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EDITORIAL NOTES

We are completing three years of publication of Krishnamurti Foundation Bulletin India. We are grateful to our readers who have expressed their appreciation and given their help to enable us to carry on the work of the Bulletin. We earnestly request all our subscribers to renew their subscription for the year 1973 as early as possible before the end of this year, so that their copies can be sent to them without delay. We would appreciate if many of you would enrol yourselves as life members. Subscriptions — annual life members — should be remitted in the name of Editor, KFI Bulletin in the form of Draft, Money Order or Postal Order. The Annual Subscription rate continues to be Rs. 6/- in India and £ 2.00 or \$ 5.00 or equivalent abroad. Subscriptions for life membership is Rs. 100 in India and £ 20.00 or \$ 50.00 or equivalent outside India.

We are happy to announce the publication of the book "Tradition and Revolution" by Krishnamurti. It is priced at Rs. 12.50 (Paper-back) and Rs. 27.50 (Hard Cover) within India. The price abroad for the same is £ 0.80 (Paper-back) and \$ 1.70 (Hard Cover). Our readers can also expect the forthcoming publications — "Freedom from the Known" in Tamil, Telugu and Kannada and "Meditations" in Gujarati and Hindi.

As previously announced Krishnaji will be in India in the beginning of November. His speaking schedule has already been given in our last Bulletin. We hope to arrange for a radio talk by him, a T.V. interview as well as some video tapes. We also propose to film his talks either at Rishi Valley or Rajghat. We would like to make an appeal to the donors to come forward with their contributions and help us in these activities.

ON VIOLENCE AND COMMITMENT

(Authentic report of a dialogue which took place at New Delhi on the 23rd December, 1970)

P: I want to ask you a question which is entirely different from what we have been talking about. How would you deal with violence, with the violence of young Naxalite boys? They are all teen-agers, young men, educated, ruthless, violent, concerned with destroying.

Krishnamurti: I think this is happening all over the world. It is the same kind of phenomenon. The young, so-called intelligent, sensitive people are terribly ruthless, destroying everything to create a new social order.

P: How does one approach these people?

Krishnamurti: I wonder if you can. Let us be simple and frank. If we see somebody utterly ruthless, with a gun in his hand, can you deal with him? He is wholly committed to destroy. Can you deal with such a person? It is like a man who is totally committed to the life of a monk. He won't listen to you. What is the difference between a man who is committed to violence and an orthodox sanyasi who has sacrificed, committed to his particular tradition, who is also totally involved? Are they going to listen to you? They won't take the trouble. See, there are these Naxalites and there are people in North Africa who want a revolution. Would they listen? Would the politbureau men in Russia listen to you or even to their own intellectuals, writers?

One of the things is to make people listen, actually listen to somebody who says something totally different from what you are committed to. If you are ruthlessly tradition-bound, would you listen to him? How do you expect these young fellows, committed, to ever take trouble of listening to him who says 'this way will not lead anywhere'? Groups are committed to

certain activities and they won't listen. Will the politicians listen?

S: No.

K: So, why do you take the Naxalites as a special phenomenon? They are all of the same category. How do you bring about a mind that says "I will listen before I throw it out"? This sense of self-righteous commitment is the problem. Will the husband who hates his wife, listen to her? Or the wife to him? It is the same thing. That yogi group which came the other day, will they listen? They will say "you are at the highest level and we will work towards it". The question is what will make people listen. They are too involved in their commitment, too much self-centred; It is a form of resistance which avoids their own fears, investigations. So why do people listen? These two thousand people who attend the talks, will they listen? Will the Sikh shave his beard or take off his turban?

What will make them all listen? Listening is acting. What will make the Naxalite, the traditionalist, the bomb-thrower, the husband or the wife listen?

Will love make them listen, will kindness make them listen? Which means, the man who is committed to a type of activity, if he has any spark of love, then you can talk to him. But if he is totally committed, you cannot.

