells and of a stream rushing down the valley, but slowly the quiet morning was lost in the noise of trucks and a hammering across the road where a new house was going up.

Is there individuality at all? Or only a collective mass of varied forms of conditioning? After all, the so-called individual is the world, the culture, the social and economic environment. He is the world and the world is him: and all the mischief and misery begins when he separates himself from the world and pursues his particular talent or ambition, inclination and pleasure. We don't seem to realise deeply that we are the world, not only at the obvious level, but also at the core of our being. In fulfilling a particular talent we seem to think we are expressing ourselves as individuals and, resisting every form of encroachment, insist on its fulfilment. It is not the talent, the pleasure or the will that make us individuals. The will, whatever little talent one has and the drive of pleasure are part of this whole structure of the world.

We are not only slaves of the culture in which we have been brought up; we are also slaves to the vast cloud of misery and sorrow of all humanity, to the vastness of its confusion, violence and brutality. We never seem to pay attention to the accumulated sorrow of man. Nor are we aware of the terrible violence which has been gathering generation after generation. We are concerned rightly with the outward change or reformation of the social structure with its injustice, wars, poverty, but we try to change it either through violence or the slow way of legis-

lation. In the meantime there is poverty, war, hunger and the mischief that exists between man and man. We seem totally to neglect what seems of greater significance — to pay attention to these vast accumulated clouds which man has been gathering for centuries upon centuries — sorrow, violence, hatred and the artificial differences of religion and race. These are there, as the outward structure of society is there, as real, as vital, as effective. We neglect these hidden accumulations and concentrate on the outward reformation. This division is perhaps the greatest cause of our decline.

What is important is to consider life not as an inner and outer, but as a whole, as a total movement undivided. Then action has quite a different meaning, for then it is not partial. It is fragmented or partial action that adds to the cloud of misery. The good is not the opposite of evil. The good has no relation to evil, and the good cannot be pursued. It flowers only when suffering is not.

How is man then to extricate himself from this confusion, violence and sorrow? Certainly not through the operation of the will with all its factors of determination, resistance and strife. The perception or the understanding of this is intelligence. It is this intelligence that puts away all the combinations of sorrow, violence and strife. It is like seeing a danger. Then there is instant action: not the action of will which is the product of thought. Thought is not intelligence. Intelligence can use thought, but when thought contrives to capture this intelligence for its own uses, then it becomes cunning, mischievous, destructive.

So intelligence is neither yours nor mine. It doesn't belong to the politician, the teacher or the saviour. This intelligence is not measurable. It is really a state of nothingness.

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A DIALOGUE

[*Authentic report of a Dialogue between Krishnaji and Swami Venkatesananda at Saanen, July 1969, continued from the previous issue.*]

Swamiji: Perhaps I should have explained this. According to Sankara it is meant only for the lower.

KRISHNAJI: What is low and high: The mature and the totally immature and therefore Sankara or X Y Z says "lay down the rule for the low or the high" and they do it? They read the book of Sankara or some pundit reads it to them and they say how marvellous it is and go back and live their own life. This is an obvious fact. You see it in Italy. They listen to the Pope and nobody cares either; and they listen earnestly for two or three minutes and go on with their daily life. It does not make any difference. That is why I want to ask, why do the so-called Sankaras, Gurus lay down laws at all about what is behaviour?

Swamiji: Otherwise there would be chaos.

KRISHNAJI: There is chaos anyhow. There is terrible chaos. In India they have read Sankara and all the teachers for ten thousand or five thousand years. Look at them.

Swamiji: Perhaps according to them the alternative is impossible.

KRISHNAJI: What is the alternative: Confusion? And that is what they are living in. Why not understand confusion in which they are living instead of Sankara? If they understand confusion they can change it.

Swamiji: Perhaps that leads us on to this question of *Bhawana* where a bit of psychology is involved. Coming to *Sadhana* of Karma Yoga, Bhagavad Gita prescribes among other things a *Nimitta Bhawana*: *Bhawana* is undoubtedly Being and *Nimitta Bhawana* is being an egoless instrument in the hands of God or the Infinite Being. But it is also taken to mean an attitude or a feeling in the hope that it will help a beginner to observe

himself and thus the *Bhawana* will fill his being. Perhaps it is indispensable for the people of little understanding; perhaps it will permanently distract them by self-deception. How shall we make this work?

