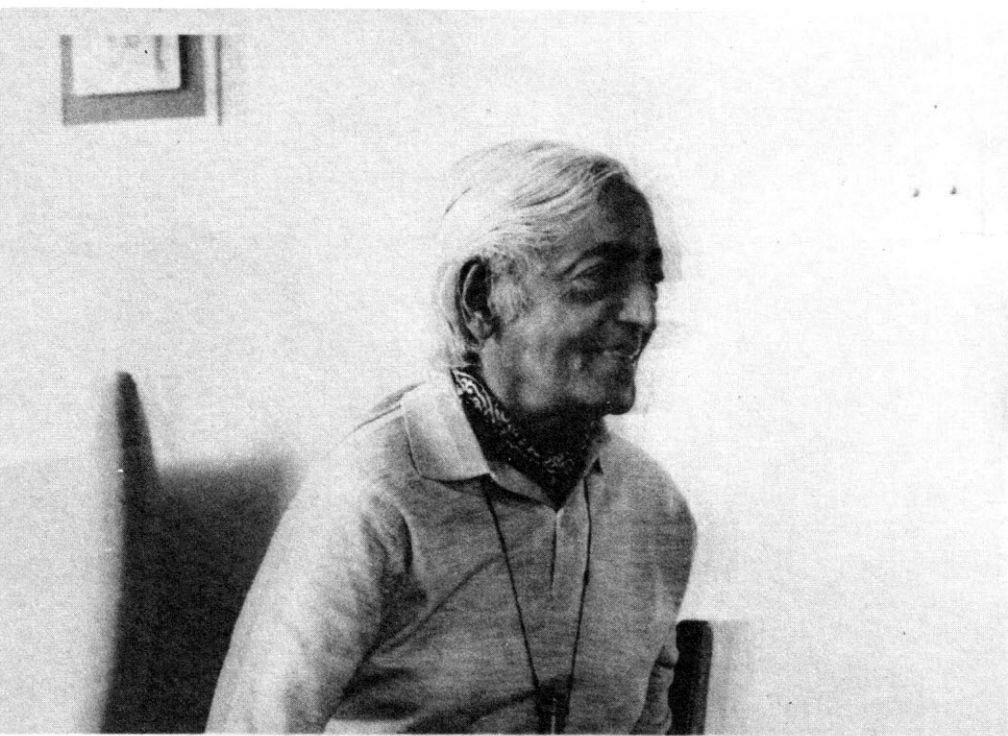


BULLETIN

Krishnamurti
Foundation

India, 1974 Number 4



EDITORIAL NOTES

We are happy to announce the forthcoming visit of Krishnaji to India during the winter of 1974-75. His programme in India is as follows :—

Wednesday	8 Nov. 1974	Arrival New Delhi
Wednesday	11th/12th Nov. 1974	Leave for Varanasi
	23rd and 24th Nov. 1974	2 Public Talks — Varanasi
Sunday	1st Dec. 1974	Leave for Madras
	7, 8, 14, 15 Dec. 1974	4 Public Talks — Madras
Friday	20 Dec. 1974	Leave for Rishi Valley
Sunday	5 Jan. 1975	Leave for Bangalore
	11, 12 Jan. 1975	2 Public Talks
Monday/Tuesday	15 Jan. 1975	Leave for Bombay
	25, 26 Jan. 1975	4 Public Talks
	1, 2 Feb. 1975	
Friday	5 Feb. 1975	Leave for Rome

Due to the increasing cost of paper and printing over the last one year, we have been forced to raise the annual rate of subscription for the Krishnamurti Foundation Bulletin from Rs. 6/- to Rs. 10/-. Please renew your subscription by demand draft, M.O. or P.O. for the year 1975 by the end of this year. If you are sending a cheque, kindly add Rs. 2/- to cover the bank charges. Copies of the Bulletin will be sent only on receipt of the subscription amount.

We expect the new book "Krishnamurti on Education" priced at Rs. 25/- with 11 photographs of Krishnaji, to be ready for sale by December this year. The paperback edition of "Tradition and Revolution" priced at Rs. 10/- is also expected to be ready by then. The Hindi translation of "First and Last Freedom" will also be on sale soon.

