

Krishnamurti  
Foundation

# Bulletin

India, 1973 Number 3



## EDITORIAL NOTES:

Krishnaji called a meeting of all the Krishnamurti Foundations of America, South America, England and India to discuss their future and that of the educational institutions. It took place at Brockwood Park in Hampshire in England in June, 1973 between 20th and 26th

The members of the Krishnamurti Foundation India who attended the meeting were Smt. Pupul Jayakar, Smt. Sunanda Patwardhan, Sri Achyut Patwardhan and Dr. S. Balasundaram. Members from each of the other Foundations were present. This was the first time that such a meeting of the Foundations was held and it became possible for the members to meet, discuss and understand the many problems that exist in different countries. The future of publications and educational institutions was discussed and ways suggested for the communication of Krishnamurti's teachings.

Among other things, it was decided to collect material for the archives to be set up in England, America, Puerto Rico and in India. It was felt that it would be essential to collect authentic material—edited and unedited letters, reports of rare talks, discussions held, private tape sessions, articles written by Krishnaji and all other available material relating to the life and teachings of Krishnaji. Readers and other friends who may have such material in their possession are requested to send it to Dr. S. Balasundaram, Secretary, Krishnamurti Foundation India, Rishi Valley P.O., Chittoor District (Andhra Pradesh). If the material is considered necessary for the archives, the original will be kept at the archives and the present owner will receive a photostat copy of the same. Copies of such photostat material will also be sent to the archives at Brockwood Park, USA and Puerto Rico.

Krishnaji's speaking schedule at Saanen and Brockwood this year is as follows:

*Saanen* (Switzerland): Talks: July 16, 18, 20, 23, 25, 27 and 30.

Discussions: Daily from August 2-8 (inclusive).

*Brockwood Park*: Talks: September 9, 10, 16 and 17.

Discussions: 12 and 14.

## **“THE ACT OF LEARNING IS THE ACT OF LIVING”**

J. Krishnamurti

One wonders why you come to a meeting like this, a gathering of this kind. Either you come out of curiosity or you are inclined to be religious or philosophical, and you want to be entertained with new formulas, new ideals or new comparative ideas and theories; or you come with serious intent. If you come with serious intent, then we shall go into some problems which we think are very important.

To understand what is going to be said, we must be very clear that you and the speaker have a relationship of responsibility. The speaker is not a teacher and you are not a disciple, a follower. Here, there is no authority or the assumption of authority. To be a disciple means to learn, and that is what we are going to do, to learn together, not be taught. I think that must be very clear from the very beginning. There is no relationship of teacher and disciple but there is only this one relationship of communication in learning. Therefore, there is no question of being taught.

So, we are going to learn together. And to learn requires a certain energy, not resistance, not a comparative judgment or evaluation. That is, whatever you hear, if you say you have read about it and compare what you have already known or heard or learnt with what is being said, then you are not really learning at all. You are merely evaluating comparatively. Learning requires great curiosity to find out, to explore and therefore freedom to explore. Without freedom, you cannot possibly learn. So, it is essential to have freedom to learn; freedom from comparative evaluations, comparing what is being said with what you already know. What you know is what you have been told either by a book, or by a *guru*. So, when you compare, you cease to learn and to learn there must be freedom, freedom

from any form of conclusion, which means not to conclude, but observe. Because, if you conclude, then you have acquired knowledge, and that knowledge prevents you from further learning. There must be freedom from every form of prejudice so that a mind that is free can explore, look, observe, learn. So freedom is essential to learn, and there is no freedom if there is any kind of authority, especially in matters of the psyche, in matters that are considered sacred or spiritual. So we are in a totally different kind of relationship, you and the speaker. There is not the division between you and the speaker, the speaker being the teacher and you the disciple; neither are you to learn from him. Therefore, our relationship is one of learning together. I hope that is very clear.

To learn, as we said, requires not only curiosity, but also a great deal of energy, and that demands that you give attention, that you are watching not only what the speaker is saying, but also your reactions to what is being said. For, after all, the speaker is merely acting as a mirror in which you are looking at yourself, and if you are not looking attentively, you will inevitably distort, twist, according to your particular like or dislike, according to your conditioning, according to your pleasure or displeasure. So, to learn requires not only freedom, but also a great deal of energy, a fresh energy and that fresh energy is destroyed when you are merely learning by heart or repeating what others have said or comparing what is said with what has already been said.