KRISHNAJI: What is the question you are asking, Sir?

Swamiji: There is the technique of *Bhawana*.

KRISHNAJI: That implies, Sir, a system, a method through which, by the practice of which, you reach ultimately enlightenment. Let us call it for the moment God or whatever it is. Therefore, you practice in order to come to God or whatever it is. Right? The moment you practice a method, what happens? I practise day after day the method laid down by you. What happens?

Swamiji: There is a famous saying, 'as you think so you become'.

KRISHNAJI: I think that by the practice of this method I will reach enlightenment. So what do I do? Everyday I practise it. I become more and more mechanical.

Swamiji: But there is a feeling.

KRISHNAJI: The mechanical routine is going on with the feeling added "I like it", "I don't like it" "it is a bore". You know there is a battle which is going on. So anything I practice, any discipline, any practice in the accepted sense of the word makes my mind more and more narrow, limited and dull and you are promising at the end of it, heaven. So you are saying become dull to achieve heaven. I say it is like soldiers being trained day after day — drill, drill — till they are nothing but instruments of the officers or the sergeant or whoever it is; or give them a little initiative. So I am questioning the whole approach of system and method towards enlightenment. Even in factories, Sir, a man who merely moves the button or pushes this or that, does not produce as much as the man who is free to learn as he goes along.

Swamiji: Can you put that into *Bhawana*?

KRISHNAJI: Why not?

Swamiji: So it works?

KRISHNAJI: This is the only way. That is real *Bhawana*: Learn as you go along. Therefore keep awake. Therefore learn as you go along. Therefore be alert as you go along. If I take a walk and if I have a system, a method of walking, all I am concerned with, is that; and I shall not see the birds, the trees, the marvellous light on the leaf, nothing.

And why should I accept the teacher who gives me the method, the mode? He may be as peculiar as I am and there are teachers who are very odd. So I said, I reject all that.

Swamiji: The problem is again of the beginner.

KRISHNAJI: Who is the beginner — the immature one?

Swamiji: Probably.

KRISHNAJI: Therefore you are giving him a toy to play with?

Swamiji: Some sort of opening.

KRISHNAJI: Yes — a toy and he enjoys that and practises all day and his mind remains very small.

Swamiji: Perhaps that is your answer to this Bhakti Yoga question too. Again, somehow they wanted these people to break through.

KRISHNAJI: I am not at all sure, Sir.

Swamiji: I will discuss this Bhakti. Coming to *Bhakti* Yoga, the *Bhakta* is encouraged to worship God even in temples and images, feeling the Divine presence within. In quite a number of mantras, it is repeated again and again "You are the All Pervading . . . you are the Omnipresent, etc". Krishna asks the devotees to see God in the objects of nature and then as the "All". At the same time through Japa or the repetition of mantra with the corresponding awareness of its significance, the devotee is asked to perceive that the divine presence outside is identical with the indwelling presence. Thus the individual realizes his oneness with the collective. Is there anything fundamentally wrong with the system?

KRISHNAJI: Oh Yes, Sir. The Communist bloc does not believe in God at all. The Communists have the State above God or they do not believe in that at all. They are selfish, they are frightened but there is no God, no mantras etc. Another does

not believe in any of that, does not know the mantras, japa, repetition etc. He says "I want to find out what truth is. I want to find if there is God at all. There may be no such thing". And the Gita and all of them assume that there is. They assume there is God. Who are they to tell me there is or there is not, including Krishna or X, Y, Z? I say it may be your own conditioning; you are born with that peculiar climate and with that peculiar conditioning, with that peculiar attitude and you just believe in that and then you lay down rules how to do it. But if I reject all authority, including the Communists, including the Western and the Asiatic authority, all authority, then where am I? Then I want to find out. I am unhappy, I am miserable.

Swamiji: But I might free from conditioning.

KRISHNAJI: That is my business — to be free. Otherwise I cannot learn. If I am still a Hindu for the rest of my life, I am finished. The Catholic remains the Catholic and the Communist is equally deadly. So is it possible, — that is the question really — to reject all conditioning which accepts authority? Can I really reject all authority and stand alone to find out? And I must be alone. Otherwise, if I am not alone in the deeper sense of that word, I am just repeating what Sankara, Buddha or X, Y said. What is the point of it, knowing very well that repetition is not the real? So, mustn't I, mature, immature, or half mature or semi-mature — must not they all, learn to stand alone? It is painful because they say "My God, how can I stand alone, to be without the children, to be without God, to be without the Commissar"? So there is fear.