AT BROCKWOOD PARK—1973

Krishnaji: When thought is absolutely quiet, then there is a state or dimension in which the immeasurable has its own movement. Now what relationship has that to daily life? Because if it has not any relationship, then I will live a very ordinary life, carefully measuring — you know — measuring my activity, my morality, but remaining very limited, according to the measurements of thought.

So what is the relationship of the unknown to the known? What is the relationship between the measurable and that which is not measurable?

There must be a liaison — and there is, intelligence. Intelligence has nothing whatever to do with thought. You may be awfully clever, very good at argument, very learned, have experienced, lived a tremendous life, been all over the world, investigating, searching, looking, accumulated a great deal of knowledge, practised Zen, Hindu meditation, and so on. But all that has nothing to do with intelligence. Intelligence comes into being when the mind, the heart and the body are really harmonious.

Therefore — follow this, please do — the body must be highly sensitive, not gross, not over-eating, drinking, sex and all the rest of it because all that makes the body coarse, dull, heavy. Therefore you have to understand all that, and the very seeing the fact of that makes you eat less, awakens the body's own intelligence. If there is an awareness of the body which is not being forced, then the body becomes very, very sensitive — like a beautiful instrument.

The same with the heart, which is, that it is never hurt, and can never hurt another. That is innocency of heart — not to hurt and not to be hurt.

And the mind having no fear, demanding no pleasure — not that you cannot enjoy the beauty of life, the beauty of the tree, of the lovely face, of looking at children, the flow of the water, the green pastures, the mountains. There is great delight in all

that. But that delight, when pursued by thought, becomes pleasure. So the mind has to be empty to see clearly. So the relationship between the immeasurable, the unknown, and the known, is this intelligence — which has nothing whatsoever to do with Buddhism, with Zen, with me or with you, nothing whatsoever to do with authority or tradition.

Now have you got that intelligence? That is the only point that matters. Then that intelligence will operate in this world morally. Morality, then, is order, which is virtue — not the virtue or morality of society, which is totally immoral. That intelligence brings about order, which is virtue, a thing that is living, not mechanical. Therefore you can never practise being good or trying to become humble. When there is that intelligence it naturally brings about order, the beauty of order. *This* is the religious life, not all the fooling ideas around it. I wonder, have you understood this? Not verbally or intellectually, but actually seen the truth of it? If you see the truth of it, you will act. If you see the truth, as you see the truth of poison, arsenic — you act. Or do you still live in the world of ideas? If you live in the world of ideas, conclusions, then that's not truth, that's just a projection of your thought.

So that is the real question, whether listening to all this, to all the varieties of human existence — the suffering, pain and pleasure, sex, immorality and all the rest of it, social injustice, national divisions, war — whether you see the truth of this and so there is that intelligence which operates, not the "me" operating.

When the "me" operates, when you say "I must be myself" — which is the slogan or cliché of the modern generation — if you examine those words, "I must be myself" what is the "myself"? A lot of words, a lot of conclusions, opinions, traditions, reactions — a bundle of memories, the past. So when you say "I want to be myself" it is too childish.

So having listened to all this during the time you have been here, is there the awakening of that intelligence? If there is, then it will operate; then you don't have to say, "What am I to do".

And if you really listen, if you really live that way, do you know what's going to happen? We'd change the world. We'd be the salt of the earth.

A TALK

J. KRISHNAMURTI

Our problem, the main and central issue, is not to be translated in terms of any racial or religious limitations, as that of the Hindu, the Parsee, the Muslim or the Christian. We think, unfortunately, within the patterns of such conditioning, we don't think in terms of the human being. So one of our difficulties, obviously, comes from our thinking in this narrow, limited way; we translate the central issue into the terms and the limitations of our own individual conditioning. If you are a Hindu — and I hope you are not, nor a Christian, nor a Buddhist, but a human being — you are so heavily conditioned; as a Hindu you translate or see the crisis according to that particular, narrow, limited vision. The issue that faces us does not belong to any community whatsoever, neither to any nationality, nor to any religious inclination or prejudice. We are concerned with human issues and not with any particular nationalistic or religious ideology.

So when you are listening to the speaker you should go beyond any limited interpretation of life. Life is much more vast, much more profound than the ability of the intellect or the emotion to translate. We look at this vast phenomenon of existence through the intellect, through the whole process of thinking, and we try to confine this enormous, incalculable life, in a particular pattern of thought to which we are accustomed; we never meet real life at all. And that is not only a great difficulty but it also means that we meet life casually, emotionally and sentimentally, or with total indifference, each one making the best of what he meets, translating it according to his own particular little conditioning and so on.

