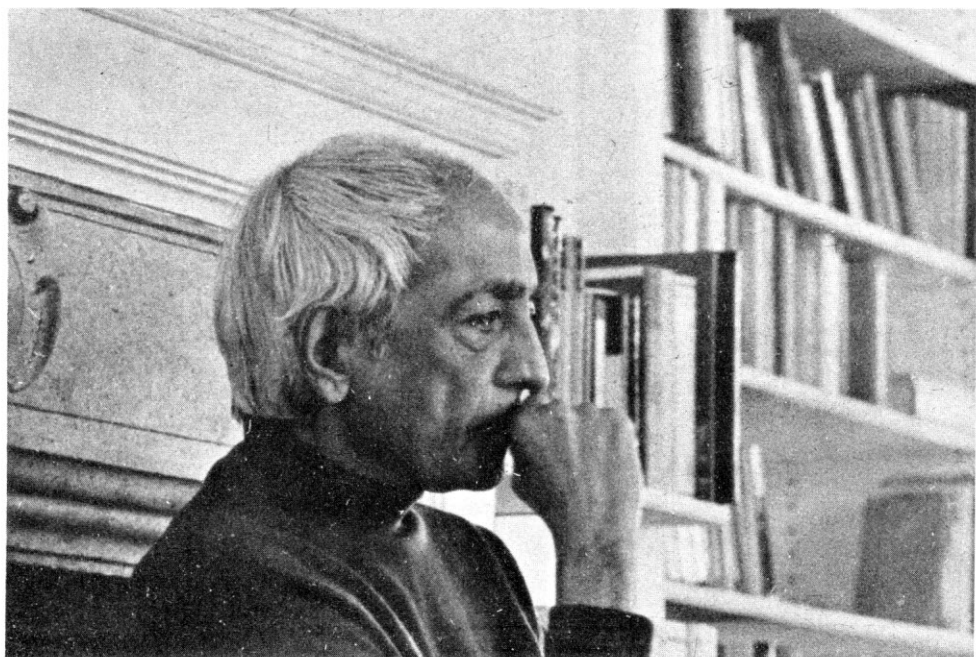


Krishnamurti
Foundation

Bulletin

India, 1972 Number 3



Krishnamurti at a discussion meeting at Brockwood Park, England

EDITORIAL

We are happy to inform our readers that Krishnamurti will be in India during the coming winter of 1972-73. His speaking schedule is as follows :—

Arrival : New Delhi	5/6 Nov., 1972
Talks in Delhi	11, 12, 18, 19 Nov. 1972
Leave for Banaras	21 Nov. 1972
Banaras	21 Nov.-2 Dec. 1972
Leave for Delhi	2 Dec. 1972
Leave for Madras	4 Dec. 1972
Talks in Madras	9, 10, 16, 17 Dec. 1972
Leave for Rishi Valley	21 Dec. 1972
At Rishi Valley	21-31 Dec. 1972
Leave for Bangalore	1 Jan. 1973
Bangalore Talks	3, 6, 7 Jan. 1973
Leave for Bombay from Bangalore	15 Jan. 1973
Talks in Bombay	20, 21, 27, 28 Jan. 1973
Leave for Rome	5 Feb. 1973.

SLEEP

Authentic report of a dialogue between Krishnaji and a group of persons on 8th February 1971 in Bombay.

Questioner D: We should really discuss sleep.

Questioner F: The problem of sleep is the relationship between conscious and unconscious life. We are alive while asleep, but we are not conscious of it. How do we become conscious in the morning and unconscious in the night? And what happens to the mind when there is no consciousness?

D: Can there be, in sleep, a way of dissolving and renewal? Is there any way whereby sleep itself can be an instrument of renewal? It is a very difficult area of investigation.

F: We must discuss what is sleep before we talk of it being an instrument.

KRISHNAMURTI: I think we should begin with the day's activities, not with sleep. We should begin with this whole movement of living during the day which goes on during the night. The whole movement of daily activity goes on. That is a fact. Then what are dreams? Are dreams a continuation of the same movement? Are dreams with their symbols an expression of daily activity? Or do dreams give an intimation of something more than mere daily activity? See what happens: I go to bed. Before going to bed, I look over the day.

