

# BULLETIN

Krishnamurti  
Foundation

India, 1974 Number 3



## EDITORIAL NOTES

After giving talks and holding discussions in Saanen, Bernese Oberland, Switzerland between 14th July and 4th August (both inclusive), Krishnaji will be giving four public talks at Brockwood Park, England, They will be held on Saturday, August 31; Sunday, September 1; Saturday, September 7 and Sunday, September 8. In addition there will be discussion meetings at Brockwood on Tuesday, September 3 and Thursday, September 5.

At Rajghat, Banaras, Krishnamurti Foundation runs the Rajghat Besant School, Vasanta College for Women, an Agricultural School with a 100-acre farm attached to it for sons of farmers who have passed the high school examination and there is also the Sanjiwan Hospital which serves the medical needs of several villages around.

We welcome Mr. S. V. Venkatachalam who joined last November as the Principal of the Rajghat Besant School. The Department of Education was started in 1973 and we hope to re-structure the course for the B.Ed. classes, and to enrich the existing course by introducing the students to the teachings of Krishnamurti on education.

We are also planning to reorganise the village primary school at Rajghat and make it more relevant to the needs of the rural students. The agricultural school is one of the best institutions in U.P. Farm and agriculture are doing very well. The rural hospital, however, needs financial support to meet the increasing costs of medicine and equipment and we appeal to our readers and Friends of the Foundation to contribute whatever they can towards this.

We request all our subscribers to send in the subscription amount only in the form of M.O., P.O., or Bank Draft and not in the form of cheques as a disproportionate amount of the subscription goes as bank clearance charges.

## A DISCUSSION MEETING

I think one of the issues involved in education is mediocrity. Why is it that there is no sensitivity and why is it that we are awake in one direction and asleep in another? We may be awake to music and dance but are not capable of observing the trees, the stars, how children walk, what they do. And how are we to bring about this total sensitivity, a sense of being alive, a state that is not merely emotional or mental? I wonder if it has something to do with the sense of mediocrity. I wonder what that word "mediocrity" signifies to each of us? Before one goes into the problem of mediocrity, one has to find out why one is not totally aware or totally sensitive; and what is one to do about it?

How does one deal with a problem — any problem? Does one allow the problem to develop or does one look for an answer to the problem? There are two ways of looking at a problem: Either one gives it one's attention, one watches how the problem develops, or one tries to find an answer. Which is it that each one of us is doing? Do you see the difference between the two? Why are we insensitive, half alive, mediocre? Our taste, our outlook, our attitudes are mediocre, average or below the average. Why is this?

First of all, we have to admit to ourselves that we are mediocre, and, if we admit it, to what extent, at what depth, at what intensity, fury, do we see the thing? There are so many ways of dealing with a problem. We can try to find an answer to it, find what to do about it, find a method, a disciplinary measure, have a castigating attitude towards it; or, seeing the problem, let it unfold, which means to watch it all day, to go into it, to see its nuances, to see the different aspects of it: Which is it that we do?

If I had a problem, I would watch myself, I would watch the problem, not try to escape from it, not try to find rational

answers to it, but watch it unfold; I would watch the ways in which I am insensitive, the ways in which I am mediocre; I would see the problem. The problem is an expression of my own inadequacy, my own lack of good taste, lack of interest, lack of energy, lack of perception. So I have to watch the problem all day.

*Teacher :* Do you say, Sir, that when a problem arises, one should watch it in its different aspects and proceed through a process of denial which is not mere reaction?

*Krishnamurti :* First there must be a sense of dissatisfaction or denial of a standard. Can I deny, so that it is not a reaction? That denial is a state of non-mediocrity.

*Teacher :* To appreciate anything, is denial necessary?

*Krishnamurti :* To deny is not a reaction. When I look at a thing as a whole, I am no longer personal. When I put aside the personal, my eyes are awake, and therefore I am beginning to find out something entirely different, which is not personal. Therefore I see.

*Teacher :* Is it a matter of standards?

*Krishnamurti :* But is there a standard? One has been educated to it. One has been educated to conform to a pattern, but when one breaks the pattern, one is educated in another direction, still within the field of patterns. Has this happened to you? If it has, you are still mediocre. That is my point. Can you deny religion — Christianity, Buddhism and all the practices? When you do that, you are no longer reacting because you see the whole operation and understand it. And because you are seeing the whole, your mind is no longer caught in mediocre attitudes. So, with that denial you have stepped out of mediocrity.