If we could put aside our nationalities, our religious conditioning, our family and personal problems we should be able to consider intelligently the main issue. We are using the word 'intelligence' not in the restricted sense of that word. A mind

is only intelligent when it is highly sensitive, sensitive to everything, not merely in one particular direction; sensitive to the squalor, to the disorder, to the confusion; sensitive to the beauty of nature, of the sunset, when you see of a morning a group of birds in flight, when you see a palm leaf waving in the sun in the wind; and yet not only when it is sensitive to things outside you, but also to the things that are taking place inwardly, to your thoughts, to your motives, to the words you use, to the gestures, to your ambitions, envies, fears. It is only that heightened sensitivity and intelligence that can face the whole human issue — and also go beyond it.

One cannot possibly be sensitive if one is not aware of the movement which is both outer and inner. The outer is the expression of the inner; really there is no division as the outer and the inner. One speaks of the inner life and the outer life, but the outer life is the expression of the inner. What one is outwardly in the office, in the family, is what one is inwardly, the two cannot be separated, and it needs a great deal of sensitive intelligence to be aware of this movement, without division. Intellect, the whole mechanism of thought, does not solve one's problems (though it is absolutely necessary to think very clearly, precisely, healthily, normally). No fragmentary approach to the problem will ever solve it — neither that of the intellect nor the emotional attitude that one may cultivate in rejecting the intellect. One needs both the intellect and the feeling; the intellect that is highly sensitive, capable, that is not swayed or controlled by personal opinion or judgment and you need to have strong feelings that are not merely indulgence in enthusiasm or sentimentality — feeling implies passion, intensity.

One needs, in order to understand this most complex human problem, both the clarity of the intellect and the drive and the intensity of passion. One is afraid of passion, one is afraid of having strong feelings because one has been told by the gurus, by religious conditioning, that one must control, must subjugate one's feelings; and this one has done for centuries upon centuries, following some formula invented by the ancient teachers. Yet if one observes one's own life very carefully one finds that one has hardly any feelings at all — one may have sexual appetites, fairly strong ambitions and the desire for

power, but they are not passion, they are self-interest. Passion is something that is beyond self-interest.

So, to consider the human issue we need to have this intense passion, the sense of urgency and the capacity to think very clearly and precisely; and we cannot think with clarity if we are burdened with any form of opinion or prejudice.

The present crisis — this crisis which is in our daily life and the degeneration of the mind of human beings throughout the world, is only to be understood in understanding your own mind. If you observe your own mind — and you cannot observe it through books, through lectures, or through travelling abroad — if you look at your own mind, which is the result of centuries of struggle, effort, endeavour and conditioning, you will understand the whole mind of human beings.

One has to clarify each word, for if you are a Hindu you may unfortunately translate the word 'mind' according to a Sanskrit meaning; when you translate English into Sanskrit terminology you have already not understood the speaker at all, you have merely gone back to your conditioning. And we do this all along, when the speaker uses the word 'awareness', you use the corresponding word in Sanskrit or in Hindi, or your own particular language, and you think you have understood it. When you translate into your own terminology, into your own words, you have not understood the actuality at all. What gives understanding is listening with that quality of attention in which there is no interpretation, in which there is direct communication with the meaning of that word.

When using the word 'mind', we mean not only the fragmentary everyday activity — the thought process, the reasoning process, the accumulation of technological knowledge, the capacity of memory, the activity of the brain with the associated nervous system and so on, the activity and the cultivation of a certain part, a fragment of the brain — but also of the enormous capacity it has when we are capable of leaving the fragment. So we are talking of mind in its totality and not merely as fragmented.

We want definitions and this is one of our difficulties: we think we have understood what the mind is when we have defined it; but a definition, however accurate according to the

dictionary, is not the actual fact. As we were saying the other day, the leaf which you see on the tree and which you touch, is the fact; the word and its definition is never that fact, that actuality. So, when we talk of the mind, we mean not only that fragment with which we operate in daily life but also the totality of the mind, which we cannot possibly understand if we are not capable of leaving the fragment.