D: Dream and waking states are mixed up. So let us discuss sleep on the one side and the waking state on the other.

KRISHNAMURTI: Just before going to sleep I review the day, if at all I am alive; I say I should not have done this, I should have put it this way. The review of the day brings order before sleep.

F: It is not the rule. People go to sleep because they are tired.

KRISHNAMURTI: A man who is awake before he goes to sleep, reviews his day.

D: Only when I make a big mistake.

KRISHNAMURTI: Good enough. That is, before you go to sleep, you try to bring about order. I have noticed it in myself, just before going to sleep, saying that I should have said that, I should have put it this way, and the brain does that while one is asleep. It tries to bring order in itself while asleep because it wants to live in order.

F: This has not been proved. These are possibilities.

KRISHNAMURTI: I am sure you have reviewed the day before you sleep. Why do you do it?

F: Because at the moment you are not busy with any other activity.

KRISHNAMURTI: Which means what? Push it a little further. You review the day because you want some kind of adjustment, some kind of order. Now, what happens when you sleep? From what I have watched, the brain wants order.

D: The need for order makes it seek fulfilment through dreams.

KRISHNAMURTI: See what I am doing in the day: I go to bed, I review the day. I know sensitive people do this; that is, I go to sleep, the brain takes over trying to bring order in itself, which becomes dreams. That is all I am saying. Therefore, it is a continuation of the day lived through night. And dreams are the intimation of disorder.

D: It is established that if you prevent a man from dreaming, he cannot rest.

KRISHNAMURTI: Because of the need for order. See the importance of it.

Questioner P: What you want to say is, there is a natural tendency towards the re-establishment of order. Physiologically it manifests itself in one way.

D: We are talking about sleep and dreams, whether sleep is an instrument in the intimation of the self, and Krishnaji says: Let us start with the waking day. At the end of the day when one lies down, one reviews the events of the day, and one acts as a censor trying to bring order into what is taking place during the day.

KRISHNAMURTI: And the brain, while you are asleep, through dreams, brings about order. You can test this in yourself. The brain demands order, otherwise, it cannot function logically.

F: Dreams can be a neurotic state. What is deep sleep?

KRISHNAMURTI: That is what I am trying to get at. Till we settle this, we cannot touch that. If I have order in my life during the day, my dreams are very few and irrelevant. There is no meaning to them. As you are dreaming you know they are superficial. Now can I during the day bring order in my life? Not imposed order, because imposed order is very destructive to the brain.

P: If there has been a day in which there has been order, that very order opens up consciousness. But dreams can be of vast significance. They may be a movement to establish order, but they may also be dreams of tremendous symbolic significance arising out of the unconscious.

KRISHNAMURTI: Because you were totally disorderly during the day, that disorder has to express itself in dreams.

F: Scientists have discovered that man would go mad if he did not dream.

KRISHNAMURTI: Let us see what happens. Let us go step by step. I do not know if you have done this. When you review the day, what takes place in sleep? You are trying to fill the gaps. You are trying to establish a sense of unity and harmony. Then your body is quiet.

D: This is understandable in terms of the waking state. What is not understandable is the mystery of the dream itself.

KRISHNAMURTI: Wait. We have not finished this. During the day, unless the conscious is open to the unconscious, unless it can review all the intimations, all the hints, the motives, if it is not aware of all that, then dreams become inevitable. If during the day, you bring order, then what takes place?

D: There is no need of dreams.

KRISHNAMURTI: That is understood. What takes place with the brain, with mind, during the day when it is very awake, open, orderly, aware of the unconscious intimations? What takes place when the brain is orderly deeply and inwardly? What happens to the brain that has established a harmonious living with the unconscious, with all the background, when it does not need to put itself into order, when it goes to sleep?

Questioner A: It does not wear out.

KRISHNAMURTI: Look at it, Sir. Look at yourself during the day. The brain has established order. It is co-operating with the deeper layers, receiving all the intimations. It is living, moving, all the time, establishing a real sense of harmony in itself. Psychosomatically you go to sleep; the neuro-physical mechanism goes to sleep. Then what happens to the brain, which has been resting during the day?

F: It functions smoothly without wear and tear.

P: Is the state of awakeness of the brain-cells during the day of the same nature as during sleep if order has been established? One has experienced a state of sleep when one is totally awake and also when one is totally asleep.

