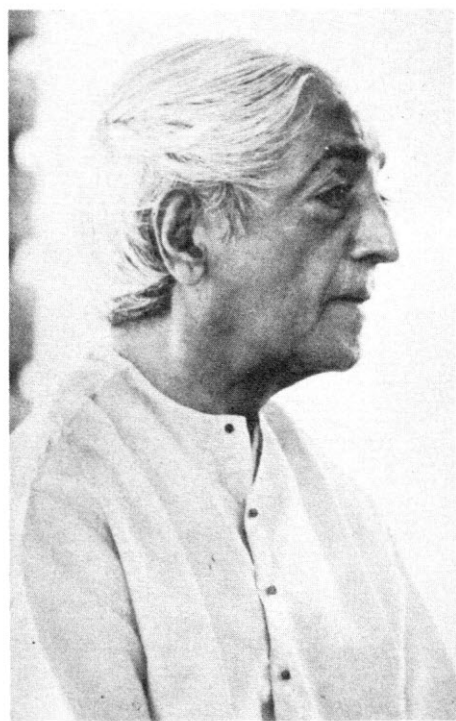


# BULLETIN

Krishnamurti  
Foundation

India, 1975 Number 1



## EDITORIAL NOTES

It has been decided that Krishnaji will be speaking in fewer places hereafter, so that he gets sufficient rest. Therefore no talks were held in Delhi this winter and, later on, the talks scheduled to be held in Bangalore were also cancelled for the same reason. There will be 2 discussion meetings with Krishnaji in Bangalore on the 12th and 13th January 1975.

We are happy that Krishnaji was able to spend 2 weeks at Rajghat, Varanasi this year, after a lapse of nearly two years. He gave Public Talks, spoke to the children and had discussion meetings with the teachers.

The dates of Public Talks in Bombay have been slightly altered. He will give 4 talks in Bombay on the 18th, 19th, 25th and 26th January at J. J. School of Arts, New Crawford Market, Bombay-1, at 6.15 P.M. For further particulars, please contact Mrs. Silloo Billimoria, 21 Cuffe Parade, Colaba, Bombay 400-005.

We have already reminded our subscribers to renew their subscription for the year 1975. The subscription amount has been raised to Rs. 10 per year in order to meet the enormous rising costs of paper and printing. The amount should be sent by money order or postal order or by draft.

The second edition (paper-back) of "Tradition & Revolution" is now ready for sale at Rs. 10 per single copy. The new book "Krishnamurti on Education" is also available and is priced at Rs. 25 per copy.

Krishnaji leaves India for Rome on 2nd February 1975.

## A TALK

J. KRISHNAMURTI

It often surprises me that we meet at all. Why do we listen to any speaker? — is it to get some ideas, to learn something? — is it merely out of curiosity? Or do we listen to discover for ourselves, in the words of the speaker, what actually we are? It is a surprising fact that wherever one goes the audience seems to be merely listening to a lot of words, theories and possibilities. And I am afraid that it is the same thing here; as you are sitting there with the speaker on the platform, one wonders at this strange phenomenon; and it is quite strange because if we knew how to look, how to look at the world with all its multifarious activities, and also knew how to look at ourselves, then I think we would never attend a meeting, we would never listen to another to learn, because in ourselves the whole history of man is written; in ourselves, if we know how to look, how to listen, we can read very clearly the whole story, the misery and the strife of man. We think that somebody else is going to teach us how to look, somebody else is going to show us the way and save us from our endless strife and misery. If you observe, both outwardly and inwardly, you will realize that there is no one that can give us the key, the understanding, to our own desperately puzzling, complex, miserable life. But we refuse to look, we refuse to listen to the promptings, to the intimations of that thing which is telling us the story both in detail and in totality, comprehensively — that which is telling us what is actually taking place.

And so — if I may point out — the speaker has nothing new to teach you, and he really means it; no new philosophy, no new system or new path to reality. There is no path to reality; the many paths that man has invented to reality are born out of fear; actually there is no path at all. A path implies something that is permanent, static, that is there, immovable; all that you have to do is to tread that path and you will get there. I am afraid it is not a bit like that. It is much more complex, much more subtle and extraordinarily beautiful, if one understands

that there is no path, that there is no saviour, that no one can free us from our own confusion, our strife and the endless seeking. Because, as we said, everything is there, if you know how to explore, how to look; it is all in ourselves, for we are the result of time, the result of infinite experience, of vast tradition.