Our problem is the degeneration of man, the degeneration of the quality of his mind and of his heart. By the word 'heart' we mean the quality of affection and of generosity, kindness, consideration, politeness, gentleness; and much more than that is implied in that word which has been so misused, which is so laden, the word 'love'. The quality of both the mind and of that which may be called love, is degenerating. What is the cause of it? Why is it that man — who has lived millions of years — why is it that he has not given his whole being to these two essential qualities, love and the comprehension of the vastness of the mind? You understand the issue? We have ceased to love, we have never, probably, known what it is to love, and we function only within a very very small part of the vast field of the mind. Unless you yourself understand your own mind — not according to the speaker, nor according to any theoretical theologian, whether it be Shankara or your latest guru — you will not be able to solve this problem. So you are not listening merely to a speaker, to talk, to a lot of words and ideas, you are actually listening to yourself — which is far more important. In listening you are examining, you are watching yourself. And the difficulty lies in finding out how to observe, how to examine. If you are merely an observer and the thing which you are observing is as the observed, then there is division between the observer and that which is observed; if you are, as the observer, seeing that which is the present living thing, not only through the eyes but also with the memory, with the associated images, the past, then you are creating a division between the observer and the observed, therefore you do not directly see the thing which is observed.

When you see a tree, you are the observer, — there is the tree, you are seeing it — there is a space between you and the tree, space as distance. This is very simple. There is the observer and

the observed; but the observer is the conditioned entity, the centre of knowledge and memory (please watch it in yourself, as you listen to the speaker) so there is a division. When there is a division there is no relationship — there is only relationship with the thing observed when there is no observer, no conditioned entity. Let's put it more directly. When you or your wife are observing each other, you are observing through the images — images you have about the other, which is a very simple fact — so there is a separation. Therefore the relationship is indirect, there is no actual relationship; you may have a physical contact, as sex; but the actual contact and relationship of two human beings is not possible when they have images about each other.

Examining the deterioration of the quality of the mind and the utter lack of love and the utter emptiness of the heart, one must understand how one is looking at these two facts. Now, how do you look? — how do you observe? — do you do so as an outsider observing? — or is there no observer at all, but simply the actuality of being in direct contact with these two facts?

There is this deterioration of the mind and the heart, but the discovery of the cause of it is not the ending of its effect — you understand? If I discover the cause of the deterioration it is not necessarily the ending of the deterioration. What puts an end to it is the actual coming into contact with it as a fact. But all the same we must look and see what has brought about this poverty of the heart and this fragmentation that is destroying the vast field of the mind. I wonder if you have ever thought about it at all — whether you have ever asked yourself why you have no love at all? You may love somebody because that somebody gives you pleasure or feeds you and thereby you are afraid; but surely that is not love — for as long as there is fear, bred by attachment, and hence jealousy, in any form whatsoever, there is no love. I do not know if you have ever asked yourself why you lack this extraordinary quality of love — the beauty of it.

In listening, don't agree or disagree — this is not propaganda to convince you of any particular idea or ideology. It is you who have to find out; let the speaker work, follow what he is saying, but not blindly but as you would follow music, as you would watch the flight of a bird. You are all followers; do you realize it? — followers of a tradition, Hindu tradition, Muslim tradi-

tion, Buddhist tradition, Christian tradition and so on — you are followers. You may give up following one type of tradition and follow another. You might drop the tradition of not-smoking and take up smoking; that becomes a tradition. You are followers of habit and tradition — which again is an obvious fact. Now what is tradition? The meaning of that word is to 'surrender', 'to give oneself over'. What is tradition? — and why do you follow it? There are not only the cultural traditions but also the habits of eating, of dress and so on; there are not only the very deep rooted traditions of the Hindus, and all the tribal divisions, but also the personal habits that you have cultivated, that you have fallen into — all those are traditions. Now why do you follow tradition, surrender yourself to tradition? — does it not mean that when you surrender to something that there is somebody who surrenders? So is it not that you yourself are the tradition? — it is not that you as somebody separate are following the tradition. Therefore the idea that you (as something permanent) follow a tradition, or drop a tradition, or take on a new tradition, is untrue, you are tradition. When you say you follow a tradition you imply that the follower, the observer, is different from the tradition followed; but the observer is the tradition. So you are the tradition, this means you are the product of what other people have said, about God, about non-God, about Vedanta and non-Vedanta, about Zen and this and that — ten thousand different things !