So, there is only one movement in life, which is learning. And this learning comes to an end when we break up the whole total movement of life into fragments. Please do follow this a little bit. Living is a total movement, not from one point to another point through a central point, but a total movement of life all the time, in which there is no division at all. For, when there is a division there is conflict, and we have divided life — life as a scientist, as a philosopher, as a religious man, as a businessman, as a family man, as the one who has given up the world and is seeking truth or God or whatever he likes to call it. So, we have divided, made our life into many, many, many fragments, and these fragments are opposing each other, contradicting each other and one fragment of all the many

fragments says to itself, "I will control, I will direct, I will manipulate these many fragments". Or it says "I will integrate all these fragments". But the integrator is part of that fragment.

Don't you divide life into the *Atman* and the daily existence, the soul, God, good and bad, the moral and the immoral, the family as a unit opposed to the rest of the community, or the community which absorbs the whole individual? So, if you observe in yourself, as I hope you are doing now, you will see for yourself that you have divided your life. You have divided it into nationalities, into various forms of tribal divisions, and they are all nationalistic divisions, are really quite tribal, and you have divided life into death and life, into sex and non-sex, God and so on. That's a fact. You cannot deny it. We are learning about it. You are not agreeing intellectually that we have divided it and just remaining at that point, but we are going to learn why we divide it, why the human mind divides life — which is the whole of this living — into fragments. We are going to learn why the mind, the heart, the whole being divides. So, for our whole existence from the moment we are born till we die, we live in fragments, opposing each other, contradicting each other and, therefore, in that contradiction there is conflict and conflict is the very essence of disorder and that disorder is a waste of energy. I think that is fairly clear.

So, our next question is why we divide at all. Why can't we live a life which is a constant movement, a harmonious whole, without contradiction, without effort? Why this sorrow and happiness, this joy and pleasure, the fear and the end of fear, the agony, the ache, the loneliness, the extraordinary sense of isolation? Why this constant division between the "me" and the "not me", the division between we and they? We are going to learn together about it. You are not going to be told by me why the division exists. If you merely accept why the division exists from the speaker, you have ceased to learn, and you will repeat it and that will have no value whatsoever, whereas if you learnt it, if you see it, if you have an insight into it, then it will be yours. Then you are a free man, not dependent upon anybody.

So, the act of learning is the act of living. It is not that you are going to learn about one fragment, then the next fragment or another fragment, learning about each fragment in turn. You

cannot learn about each fragment. There is only the feeling of learning, not about fragments. Learning not *about* something, but the quality of the mind that learns, is far more important than what it learns. And what we are concerned with this evening is the quality of the mind that learns. And then we are going to enquire together why this division exists at all in life. When you find out why it exists, not intellectually, verbally or theoretically, but actually learn about it with your heart and with your mind, then it will be the act of living, and that learning will reveal, why the mind divides.

Why does the mind divide? Here in this country you have been brought up to believe there is the *Atman* and then there is the body. So there is the higher self and the lower self, always everlastingly in battle, the higher self wanting to express itself through the body, another body resisting, and so on. I won't go further into the descriptions of this division, because we have understood it. So, our question is, why do we divide? Why does the mind, which is capable of such extraordinary things like going to the moon, inventing new machines that are really quite extraordinary: the electronic brains, the computers, the war machines that are really appalling, a mind that is so capable — why does it allow itself to live in this contradiction, conflict, misery? Why does the mind divide, mind being the brain, the nerves, the organism, the total thing, why does the brain divide — which is thought? You are asking the question. I am not asking it. You are asking that question for yourself and you are learning by asking that question; not waiting for the speaker to tell you. So, you have to exercise your capacity, your intelligence, your mind, your brain. You are not going to be told what to think, but to exercise the capacity to think clearly.

What does the brain demand in life? We are not making it very difficult, we will make it as simple as possible. The brain is the reservoir of all the past. You can observe it in yourself. We are not quoting from any book, we have not learned from any book, or from any professor, from any philosophy. We have observed it ourselves, as you can observe it in yourself if you are giving thought, awareness, attention to what is going on in your mind. The brain is the storehouse of the past, whether the past be ten thousand or millions of years old or yesterday.

