

Krishnamurti
Foundation

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EDITORIAL NOTES

Krishnaji spent nearly three months in India from 6th November 1972 to the end of January 1973. He held talks and discussions at Delhi, Varanasi, Madras, Rishi Valley, Bangalore and Bombay. The four talks in Delhi were held in a shamiana at the Constitution House grounds. An estimated three thousand people, including several young men from the two universities and the Institute of Technology attended the talks. There were no public discussions but a small group of these young people met and talked with Krishnaji privately.

At Varanasi, Krishnaji gave three talks to the students and staff of Rajghat. Two public talks were held in the school auditorium. Several hundred people from Varanasi attended these talks. Some interested people had private interviews with Krishnaji. Mention may be specially made of the well-known scholar of Kashmir Saivism and Buddhism, Shri Thakur Jaidev Singh, and the renowned educationist and radical thinker from Mexico, Ivan Illych, who was in India at the invitation of the Government of India, and Shri Goenka, the teacher of the school of Buddhist vipaschana meditation.

On completion of his talks in Varanasi, Krishnaji went to Madras through Delhi. We are happy that it was possible for the Krishnamurti Foundation India to arrange Krishnaji's talks and discussions at Vasant Vihar this year. Krishnaji gave four talks in the evenings, which were attended by some three thousand people. There were also two discussion meetings in the hall where about eight hundred people were present.

At Rishi Valley Krishnaji gave four talks to the students and had two discussion meetings with the teachers. In Bangalore the talks were again held in the open ground adjoining Lal Baug. Nearly five thousand people attended. We are happy to inform those who are interested in the work connected with Krishnaji that 100 acres of land about 14 miles from the heart of Bangalore City have been gifted to the KFI. It is proposed to locate

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MEDITATION AND THE TIMELESS MOMENT

(Excerpt from a discussion held in New Delhi, 1956)

Question: What is involved in meditation?

Krishnamurti: The primary thing is to completely empty the mind of everything it has known; the second, a non-directed, non-controlled energy. Then, it also requires the highest form of order, order in the sense of a complete ending of the disorder brought about by contradiction and a quality of mind that has no character. We must completely set aside the idea or practice of a method. The central issue is whether the mind — it includes the heart, the brain and the whole physical organism — can live without any distortion, without any compulsion and therefore without any effort. Please put the question to yourself; all this is meditation.

Our minds are distorted; they have been shaped by the culture in which we live, by the religious, economic structures, by the food we eat and so on. The mind is given a definite form, it is conditioned and this conditioning is a distortion. A mind can see very clearly, purely, completely, innocently, only when there is no distortion. The first move is the capacity to look — the art of listening — to look without distortion, which means the mind must be absolutely still, without a movement. Can the mind that is in constant movement be completely and absolutely quiet, without any movement, not with any method, system, practice, control?

The mind must empty itself of all the past to become highly sensitive; and it cannot be sensitive if there is the burden of the past. It is only the mind that has understood all this that can put the question. And when it puts the question it has no answer, because there is no answer. The mind has become highly sensitive and therefore supremely intelligent and intelligence has no answer. It is in itself the answer. The observer has no place because intelligence is supreme.

Then the mind is no longer seeking, no longer wanting higher experiences and therefore it is not capable of control. See the beauty of it, Sir. It does not control, because it is intelligent. It is operating, it is working. Therefore in the very act of intelligence, the dual state disappears. All this is meditation. It is like a cloud that begins on a hilltop, with a few little clouds and as it moves, it covers the whole sky, the valley, the mountains, the rivers, the human beings, the earth; it covers everything. That is meditation because meditation is the concern of all the living, not just one part of it.

Then only can the mind be absolutely still, without any movement, not for the duration of that moment, because that moment has no duration, because it is not of time. Time exists only when there is the observer who experiences that silence and says; "I wish I could have more of it." So that moment of absolute stillness, immobility, because it is not of time, has no future or past. Therefore, that absolute motionless immobility is beyond all thought. And that moment, because it is timeless, is endless.

A mind that is free of any distortion is really the true religious mind, not a mind that goes to the temple, not a mind that reads the sacred books, not a mind that repeats rituals, however beautiful they may be, not a mind that is filled with images, imposed upon it or with self-created images.