We want to be told how to look, how to listen, what to do. Don't ask those questions, ever, of anybody — what to do, how to listen, how to be aware. All that you have to do is to look — it is not a matter of how to look — just look, with your heart, with your mind, so that you see things actually as they are. We refuse to look because our hearts are so filled with the things of the mind — the mind, which has so many images that we can look with neither clarity nor with affection. And affection cannot be taught; there is no school, there is no teacher, no book, to bring about this quality of love. And without it — do what you will, go to all the temples, to all the mosques, to the churches, sacrifice yourselves, commit yourselves to a particular course of action, belong to a certain political party — but without love, your misery, the confusion, the aching loneliness and despair will never go.

Freedom cannot be given; freedom is something that comes into being when you do not seek it; it comes into being only when you know that you are a prisoner, when you know for yourself *completely* the state of being conditioned, when you know how you are held by society, by culture, by tradition, held by what you have been told. Freedom is order — it is never disorder — and one must have freedom, completely, both outwardly and inwardly; without freedom there is no clarity; without freedom you can't love; without freedom you can't find truth; without freedom you cannot go beyond the limitation of the mind. You must have freedom and you must demand it with all your being. When you so demand it you will find out for yourself what order is — and order is not the following of a pattern, a design, it is not the outcome of habit.

Please do listen to all this — just listen, neither accepting nor rejecting.

Without freedom there is only disorder. Disorder, within society, is never morality; this society as it is, thrives on disorder. Watch it! — you can observe each man in competition with the

other; each man envious of the other; each man seeking his own security; each man seeking power, position and prestige for himself and for his family. And out of this struggle and conflict man has developed a certain morality, *the morality of adjustment to disorder* — that morality is considered virtue, is considered respectable. But such morality, the morality of society, is not morality at all, it is immorality that has created the pattern of society, its culture, its religions, its education, its government. You can see if you pay a little attention to it — how each man is frightened, each man is seeking his own security, each man wanting to fulfil himself (yet never trying to find out if there is such a thing as fulfilment) each man wanting to reach the top of the heap, which is considered success.

We must have freedom to bring about order, for society as it is is totally disorderly and in ourselves we are disorderly. We must bring about order, not the order of government, not the order of the law, of a disintegrating society, but the order which comes when one is aware of and understands this disorder both outwardly and inwardly; without order there is no virtue, there is only that terrible thing called respectability.

To find this absolute order — as there is order in mathematics, absolute order — one has to come upon it and that is only possible when one understands the disorder within. We are disorderly, we say one thing, think another, and do something else; we are dishonest to ourselves. This disorder is the search to find psychological security. Obviously one must have outward security, one must have a home, clothes, food, that security is essential; but that outward security is destroyed by the demand for inward, psychological security, the security in belief, the security in ideologies and in relationships. There is no security psychologically; there is no permanency of any kind inwardly; the gods, the beliefs, the ideologies that have been invented, are the product of this search for inward security; and the gods are worshipped so utterly uselessly, they have no meaning at all, they are the inventions of our petty little minds.

One can see how all this disorder has come into being; when man is ambitious, striving, competing to gain success, he must be ruthless; an ambitious man breeds disorder and he will never know what love is. When you, out of fear, believe one thing and

when another, out of his fear, believes something else — his god and your god, his country and your country, you an Indian, he a Pakistani — that is disorder. So your beliefs, your religion and ideologies, your communities, your families, have created this disorder — do look at it. In this disorder we try to bring about order; we say, 'we must' and 'we must not', 'this is right', 'that is wrong' — all within the pattern of disorder. And order, which is virtue, is as clean and absolute as is the order in mathematics. You must have order otherwise there is no peace; otherwise you will never know what meditation is. Such order is not habit — the repetition of something over and over again — it comes when you have understood disorder, and have totally denied it in yourself; it comes when you are no longer greedy and envious, when you are no longer frightened, when you have completely abandoned your particular little ideology, your gods and your country; out of that total denial of disorder comes order; through negation comes the positive. For that negation you must have a very highly disciplined mind, a discipline that is not suppression, not control, that is not imitation. To understand disorder — both outwardly and inwardly — to observe, to listen to the discord, to the confusion, is discipline — isn't it? To listen to the speaker is discipline, it means that you are giving your attention, it means that you are completely giving your heart and mind — I hope you are. To give your heart and mind is in itself discipline; and there is beauty in that discipline. You have to become a disciple — not to somebody else — a disciple who is learning, learning to see the disorder; in seeing that disorder there is order; you don't have to do a thing yet you have to work tremendously hard to look.