And that brain demands, if you observe it very closely that it have order and security. Because if it is at all injured, there is no security. If there is no perfect order, there is no security, and when there is no security, then the brain cells themselves become the source of conflict. So, the brain is constantly seeking security. It finds security in an idea, it finds security in the family, it finds security in an ideal, in an illusion or in a state of its own neurotic condition. It is always seeking security because otherwise, it cannot exist. That is a very simple fact, and also if you are noticing now, if you are learning, you will see that it also demands harmony.

Without harmony, there is no security. Harmony means order, and the brain lives and it has lived for thousands of years in disorder, which means contradiction, therefore, in conflict, not only within, but outwardly, and in this conflict both inward and outward, it has found some kind of security. It accepts conflict as a way of life, and in that it has found security. Though it brings great disorder, though it brings destructiveness to itself, this chaos, this confusion, this misery, it has accepted all this as a security because it does not know what to do. The brain which has been conditioned for millions of years to accept values that really bring disaster to itself is conditioned that way, and it accepts that conditioning and lives in that conditioning as security.

Look, you have accepted nationality, haven't you?—the Hindu, India with its flag and all the rest of it. The world has accepted nationalities. In that it seeks security, it has found it. But if you observe, that security brings war: my country and your country; my Government and your Government; my army and your army. When you accept nationalism, and you accept it because you have found security in it, that security is completely destroyed because nationalism invariably divides, and where there is a division there must be conflict. Anything that is separate must inevitably bring about struggle, conflict, battle. So your nationalism in which the brain has found security is bringing about its own destruction. You see what we are doing. We want security, and we find security in God—your God and my God—and we are at each other's

throat — my book is better than your book, my *guru* is far more enlightened than yours, and so this goes on.

So we say that in seeking security which the mind must have, otherwise it cannot possibly exist — it is creating its own insecurity, its own destruction. As we pointed out, when it finds security in nationalism, it is inviting war. When it finds security in a belief, it brings about a division into your belief and my belief. And in that division there is conflict and therefore disharmony, lack of order. So, the first demand of the brain is to have complete order within itself and as it has not got order, it wants security, and order in something which inevitably brings about division and its own destruction.

Our brain, the brain cells have themselves been conditioned for thousands and millions of years. And if there is no breakthrough in this conditioning, there will always be disaster, there will always be sorrow, there will always be confusion and no order at all, no harmony.

And the world is afire. The house is burning and you have to respond to it with a fresh mind; not according to your own conditioning. It has no value any more, and it never had.

Therefore the question is — can the brain, can this whole human structure undergo a tremendous revolution, great mutation, so that it is a fresh mind, not a mind that is torn, distorted, ugly, petty, narrow, stupid, dividing itself and therefore living in disharmony, in disorder, in confusion and in misery?

So, we are saying that the mind, the brain cells want security and must have security at any price. Security means order, harmony, but you haven't got it. You have found security in things that are not secure. Your Gods, your books, your family, your relationships, none of them are secure, but you have created an idea that in them there is security. Therefore, there is conflict. So when you learn this, the brain will see the truth that there is only security, complete security, in the truth of insecurity, the truth — not your invention — that the mind has no security.

I wonder if you understand this. You find security in the family, don't you? Watch it very carefully. Your family, my family or somebody else's family. In that enclosed circle, which

divides another family, in that closed wall of what you call a family, divisions are going on: You and your work, you and your children, or you and your nephew, and all the rest of the family business, and you with your ambition, with your personal virtues, with your peculiar idiosyncrasies, your desire for a better position, more power, more prestige, you are enclosed within the family and the wife is enclosed within her own walls, each living within the separated walls of ideas, images; all that you call family. I am not criticising. Watch it, learn about it. In the family there is division, and therefore, there is conflict. In the family between the man and the woman, and the family is opposed to the community, therefore there is division, there is conflict; and the brain wants security in the family, you understand.

Do you want another example, do you?

Look, you have taken the ideal of non-violence. I don't know why, but you have. It is one of those extraordinary tricks you have played on yourself and all the teachers and the *mahatmas* have talked endlessly about this. Now you watch it, go into it, learn about it, put your heart and mind into it. You will see. You want security, that is the very basis of the brain. It needs security. You have security in an idea or an ideal of non-violence. So there is a division between violence and the ideal, which is again a division and, therefore contradiction, therefore hypocrisy, therefore disorder, a pretension. When the real thing is violence, you are pretending there is non-violence. So the brain cells seek, out of this incapacity to deal with violence, in an ideal, and therefore division follows and therefore contradiction and conflict.