*Teacher :* I feel there is some basic difficulty with the quality of denial. One denies all this but the denial is more a reaction than an actuality. That is where the difficulty arises.

*Krishnamurti :* How do you deny anything? What makes you deny? I think denial has something to do with sensitivity. It is not an artificial relationship and I think we will see that if we really understand the quality of denial then we begin to find out what it is to be sensitive. Because we are not sensitive, we

are mediocre. Do we deny anything? If we do, what is the nature, the quality, the perfume of that denial? Is it still the average denial?

There are two ways of denying: the denying because you know that there is something better, more worthwhile, more significant, and the denying without knowing what the future is. If I deny, knowing what the future is, then it is not a denial, but if I deny not knowing, then the denial is out of the field of mediocrity altogether.

*Teacher* : I can deny all religions, but the difficulty is I do not deny the economic and social pattern, and to that extent there seems to be some difficulty.

*Krishnamurti* : Why do you not deny the social pattern in which is included religion, god? You take the middle attitude. You deny religion, but are caught in the economic pattern. I deny the whole set-up — the religious, economic — not just one part of the whole.

*Teacher* : I do not think there is anything like a partial denial.

*Krishnamurti* : Do you know what it means to deny totally?

*Teacher* : I do not know that, but I am saying that denying partially has no meaning.

*Krishnamurti* : I agree. But a total denial is necessary. And is this denial of the total set-up which man has invented for centuries, not necessary? You have to be alive in your heart, in your mind, in the depths of your being. Can you be alive if you belong to any group, if you are still pursuing secretly or openly any of these things?

The other day we were discussing authority. Can I deny authority completely, right through, so that I am capable of seeing where authority is necessary and where it is dangerous? The policeman's authority is necessary. That is a matter of convenience. To see, to be aware of that, there has to be sensitivity and there can be sensitivity only when you deny authority completely. I can deny the politician with his words and his promises yet I may want to be a politician, which means power, position, prestige, fame, garlands and applause. So I do not deny the politician totally. The total denial is not a reaction.

But when I deny the ugly and accept the beautiful it is still a reaction.

*Teacher* : I deny the ugly politician but the political consciousness in me continues in a different form.

*Krishnamurti* : The politician is answering the immediate demand, therefore the attitude of immediate response is the political attitude. Now, what is the drive, the intensity that pushes you from this into that? Is there a spring, is there an energy? As long as there is a partial denial, there is no energy which will drive you to the other. When there is a total denial there is a different kind of energy which drives you to the other. Are you finding out whether your denials are partial and, therefore, whether you have a mind, a heart, feelings which are partial, which are dead, mediocre?

*Teacher* : It requires a positive approach, not a complete denial.

*Krishnamurti* : If I may say so, that is one of our favourite explanations. Is this not extraordinarily positive? If you deny something, are you not positive? When you deny the corrupt politician, not only in yourself, but outside, when you deny, is not that an extremely positive position?

*Teacher* : Partial denial is only to the surface. I do not deny at the unconscious levels.

*Krishnamurti* : I am talking about the total denial of something. Have you denied partially or totally, which is it? And are you aware which it is? You may think you have denied totally and yet you may have your feet in both; but if you are denying with one foot here and one foot there, it is meaningless. It is extremely difficult to deny fame.

*Teacher* : According to me, there cannot be partial denial. When I see the futility of a thing which I am after, there is complete denial, there cannot be partial denial. There can only be a state of mind in which something happens and you are on the other side.

*Krishnamurti* : Are we discussing theoretically or actually? If we are discussing actually, we do not have to say it to anybody

else. So we should be very clear whether we are discussing theoretically or factually. Nobody has to tell me if I have clear sight, I do not have to go to an occultist.

We want to be a little famous, not at the international level, but at the level of the headmaster, of the teacher; that is good enough, it is of the same category. Can one deny fame, deny importance? These little things dissipate energy. The whole thing has to be wiped out. I see I am responsible as much as the Principal for the school. I will share, I will be responsible, I will organise, I will help him take the responsibility; I will be aflame, I cannot help it.

I see that to be partial is to be insensitive. I see that to be partial implies no clarity, implies sorrow, misery. A partial life is the most unfortunate life. I would rather be a sinner, than be a respectable mediocre.