KRISHNAMURTI: Psychosomatically one is hurt. Psychologically and physiologically one is hurt, by brutality and all the rest of it. The brain is hurt. Before sleep I review the day. I am not sure I have understood my hurts. I want order but have not established order. Then the brain takes over and heals all the hurts through dreams. Is that what is going on—a healing process?

F: Dreams can also be destructive.

KRISHNAMURTI: Of course. For a man who has not established order, to have dreams may be destructive. You see during the day we are hurt unconsciously and during the night the hurt must heal which is order. So we spend most of our time in sleep in bringing order and healing the brain; the brain healing itself.

D: I feel what you say is right.

F: We dream. We are learning to accept; and forgetting is also part of sleep.

KRISHNAMURTI: F, we must go very, very slowly; otherwise we cannot see the fact. Forgetting is forgiving, but if during the day I do not forgive or forget, what happens to the brain? It is wounded. You see my point? See it in yourself. See the beauty of it, Sir, that is, during the day there is no building of the image which is part of forgive and forget. You follow? So during the day there is no building of the image, consciously or unconsciously, because you are awake. In that too there is no image-building. That means the mind is psychosomatically never hurt during the day. Then what happens to the brain? When during the day it is not hurt, when it has established harmony in action, if during the day it is completely co-operating with the deeper layers, then what happens? P says it does dream sometimes, most profound dreams.

F: That is also a sign of partial disharmony.

KRISHNAMURTI: During the day, we have been active over a problem, what to do and what not to do. And at night the conscious brain is not agitated. During the night, it sees clearly.

A: There is understanding. After all understanding is touching the key somewhere. During the dream the key is touched so that it is not the incidents of the dream which matter; you may have symbolic dreams, archetypal dreams.

D: Is there a dream without images but just dialogue? The dialogue comes so logically, clearly that you do not have to dream at all.

KRISHNAMURTI: So we have to discuss what is order. We have

used that word "order". What is order? The brain demands order. The healthier it is, the more orderly it must be.

D: Order is everything that happens without leaving a trace. Order is also an absence of contradiction.

KRISHNAMURTI: Of conflict, of effort, distortion. What is order apart from that?

D: Order is also in movement.

KRISHNAMURTI: Go on.

D: Order is applicable to events, but not applicable to non-events. Emptiness is not orderly.

KRISHNAMURTI: Hold a minute. During the day the brain in co-operation with the unconscious has established a harmonious way of living which we call order. It does not quarrel with people. It does not backbite. It lives a very sane, balanced life. And that we call order for the moment. And the brain during the night has established order also in the unconscious. Now what takes place when there is complete order in which there is no contradiction?

D: Order comes into being when there is resolution, not resolution of anything but resolution.

KRISHNAMURTI: When the problems are resolved—after all I am full of problems, sorrow, pain, suffering, insults

D: And there is resolution.

KRISHNAMURTI: So what takes place after resolution?

D: It brings about deep sleep.

F: Not at this point.

KRISHNAMURTI: What happens to the brain when it has established complete order?

D: The brain has no other work.

KRISHNAMURTI: What takes place? Something takes place.

D: Then it sleeps.

P: It is exactly the same thing as when there is attention.

D: The brain rests.

KRISHNAMURTI: No, it has rested during the day.

D: No, not in the same sense. During the day it functions harmoniously. During the night it does not function. It means abeyance.

KRISHNAMURTI: There is a very great difference between the mind which sleeps having rested, and a mind which sleeps after having been awake, having been alert the whole day. Both rest, but the states are totally different.

D: You are hinting at the conscious sleep; sleeping in awareness . . . Yogis speak of that.

P: If you are fairly alert during the day you are in a totally different state. The body has rested and is therefore, totally relaxed.

KRISHNAMURTI: P, look at it this way. During the day it is establishing order, harmony, every minute. There is a state of perceptiveness which means this order is something living all the time during the day. It is not following the pattern which is established previously, but is establishing order every minute. So the mind, during the day, is resting, is renewing itself. Now what happens to the brain? During the day it has renewed itself abundantly. What happens to the brain when it goes to sleep?

F: Many times I have tried to be aware at the moment of falling asleep. It is not so easy.