When you give attention — attention with your heart and mind — that attention is discipline and it is virtue. There is no virtue if you are inattentive; it is inattention that creates disorder.

So, this is the foundation, the foundation for meditation; one of the most marvellous things.

Do not specially pay attention to the word 'meditation'. I see you are familiar with the word, but the word is not the thing. Suddenly I see in your faces a serious quality creeping in and at the mention of that word you suddenly sit up more straight.

How human beings are a slave to that word! — you don't know what it means. All that you know is that the word denotes some fancy which you have. You know, there are those schools and those swamis and yogis around the world teaching various forms of meditations. You think that by repeating certain words you are going to reach the most extraordinary state, by repeating a mantram you will achieve some miraculous experience. That is not meditation at all, it is nonsense, it is self-deception and self-hypnosis. Meditation is something much more vast, more profound. But you cannot come to it by merely playing with 'words' and 'energies'; yet you must come to it for without it you will never know what love is, you will never have tears in your eyes out of sheer joy, you will never know what beauty is. You may have shoddy little experiences through drugs, through the repetition of words, through the worship of an image; and those experiences, for which human beings crave, are their own self-projections, what they experience is from what has already been known. Please go into it and you will see; you cannot 'experience' something if you do not recognize what it is. If you recognize it, it is already the old. So when you crave for vast experience and are able to recognize it, it is already from memory, a re-projection of that which has been, a remembrance; and that is not meditation.

Meditation is the state of mind which is free; not free *from* anything, but free without any motive — it is not a result. It can only come when there is absolute order, not order according to a pattern or order established through habit or tradition. When there is order there is virtue, the virtue which is not of society, which has nothing whatsoever to do with respectability, with tradition, or with the morality that is developed through disorder.

Virtue is a living thing, it is like a flower, full of beauty, full of perfume, yet it cannot be cultivated. Virtue is a movement, and as with all living things, you cannot capture it, hold it, and say you are virtuous. And without freedom, order, discipline, virtue — which are all the same thing really — meditation is merely so-called, it is a mere escape, an escape from reality, an escape from daily life. But order, freedom and discipline are in daily life; so daily life is meditation — you understand? I hope

you understand it. Meditation is in daily life, in the way you smile, the way you look at another, it is in the care, the tenderness, the generosity; it is aware of the anger, the brutality, the violence, the aggression that is — there is the meditative mind.

When you have this total order — not fragmentary order, not order in one part of your mind and the rest in disorder; order is not fragmentary, order is absolute just as two and two make four, they don't make five — there is sanity. There is disorder because we are insane with our beliefs, with our dogmas, with our possessions and attachments; we are insane because at the root of it all there is fear. So, when you have meditatively laid the foundation in life, in daily life — the words you use, the gestures, the feeling, the passion in the daily life — then you lay the foundation of order and we can proceed.

You will see that meditation is not concentration. Concentration — which is a narrow, exclusive, separative process — has nothing whatsoever to do with meditation. You see Sirs, you must deny everything that has been said by anybody, to find out the truth; deny your guru, your religion, your books, to find out. Deny being an Indian, a Muslim, a Christian, an Englishman, or a German, deny it completely; then in that denial (and it depends how you deny, because if you deny out of the reaction then you will create another disorder) you see the truth as truth in disorder, because there is truth in seeing how disorder comes into being — as you see the false in the true.

So then, because freedom — with its order, virtue and discipline — is not fragmentary, so there is no longer fragmentation in the structure and the nature of the mind. The mind therefore no longer lives in a state of strife and conflict; such a mind then has no end, it is vast, incredibly deep, it cannot be measured. Such a mind — which in itself has become the immeasurable — lives in affection, with love and with beauty. And when there is beauty and love there is truth, and there is no god that the mind of man has invented.

The mind that has understood the daily living and has brought order in that daily living, and therefore beauty and love, is a religious mind, such a mind has no sorrow, such a mind is a benediction and there is immense, immeasurable bliss.