It has been the tradition, for centuries, that man is always in conflict; and that is a fact. He is and has been in conflict, in struggle, pain, anxiety, loneliness, despair, sorrow — that is his lot — and he doesn't know how to solve it. And not being able to solve that confusion, that misery, that agony, he invents a formula, an ideology; Shankara, being a very clever man, invented an ideology of Vedanta, it was his work, and that has been handed down; being a Hindu you accept it. So these are the two factors, firstly that you are in conflict — tremendous conflicts, whether you know it or not — secondly that you invent an ideology to resolve this conflict; but if you could solve that problem directly, you would never need an ideology.

So, there is the conflict and then the ideology; so you lead a double life. There is the life of everyday misery, frustration,

agony, loneliness and then you have the marvellous and brilliant ideas of the Atman, the Soul, God, the Saviours, the Masters, self-realization — you know, formulas galore! They have been handed down to you for countless years, and you accept them and are them — tradition. If you want to break from tradition you go to a guru, or to somebody else, who offers another ideology, tells you how to meditate, how to breathe. You are this tradition and you are caught in it; your mind thinks and functions in this limited traditional way; this is the central issue. Unless you solve this problem, your heart will always be empty and your mind will always be deteriorating.

There is the fact and the ideology; there is the actual living moment which is real, and there is the ideology which is not real. Your principles, your ideals of goodness, your saying 'I must be', 'I should be', all that is unreal; what is actually real is the living moment. Please see how important this is. There is the actual living second; but you don't know that actual living present because looking at it through an ideology you have already become caught in the past, or in the idea of future. You know, there is only one thing in life and that is the living in the second completely.

One is caught in this deterioration brought about by tradition, and in the avoidance of conflict through escaping to an ideology; that is the central fact of deterioration. Can this tradition be broken: — for the moment one breaks this tradition one is free to live, to find out, to go beyond the monotony of this stupid life that one leads. Is there a method with which to break this tradition? — and can a method, a system, a practice, break the chain of tradition? — obviously not. That is what you have always done; you say 'I am in conflict and by practising a method, a system, I shall get rid of it'. When you do this you lead a double life; you have the conflict and at the same time you are practising something that gives a promise that you will be free of it; so there is the tension between the fact and the promise of an ideology — that tension grows more and more and more. So, there is no method, no system, no guru, no authority.

When you understand all this that is being said, then you are confronted with the problem of how to end conflict. When you

realize that there is no escape from conflict, that no guru is going to solve it, nor is any system, that nothing on earth or in heaven is going to solve it, except your own understanding of it, then you are confronted with the problem of how to end conflict — the conflict in relationship, the conflict with everything that we have, with other human beings, with nature, with the world, with ourselves — this everlasting battle. Now how do you end it? If it is not ended you will have no love; you may or may not have sex, you may become a sannyasi or a monk denying the world, but you are still burning with desire, in struggle and conflict — you can't escape from the fact of this conflict. Now how is it to be ended? That is the only problem you have, there is no other problem. The economic problems, the problems of over-population, morality and technology, they are all very small problems; they can all be solved intelligently, happily, when there is love in your heart and the mind is not functioning within the limits of its own fragmentation. So that is the only issue — how is this conflict to end?

To understand something you must give your heart and your mind to it, that is, give attention to it. And you cannot say, 'I'll take time to find out how to end conflict'. You haven't time for when you take time you are re-introducing the factor of tradition. So there can be no time at all in bringing this conflict to an end.

At the end of the day, after you have been working in the office and have come here, tired out, you can hardly give attention; yet this needs tremendous attention; what we have talked about this evening for one whole hour demands self-critical awareness and great attention. To give your attention for one hour is in itself discipline — you don't have to seek any other discipline. Giving attention is discipline and order. (There is so much disorder in the world, there is so much disorder in yourself, that you don't know where to turn to any more, whether to your guru, your temples, your churches, or your priests; they have failed, they can't lead you because they themselves are in conflict; they are like you, only with a different robe or with a different collar.) So, to understand this problem — this very very complex problem of life and existence — you need to give attention. When you give attention there is beauty. You

lack beauty in your life; if it was there you wouldn't allow the squalor, the dirt, the misery that is around you. Having no beauty, no love, no care, you have become callous; and you explain all this away by saying 'we are over-populated, badly governed, there is corruption' and so on and on. But the actual fact is, that your heart is empty and your mind is not there.