You have sought security in things that bring about insecurity, destruction. You have learnt that wherever there is division there must be conflict and therefore disorder. Is there any security at all, any safety or protection? You have found no security, no protection in your *Gita*, Bible, Koran, temples, mosques, churches, in the guru, in the family, nowhere have you found it and yet the brain cells demand that it live in complete order, asking if there is any security at all, not in the bank, not in your insurance, but psychologically. That is the only

thing that matters. Then out of that clarity, you can live like a human being.

So, you see that there is security only in the truth that life has no security, but is constant movement. That is the truth, and in that truth there is security. In the truth that there is no security, in the truth that life is a constant movement, in the truth of that is the complete test of security. Have you learnt? In that learning about that truth, the whole structure, the whole response of the brain cells has undergone a tremendous change. It lives in a total dimension of movement, a whole movement, not a fragmentary movement. And order, which is harmony, has no blueprint. Order which is harmony, comes only when there is freedom from disorder. Order comes only when there is understanding, learning about disorder.

Now, what is disorder? Is your life orderly? Would you answer, please? Is your life harmonious, without contradiction? Is your life in complete order so that there is not a moment of contradiction? If you are honest with yourself and put away all pretension and pride, you will say your life is disorder, won't you? And out of the learning about this, this disorder — not the learning how to bring order into disorder, which you can never do, but learning about disorder — out of that learning comes order naturally.

Now we come to something else. When we use the word "watch", "observe", "learn", is the observer, the one that learns, is he different from the thing he is observing or learning from? The greatest division is in the fact that there is always the observer and the observed. In essence that division is disorder. As long as there is the observer, the experiencer, the thinker, the one who says "I am learning", and divides himself from the observed, the experienced and the thing from which he is learning, as long as there is this division, it will invariably bring about conflict as all division does and therefore confusion and therefore disorder.

So, how do you observe, watch or see the disordered life which you lead? Do you observe it as an outsider looking in, or is there no observer at all? You *are* disorder. You understand the question? If you are the observer, watching the disorder in yourself and round about you, you are separate from the dis-

order and therefore you who are watching want to bring order and therefore you are bringing about disorder because there is separation.

Look Sir, if you observe your wife or your mother or your boy or girl, how do you observe the other? How do you observe? Learn about it. Don't you observe the wife or the husband, the boy or the girl through the memories that you have? Memories based on pleasure, sexual or otherwise, memories of insults, nagging and all the rest of it that goes on with the family. You have all this image and that image is the observer. And she has the image of you and therefore she observes through that image and that image is the observer, so there is a division between the observer and the observed. And as long as there is division, there must be conflict as in a division between you as a Hindu and me as a Muslim there must be conflict.

So how you look at disorder matters enormously. If you look at it from the outside as though you are independent of it, as though you have nothing to do with it or as though you are going to bring order to it, the "you" is the fragment of other fragments. Is the "you" who is looking at disorder different from disorder? You are part of the disorder; otherwise you wouldn't know it; otherwise you wouldn't recognise disorder. You are part of that disorder, you the observer are the creator of that disorder. But you have learnt this trick which is, you have found security in the observer who separates himself and has become now the centre of security and is going to guide disorder, cleanse disorder but who is part and parcel of disorder.

So the observer of disorder *is* disorder. And he has found in this disorder security. That is inevitable. Life is disorder, life is chaos, life is misery, life is hell. "But next life I will be happy, there is heaven, there is God." So, you escape from disorder by the division of a God, belief, and therefore bring more disaster, more misery. Have you seen the truth of this?

If you see the truth of it, you are free. Because it is only the truth which has nothing to do with your pleasure or pain, that learning and seeing the truth of that frees the brain, frees the brain cells from their conditioning, therefore the brain is then a new brain. Such a brain is an innocent brain and one of the factors of this division is the brain saying it must not be hurt.

Just as you don't want to be bruised or hurt physically, the brain also says "Please don't hurt me". Therefore, in order not to be hurt, it resists and in the very resistance it is going to get hurt. It finds in resistance a kind of security and therefore division divides and therefore it gets hurt. Do you see the beauty of this? You know, just as to see the beauty of a palm leaf in the clear sky, to see it, not as an observer with all his peculiar knowledge and impotence, but to look at it without the observer, to see the extraordinary movement of that palm leaf, so in the same way to look is to learn and in the learning is the total movement of life in which there is no fragmentation and there is therefore a life of great harmony and harmony means love.