It is a peculiar phenomenon. What will make people listen is reason, which is clear, which is operating, which is beyond the total commitment. And they are all committed. You want to close all the windows, so that nothing outside exists. How are you going to talk to such people? I think this is the problem, not only here but of the whole world. Will the Archbishop of Canterbury or the Sankaracharya listen? That's it — what will make people listen?

S: If you gave a pattern, a system, some guidance, at least some people will listen.

K: It is another form of commitment, and they feel perfectly safe. They will follow. So, knowing all this, that nobody in the world who is committed to any form of action is going to listen, we will talk to one, two or ten who say "I will listen, tell me".

And it may be the pattern of evil — this may be the new evil — people who will not listen to any one except those who are in their own little field. Will Mao Tse Tung listen? He won't.

It is a strange phenomenon: the politician won't listen; the businessman won't; the completely dedicated sanyasi won't listen; the Naxalites and the bomb throwers won't. And this is the world. Which means, the people who are committed totally are really insensitive people and that is why they are committed. If they were not so, they would act in a totally different way, not in a committed way which excludes every other action.

Why should the Naxalites listen to anybody? Why should a monk who is dedicated to his way of life listen to anybody? And a man who is committed to sensuality will say, what are you talking about. Why separate the Naxalites when there are other similar groups?

P: They don't murder.

K: That's all. If the government is strong enough, they will find a way. This is the problem of commitment — I am committed to my god, to my family, to my money, organisation, and don't you touch it. That's why one should give up all that. Has one committed oneself to anything, committed in that sense of exclusiveness? The moment one is exclusive, a wall prevents any kind of communication.

I think the brain has the capacity of not being committed because it sees many things. I think the neurotic is committed.

P: Powerful beliefs and commitments are considered as a virtue. The entire educational system has been built on that.

K: It is so. The whole educational system and the way of life are built on that. But, does the brain, the whole mechanism of memory, knowledge, does it seek commitment? Or is the commitment imposed upon it?

P: Is not the whole field of causation not commitment? The groove in which the mind operates, the repetitive nature of memory, is this not itself commitment? Does this not establish commitment?

K: In that sense, yes.

P: It is not as if it is an experience and then it is thrown out. It is built into the system.

K: We are not talking of a mind acting mechanically, and to commitment, but to the factor of being committed.

P: It is not the nature of the brain cells to be free of commitment.

K: And therefore it is unwilling to commit itself. Do you see something?

What is happening? The nature of the brain cells is to observe according to its memories, knowledge, experience, to weigh, balance. They are always seeking the safest course. Otherwise they cannot function properly. They demand complete security because only then they can function properly. They demand complete security because then they can function healthily, non-neurotically. It is only the disturbed brain cells that are neurotic, those which are insecure. It is out of insecurity that you commit yourself. That insecurity is created by thought which says "I must be secure", thought which comes out of memory and says "I have been secure". Is thought different from the brain cells themselves? Are you following? We will look at it again. I want to reason it out. The brain cells demand complete security. Otherwise they cannot function properly. The least disturbance, there is disorder and action born out of that disorder is neurotic action. And then one can be committed to that neurotic action; or an action which gives it complete security and be committed to it. So what makes for this commitment? Is it the memory of the past uncertainty or a security it has known?

P: Does it not commit itself in its search for security?

K: The brain cells seek security which is order. Complete order is complete security. As when you go to sleep, you review the day — "I should not have done that, I should not have said this" — and this it does because it wants to bring order before going to sleep. Now, order is essential for security, not manufactured social order, not the immoral social morality but the brain wants order and says all this is disorder.

You and I may see this, that there is security, harmony, efficiency where there is complete order in the brain cells, which is its own security. We see that. The Naxalite does not. He says I realise I must have order and therefore commits himself. Commitment is order to him — commitment to a system, to a pattern, to something or the other. So the brain establishes its security in being committed, which is exclusive, which is disorder. Because, the moment it is exclusive, it keeps out, it divides. Division is disorder. But it does not see that because it has committed itself. The brain that is not committed can find order because it is observing, looking; but the brain that is committed cannot find order.