When we meet here next time we will give attention to this problem and see whether as a human being you can break this tradition and go beyond this conflict for if you don't, then you are going to invite great disasters, great misery.

Bombay

January 31st, 1968.

FROM KRISHNAMURTI'S NOTEBOOK

Meditation is like going to a well, the waters of which are inexhaustible, with a pitcher that is always empty. The pitcher can never be filled. What is important is the drinking of the waters and not how full the pitcher is. The pitcher must be broken to drink the water. The pitcher is the centre which is always seeking — and so it can never find.

To seek is to deny the truth that is right in front of you. Your eyes must see that which is the nearest; and the seeing of that is a movement without end. He who seeks projects that which he seeks and so he lives in an illusion, always striving within the limits of his own shadow. Not to seek is to find; and the finding is not in the future — it is there, where you do not look. The looking is ever present, from which all life and action takes place. Meditation is the blessing of this action.

Seeking is a personal drive from the centre — to attain, to belong, to hold. In enquiry there is freedom from the very beginning; looking is the freedom from the weight of yesterday.

DISCUSSION WITH THE TEACHERS

Teacher : Sir, what is the relevant urgency of the challenge of education, in the growth of teacher personality as distinct from the student?

KRISHNAMURTI : I don't quite understand the question.

T : We say, as a group of teachers, here, that education is a challenge.

K : Do we say that?

T : We naturally say it is a challenge and we want to face the challenge, and in facing the challenge, we say there is group learning, not only on the part of the student but on the part of the teacher. In relation to the teachers' personality, there are things like awakening of intelligence, integrated personality and other things; we talked about education; how does it help and how does it come about and what is its content?

K : Are you asking, we are not only concerned with the students' unfoldment, understanding, intelligence and all the rest of it, but also in the very process of our relationship in helping the child become all that, we must also blossom or flower or grow into that. Is that what you say?

T : The challenge of education to the teacher, if it does not do something to the teacher, has no meaning.

K : I understand. So,

T : The students go away, but the teachers remain.

K : I see, quite.

T : So, how does one set about this?

K : I was thinking about the same thing in a different way this morning, earlier. May I put the question differently and see if both of them tally? Knowing the extraordinary growth of

science in the world, what is the function of a teacher who understands this problem? The computer is going to liberate man not only from the drudgery, but also is going to liberate him in a totally different sense, that he is going to be free from acquiring knowledge in the accepted sense of that term. What is the future going to be, where is the tendency leading, where is the drive? The drive is to liberate man from all drudgery including this burdening of the mind and the brain, of the varieties of knowledge. If we understand that question clearly, then how are we to grow, or to be or blossom? The computer is going to remove the drudgery, the mere storing up of knowledge, the competitive spirit in those fields, which has dominated most of our minds and it is going to give us tremendous leisure. Leisure, not only outwardly but inwardly. Right? And what shall we do with that leisure, with that sense of having a great deal of time to ourselves? In relation to that, how do we teach or help the child and ourselves, prepare for that state when man will be outwardly free and inwardly somewhat a little more free from his daily business. If we understand that, then first of all, what do we mean by teaching? You now teach mathematics in order to pass an examination, which will help the student to become an engineer. Let us take that for instance. And when that form of teaching is over, then, what is the function of a teacher? Is that it? What do you say?

So, the question is: are we educating the students for the immediate present for the next five years or ten years so that he gets a degree, gets a job and that is our concern; or, are we helping him to understand what he has to face in about 20, 50 years and so help him to cultivate the totality of the human being, not just a segment of it, which we have been doing. Is that what we want to do? Is that what we are trying to do? Is that what is our intention; knowing that these poor chaps have got to be educated for the next 10 years to pass an examination and help to get a job. That is one part of it. But also being aware of the coming event, prepare the boys to face also that, and in facing that, to utilise the leisure he is going to have in the right direction. Is that what we are doing?

T: That would be the issue even now. What do we teach?

K : Of course, that is the issue.

T : Because, say, for instance, in the west, the economic problem has been solved. There is already a lot of leisure.