Living is not separate from learning and in this there is great beauty. For after all, love is that. Love is compassion, passion, passion for everything. When there is love, there is no observer, there is no duality: the you who love me and the I who love you. There is only love, though it may be loving one or the thousand; there is only love.

When there is love, then you can do no wrong, do what you will. But without love we are trying to do everything — going to the moon, the marvellous scientific discoveries — and therefore everything goes wrong. Love can only come when there is no observer. That means, when the mind is not divided in itself as the one observing and the observed, only then there is that quality of love. When you have that, that is the Supreme.

(From unpublished authentic records — KFI Archives)

THOUGHT AND RELATIONSHIP

J. Krishnamurti

There are many things that we have to talk over together like meditation, death, love, pleasure, fear and the whole concept of following somebody. We are going to talk over together the whole problem of existence. To do that, we must first establish our relationship with each other, you with the speaker and I with you. Relationship may imply communication and communication means thinking over together, sharing together, listening to each other, creating together. That is the real meaning of communication, sharing, not that you listen and I speak, but rather together to explore into the question and the many problems that one has.

So from the very beginning we must be very clear what we are trying to do. You are not following the speaker, I am not your guru. To follow somebody is to destroy not only yourselves but also the reality. We have to observe clearly, objectively, sanely and to do that we must look without prejudice, without any conclusions, without any formula or concept; otherwise you cannot possibly explore, investigate. And that is what we are going to do. It is only the free mind that can observe, not a mind that is clouded with prejudices, with conclusions, with traditions.

We are together going to observe what is going on outwardly first: the violence, the brutality, the war, the various religions with their philosophies, with their saviours, with their Gods which are dividing people as nationalities do, the rich and the poor, the various racial, communal, sectarian divisions, the thousand gurus and the innumerable politicians. Politics is a science of government and when it is in the hands of corrupt people, then politics becomes dirty. This is what is happening around us: violence, wars, division, the fragmentation of human beings in their activities, outwardly as well as inwardly. This is an obvious fact. Another obvious fact is that neither the

politicians, nor the economists, nor the business people, nor the so-called gurus have ever solved any of our problems.

When we are confronted with all this, this insanity, this immorality, both outwardly and inwardly, this dishonesty and hypocrisy, inevitably the question arises what is one to do. What are you as a human being to do, living in this appalling, insane world? The world is also very beautiful: the land, the sky, the rivers, the trees and the marvellous mountains; they are lovely. But we are talking about human beings in their relationships with each other. We have created this world and we are responsible for this world. We are the world and the world is us. That is a fact. The cultures in which we have been brought up have divided us as Christians, Buddhists, Hindus and Muslims. When you observe all this, sanely, healthily, you either revolt against it, joining a group of those who are wanting to bring about a physical revolution, or you revolt against the establishment, or you revolt against your particular religious culture and join another religious culture, which is exactly the same. You might be a Christian and then you come to this country and become a Hindu. How ridiculous it all is, as though you can find reality in any religion!

Seeing this, observing, having an insight into it, what is a human being like you and me or any other, to do? Because every action — political, religious or scientific — produces more confusion, more disorder, more legislation and innumerable conflicts, not only outwardly but inwardly. This is not my opinion, or my judgment against your opinion or your judgment. These are daily, every day facts, facts that are taking place around us.

Now, how do you observe this whole phenomena around us? Do you observe it only intellectually, verbally, dividing yourself from that which you observe? Or do you observe without any conclusions, without any judgments, without condemning or rationalizing, but merely observe? Then you are intimately in contact with it. Then there is no division between you and the world. Do you understand what I am talking about? Now you are sitting there and unfortunately I am sitting on the platform but that does not give me any authority. But in your mind you have created an image about the speaker and that

image prevents you from actually observing, listening, finding out what the speaker is saying. If you want to find out what the speaker is saying, you have to be free of the image which you have created about him, so that you can listen with attention, with care, with tremendous affection, not to what the speaker is saying, but to what is happening about you and to what is happening inside you.

So it is very important to find out how you observe the world, whether you observe it with a mind that has come to certain conclusions about the world outside you, with a mind that judges, evaluates, condemns, or being free of judgment, evaluation, rationalization, condemnation, whether you can look at the world with such a mind. That is, as you are now listening, can you observe the world, the world about you, the horrors that are going on, the violence, the brutality, the racial, national divisions, the fragmentation and their subsequent activities which are contradictory? Can you look at all that dispassionately, with eyes that are very clear to see? Your eyes cannot see clearly if there is any form of opinion, conclusion.