S: We seek order outside, in the system, in the periphery.

P: Are the brain cells different to the commitment?

K: Let us be clear. You and another, by observing very carefully, which is the highest intelligence, seek by observation, perception, listening to establish order. That order is security. And in that order, there is no commitment. Order is bringing security. There is disorder where there is division and commitment is a division — division between the Naxalite who says "I want to destroy, the businessman who says "I will hold on" and the politician who wants power. They are all dividing factors. Any form of commitment is disorder. But the man who is caught in the commitment of disorder will not listen to the man who observes, who sees and says this is so. And that is why he commits to disorder, which is division.

The brain needs order, complete order, mathematical order so that there is no contradiction and therefore no conflict. This order is not born of thought. The other is born of thought. Is that not so?

P: Commitment is born of thought.

K: So thought is disorder. See the mind that perceives, listens has order. Otherwise it cannot listen.

P: It has space.

K: Let us go into it further. One observes in oneself, in one's relationship to nature and in one's relationship to human beings

that order is essential. The brain cells demand order and it brings about order in itself through listening, observing and not being committed to anything. That is so. Why does thought, which is the response of the material as memory, why does thought create disorder in commitment? You follow my question?

P: May I say something? If it is there, if within the content of the cell, thought is there....

K: Go slow. The brain cells hold memory, experience, knowledge. Let us be clear, not as an idea, but as a fact. The brain cells hold the material of memory, knowledge, experience from which thought arises.

P: Thought is dormant.

K: When it is challenged, it responds.

P: If thought is memory, which is the brain cell, then it propels — challenge and response. It has a momentum of its own. The causation which makes itself project is already contained, the commitment is already there.

K: I wonder. The brain cells are burdened with the material of memory, experience, knowledge and so on. It is dormant. You challenge it, it responds in thought. Thought then develops into action.

The problem is this — that very thought is part of memory; they are not separate. They become separate only when action is involved — thought, idea and action. They are all contained.

P: Commitment is also contained.

K: It arises only when there is a challenge which demands action. When you say it is already committed, is it?

S: There is the whole material of racial commitment.

K: In a sense, yes, because I am committed as a Catholic, Hindu, Israeli and so on.

P: Moral and physical commitments are also contained. Take the genes. They are part of the brain cells; they have also the capacity to listen. How do these two things...

K: The brain cells are conditioned in which commitment, thought, memory are all there.

P: Whether there is manifestation or not, in the substance of the cells, it is there.

K: You are saying in the very brain cells themselves the commitment to a race, to protection is already there. An apple tree is planted, it will be an apple tree. Do these Naxalites, politicians, the sanyasi, the businessmen, who are dedicated — is that part of that commitment?

P: It is a manifestation of that commitment.

K: I am not sure. The brain cells in which everything is contained, why does it become a politician or a sanyasi?

P: Those dormant cells meeting challenge freshly condition themselves depending on the environment, culture, adapt and take shape.

K: It is the same factor, the same pattern which operates in Naxalite, politician, businessman. What is that factor?

P: The seeking of security.

K: Is it not so? The mind demands order. So it seeks security in the action of the Naxalite.

P: The question which I had raised is — the same cells have the capacity to look, to perceive.

K: I wonder. The brain cells are conditioned and from that conditioned state, act in commitment — this, that and the other. You are asking is there a different level altogether which is different, which sees, perceives, acts differently? Or this cell which is conditioned, can it transform itself? Or is there a different, untouched brain which can operate on its own and change this? Or this cell, conditioned cell change itself?

What is the truth of the matter? Must the conditioned cell wither away, just die, wither not change itself? It cannot wither if it is given vitality. The vitality is to insist on commitment. And it withers when I hear you say don't be committed because it is the perpetuation of your conditioning. Therefore

in the very act of listening, there is no nourishing of the brain cells. That is, can the old brain cell die, not transform itself?

P: Let us be clear on this. It is not that memory dies.