K : Sir, what is it we are doing here? We not only have to prepare the students to pass examinations, get a degree, and get a job; but also, prepare him to meet the future challenge. He may meet it in about 20 years' time and being aware of that challenge and being prepared, he will be far ahead of that challenge, if he is educated rightly. Is that our issue: to educate him for the immediate future within 10 years and prepare him to meet the future challenge and be ahead of that challenge? I, as a teacher, have to comprehend; also, I myself must understand, be prepared, be ready to cultivate in myself, to go beyond all this. Am I doing that? Are we sufficiently aware of this whole issue and therefore being aware of the issue, and understanding the structure of this issue and therefore the whole significance of this issue, be a total human being, that may come into being 500 years ahead? Is the question clear? Now, how do we set about doing this? Which is, put it differently: Inviting the future and living in the present in relation to the present; inviting the whole of that future now, and translating that future in the present, in terms of the present. Right? B, what do you say? Are we prepared for that? Are we doing it? And what does that mean to be, what does that mean to invite the future in the present and translating that understanding in the now?

T : We talked about circumstances.

K : Yes, Sir. All that, let us brush aside. It has no value. Look, may I put it differently: I see, as an educator, in a school like this, I must help these boys to function in the immediate present. And I also must prepare them to face the challenge that is coming in 20 years or 30 years and also I must help them not only to meet the challenge but be beyond it. Which means, I must understand this whole movement, this process that is going on in the world; I must understand it and myself be prepared to meet that challenge and go beyond. Am I capable of doing it? First of all, do I know what it all means before I can help that child, that student? Do I know what it means? If I know

what it means, not merely verbally, but inwardly, then I may be able to translate it to the child, to the student. Do I know what it means? Perhaps I do know the 10 year period and the 30 year period, what has come. But do I know beyond that?

T : Does one meet the challenge as it comes?

K : It is there Sir. It is not that it is coming; it is there. You are being challenged now, not in 30 years' time. And, knowing this challenge, do we answer it in terms of our present conditions? Or do we answer it by stepping beyond it?

That is why I want to be clear. He says "it is a challenge that is going to come, how am I going to prepare" which means you are waiting for the challenge to come and you are not sure of the challenge. The challenge has not arrived in the east. And it is something pertaining to the future. I only started to explain this. But the challenge is there, now.

T : Sir, you are saying that the challenge, has sort of, been thrown at us now. But, I think the challenge, was there, even a couple of thousand years ago. Science and technology have thrown up the thing and the same technology is answering it through computers.

K : The answer through the computers and the action through the computers is completely materialistic. I don't know if you see that. And being prepared to meet that materialistic challenge, we will meet it only at the materialistic level and therefore remain in that surface. If this can be clear, we can go on to find out whether we can stop, transcend, go beyond this mechanistic existence.

T : We began with teaching. In teaching, the problem is at a completely different level. Whether you teach science, whether you teach mathematics, art, dancing or music, the problem is at a different level. Isn't it? There is a mechanical part — to teach. But, what do we teach? Do we teach music, do we teach really the sound of music or say, the soul of dancing? The problem is again at a different level.

(To be continued)