KRISHNAMURTI: Please, Sir, see this. During the day the mind is renewing itself; forgetting the old order, establishing new order, forgetting the new order. It is constantly renewing itself. That is a fact. Then what happens to the brain when it has gone to sleep?

D: The interval is outside consciousness.

KRISHNAMURTI: There are dreams when I over-eat, when I over-work, when I hear the noise all day. When there is absolute quietness like in Rishi Valley, there is no dream at all.

Now what happens to the brain which during the day does establish this order, this renewal?

P: It is alive.

D: It is a new wakefulness.

P: Beyond this we cannot discuss.

F: The traditional answer to this question is that mind separates itself from the brain and lives its own living. You have to concede the possibility of a purely psychological existence without a somatic existence. It is not non-physical consciousness.

KRISHNAMURTI: When you say order, a new order during the day . . . leave dreams aside, what takes place in the brain?

P: The brain restores itself; a continual regaining balance.

KRISHNAMURTI: During the day you can test it for yourself. The brain is not wearing itself out during the day because it is not in conflict. If there is conflict, it resolves it and does not carry it over. There is an order which is totally new each time, totally fresh. What is the quality of the brain after it has done this during the day?

Questioner B: It is perceptive, sensitive, vulnerable.

D: It uses its capacity, exerts its potentiality, as it should.

F: You mean to say it has no problem with the unknown? Then are there limitations to your perception, to your understanding.

D: This I do not see at all.

F: There can be complacency if there is no pull of the unknown.

D: Where is the unknown?

F: It is only the unknown that exists.

KRISHNAMURTI: There is only freedom from the known, not enquiry into the unknown. I do not bring in the other. I do not bring in the unknown. I am concerned with the brain which

has established order during the day. What is the quality of the mind, of the brain, when it goes to sleep?

F: I do not understand.

KRISHNAMURTI: Look. The brain is registering everything—the noise, chaos, what is going on around itself. It is establishing order.

F: How does it bring order?

KRISHNAMURTI: You see what I am trying to get at is, does the brain stop registering when it is asleep, you follow?

F: That is a very difficult question to answer.

KRISHNAMURTI: No, no. Just a minute. See this. During the day the mind, the brain is bringing about order. This is a fact, it is not a theory. It is an observable fact that can be tested. Now, I am asking, such a brain, is it registering at all? It registers as it sees, as it hears, and it dissolves what is registered. So registration is being wiped out all the time. Registration is the past, the past is being wiped away all the time. That is order. So what happens in sleep when during the day, the registration has been wiped out, bringing order into itself?

F: Are there not memories in the brain?

KRISHNAMURTI: It must have memories. It must have knowledge. I am talking of wiping the personal hurts which create disorder.

F: I understand this. The brain that works without friction, without obstacles, such a brain does not give rise to consciousness.

A: Beyond this, I find it very difficult to understand. I am just listening. I cannot contribute. I have just to listen.

F: During sleep the brain is in abeyance. Not in dreams.

D: Whether there is the same form of consciousness behind that abeyance, I do not know. I have read that there is. But I can say only I do not know. Therefore, it is for people who are more experienced than me to say that there is a possibility of no-brain existence.

P: Will any discussion on this point be valid?

KRISHNAMURTI: No.

D: There are many people who have a feeling of functioning consciously during sleep.

KRISHNAMURTI: I am interested to find out what is the quality of the mind, which is doing what we have talked about during the day? After each cleansing what is happening to the brain?

P: There also, Sir, it is very strange. There is sometimes a feeling that the brain-cells have come to an end.

KRISHNAMURTI: You have said something, just watch it. There is only body and nothing else. No, wait, we are exploring. I have noticed it in sleep: I wake up. I wake up meditating, and each meditation is new. I call it meditation. It is just a word. It is something new which is not of yesterday. In that there is no continuity.

F: Do you wake up meditating?

KRISHNAMURTI: Yes. Do not come to any conclusion, just watch it. See what happens? I am only sticking to this one thing that during the day, the brain is watching itself every minute.

F: In other words, you are taking charge of the brain without disturbing it. We wake up with a shock. You wake up without a shock.