Bombay

*February 4th, 1968*

## DISCUSSION WITH TEACHERS

*(Continued from previous issue)*

*Krishnamurti* : What is your problem? Let us begin again. As I see it, as a community of teachers, man is going to have a great deal of leisure. He is going to get caught in the world of entertainment, and therefore live a superficial mechanical life — entertainment in the temples, churches, god, footballs and all that or he is going to move in a totally different direction. So that is the problem. How am I, as a teacher, to help the student to move in a different direction which may include entertainment or may not. Obviously, the more you move in that direction, the lesser the entertainment will be. You may go and see a beautiful thing as a spectator; it would not act as a drug. Now, how am I to prepare not only the student and therefore myself to move in a different direction?

*Teacher* : You are saying that the challenge is coming. But I think the challenge is there.

*K* : The challenge is there. Let us finish with that. So, how am I, as a teacher, to educate the child and therefore myself? It is not two different processes, educating the 'me' first and then the child. But, in the process of educating the child, I am also educating myself. In that word, "entertainment", I include all the superficial activities, ambition, success, fulfilment, churches, gods, Vedas, the Bibles and the Korans, but also I include in that word this pleasurable enquiry into myself, so that I can throw that and I can go somewhere else, which is also a form of entertainment. You got what I am saying? And when I understand the whole, what is implied in entertainment, which includes not only the inward glance, the inward search, inward exploration, because it is essentially a form of entertainment, in order that I shall be happy or I shall be free, it is the same movement as the outward movement. If I cut at the root of that, or the whole implication of the word "understand", then what is that?

*T* : Sir, when you take away the enquiry into oneself, as pleasure along with the other things also, there is nothing left.

K : Don't say there is nothing left.

T : Nothing that can be verbalised.

K : Let us be clear. We are talking of a direction. It is not really direction in the sense of thought and all the rest of it. If I understand the whole implication of that word "entertainment", outward as well as inward, not only verbally, but actually, what is taking place? When I have understood the nature, the meaning of the outward entertainment including radio, television, the churches, the football, the concerts, books, whole of that and also I have examined, understood the nature and the meaning of the inward movement which is similar to the outward movement though it appears to be dissimilar, when I see this whole thing inwardly, and therefore pushed away that movement which is the unitary movement, what has taken place? Am I not beyond the challenge, of any challenge? I don't know if you are getting my point? When I have seen this, not only verbally but actually understood it, discarded both the movements which is one, then, what happens? There is no movement at all. Because, before I entered into the outward movement and found out the quality of that, rather the superficiality of it, got bored with it and therefore went into the other direction, which is the same movement as that which goes out and comes in and I have followed that. The movement has not changed. It is an ebb that goes out and a tide that comes in : the tide that is going out and the tide coming in and I am riding it all the time. Right? And if I say I would not ride at all on this tide, there is no riding on this tide. It is only a tide. And therefore what happens? You see, we cannot proceed further. Have you got it?

Sir, this is what you are facing. This is your challenge. You have got to answer this. If you are a good teacher, you have got to answer this, because, those young little kids, who were dancing half-nakedly last night, in the light, they are going to meet this. And if they are religiously minded, they would turn inward, and get caught in the same thing. So, how do you educate the child not to be caught in this tide, in this movement, in this perpetual movement, which man has divided into as outer and the inner. The outer is Maya, the inner is religion. The outward has no meaning; this life has no meaning, it is a

mess of frustration. It is a despair and so go inwardly. If he can't go inwardly, he invents a philosophy of despair about the world and gives life a significance according to his conditioning. Or if he is a little more sensitive, he goes inward and gets caught in that. Do you see both of these two divisions as one movement, not two movements?

So, we have first to find out for ourselves very clearly, unwaveringly, without any shadow of doubt that both these movements are similar though they appear to be dissimilar and to educate the child and therefore ourselves to see that this movement stops. That is the total development of man: knowing the nature of outward entertainment and also knowing the inward entertainment, the discipline, the non-discipline, the control and all that and all the outward things which the so-called cultured and the spiritual man denies—drink, women and amusement; Do we really understand this? If I understand it, really see the inwardness of it, the real cessation of that movement then, as a teacher, I have to translate what I have understood of this movement to the child and help the child to understand this movement and to be free of it, which is the development of the total man.