*Teacher* : You stated that there are two ways of looking at a problem — either you watch it developing or you try to find out how to answer it. Is there any real difference between the two?

*Krishnamurti* : In the one I am seeking an answer, which is a satisfactory answer. I have a problem and I want an answer and the answer must be convenient, pleasant, secure. But, in the other, I do not know where it is going to lead. I am open.

*Teacher* : Can one be in that state and still study problems as they arise?

*Krishnamurti* : The one state is seeking an answer, the other having a problem and seeing it develop, watching one's reactions to it how one responds to it, seeing how one values it, how foolish it is and seeing also how one condemns, judges, compares. You watch all that. That is the only way to answer a problem. So can you wipe out the problem?

*Teacher* : Our energy is dissipated in little things, in a little authority, in a little security. So there is fragmentation of energy and we pursue little things consciously and unconsciously. What is the operative factor which will bring about a gathering of this energy?

*Krishnamurti* : There is only one way, surely. Why is one pursuing ambition and at the same time denying it, why is there this duality? Essentially, the very nature of conflict is to dissipate energy.

Rishi Valley

7th Nov. 1961

## FROM KRISHNAMURTI'S NOTEBOOK

Meditation is the act of being alone. The act is entirely different from the activities of isolation. The very nature of the 'me', the self, the ego, is to isolate itself through concentration, through various forms of methods of meditation, and through the daily activities of separation. But to be alone is not a withdrawal from the world. The world of man is gregarious; it is the inter-relationship of influence, of opinion, and the weight of tradition. It is the entertainment of thought and the activity of self-absorption. This inevitably leads to loneliness and self-isolating misery.

To be alone is only possible when the mind is outside the influence of society; when inwardly there is freedom from the social disorder. This freedom is virtue, and virtue is always alone; the morality of society is the continuance of disorder. Meditation is transcending this disorder and is not the private pleasure of visions and expanding experiences. These experiences are ever isolating.

Love is not separative, and as love cannot be cultivated so aloneness is not a thing of thought. It comes as naturally as the sunrise when there is freedom from the activities of thought.

The evening sun was on the new grass and there was splendour in every blade. The spring leaves were just overhead, so delicate that when you touched them you did not feel them, so vulnerable that a passing child could tear them. And the blue sky was over the trees and the blackbirds were singing. The water of the canal was so still that you could literally not distinguish

the reflection from the real. There was a duck's nest with half-a-dozen or more eggs in it which she had very carefully covered up with dry leaves. When you came back you saw her sitting on them, pretending not to be there. And as you walked farther along that canal, amidst the tall beeches with those marvellous new leaves, there was another duck with twelve or more chicks all around her, probably just hatched that very morning. Some of them would be eaten during the night by the rats, and when you came back the next day there were a few missing. The duck on her nest was still there. It was a beautiful evening, full of that strange glory which is the heart of spring. You stood there without a thought, feeling every tree and every blade of grass, and hearing that bus, loaded with people, passing by.

After all, it is becoming more and more difficult even to be physically alone. Most people don't want to be alone; they are afraid to be alone; they are occupied, and they want to be occupied, from the moment they wake up till the moment they go to bed, and even then they are haunted by dreams. And those who live alone, in the caves or as the monks in their cells, are never alone, for they live with their images, their thoughts, and the practices which promise them future fulfilment. They are never alone; they are full of knowledge and full of the darkness of the cave or the cell.

One must really be an outsider, not belonging to anything or to anybody. But you cannot fight your way out, for then you still belong to it. The very action of fighting your way out is that action which makes society tick. And so there is neither outside nor inside. As soon as you are aware that you are outside, you are in. So you must die to society, so that the new life comes into being without your knowing it. The new is not an experience; to know the new is to be the old. And so, walk in solitude, though you live in society.

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## A TALK

J. Krishnamurti

It seems to me that the first thing to understand — in this chaotic and rather mad world — is how to listen to the conclusions, descriptions and analyses that people offer with regard to the problems that we all have. We have so many problems; not only in this country, but also throughout the world, human beings are faced with extraordinarily complex problems. The experts, the intellectuals, the gurus, the theologians, the priests offer explanations, each according to their particular conditioning, their particular belief, and so on. And the more one is confused, the more one is in sorrow, the more one seeks, then the more one wants comfort, security or clarity. There are those who offer security and clarity and I think it is wise to learn how to listen to what is offered by them because we are so gullible, we want to accept, we want to be deceived, we want to be hypnotized by words, we want an easy way out of our confusion and sorrow. We are eager to accept, specially from those who, according to a formula, explain how to meet the crisis that exists throughout the world; their formulas vary according to their conditioning, according to the culture in which they have been brought up.