KRISHNAMURTI: No, it is not waking up without a shock. See what happens to the brain during the day. It will not get hurt. You follow? Call it what you like — stupid, dull, clever. It will not get hurt. Therefore, it is completely secure, safe, protected, needs no experience. Then what takes place? It is completely empty. And only when it is asked to respond, it responds in memory.

F: The brain is neither conscious nor unconscious?

KRISHNAMURTI: Do not use other words. You will get lost. During the day, because it has order, because it renews itself, it is empty. And when you ask a question, attention as memory comes into being. The rest of the time it is completely quiet

and therefore the quality of such a mind is very alone. Very far away.

F: Every sensation, every perception is also a vibration of the brain but it just comes and goes.

KRISHNAMURTI: But it renews. That is just my point.

THE PROBLEMS OF YOUTH

This hitherto unpublished talk was given by Krishnamurti at the conclusion of the Saanen Gathering in 1967.

I don't think the problems of youth, middle age and old age can be separated; youth has not a special problem. It may appear that way because the young are just beginning their lives. Either we make a mess of our lives right from the start, and so are caught in a morass of problems, uncertainties, dissatisfactions and despair, or when we are young — and I think that perhaps is the only time — we lay a right foundation. I do not mean that the older people cannot completely break out of the trap in which they are caught, but it seems much easier for the young to begin to understand what an extraordinary thing life is. Life is not just sex, smoking pot, taking LSD, going to church or making a name for oneself in business; or throwing up the whole thing in despair and leading a riotous, Bohemian, uncertain kind of existence. I think there is something more important in life, a much deeper issue, which requires a great deal of seriousness. And it is only when one is young that one can sow the seeds of seriousness which will flower and blossom as one lives. But to sow these seeds of clarity, seriousness and right behaviour, one needs careful observation, careful watchfulness.

When one is young one must be *revolutionary*, not merely in revolt; that is fairly easy, that is what everybody does. But to be really revolutionary, in the right sense of the word, not in the Chinese or Communist sense, but to be *psychologically* revolutionary means non-acceptance of any pattern set by oneself or another, no sense of conformity nor accepting any sort of authority, which means freedom from fear. And out of that freedom one can live a totally different kind of life; not a life established by the older generation with their wars, their comparative living, their gods, their religions, their saviours and priests. All that is dead and finished.

So, it seems to me, that when one is young, when one is uncommitted to a family, a job, and all the activities and miseries, it is then that one can begin to sow a seed that will blossom right throughout one's life, instead of getting lost in all the meaningless and absurd pursuits of our daily existence. And that really means a continuous action which can only take place when there is intensity, urgency and passion; not the superficial urgency of some sexual satisfaction, nor the urgency to conform to a particular pattern of smoking marijuana or taking drugs. These various forms of abuse and indulgence distort the mind and, as one gets older, these distortions become worse. That is why one should not only be aware of outward things, but also of the deep inward movement of desires, pursuits, motives, fears and anxieties.

It is like ploughing a field and then sowing; unfortunately most of us are everlastingly ploughing and digging, but we never seem to sow. The sowing is action, but if that action is the outcome of a particular pattern, then it is not only incomplete, but it breeds all kinds of problems and anxieties. I do not know if you have ever noticed that when you do something *completely* not only with the intellect but with all your heart and mind, then such an action — which is a complete action — has neither past nor future. It is complete: and in that complete action there is beauty and there is love. And that is what is missing in our lives; we don't know this complete action which has neither the past nor the shadow of the future. It is action

which is complete, immediate and urgent. And in that action there is a flame; it may bring about a tremendous revolution outwardly as well as inwardly. You have noticed how a river changes course when it is blocked by a big rock; the whole river has taken a totally different turn. In the same way an action which is whole, which is complete, not touched by our environment, by our inclination or personal tendencies, such an action does bring about a different way of life. And, after all, that is what we are concerned with in these discussions, the actual daily living, also the dialogue one has with oneself tomorrow or next month. In that living there is so little beauty, there is never a complete action and, therefore, no sense of that perfume which one may call love. Most of us are self-centred; all our activities are hedged about by this craving which is the very centre of our existence, which is the 'me'.