It also matters very much how you listen. First of all find out whether you are capable of listening. Most of us listen to words and the meaning of those words and we think we have listened. That is, verbal communication seems to give you the impression that you have understood. When you listen intellectually, that is verbally, to a series of sentences or ideas and expressions, whether they are verbal expressions or gestures, you think you have understood. Understanding is not merely intellectual. Understanding takes place when you give your whole attention — attention being your mind, your heart, your nerves — and with that attention you listen at the same time, at the same level, with the same intensity. Otherwise you can't listen. If that is clear that we are not only verbally communicating with each other but also communicating at a much deeper level, we must go beyond the word. But to go beyond the word you must understand the whole structure and the meaning of thought, which is the word.

What we are concerned with is how to bring about a radical revolution in the world, not physical revolution, because that

has not solved a thing. Throwing bombs, destroying the present structure of society by replacing a new form of society by men and women who are corrupt will not solve the problem. Mere physical revolution has no meaning any more. But what has meaning and significance is a psychological revolution, a revolution in consciousness — in your mind, in your heart, not out there. Because, what you think, what you feel, you create; you bring about the present condition in the world. So the only revolution is psychological revolution and that is absolutely necessary, not the other. It is your responsibility to bring about this psychological revolution. The content of consciousness is consciousness. What your mind contains is your consciousness, what it actually contains, not what it is supposed to contain. Your consciousness is made up of its content. If there is no content, there is no consciousness — right? Please see the logic of it first, the rationality of it. If one is born in this country, brought up in a particular culture in this country, the content of your mind is that culture modified, changed, diminished; but it is the result of that culture. If you are born in the west, you are the result of that culture. You may revolt against it. But when you revolt, you replace it by another series of reactions. And therefore those reactions are the content of your consciousness. So consciousness, the quality of your mind and your heart is its content.

The problem then is how to bring about a radical revolution in the content of consciousness. Look, one is born in this country, a Hindu, a brahmin, or non-brahmin with all the traditions, superstitions, prejudices, hopes, fears, his beliefs in one God or innumerable Gods, the vast traditions that have been accumulated through centuries. His mind contains all this consciously or unconsciously. If you are born in Europe, you are a Catholic or Protestant with all the myths, with all the superstitions of saviours, heaven, sin and all that. And the reaction to that is non-belief, which is the content of your consciousness. Please watch your own mind, your own state of consciousness.

Now I am only describing it. The description is not the described. What I am describing is not what is described, which is the content of your consciousness, the actual content. So

description is never the described. The word is not the thing. And when a thing is being described, through the description watch the thing that is being described, which is what is going on in your own mind. Otherwise there is no communication between you and me. Then you are merely listening to a series of ideas, agreeing or disagreeing. But if you are watching through the description, and knowing that the description is not what you are watching, then we can journey together, then we can share together.

So the problem is, the content of the mind has to undergo a revolution, a change, a total change, because that mind has produced this world. The world outside you is the result of what you think, what you feel and your activity. And your feelings, your activities, your fears, your pleasures, your anxieties, your demand for security have produced the outward existence, the outward chaos. To bring about a change in the world outside you must change. If you have understood that, that is, you have created the world and you are the world, that there is no division between you and the world, and to radically transform yourself is to transform the world, then the problem arises what is that pattern to which we must change. What is the norm, the structure, the morality that we must change to? Do you understand? See what takes place when you have a norm, a pattern to which you must change. You are not changing at all because you have projected that norm, that pattern out of your fear, out of your pleasure, out of your anxiety, out of your desire to be secure and so on. So the pattern which you have created, which you have projected, you conform to that and therefore there is no change at all.

To change radically implies no pattern at all, because any pattern either projected by another or by you is the reaction to the pattern which you have. Right? So, the mind that sees the truth that a radical psychological revolution is necessary, has no pattern. The pattern, the confusion in the world, the anxiety, is because it has pattern — the Christian pattern, the Hindu pattern to meditate and so on — all projected by human beings in their confusion, in their anxiety, in their fear, in their pleasure. And if you say that a radical revolution is necessary psychologically, then out of that you will also produce

another pattern and therefore it is a reaction to the old pattern.