You might say, how does one cultivate the total man? You might ask that. First of all, Sir, you hear that statement: That the total development of man equals to the understanding of the outward movement and the inward movement as one, and the very understanding puts an end to that movement. The very understanding puts an end to that movement. The very seeing of that movement is the ending of that movement. Which means, the total flowering of man. Right? How do you respond to it? Now, how does that unfold the whole being of man? Do we have to talk about it? To see that movement requires a great sensibility, great sensitivity, for the mind not to be caught in pendulum, the movement of this pendulum.

T: Will there be a conflict whether to accept or reject? Won't that problem come?

K: There is no problem. The acceptance and rejection only comes in when I am caught in this movement. To see this movement in totality, you need tremendous attention. Attention

demands sensitiveness. Therefore, there must be great physical sensitivity. Right food, right nutriment, seeing the beauty of those flowers, the clouds, hearing music, the sound of that bullock cart going by, means to uncondition the brain. Therefore order. To understand this movement implies all that. The moment you are sensitive and attentive, all conflict ceases. Obviously. The total development of man is to uncondition the mind, the brain : to become unconditioned is attention, seeing hearing, listening, therefore, learning, not in terms of my conditioning; and that if that takes place naturally, immediately, instinctively, when I have understood this movement, I have no image of myself at all. It is finished. The image is this movement. So, can I help the student to realise this and my challenge now is how am I, as a teacher, to translate it, so that, he understands it and acts, which is, perhaps, true education.

Therefore it means I must know what meditation is, the whole of that. If I really understand this one at one look, with one breath, with one glance, the whole thing, then I know what it is to live.

How will you translate this? As a community of teachers, how will you translate it? If you don't translate it, the school has no function. Now, how will you do it? It is your challenge, it is your responsibility. You can't say: "Well, I don't understand, I will wait 10 years for it to be understood." Then the thing is over. How will you translate this into action, not an idea into action but the fact into action? You see the difference? How do you translate that fact, that movement is one and you have really understood that fact and therefore felt it, live it and breathe it and see it, how do you translate that? Or, am I putting a wrong question?—"What do you do about it?", which is a wrong question, obviously.

*T* : Not really, Sir.

*K* : Don't you see that? It is wrong to me. If I see it, the very seeing is the acting. In that, I see it and then act. The seeing is the acting. Not that I see it and then act. The seeing is the acting. The seeing is the learning. Learning can only take place in silence. Then, how will that act when I enter the class? You can't say: "I don't know; I will see when I get into the class."

Right? I see it. I am in the class. What will happen? My intention is, I want to communicate it to the students in teaching a subject, whatever it is, gardening, playing, dancing, singing; that thing is acting. Right? The fact is acting. Not 'I', the interpreter of the fact acting according to my opinion.

If you say, you can't talk about it, you have blocked yourself. That is a challenge. What are you going to do about it? What action takes place when fact operates in the communication of other facts to the child?

*T*: I have some hesitation, Sir.

*K*: Look, Sir. These two movements that have always existed side by side ever since man came into being, the movement of the outer and the inner, two different movements, sometimes correlated, integrated, and being incapable of doing that, is keeping there outwardly or inwardly. Right? Now, you and I see, that it is the same movement and to see, one has to be tremendously aware, without any pleasure principle involved and to be aware is to be sensitive and so on. Now, that is a fact, not an idea. That is a fact, as that red flower is a fact. I cannot have opinions about that fact. My opinions will be merely discolouring the fact. I want to convey to you that fact, not my appreciation of that fact or my dislike of that fact. Right? So, I am educated and have come to the class and I want to know how that fact is going to translate itself in teaching.

I will tell you. Have you got it, Sir? How do you translate? How do you help the child to see the fact, not his like and dislike, your interpretation, or influence? How do you help the child to see the fact of that flower?

*T*: By asking him to look in that direction.

*K*: Yes. And I look in that direction. Go on, sir.

*T*: You ask him to observe it, study it.

*K*: Now, I observe. I look at it. What does that mean? I look. What am I to do?

*T*: To look at it only, nothing else.

*K*: Which means, what?

*T*: The whole energy directed.