I feel it is important to learn to be very simple with ourselves — and that is one of the most difficult things to be. We are never *simple*. Our mind is so complex, our intellect so cultivated and sophisticated; it has innumerable reasons for doing and not doing. The simplicity of which we are speaking is not living any old way in dirt and squalor with few clothes, but the simplicity of direct perception — to see something clearly — and the seeing is the acting. This does bring about an extraordinary simplicity of action. When you do something without a great deal of mentation, but because you can see very clearly without any distortion, then it is there, actually 'what is'. And this very seeing and doing brings about an extraordinary sense of freedom. Without this freedom — not as an idea, but actually to be free inwardly — I don't quite see how life, with its vast complex of problems, demands, activities and pursuits, can possibly be understood. But unfortunately most of us don't want to be free; freedom is a danger, something to be avoided, or when it is there, to be controlled, put in a cage. And the mind does that remarkably well, to trap freedom and to hold it.

We have so many questions. What am I to do living in this world which is violent, insane, brutal and cruel? What is my relationship with the rest of the world? How am I to act in that

relationship? All these are very serious problems. Most of us try to bring about some peripheral activity; we want to reform or correct the world. We say, 'I see very clearly the necessity of not being violent, so somehow I must affect the world.' I think one does tremendously affect the world if, in oneself, one is not violent, not as an idea, but actually: to live every day at peace with oneself, a life which is not competitive, not ambitious or envious, a life which does not create enmity. Then, living in this world, I have a relationship with it.

You see, *what I am* matters enormously, because I have created this society; I have put it together with my demands, my prejudices, my hatreds, my religions and my nationalism. I have divided the world into fragments and if I, in myself, am divided, my relationship with the world will be broken; it will have very little meaning. But if I do not function in fragments but act completely, totally, then I have quite a different relationship with the world. But we want to be told what that relationship will be through words, through images, through symbols; we want the pattern of this relationship of an individual who is free, whose action is complete. But the word, the symbol is not the fact; nevertheless we are satisfied with words and explanations. But if we, as human beings, could effect within ourselves a non-fragmentary world, then I think all relationship would undergo a tremendous revolution. And, after all, any movement that is worthwhile, any action that has deep significance must begin within ourselves, within each one of us. I first must change. I must see what is implied in the nature, the structure of that relationship with the world; and the very seeing of it is the doing. And therefore, as a human being living in this world, I bring about a different quality altogether, and that quality, it seems to me, is a religious mind.

I do not know if you have *felt* deeply what that word 'religious' implies. Surely it is not the religion of organised belief and propaganda, of the churches, the priests, the ceremonies and the rituals. That is not religion. I feel religion is something entirely different. It has nothing whatever to do with what man has invented through fear. This so-called religion is something

which man has sought and caught in the trap of organised religions. We are talking of the religious mind which is extraordinarily difficult to explain because so many things are involved. Surely a religious mind implies a state of mind in which there is no fear at all, and therefore no sense of security at any time; in such a mind there is no belief whatsoever, only *what is*, what actually is. And in that mind there is a state of silence which is not produced by thought, but which is the natural outcome of a great deal of awareness and attention. It is the result of meditation in which the meditator is totally absent; then out of that comes a silence in which there is neither the observer nor the observed. And in that silence one begins to discover for oneself the origin and beginning of thought. One then realises that thought is always old and that therefore it can never discover anything new. And finding all this out of that silence — which is part of the religious mind — one knows a state of energy which is not the energy of conflict, nor is it the energy engendered through striving, ambition, greed and envy. It is an energy untouched by any kind of conflict. All that it seems to me, is the state of the religious mind.

Without coming upon that, you may take LSD, have innumerable visions or experiences, be in a state of heightened sensitivity, or mesmerise yourself through the repetition of various dogmas and creeds; but these sensations do not contain that quality of the religious mind. So what is important — whether one is very young or very old — is to bring the whole process of one's life to a different level, to a different dimension — now, in the present, at this very moment.