If you are a Hindu you have the Gita, the Upanishads, the ancient teachers with their formulas; and the yogis, swamis and all the rest of the experts give explanations, and if they are very clever they introduce modern terminology; and we think that by listening to them our problems are solved — but unfortunately they are not. Please do realize that the whole world is in a great crisis; this crisis, this challenge, cannot be met at all, at any level, through a formula, through the Gita, through the Upanishads, or by going back to the past and becoming more and more traditional. This crisis has to be met, not as an Indian, a Parsee, Muslim, Christian, Communist, but as a human being. The human consciousness is in a crisis, and you, as a human being — living in this chaotic, destructive, brutal world — you

have to meet it. You cannot possibly meet it if you are thinking and acting in terms of formulas, concepts and ideologies. It is ideologies — however pleasant, however ancient — that have produced this chaos and the divisions between human beings; the innumerable religions and political and ideological divisions have brought about this frightful mess, this immense and deep crisis and confusion.

One has to learn anew how to listen, not only to the challenge, to the crisis, but also to the experts, to the brilliant articles that are written, to the propaganda that is going on — to the explanations according to the Gita or to the Upanishads and so on, which are all rather infantile.

When the house is burning (and the house is burning whether you are willing to realise it or not) it is no good discussing who started the fire, whether it was a Hindu, a Christian, a Communist or a Socialist; what is important is to put the fire out. You cannot put the fire out, meet the crisis, if you are thinking, living and acting, according to a concept, a formula — do please realize this.

Human beings throughout the world have been conditioned according to formulas and concepts for thousands of years and when life — which is a movement — demands your total attention you cannot give it, for you are functioning, and thinking according to a formula, whether given by Shankara, or Marx, or Lenin, or the latest guru that you have. So one has to ask — why is it that human beings throughout the world live by formulas? I do not know if you have ever questioned why you always live at the conceptual level, why you always formulate an ideology and attempt to live and think at that level; whereas actuality is something entirely different. Actuality is the daily living which has nothing whatsoever to do with concepts; that is the first thing to realize. One has to scrap completely all the formulas, all the methods; one has to rethink the whole thing anew; one can no longer be a Hindu, a Christian, a Buddhist, a Muslim. As a human being — living in this country, in this dreadful town with all its miseries, squalor, dirt — one can no longer think in terms of formulas if one is to live a life that is complete, total every minute.

Living is relationship, whether you live in isolation in some

cave, or live in the middle of this town, living implies relationship. You cannot be related to another according to a formula — you understand? You have to live, you have to go to your office or factory and labour, strive; but if you try to live according to an image or formula established by your ancient teachers, you are not related at all — you are merely living according to an idea. It is the same in a Communist State in which they have established an ideology, by tyranny, by conditioning the people, as the Christians have done, as the Hindus have done by conditioning the people by words, by propaganda, by incessant repetition.

What one has to do, is to be aware of one's conditioning — just to know that one is conditioned, that one has been conditioned for centuries. If you do not realize this then you will continue to create great confusion, great misery, for others and for yourself.

We do not know what love is; we do not love, we have become brutal, callous, indifferent, ruthless. Without love you can solve nothing. Have you ever asked yourselves why it is that you have no love at all? You know what I mean by love?— just to be kind without any motive; just to be generous; to feel for others; to feel the ugliness of a filthy street, to feel the poverty; to see this explosion of population going on throughout the world, to feel it, to find out why, to cry, not over your own miserable little family, or a little death of someone whom you like, but to cry for the complete chaos of this world.

All feeling has been lost because we have become so very clever. Cleverness is worldliness — do realize it. When we are clever we are really worldly; we have become clever through education; we have become clever because over-population forces us to struggle hard to live — competing, driving out others by our cleverness; by passing exams and getting a job. We have become clever through the desire for mere survival. We never discuss realities — how to end war, how to be kind, how to be generous — yet we are always willing to discuss abstract things.