Any projection of a structure by a mind that is still conditioned, will still be conditioned. To change, according to a method, is no change at all. If you change according to a method you become mechanical. That is what has happened to you, you have become mechanical, a secondhand people, because you are following somebody, some philosophy, some psychologist, some guru. So put away from your mind altogether the idea of pattern, the method. If you do, then you are free to look and you are free to find out how to live, constantly enquiring and therefore constantly learning.

You see, thought has created these problems. Shall I go into it? You know, the whole of Greek culture, the culture of ancient Greece, is based on measurement and that culture exploded over the west. That is a fact. And measurement became very important. The whole technological, western industrialisation is based on measurement. That is, thought is measurement. All our civilization, all our culture — including our Gods, our saviours — is based on thought, which is on comparison. Measurement implies comparison, imitation, conformity and and therefore mechanical. Measurement became important. See that. And this country, ancient India, exploded all over Asia. And they say measurement is illusion, measurement implies time, measurement is thought, measurement is time. They say we must go beyond measurement to find the immeasurable. But they use thought to find the immeasurable. They say you must control thought, you must suppress thought. And they invented this division between the highest and the lowest, as the Christians invented the divisions between the soul and the body. The Hindus also did the same; their *atman*, their super-consciousness, their *jeevatma*, the higher and the lower, is the product of thinking.

So the whole culture of the world is based on thought. This is an extraordinary thing to find out. The myth of Christianity, the myth of Hinduism and it does not matter which religion, is the outcome of thought. The myths have held people together. The Christian myth has held people together, but now it is breaking up. The Indian myth has held the Hindus together.

So, the culture, the religion, the morality, and conduct, the behaviour is based on thought. It is not my conclusion. It is a fact. There is a difference between conclusion and a fact. You can observe a fact and draw a conclusion from your observation. What we are talking all the time, is not conclusions, theories, speculation, but only facts. If you know the fact then you can deal with it.

You see that all culture, all the myth of Gods, whether Muslim, Christian, Hindu, Buddhist, is based on thinking, on thought. It is thought that divides, thought that says you and me, you the Christian, the Buddhist, the Hindu, the Muslim and me who are not any of these. So thought divides. Thought doesn't bring people together. The function of thought is to divide people, to bring about divisions. Thought is the factor of division, both outwardly and inwardly. If you notice that, in that there is the thinker and the thought. There is the thinker who says I must not do this; there is the thinker who wishes to change his thoughts; there is the thinker who controls thoughts. Thought is the factor of division in yourselves and in the world. We have to find out what is thinking, because that is what we all do. When you follow, when you come to India, you have come through thought, thinking that there is something mysterious in this country, some new kind of religion, new kind of meditation, new kind of experience. Your trip to India is based on your thinking.

So you have to find out what is the whole structure and the meaning of thinking, because that is what is dividing people and bringing about fragmentation in your life. You know what I mean by fragmentation — the artist, the scientist, the businessman, the politician, the housewife, the Gods, the gurus all fragmented, broken up. And one fragment takes the authority to order the other fragment. The one authority is called the *atman*, the soul, the higher soul, the higher consciousness that takes charge of the other fragment. But the bigger fragment is still a fragment. You are following all this? And our whole endeavour, our whole way of life, religion and so on is based on thought. Unless there is a radical change at the very root of our consciousness, there will be no change at all.

That is, thought is the response of memory. If you have no

memory, you have no thought. Memory is experience, knowledge stored up in the brain cells. Thought is matter and that thought is shaping, dividing your life, because thought is the response of the past. Your memory is of the past. You may project from the past through the present to the future, but it is still the past. So thought is time. You live in the past, your minds function in the past. That is, your mind is the content, your mind is its consciousness, which is the past. If you observe, you will see that you are always contriving, thinking, remembering, imagining which is the response of the past, projected into the future through the present. If you see this very clearly that you are a Sikh, or a Muslim or a Hindu or some politician, that you are the result of your tradition, of your culture which is based on thinking and therefore dividing people, then the problem arises, what is the function of thought.