*Questioner*: I am not able to see directly anything howsoever I may try. I am not able to see directly.

*Krishnamurti*: What does that mean, "to see directly?" Do you see anything directly? Do please listen to what is being said. Do you see anything directly or do you see through the screen of your own imagination, your own desire and pleasure or the image and the values that you have?

Now, just look. You are there, the speaker is here. Can you see him directly? Can you see your wife directly in the sense of not having the space between the observer and the observed? Without that space, you can see directly. To observe directly means that the time interval, the space which is time, must completely disappear and that time is the image, the screen, the memory, the experience, the recognition — all that must disappear, then you are directly in contact. Do you know what happens when you are directly in contact with the tree, with the cloud, with that sunset on that calm sea? As you came along you must have seen the sun setting — the red ball and its marvellous golden path on the calm sea. When you see directly, what takes place? There is no time, no memory, and therefore direct contact. Then when there is such contact, everything is seen very clearly, most intensely, every colour, every shape, every movement becomes fantastically beautiful. Don't learn this from me, from the speaker. Don't do it through drugs because if you take drugs, then you will be taking drugs everlastingly, like a

man taking a drink becomes inhibited, then he depends on the bottle, as you depend on ceremonies or on your Gods and beliefs. So, to look directly, the eyes must be clear with the freedom from the past, of time. And if you know the mind and the heart are clear, then you know what love is.

Bombay — India

10th December, 1969

## TO THE SCHOOLS

March 1, 1973

Malibu, California

Though the word education has misapplied meanings, it must be used to convey generally what is going on in the world. The usage of that word, whether in the East or West, implies attending classes from childhood through university, taking degrees, accumulating a great deal of information about various subjects, from theoretical physics to the growing of vegetables, from music to medicine and so on.

This cultivation of memory has become a necessity in the present social economic structure. To have a good job in the field of education or field of politics or in business, a degree is considered essential. To acquire this degree you must conform to the structure of knowledge and to the established order of society or of the state — whether that state be socialist, communist or capitalist.

In acquiring these varieties of knowledge, the brain must retain a great deal of fact, experience and tradition. Through the course of many years in acquiring information and its practical application, the brain inevitably must be conditioned and so becomes mechanical, though it has freedom to function within its limited area. The whole of existence is aimed at the earning of a livelihood, to conform to a pattern and to living with the known.

The exercise of the brain is confined to the field of knowledge, the known. The known is the past, as knowledge is, and from that the future or present is built. However intricate and subtle knowledge is, it is always within the field of time, the known. And thought has its roots in the past. Thought may go very far, explore many fields, into the past or into the future, into abstract science or anthropology. It may explore space.

From childhood the brain is trained to be competitive, to be ambitious, to worship success which gives importance to the me, the self, the ego. And so the essence of cooperation is destroyed. This is generally what is called education, even the higher forms which give status in a society where status has become more important than function. Right through the world this is what is called education and therefore one begins to question or doubt that very word.

Culture is something totally different. This word implies not only the cultivation of knowledge but also the total essence of man, both inner and outer. This division is artificial but complete harmony, in which there is no division, is the real. The present cultures of the world are fast fading and because they are disappearing they are being replaced by knowledge and not wisdom. The essence of culture is complete harmony. This harmony is the very core of the religious mind. Without religion there is no culture but it is not the religion of organised propaganda, which all religions are, nor is it the personal search for some vast experience. It is not based on any belief, faith or authority. It is the total absence of the self. When in the disintegration of any culture sex, gurus, authority with its followers spring up like mushrooms in a damp field or rotting forest, then tradition and the book become all important. This is what is happening basically deep down in the human mind when the fanciful mysticism, the pleasing visions, the self-projected gods and saviours are pursued. When knowledge has become of supreme importance — the known, then the mind searches out mysteries, runs after the experiences of others and establishes new gods.

Culture is the door to reality. It does not lie in philosophies or through psychology and analysis. Without the beauty of religion, culture has no meaning. It is like the lovely flower

without the perfume and we are tearing the flower to pieces to find the perfume.