K: What is it that dies? Obviously when confronted with a new challenge, for the old cells to be quiet and not respond instantly. The instant response of the old brain only nourishes the old brain. And if there is a gap between, give a gap between challenge and response, not in terms of time, not allow the old brain to jump with the response; can that brain which has responded so often, so quickly, calm down, quieten down, not respond quickly?

P: Biologists say that only a small part of the brain is utilised. Does it not mean that brain as repetitive memory, however, sensitivised, when that remains totally quiet, than the total brain can operate?

K: Can the whole brain be quiet? The whole of it, not one fragment of it? Which means, can this brain be quiet without any compulsion, effort, system, breathing, non-breathing, etc.?

P: Any thing of the other draws the circumscribing lines.

K: Therefore meditation is the establishment of order. Order is not in the pattern nor in the system.

FREEDOM IS ORDER

J. Krishnamurti

If you are a city dweller perhaps you have never experienced the strange menace of an unfrequented wood. It was a deer sanctuary, quite close to the ugly city with its noise, dirt, squalor and overcrowded streets and houses. Very few people came to this wood. One very rarely came across anybody except a villager or two, and these were quiet people, not conscious of their own importance. Worn out by work, retiring, they were thin and rather starved, and had pain in their eyes.

This sanctuary was surrounded by high posts with barbed wire, and the deer in it were as shy as the snakes. They would see you come along and gently disappear into the bushes. There were spotted deer, full of gentle charm, with infinite curiosity, but their fear of man was stronger than their curiosity. Some of them were quite big. Then there were black ones with horns that curled straight up. They were even more shy. And beyond the fence there were others who were quite tame. They would let you come quite close. Of course you couldn't touch them, but they were not really afraid. They would stop several minutes to look at you with their ears straight up and their short tails switching. Those inside the enclosure would gather of an evening on a little meadow. You would see perhaps a hundred or so. In this wood nothing was killed by man, neither the birds nor the snakes, and of course, not the deer.

One never saw the snakes but there were plenty of them there — the very dangerous varieties and also the harmless. One day, as we were walking on a little mound made by the ants, we saw a snake. We went up to it, quite close, perhaps a couple of feet away. It was a large, long snake, shining in the evening light, its black tongue shooting back and forth. Some labourers passing by said that it was a cobra and that we should get away from it.

The first evening we were in this sanctuary the strange menace of the wood was felt very strongly. The sun had set, and it had become quite dark. One felt this menace enclosing one, and it went with you along the path. But the second and third day you were quite welcome there.

The sane need no discipline; only the unbalanced need the restraint, the resistance, and are tempted. The sane are aware of their desires, their urges, and temptation does not even occur to them. The healthy are strong without their knowing it. It is only the weak that know their own weakness, and so enticement and the struggle against temptation come. There really is no temptation if you keep your eyes open — not only the mental eyes but also the sensuous eye. The inattentive become entangled in the problems which their inattention breeds. It does not mean that the sane and the healthy have no desires. To them

it is not a problem. The problem arises only when desire is made into pleasure by thought.

It is this search for pleasure against which man sets up resistance for he is aware that there is pain involved in it, or else environment, the culture, has bred into him the fear of continued pleasure.

Resistance in any form is violence and all our life is based on this resistance. Resistance then becomes discipline. The word 'discipline', like so many other words, is heavily loaded, interpreted according to the various families, communities, cultures. Discipline means learning. Learning does not mean a drill, an imitation, conformity. Learning about behaviour, the way of action in relationship is the freedom to look at yourself, at your conduct.

But this seeing of yourself as you are is not possible if freedom is denied. So freedom is necessary to learn about anything, about that deer, the snake, and yourself.

The military drilling, or the conformity of the priest are the same. Both are drilled to obey, and obedience is resistance to freedom. It is strange that we haven't gone above and beyond the narrow field, the limited field of suppression, control, obedience, and the authority of the book. For in all this the mind can never flourish. How can anything flourish within the darkness of fear?

But yet, order one must have; but the order of discipline, of drill, is the death of love. One must be punctual, considerate. But this consideration, if it is compelled, becomes superficial, a formal politeness. Order is not to be found in obedience. There is absolute order, as in mathematics, when the chaos of obedience is understood. It is not order first and then freedom later, but freedom is order.