*K* : Tell me. I am the student. You said, look in that direction. I am looking at it, Sir. Help me to look. I can't obviously look if I am thinking of something else. So, you say: "Boy, don't think of anything else, but just look." That means, don't think, don't have opinions, don't judge, don't evaluate, don't condemn. How? You help the child to look and to look, you are helping him to remove all this. Then, he looks. That becomes a fact. So, the word is not that. The meaning is not that. The sentence is not that. The meaning is not that. The sentence is not that. The verb is not that. Right? Then, he looks. Then, that fact is operating, not me operating on that fact. Right? From purely objective things, to this movement—I want him to learn to look at that fact, not my interpretation of that fact, my opinions, my evaluations, my assessment. That is a fact. Therefore, I want him to look. Therefore to look, not as a Hindu, not as a Muslim. So, what is taking place? You are only helping the student, first to look at everything factually, outwardly, inwardly, not on pleasure principle, not with like and dislike. I like that flower, Sir, I love it. I want to take it and put in my room.

Look, Sir. What has actually taken place between the speaker and yourself? What the speaker says is not an opinion. As you look at that flower and you can only look at that flower when there is complete attention and no choice, no bias, can you look at the same thing, the outward entertainment and the inward entertainment with objective, non-sentimental, non-pleasurable point? Look from that point, which is not touched by pleasure at all. You are dealing with fact, not with opinion.

Rishi Valley

January 30th 1966

## CHASTITY AND THE PROBLEM OF SEX

*(Extract from a talk given at Santa Monica, 1971)*

Before we can understand the sexual problem, what we must first understand is chastity; understand it, not intellectually, or verbally—that is merely hearing a few words and repeating them. That is not understanding at all. Understanding implies a state of being chaste, not how to be chaste, but the quality of the mind that is completely chaste.

On this question of sex, most religions in the past—although this is rapidly breaking down now—have insisted that if you want to find God, or serve God, you must be celibate, that is, you must be chaste. And these poor, unfortunate people who have taken vows of chastity, both in the west and in the east, are in constant battle with themselves, tortured by their sexual appetites in conflict with their vows to remain chaste, never to look at a woman or a man. On the other hand, throughout the world sex has become extraordinarily important, probably the most important thing, much more than the understanding and the beauty of truth, of compassion. To you this is the greatest and the most important thing in life—why?