Swamiji: Do you think that everyone can work out this?

KRISHNAJI: Why not Sir? If you cannot, then you are caught in it. Then no amount of Gods, and mantras, and tricks will help you. They may cover it up. They may bottle it up. They may suppress it and put in the refrigerator. But it is always there.

Swamiji: Now there is the other method, of standing alone — *Raja Yoga*. The student here is again asked to cultivate certain virtuous qualities which now, on the one hand make of him a good citizen and on the other, remove possible psychological

barriers. This *Sadhana* which is mainly awareness of thought which includes memory, imagination and sleep seems to be close to your own teaching. *Asana* and *Pranayama* are auxiliaries, perhaps. And even the *Dhyana* of Yoga is not intended to bring about self-realisation which is admittedly not the end-product of a series of actions. Krishna clearly says that Yoga clarifies perception — 'Atma Suddhaye'. Do you approve of this approach? There is not much of help involved here; even Iswara is only "Purusha Visheshaha". It is a sort of a guru, invisible in the indwelling process. Do you approve of this approach: there is this method of sitting in meditation and trying to delve deeper and deeper?

KRISHNAJI: Certainly. Then one has to go into the question of meditation.

Swamiji: And Patanjali defines meditation as "the absence of all world idea or any extraneous idea". That is the "*Bhakti Sunyam*".

KRISHNAJI: Look Sir, I have not read anything except a little bit of the Bible as a literature because it has got very good English. That's all. Now here I am. I know nothing. I only know that I am in sorrow and I have got a fairly good mind. Right? And I have no authority — Sankara, Krishna, Patanjali, nobody because I am absolutely alone. I have got to face my life and I have got to be a good citizen, not according to the Communists, or the Capitalists or the Socialists. Good citizen means behaviour, which is not different in the office and different at home. Right? Now, I want to find out, first, how to be free of this sorrow. Then being free, I shall find out if there is such a thing as God or whatever it is. So how am I to learn to be free of this enormous burden? That is my first question. I can only understand it in relationship with another. I cannot sit by myself and 'dig in' because I may pervert it; because my mind is too silly, prejudiced. So, I have to find out in relationship with nature, with human beings what this fear, what this sorrow is, in relationship only; because if I sit by myself I can deceive myself, very well. There, in being awake in relationship, I can spot it immediately.

Swamiji: If you are alert?

KRISHNAJI: Therefore that is the point. If I am alert, watchful, I will find out and that does not take time — to find out.

Swamiji: But if one is not?

KRISHNAJI: Therefore, the problem is to be awake, to be aware, alert. Is there a method for it? Follow it, Sir. If there is a method which will help me to be aware I practice it, but is that awareness? Because, in that is involved routine, acceptance of authority, repeating, which is gradually making my alertness dull. So I reject that: the practice of alertness.

So I say I can only understand sorrow in relationship and that understanding comes only through alertness. Therefore, I must be alert. I am alert because my demand is to end sorrow. Therefore I must be alert. If I am hungry, I want food and I go after food. In the same way, I discover the enormous burden of sorrow in me and I discover it through relationship — how I behave with you, how I talk to people. In that process of relationship, this thing is revealed.

Swamiji: But in that relationship you are all the time self-aware, if I may put it.

KRISHNAJI: Yes, yes. I am aware, alert, watching.

Swamiji: Is it so easy for an ordinary person?

KRISHNAJI: It is, if the man is serious and says 'I want to find out'. The ordinary man, Sir, 80-90 per cent of them are not really interested. They say 'what are you talking about? Go away. I want to be entertained by the Gita, by the Buddha, by Church, by Jesus, by football'. But the man who is serious, he says 'I will find out. I want to see if the mind can be free from sorrow'. And it is only possible to discover it in relationship. I cannot invent sorrow. In relationship sorrow has come.

Swamiji: The sorrow is within.

KRISHNAJI: Naturally Sir. It is a psychological phenomenon.

Swamiji: You would not want man to sit and meditate and sharpen?

KRISHNAJI: So let us come back to the question of meditation.

(To be concluded)

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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
Freedom From the Known—Indian Edition	5·00
The Only Revolution (1970)	18·80
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