To be desireless is to be disorderly, but to understand desire, with its pleasure, is to be orderly.

Surely, in all this, the one thing that does bring about an exquisite order — without the will which arranges, complies, asserts — is love. And without love the established order is anarchy.

You can't cultivate love, so you can't possibly cultivate order.

You cannot drill love into human being. Aggression comes out of this drill and fear.

So what is one to do? You see all this: you see the infinite mischief man is doing to man. You don't see how extraordinarily positive it is to negate; negation of the false is the truth. It is not that you replace negation with truth — but the very act of denial is the truth. The seeing is the doing, and you don't have to do anything more.

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THE PROBLEM AND ITS RESOLUTION

[Report of a discussion held on Friday, the 13th February 1959 at the I.E.N.S. Hall, New Delhi.]

Krishnamurti : This is supposed to be a discussion, an examination, widely as well as in particular, of human problems so that we can go over them, examine them carefully and see if we can resolve or understand a particular problem.

Questioner : May I suggest, Sir, that we discuss our previous karma and how that affects us in the present world?

Questioner : I have a problem arising out of this question, and I suggest that we discuss that. We say that the soul is a continually evolving organism and that karma follows us wherever we go, from life to life. The point is that in this life we suffer for what we did in the previous lives. I have seen some people who are very good and who seem to have been born in this world only to serve others, only to suffer. If the soul is continually evolving, how can you reconcile this fact that in their previous lives they would have been so wicked that they should only suffer in this life? This seems to be a contradiction in the theory of karma.

I wonder if you could reconcile this problem for me?

Questioner : May I say something? The other day you were saying that one should delve into the unconscious to apprehend

the totality of an act. How is it possible to do so? Is it at all possible for an ordinary human being to go into the unconscious to apprehend what you call totality?

Questioner : What interests me cannot get me a living. In order to get me a living, I have to do certain things which do not interest me. How can there be totality of action in that case?

Questioner : The point is why should we at all have problems and seek their answers?

Questioner : The most important thing is how to solve problems. The 'how' is more interesting than an academic discussion.

Krishnamurti : Shall we discuss this: What are problems, why do we have them and how to resolve them; and in the process of their resolution, not create more problems? Would that be of general interest?

Questioner : But would that answer my point regarding karma?

Krishnamurti : Perhaps we shall be able to answer that question later on when we deal with the question, "What do we mean by a problem?" What makes or what brings about that change in the mind which says that this is a problem? What is a problem for each one of us? It may be earning a livelihood, to do a job in which you are not interested and therefore, that job becomes a nightmare of frustration or a relationship in which there is struggle, pain, contradiction and so on.

Now, how am I conscious of a problem? We are going slowly into it and so let us examine it. How am I or how are you conscious of a problem? When do we say "this is a problem"?

Questioner : When there is disturbance of equanimity within oneself.

Krishnamurti : When there is disturbance, when there is pain, when there is suffering, there is a problem before you.

Questioner : I feel I am lost.

Krishnamurti : Now, when are we conscious of a problem? Only when there is pain, when there is struggle, when there is conflict do we become conscious of a problem. We become conscious

of it when there is challenge and there is inadequate response to it which creates a conflict.

Questioner : Not necessarily, Sir. Man likes to know; that is his inherent quality.

Questioner : When there is dissatisfaction in the mind, some problems arise. When things are not in conformity with one's aspirations, there is a problem and not actually when there is pain.

Krishnamurti : We are just exploring; go slow. You are in good health and you are going along easily. Suddenly you become ill and so there is a problem. Similarly, Sirs, problems arise — my son dies, I quarrel with my wife, I lose my job, I am not interested in my job and I wanted to have power which I do not get, I want position, prestige and all that I do not get, and I feel frustrated. All these constitute various kinds of problems. Don't they? All these imply a tension, a conflict, a suffering, a pain, a disturbance. The mind would like to be quiet, safe, but something disturbs it all the time and the disturbance is what we call a problem. Is it not?