I mean by love, a quality of mind that knows no separation — you understand? — for when there is separation there is conflict, there is envy, there is jealousy, antagonism, the desire for power, position; the results of our clever worldliness. When

there is separation between you and another there is no relationship — though you may be married, have children, have sex — when you feel separate from another you have no love, and without love you will not be able to solve the problems of this world or any problem with which you are faced. Do please realize this fundamental issue — you have no love — and why? — why isn't it bubbling in you when you see the beauty of a sunset or a tree, when you see sorrow, misery, confusion, the agonizing existence of man? Why have you no love? That is the fundamental question; not whether God exists or not, not what is going to happen to you when you die; but why haven't you, as human beings, this quality of mind that goes beyond all separation, that goes beyond all nationalities, all religions and their beliefs, their dogmas and all the inventions man has brought about to protect himself — why? Do ask yourself please. This is really a very important question.

Why is it that you, as a human being — so capable, so clever, so cunning, so competitive, having achieved so much technologically, capable of going to the moon or living for weeks under the sea, inventing the extraordinary electronic brains — why is it that you have not the one thing that matters? Without love you become bitter, you are afraid, all relationship is conflict. I do not know if you have ever seriously faced this issue, as to why your hearts are empty.

This is not an emotional, sentimental, gathering. Love is not sentimental, or emotional, it has nothing whatsoever to do with devotion, or loyalty. One has to find out why one has no love; and in the finding perhaps one will come upon it. One cannot cultivate love, one cannot achieve love through practising a method; a method can only give the mechanical repetition of something through which one hopes to achieve something. Love cannot be achieved, love cannot be practised, there is no school to which you can go and learn. And without love — do what you will, go to all the temples in the world, read all the so-called sacred books — without love your life will be in confusion, your life will be in sorrow.

What your daily life is your society is. Society is not different from you, from what you are, what you have been; that is the community in which you live. Social disorder exists because you

are disorderly in your own life. Yet order cannot come about through intellectual organization, through a plan — we have tried all these things for thousands of years, so many human beings have endeavoured to create a new society, a new community, a new way of living, and they have all failed, and they will always fail, because they build on a formula, on a concept, on an ideology.

So we are going to find out, if we can, whether we can give our hearts to solve this problem of existence — the daily torture of living, the daily misery, the daily confusion, the passing joy, the passing pleasure which is called life — you cannot solve it without understanding it, which is to love it. You cannot love if you do not know what is involved in separation and what relationship means; we are going to examine that, not intellectually, not verbally, but actually. To do this is to look, to observe what your actual relationship is — the daily relationship with your wife, with your family, with your boss, with your neighbour — and to see whether it is at all possible to go beyond this separative narrow existence.

First of all, do not be caught by words — you understand? The word is not the actual thing, the word 'tree' is not the actual tree — that's simple. The word will not help you to touch the tree; you have to touch it, to come into contact with it, to put your hand upon it. We are slaves to words, slaves to ideas, images and symbols; yet to come into touch with something directly — to touch it — the word must not interfere. So one has to learn the art of seeing and listening, and to find out how to look at a tree, at a cloud, at the beauty of the sunset. To see something very clearly you must be sensitive — you understand? and if your hands are hard, brutal, cruel, you cannot touch the tree. If your eyes are blind with your worries, with your gods, with your wife, with your sex, with your fears, you cannot see the cloud, the beauty of the sunset.

One has to learn how to look, how to see and this art cannot be learnt from another, you have to do it yourself. When the speaker is explaining do not be carried away by the explanation, but actually do it. Don't say, 'I will try and do it' that's one of the most evasive statements you can ever make. Either

you do it, or you don't do it — there is no trying, or doing your best.

When you look at a leaf, how do you look at it? You obviously look at it with your eyes, but also you look at it with your mind — the mind which has its own memory of that leaf, the botanical name of the leaf. So you look with your eyes, but you also look through associated memories. There is a duel process going on. You see with your eyes and also you see through your memory, through the image that you have about that leaf or about your wife or husband, or about the cloud.