Courtesy, Krishnamurti Foundation, England

KRISHNAMURTI FOUNDATIONS

- INDIA
Krishnamurti Foundation India,
Rishi Valley School, Rishi Valley P.O.,
Chittoor District, Andhra Pradesh.
- ENGLAND
Krishnamurti Foundation England,
24 Southend Road, Beckenham, Kent BR3
1SD England.
- U.S.A.
Krishnamurti Foundation of America,
P.O. Box 216, Ojai, California 93023, U.S.A.
- PUERTO RICO
Foundation Krishnamurti Hispanoamericana,
Apartado de Correos 3423, San Juan,
Puerto Rico 00936, U.S.A.
- Associated Committees
- AUSTRALIA
Mr. H. S. English and Mr. R. Bennett,
Krishnamurti Books, c/o P.O. Box 308,
Manly, N.S.W. 2095.
- BELGIUM
Comte and Comtesse Hugues van der Straten
Ponthoz,
Mr. R. Linssen,
145 Avenue des Dames Blanches, Brussels 15.
- BRAZIL
Instituicao Cultural Krishnamurti,
Avenida Presidente Vargas, 418—Sala 1. 109,
Rio de Janeiro — Estado Da Guanabara.
Krishnamurti Komiteen,
- DENMARK
Krogholmgaardsvej 31, 2950 Trorod pr
Vedbaek.
- FINLAND
Miss Karpio and Miss Puolanne,
Krishnamurti — Kirjat Pihlajatie 32 A 8,
00270, Helsinki 27.
- FRANCE
Mde. Annette Duche,
C/o Lydie Banzet, 24 Rue Masson,
78 Maisons-Laffitte.
- GERMANY and
AUSTRIA
Mr. M. Werner, 729 Freudenstadt,
Friedrich-Ebertstr. 4
Mr. E. Kanther, D — 8919 Raisting,
Wielenbacher Str. 6.
- GREECE
Dr. I. Demetriades — Bacha,
40 Ekklision Str. No. 26, Nea Smyrni,
Athens.
- ICELAND
Mr. S. Halldorsson, Bakkastig 1,
Reykjavik.
- INDONESIA
Mr. M. Dalidd, 14 Djalan Sinkep, Malang.
- ISRAEL
(To be notified).
- ITALY
(do)
- NETHERLANDS
Stiching Krishnamurti Nederland,
Meetings, secretary, treasurer: Karel van
Gelderlaan 16A, Oosterbeek 6120,
Bookorders, Bulletin: Weikammerweg 93,
Hoenderloo 6736.
- NEW ZEALAND
Mr. Ray Falla, Box 22451, High St. P.O.
Christchurch.
- NORWAY
Krishnamurti Biblioteket, Uranienborgvn
11c, Oslo.
- SOUTH AFRICA
The Misses Shepherd, 24, Kildare Road,
Durban.
- SWEDEN
Krishnamurti Center,
Reginsvagen 4, 161 41 Stockholm Bromma.
- SWITZERLAND
Mr. and Mrs. Edgar Graf (German and
Italian speaking), 6986 Novaggio.
Mr. A. Schweizer (French speaking),
Furstensteinerstrasse 62, 4053 Bale.

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—(paper back)	5-00
The Only Revolution (1970)	18-80
The Urgency of Change (1971)	26-00
<i>Published by Krishnamurti Foundation India</i>	
1970-71 Talks (Indian Price)	6-00
—do— (Price abroad)	1 Dollar 15—Cents
<i>Published by Orient Longman Ltd.</i>	
Meditations, 1969 (Indian Edition)	0-75
Conversations, 1969 —do—	2-50
Tradition and Revolution (Indian Edition)	12-50
—do— (Foreign Edition)	£ 1 (One Pound)
Panch Samvad	1-00
(Marathi translation of Five Conversations)	
Dhyanaavastetil Sphurane	0-75
(Marathi translation of Meditations, 1969)	
Jeevan Bhashye—Dusara Bhag—	12-50
(Marathi Translation of Commentaries on Living—Second Series)	
<i>Published by Maharashtra Rashtrabhasha Sabha</i>	
Sanskritika Prasna	
Hindi translation of "This Matter of Culture"	7-50
<i>Published by M. Seshachalam & Co.</i>	
Dhyana vahini	1-00
(Telugu translation of Meditations, 1969)	

All the above books are obtainable from Rishi Valley, Headquarters of Krishnamurti Foundation India and also from book-shops.

Edited, printed and published by Mrs. Sunanda Patwardhan at Sangam Press Ltd., 17, Kothrud, Poona 29, for Krishnamurti Foundation India.
Correspondence address: Mrs. Sunanda Patwardhan, 111, Golf Links, New Delhi 3.