If thought is doing all this destructive, harmful things as well as the most extraordinary things like going to the moon, all the extraordinary medicines, then what place has thought in human relations? What place has thought in relationship, because relationship is the most important thing in life? If you are not related you are not living. Relationship means action. And so one asks, what place has thought in all your relationships? What place has thought in your relationship between you and your wife, you and your girl?

Relationship implies a timeless actuality between two people, which is love, isn't it? Relationship implies a timeless movement between two people. And thought divides people. You have an image about your wife, your boy friend or girl friend. You have an image and he has an image about you. That image is created by thought. So thought divides. If you have got an image about your friend and that friend has an image about you, these two images have relationships and you call that relationship. That image has been put together either in two days or ten years by thought. One asks what place has thought in relationship? Has it any place? And if it has no place, then why does thought come in all the time? Why is the mind always creating images in relationship and therefore dividing people? Why does it come at all in relationship?

So, one observes in life, wherever one goes, the strange phenomenon that the whole of our culture is based on thought and thought inevitably divides people. It is the origin of all fragmentation. And we are fragmented human beings. You think one thing, say something else and do something else. You are fragmented when you exercise your will, opposing or demanding. When you resist or when you acquiesce, that is a fragmentation. When you say, "I don't know, you know, please tell me", that is a fragmentation. We are, as human beings fragmented, broken up. Thought tries to bring about integration between all the fragments. When it cannot, it invents a super ego which is also the product of thought. So the whole human structure of behaviour, relationship, political, religious, business, art, is always based on fragmentation.

We are asking, is there an action which is not the outcome of fragmentation? If you can find that out for yourself, you would have answered all the questions. We are pointing out that this fragmentation takes place when you give prominence to thought. Thinking to you is the most important thing. And you don't see that thought can never be free, because thought is the result of the past, is the reaction of the past. Thought can never discover anything new, or come upon anything new. If reaction is the outcome of thought, such action must be contradictory and divisible. Is there an action which is so totally complete and therefore non-fragmentary, non-contradictory? To find that out, one has to go into the whole structure of thinking deeply. You can't say, "I will shut out thought, I will control thought, I will suppress thought". Then who is it that is suppressing, controlling thought? It is still thought. When the meditator says, "I am going to meditate", the meditator is thought. Therefore he says, "I must control thought".

We are going to find out what place thought has in relationship. If it has no place, what happens in relationship? Because, we cannot exist in isolation. Life is relationship. Life is the movement in that relationship. How does one live a life of relationship every day in which thought with its dividing course does not exist? Then what is relationship? Is relationship a matter of images, or is relationship the ending of all the images? If you have a conclusion and I have not any, what is our rela-

tionship? We have none, have we? If you say I am a Hindu or a Sikh and I say I am not, I am neither a Hindu, nor a Christian nor a Buddhist, what is my relationship to you? The man who has an image, a conclusion, a conditioning has no relationship to the one who has none of these things. He divides and you don't divide. You have to find out whether you can live without a symbol, without a single symbol in your life. That means, can a mind that has so many images, so many ideas, prejudices, a mind that is so heavily conditioned, can that mind unconditionally drop its violence instantly? If a man does not drop it immediately and has an ideal of non-violence, which is there in time, during that time he achieves non-violence, he is being violent. So the idealist who says, "I am practising non-violence", is a hypocrite. What is factual is violence, not the ideal of becoming non-violent, right? The fact is violent. The fact is that thought divides. The fact is that our minds are burdened with thousand images. Can the mind put all that aside?

To do that you have to find out what it means to observe, what it means to look, what it means to listen. If you look with eyes that are prejudiced, you are not seeing. If you have any conclusion, you are not observing. If you are chattering, you are not listening. Of if you are comparing what is being said with what you have already thought about, you are not listening. So can you observe the activity of thought without the thinker, without the observer who says, "I have heard" Can you observe without the observer, who is the past? The observer is the past, is knowledge, is time, is the thinker with all his conclusions, opinions, judgments. Can you observe your whole movement of thought without the observer? Can you look at your friend or your wife, or husband without the image? When you look without the image, without conclusion, then you will find that your relationship with another is totally altered; then you can observe more clearly the fact. Then you are not wasting energy through the eyes of the past, you have the energy to observe the fact. When you have energy which is not dissipating, that energy changes the fact completely.