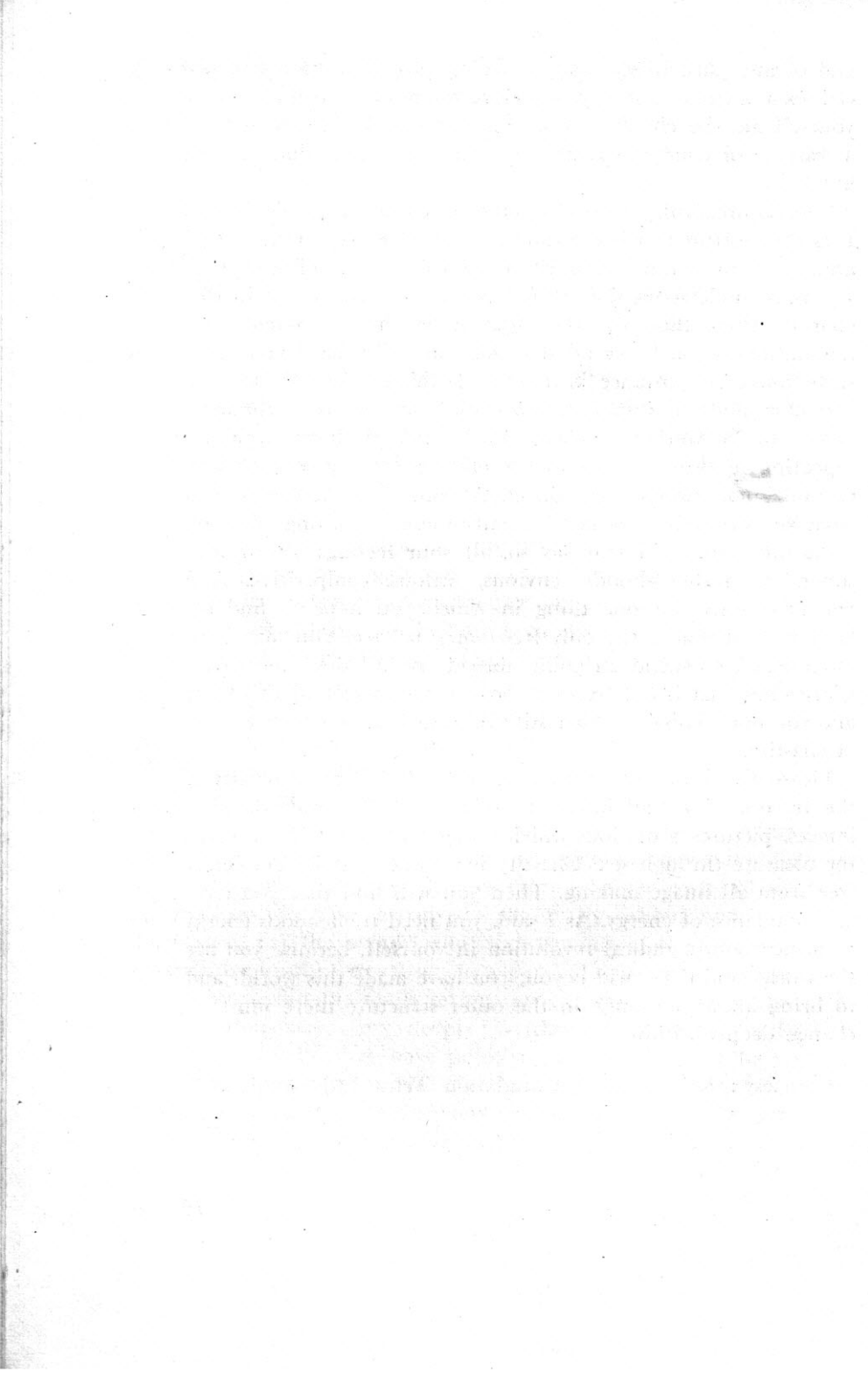
Well, to find out we have to share the problem together, we have to look at it together. We must bear in mind when we are talking about the problems and the idiocy of sex, that chastity has been one of the major demands of man, and yet he is tortured. So, in going into this question of why human beings throughout the world have given such colossal importance to this one subject above all else, we must consider what all the religious people have perceived—the really serious ones, not the priests, not the people who have committed themselves to a particular form of ritualism, to a particular belief, to dogmas and saviours. But the really serious people who have gone into this question very, very deeply, watching themselves clearly, objectively, sanely, they have perceived that there must be an abundance of energy to tackle the human problems, that you need tremendous energy to change yourself radically, to see very clearly without any distortion, to pursue seriously to the very

end of any particular question. Seeing this, they have denounced sex as a waste of energy: therefore you must control it, torture yourself and be chaste at the same time — which, obviously is a wastage of energy! (Laughter) No, please Sirs, don't laugh, but listen.

This is dreadfully serious because it is your life, not my life. It is your torture: it is the thing that is most important to you, and, at the same time, in order to live a life of complete chastity you must understand this. Why has man, especially you in this country where there are the night clubs, the excitements, the temptations — you know all that goes on — why have you given such colossal importance to this simple thing? One can see that you have given it importance because your life is mechanical. Intellectually you are second, third, fifteenth hand; you are repeating machines, going to the office every day of your life, earning some money, bent on enjoyment. You know very well what you are doing. So intellectually there is nothing. You are a machine, and, if I may say so, all your feelings are so very superficial, rather shoddy, envious, jealous, competitive. And you have only this one thing in which you hope to find all heaven. And that is the only freedom you have. You may have money, able to spend on going abroad and all the other diversions — but that is not freedom. So you are caught in this trap, and you don't know what chastity is, what it means to live a life of chastity.

Please listen to this, don't agree but just listen. Chastity is the freedom from all image, that is, all the various forms of images, pictures, sensations which thought has built in its search for pleasure through sex. Chastity is a mind that is completely free from all image making. Then you will find that you have an abundance of energy. As I said, you need tremendous energy to bring about a radical revolution in yourself, because you are the world, and the world is you; you have made this world, and to bring about a change in the outer structure there must be change deeply within.

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I, Mrs. Sunanda Patwardhan, hereby declare that the particulars given above are true to the best of my knowledge and belief.

New Delhi  
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Sd/-Mrs. Sunanda Patwardhan  
(Signature of Publisher)

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**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
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