When you look at a leaf, or look at your wife or husband, then you see what actually takes place, actually, not theoretically, not 'what should take place' but what actually takes place. What takes place when you look at a leaf or your wife or husband?—you see with the knowledge you have, so you are not actually looking at and coming into contact with that leaf, and this is because of the image as knowledge that you have of that leaf, or your wife or husband. You are not directly touching the actuality and therefore you are not in direct relationship. When you look at your husband or wife, you look at him or her with the image that you have — the image that you have built through many years, of the images of sex, of pleasure, or irritation, of nagging, of angry words, of comfort and so on; you have built images about each other — that is actual fact. Now it is these two images that are related, and for this reason you have no direct relationship at all, there is a separation, hence conflict and hence the total absence of love. As long as you are not aware of the mechanism, structure and nature of the image, then you will never be free of it and you will always be in conflict.

The world needs co-operation — this country needs it desperately. This country, which is dividing itself so catastrophically through linguistic division, through petty national division, and so on, must have co-operation to live. How can you co-operate with another if you have no love? How can you use that word 'co-operation' when you are ambitious, separative, competitive, dividing yourself by words, by beliefs, by dogmas? Yet when you know how to co-operate truly, then you will also know how not to co-operate. You must know both. When you know the

meaning and the depth and the significance of co-operation then you will know the moment for the right action of non-co-operation. But first one must know how to co-operate, and there can be no co-operation if there is separation. Separation will always exist — although you live in a family, though you sleep with your wife or husband — if you have an image. See first, that because of your image of ambition, of greed, envy, and success — though you may live in the same house, beget children — that both of you are separate, you are not co-operating. Co-operation can only come when there is love; love is not sentimental, it has nothing to do with emotionalism; love is not pleasure, love is not desire. To come upon this extraordinary thing, the beauty of it, one must learn how to look, to look at the tree, to look at your wife and children.

Why have human beings come to this extraordinary crisis, this crisis of total disorganization, this disorder, this confusion within themselves which is expressed outwardly in society? why has man — who has lived for so many thousands and thousands of years — come to such misery and conflict? You will say 'it is the over-population'. You will say 'it is the morality that goes with technological knowledge' — you will say 'it is the lack of communication' these are slick, easy answers. In such an easy answer you won't find the depth or the truth of the matter. Why is it that you, in this country, who have lived for so long, with your teachers, with your Shankaras, Gitas, gurus, with the immature saints, why is it that you find yourselves now actually in this state, in disorder, in this confusion? If you put aside the easy explanations of over-population—lack of morality which goes with technological knowledge and this lack of direct communication, which may be true — what then is the fundamental reason, the fundamental cause of the misery? Why is it that a country like this, that has had the tradition of goodness, kindness, of not killing, not being brutal why is it and whence is it that something has totally gone wrong? You may say it has not gone wrong, 'we are not in confusion, we have marvellous leaders, only we don't know how to apply the teachings of the past and therefore we are miserable'. Again this is a very superficial answer. Or, 'We don't know how to follow the right leader, — but there is no leader and no follower; there is no

teacher and no disciple; there is only the human being; there is only yourself who has to be both the teacher and the disciple; and you have to ask how, why is it that you have come to this fearful, destructive state.

To go into it, you must examine very closely; to examine you must not be prejudiced; to find out you must be free and unafraid. We are going to find out the cause; but the finding out of the cause is not going to help you to be free of the cause — please do understand this. You may know that you feel ill because you have cancer, but knowing that you have cancer does not free you from the disease, you may have to have surgical operation. Similarly, you may find the cause of your sorrow but the understanding of the cause does not free you from the effect of it; what frees you from the effect of it is the immediate understanding of the cause — the surgical operation on it. You have to look, you have to examine the cause, and for this there must be freedom; you might be frightened, because freedom implies total negation of the past, total negation of your gods, your beliefs, your rituals — total denial of all that. Most people are frightened to be free, yet it is only the free mind — the eager mind, the mind that is awake — that can really find out how this calamity, this immense sorrow has come upon the human being.

So to take the journey the first thing to ensure is that you travel lightly, without all your burdens, without all your prejudices and worries. And that is to bring about a total revolution in yourselves; a total mutation of the mind must take place; and it cannot take place if you are not free to find out, if you are afraid of what may happen.

If you are lucky enough, and find out how to listen, how to see, then you will find for yourself that there is a benediction in the very act of seeing, in the very act of listening — not the benediction from a god, there is no benediction from a god, there is no benediction from gods, there is no benediction from prayers, none from the temples — a benediction that only comes when you know how to love.

Bombay

January 28th, 1968.

# KRISHNAMURTI FOUNDATION INDIA

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