Do you want to ask any questions?

Audience : How do you free yourself from the image I have?

Krishnamurti : Have you understood the question? He has an image of me and how do I free myself of that image. I have not got that image. It is very simple. You have the image. I have not. So the problem is how you will be free of my image. How will you be free of the image? It is very interesting. Why do you have an image at all? You have an image because it gives you certain security. You say, "Yes, I know you." That gives you security. Your wife or husband says, "I know you." That is, the statement that you know somebody gives you security. But you don't know the person when you have an image. Now how will you be free of that image? Have you ever thought about it? Or is this the first time that you are becoming aware that you have images? If this is the first time that you are being aware that you have images, you must find out how these images have come into being and why the mind holds on to these images. You know it is one of the most difficult things for a mind to let go an idea. It is an idea, isn't it — that you are a Christian or a Hindu? Your nationality is based on an idea, it is not an actuality. See how extraordinarily difficult it is to put away that image. Now, why do you have this label, this image, this symbol? One can say it gives you security, it gives you a sense of knowing, when you really don't know. It gives you a sense of intimacy, it gives you a sense of relationship. You don't say to a stranger "I know you." You say "I don't know you, because I have never met you." But the moment you have met him, you have an image about him. So can your mind meet him, meet me, all the time without an image? That requires attention. When you are attentive, there is no image.

New Delhi, November 11, 1972.

WHO BRINGS THE TRUTH?

J. Krishnamurti

You want an authority that will give you courage, that will make you develop more fully; but no external authority will ever give you the power to develop. Whether the truth which the picture speaks, when it has come to life, is of importance or not must be examined by yourselves.

It has been my practice to listen to everybody, always. I desired to learn, from the gardener, from the pariah, from the untouchable, from my neighbour, from my friend, from everything that could teach, in order to become one with the Beloved. When I had listened to all, and gathered the Truth wherever I found it, I was able to develop myself fully. Now, you are waiting for the Truth to come out of one person. You are waiting for that Truth to be developed, to be forced upon you by authority, and you are worshipping that person instead of the Truth.

When Krishnamurti dies, which is inevitable, you will make a religion, you will set about forming rules in your minds, because the individual, Krishnamurti, has represented to you the Truth. So you will build a temple, you will then begin to have ceremonies, to invent phrases, dogmas, systems of beliefs, creeds, and to create philosophies. If you build great foundations upon me, the individual, you will be caught in that house, in that temple, and so you will have to have another Teacher to come and extricate you from that temple, pull you out of that narrowness in order to liberate you. But the human mind is such that you will build another temple round him, and so it will go on and on.

But those who understand, who do not depend on authority, who hold all peoples in their hearts, will not build temples — they will really understand. It is because a few have truly desired to help other people, that they have found it simple. Others who have not understood, although they talk a great

deal about it, and of how they will interpret the teaching, will have difficulties. It is perfectly simple for me to go out into the world and teach. The people of the world are not concerned with whether it is a manifestation, or an in-dwelling, or a visitation into the tabernacle prepared for many years, or Krishna-murti himself. What they are going to say is: I am suffering. I have my passing pleasures and changing sorrows — have you anything lasting to give? You say you have found Happiness and Liberation — can you give me of that, so that I can enter into your kingdom, into your world? That is all they are concerned about and not the badges, the orders, the regulations, the books.

They want to see the living waters that flow under the bridge of human beings, so that they can swim with those waters into the vast ocean. And what you are concerned with all the time is how you are going to interpret. You have not found the Truth for yourselves, you are limited, and yet you are trying to set other people free

So friend, the only thing that matters is that you should give the waters that will quench the thirst of the people. And the water that will give satisfaction, that will purify their hearts, ennoble their minds, is this: the finding of the Truth, and the establishing in their own minds and in their own hearts of Liberation and Happiness.

(Excerpt from an address delivered at Eerde, the International Headquarters of the Order of the Star, August 2, 1927)

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the work of the Bangalore Centre here, as also to start various educational activities.

Krishnaji talked to an ever-increasing cosmopolitan audience in Bombay. Large crowds including students, serious religious people and others attended the talks. A total of nearly twenty thousand people must have attended Krishnaji's talks in India. Krishnaji left for Rome on the 1st of February 1973.

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