KRISHNAMURTI FOUNDATIONS

- INDIA** Krishnamurti Foundation India,
Rishi Valley School, Rishi Valley P.O.,
Chittoor District, Andhra Pradesh.
- ENGLAND** Krishnamurti Foundation Trust Ltd.,
24 Southend Road, Beckenham, Kent BR3
1SD England.
- U.S.A.** Krishnamurti Foundation of America,
P.O. Box 216, Ojai, California 93023, U.S.A.
- PUERTO RICO** Fundacion Krishnamurti Hispanoamericana.
P. O. Box 1782, Hato Rey Station, San Juan,
Puerto Rico 00919, U.S.A.
- Associated Committees**
- AUSTRALIA** Mr. H. S. English and Mr. R. Bennett,
Krishnamurti Books, c/o P.O. Box 308,
Manly, N.S.W. 2095.
- BELGIUM** Comte and Comtesse Hugues van der Straten
Ponthoz,
Mr. R. Linssen,
145 Avenue des Dames Blanches, Brussels 15.
- BRAZIL** Instituicao Cultural Krishnamurti,
Avenida Presidente Vargas, 418—Sala 1, 109,
Rio de Janeiro — Estado Da Guanabara.
- DENMARK** Krishnamurti Komiteen,
Skodsborgvej 339, 2850 Naerum.
- FINLAND** Miss Karpio and Miss Puolanne,
Krishnamurti — Kirjat Pihlajatie 32 A 8,
00270, Helsinki 27.
- FRANCE** Association Culturelle Krishnamurti,
76119 Varengeville/Mer.
Mlle Pascaline Mallet, President.
- GERMANY and** Mr. E. Kanther, D-8919 Raisting,
AUSTRIA Wielenbacher str. 6. Germany.
Mr. E. M. Krauss, Gerhardstrasse 18, D-23
Kiel, Germany.
- GREECE** Dr. I. Demetriades — Bacha,
40 Ekklision Str. No. 26, Nea Smyrni,
Athens.
- ICELAND** Mr. S. Halldorsson, Bakkastig 1,
Reykjavik.
- INDONESIA** Mr. M. Dalidd, 14 Djalan Sinkep, Malang.
- ISRAEL** Mrs. M. Bat-Yosef, 37, Harav Berlin Street,
Jerusalem 92501.
- ITALY** Mr. Giorgio F. Barabino, 8 Via di Montoro,
00186 Rome.
- NETHERLANDS** Sticing Krishnamurti Nederland,
Meetings, secretary, treasurer: Karel van
Gelderlaan 16A, Oosterbeek 6120,
Bookorders, Bulletin: Weikamperweg 93,
Hoenderloo 6736.
- NEW ZEALAND** Mr. Ray Falla, Box 22451, High St. P.O.
Christchurch.
- NORWAY** Krishnamurti Biblioteket, Uranienborgvn
11c, Oslo.
- SOUTH AFRICA** The Misses Shepherd, 24, Kildare Road,
Durban.
- SWEDEN** Krishnamurti Center,
Reginsvagen 4, 161 41 Stockholm Bromma.
- SWITZERLAND** Mr. and Mrs. Edgar Graf (German and
Italian speaking), 6986 Novaggio.
Mr. A. Schweizer (French speaking),
Furstensteinerstrasse 62, 4053 Bale.

BOOKS BY KRISHNAMURTI

	Rs.P.
The Penguin Krishnamurti Reader (1970)	5-40
PUBLISHED BY VICTOR GOLLANCZ LTD.	
The First and Last Freedom (1954)	18-90
Education and the Significance of Life (1955)	17-25
Commentaries on Living: 1st Series (1956)	18-00
Commentaries on Living: 2nd Series (1959)	24-00
Commentaries on Living: 3rd Series (1960)	30-00
Life Ahead (1963)	16-20
This Matter of Culture (1964)	16-20
Freedom From the Known (1969)	16-20
Freedom From the Known (Paperback)	5-00
The Only Revolution (1970)	18-80
The Urgency of Change (1971)	26-00
PUBLISHED BY KRISHNAMURTI FOUNDATION INDIA	
1970-71 Talks	6-00
—do— (Foreign price)	£ 0-40
PUBLISHED BY ORIENT LONGMAN I.TD.	
Meditations, 1969	0-75
Conversations, 1969	2-50
Tradition and Revolution (Paperback)	12-50
	Foreign price
—do— (Hard cover)	£ 0-80
	Foreign price
	£ 1-70
Panch Samvad	1-00
(Marathi translation of <i>Five Conversations</i>)	
Jeevan Bhashye	12-50
(Marathi translation of <i>Commentaries on Living — 2nd Series</i>)	
Five Conversations (Marathi)	1-00
Dyanavasthetil Sphurane	0-75
(Marathi translation of <i>Meditations</i>)	
Dhyan (Gujarati)	4-50
Arindadanindrmu Vidudalai	5-00
(Tamil Translation of <i>Freedom from the Known</i>)	
<i>Published by Maharashtra Rashtrabhasha Sabha</i>	
Samskritka Prasna	7-50
(Hindi translation of <i>This Matter of Culture</i>)	
<i>Published by M. Seshachalam & Co.</i>	
Dhyanavahini	1-00
(Telugu translation of <i>Meditations</i>)	
Sambhashanalu	
(Telugu translation of <i>Conversations</i>)	3 50

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

Edited, printed and published by Dr. Sunanda Patwardhan at Sangam Press Ltd., 17, Kothrud, Poona 411 029, for Krishnamurti Foundation India.
Correspondence address: Dr. Sunanda Patwardhan, 111, Golf Links, New Delhi 110 003.