Questioner : When a man is faced with a problem, he becomes conscious of it.

Krishnamurti : That is to say, I am faced with a problem. The problem creates a disturbance in me and I do not know to answer it, and that becomes a problem. If I am capable of answering a challenge adequately, it is not a problem.

Questioner : Can any disturbance be called a problem, whether it is only slight or intensive?

Krishnamurti : Let us stick to the main issue and then go into it in detail a little later. Let us all see what makes a problem. Whether it is intense or superficial, deep or on the surface, as long as there is disturbance, as long as there is a ripple, as long as there is a conflict, as long as there is a pain or even pleasure, and the continuity of that pleasure or pain becomes a problem. So, I am conscious of a problem when there is a disturbance. That is fairly clear. Then the question arises, how am I to be rid of that disturbance? I have lost my son; I have lost my job.

I feel frustrated because I am ambitious. I want to fulfil. I quarrel with my neighbour, with my wife, with my children; there is a disturbance; there is misery. There is a conflict. There is a series of incidents which awaken in me the desire, the ripple, which I call a problem.

Now, the next question is, how am I to resolve this pain, resolve this suffering, resolve this ripple? As long as I am not disturbed or as long as I am fulfilling, as long as I am getting what I want, there is no problem. It is only when I am blocked, then the blockade creates a problem. Then I say, how am I to get over this suffering, how am I to get over this pain, how am I to stop this ripple. The problem is clear: What makes a problem and then the question is how am I to get rid of that disturbance, the pain, the continuity of a pleasure, various forms of fulfilment and their frustrations.

Questioner : We can understand the problem itself.

Krishnamurti : May I suggest that we examine the way of our thinking, why we say certain things, so that we are aware of ourselves and then we can discuss with clarity, without speculation? We all have various types of problems and I want to find out how we solve them. If you could take your own problem, examine it in detail, go into it and find out what to do, then when you leave this evening you will have done something and not merely verbally exchanged a few ideas. Take your own particular problem and though I may discuss a particular problem, relate what is being discussed with your own and go through with it, watch it, examine it, go into it yourself. Otherwise at the end of this discussion we would have only exchanged a few words and they will have no meaning at all.

So, there is a problem. I only know of the problem when there is a disturbance. Then my question is, how am I to resolve that disturbance. That is all what I am concerned with; not with the problem but with the resolution of that disturbance. I am ambitious; I want to be something and in the process of that, in gaining what I want, I am disturbed; I am frustrated; I cannot get what I want. And that disturbance I want to resolve. I want to wipe it out. I never question what I want to be, I want

to resolve the disturbance without understanding what I am ambitious for.

Questioner : How is continuity of pleasure a problem?

Krishnamurti : How is continuity of pleasure a problem — is that your problem? Why?

Questioner : Because of the fear of losing it.

Krishnamurti : Of course. Let us see how the mind operates. If you could really pay a little attention to your ways of thinking and not only listen to what I am saying but relate it to your own mind, then you will find that you are able to resolve it and not merely live on the verbal level.

(To be continued)

KRISHNAMURTI SAYS :

“Meditation is a movement of understanding of every action, a mind that is truly religious, that has no belief, that doesn't belong to any group, to any community, that stands completely alone.

There is a difference between aloneness and isolation. Isolation leads to neuroticism, various forms of it, because in isolation there is exclusion, separateness, but a mind that is completely attentive, completely alone, is therefore capable of seeing what is true. So far one can verbalise, put into words, but after that nothing can be said. The man who says ‘I know’ does not know. He does not know that which lies beyond, that which is not put together by thought, by our conditioning. Meditation is just opening the door. What lies beyond it can never be expressed in words and anybody who expresses it in words is not aware, does not know. That mind is a religious mind that has compassion, love, that has no fear, that is capable of standing completely alone. Therefore, it finds a reality which is not measurable.”

(From “Talks and Dialogues Sydney Australia 1970” Page 77)

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