Love is this harmony which cannot be cultivated, as knowledge can. And so there is a widening gap between the known and that harmony of perception. The seeing is the doing, and knowledge, because of its time quality, prevents the instant action. The religious mind has this quality of immediate action.

A different kind of education is necessary — not the mere cultivation of memory with all its emphasis on compulsion, conformity, imitation leading to violence, but the total culture of man in which the you and the me disappear and are not replaced by the state or by a new figure of sanctity. This different education is concerned with knowledge, with freedom, with what is and to go beyond what is. Wisdom is not in any book nor is it in the perfection of knowledge, but it is in the movement of freedom in learning. There is no end to learning and wisdom is the ending of sorrow.

J. Krishnamurti

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## THE TOTAL APPROACH

*(A discussion meeting held at New Delhi, 1957)*

*Audience :* I would request you to elucidate the idea of looking at a problem without projecting one's mind into it, which I consider rather an impossible task for a human being, constituted as he is today.

*Krishnamurti :* A gentleman wants to know, if it is at all possible to look at a problem with one's whole being and is that not practically impossible because most of us are so constituted that it is very difficult to look at some thing wholly. Do you want to discuss that?

*A* : Sir, I have a point to make. When the mind is completely void, then it is completely negative. How could it be creative and creative of what?

*K* : A gentleman wants to know, when the mind is completely void how can it be creative. It is almost dead. Which would you like the speaker to explore?

*A* : I think they are inter-related, Sir. Perhaps we could discuss that question which the gentleman raised, which is, how is it possible to look at a problem wholly. Shall we discuss that?

*A* : Yes.

*K* : First of all, is it not important to find out what a problem is? Then we can find out how to look at that problem wholly. What do we consider is a problem? We consider that we have a problem when there is a contradiction in a given situation. Would you consider that a problem? I want to do something and yet at the same time, I cannot or do not want to do it. There is a contradiction within myself or a contradiction imposed externally and this contradiction, this pull in different directions, makes for a problem. Would that be right, Sirs? This relates not merely to the physical level but inwardly also. Would you consider that as a problem? I cannot get a job when I want a job. I want to be peaceful and yet I am violent. Surely this contradiction within oneself as well as outwardly, makes for a problem.

This is a discussion, not a speech by me. I would like to know if you also think along the same lines. Otherwise I can go on giving a general talk and we shall not be in direct communion with each other. Would you kindly tell me or discuss what you consider a problem is?

*A* : What you have said just now constitutes a problem.

*K* : The gentleman says, one would consider this as a problem. Is one aware, in one's own life, of this contradiction? The question is, how is it possible to look at a problem wholly, completely with one's whole being? Now, before we go into that, we must first of all be very clear — what a problem is. We say, a problem arises when there is contradiction within oneself or outwardly. If we say that makes for a problem, then the next

question is, how am I to look at that problem, wholly, with all my being and then only there is the possibility of understanding that problem and resolving that problem. And so, the questioner raised the point, is it all possible? There are three questions involved: the problem, the total approach to the problem and the understanding of the problem. So, we must go into the question, go into what we mean by total approach or, shall we try to find out what is understanding? A problem arises when there is a contradiction within and without. What do we mean by understanding?

*A* : Sometimes we are not aware of our own problems.

*K* : The gentleman suggests that we are not aware of our own problems. Then, Sir, the problem is how to keep awake, how to become conscious of one's own problems. If one is not at all aware or awake, if one does not read the newspapers about the events taking place daily, then there is no problem. One is almost dead. If one is at all conscious of all the things that are going about outwardly as well as inwardly, it is impossible not to have a problem. Your problem may be an immediate problem with your wife or husband. That is a problem, a problem of relationship. So, it is very difficult, isn't it, not to be aware of one's own problem or the problems that exist in the world; the Communists, the Socialists, the Capitalists and the wrangles that are being fought between the politicians, the wars — all these are problems; but if one says one is hardly awake to any problem, then there is no answer to it. Either one has drugged oneself so thoroughly or one is consciously or unconsciously inducing oneself to be asleep. If one is aware of one's own problem then the question arises, how is one to look at that problem entirely and how to understand that problem? Is understanding synonymous with the total approach or is understanding different from the total approach? When I say, "I understand something, what do I mean by that? When I say, "I understand something" I see clearly what you mean or I understand the whole significance of a conflict. "What do we mean by that word "understanding?"

(To be continued.)

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