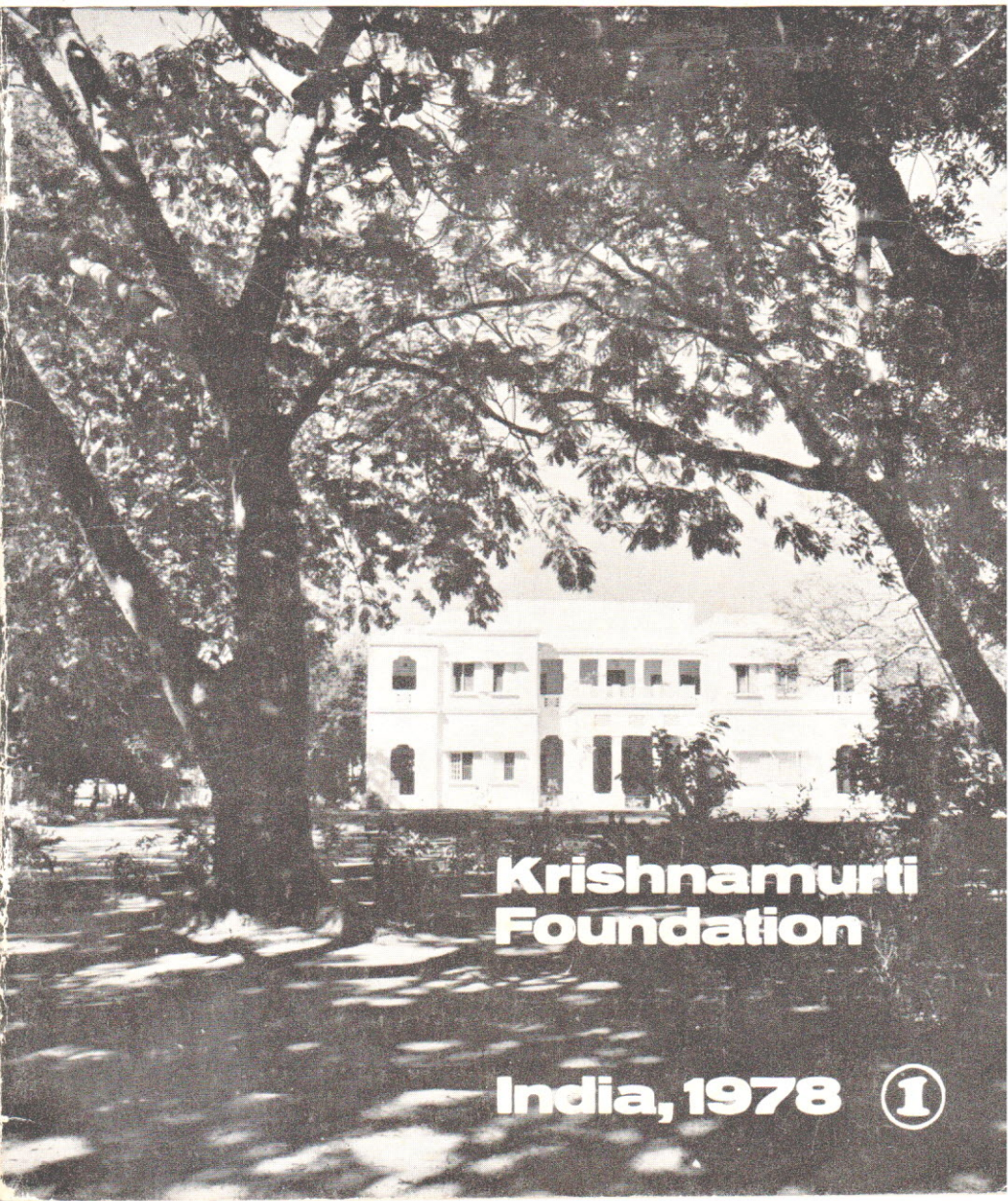


Bulletin



**Krishnamurti
Foundation**

India, 1978

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KRISHNAMURTI FOUNDATIONS

- INDIA Krishnamurti Foundation India,
Vasanta Vihar, 4A, Greenways Road, Madras-600 028.
- 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, USA.
- PUERTO RICO Fundacion Krishnamurti Hispanoamericana,
P.O. Box 1782, Hato Rey Station, San Juan,
Puerto Rico 00919, USA.
- Associated Committees**
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Krishnamurti Books,
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- BRAZIL Instituicao Cultural Krishnamurti
Avenida Presidente Vargas 418-Sala 1. 109,
Caixa Postal 1827-ZC-00,
Rio de Janeiro Estado Do Rio de Janeiro.
- CANADA Krishnamurti Educational Centre of Canada
780 King George's Way, West Vancouver, B.C. V7S 1S3.
- DENMARK Krishnamurti Komiteen,
Skodsborgevej 339, 2850 Naerum.
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- FRANCE Association Culturelle Krishnamurti,
76119 Varengeville/Mer.
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Dr. E. M. Krauss, Gerhardstrasse 18, D-23 Kiel, Germany.
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Meetings, secretary, treasurer: Karel van Gelderlaan 16A
Oosterbeek 6120.
- NEW ZEALAND Mr. Ray Falla, 9, Ulm Place, Christchurch 6.
Bookorders, Bulletin: Weikemperweg 93, Hoenderlo 6736
- NORWAY Krishnamurti Biblioteket, Uranienborgvn 11c, Oslo.
- SOUTH AFRICA The Misses Shepherd, 24, Kildare Road, Durban 4001.
- SRI LANKA Krishnamurti Centre, Sri Lanka,
23/3, Mirihana Road, Nugegoda, Sri Lanka.
- SWEDEN Krishnamurti Centre,
Reginsvagen 4, 161 41 Stockholm Bromma.
- SWITZERLAND Krishnamurti Freunde der Schweiz (German & Italian
speaking), Casella Postale 97, CH-6600 Muralto.
Miss Gisele Balleys (for the Suisse Romande),
Rue Encyclopedie 6 bis, 1202 Geneva.

FROM THE EDITOR :

The Krishnamurti Foundation Bulletin completes eight years of its existence and we thought it would be good to change it a little, in its get-up, in the arrangement of the content given, as also to introduce one or two new features. There will be three issues a year henceforward. The size of the bulletin will not necessarily be restricted to sixteen pages but will be elastic. We may add a few more pages, if so required to contain the material for the particular issue. The subscription continues to be the same. Rs. 10/- per year for subscribers in India and £3 or 6 dollars for subscribers outside India. In order to meet the ever increasing costs of postal correspondence, we request our friends who write to us from abroad to send postage stamps or its equivalence in currency for replying their letters.

The cover page of this issue carries a photograph of Vasanta Vihar, the headquarters of the Krishnamurti Foundation India. Each issue will contain, besides information about Krishnaji's talks and discussions in India and abroad, one talk, a discussion and some extracts from his published works.

We hope to publish one article on education from one of the Foundation schools which will communicate the relevance of what Krishnaji has to say in the field of educational philosophy and psychology. The Rishi

Valley school at Andhra Pradesh and the Rajghat Besant school at Rajghat, Varanasi have been running for more than forty years. The School — KFI at Madras has completed five years and there is an after-school Centre

for the poor at Bombay. A new school "The Valley School" will be starting in June this year at Haridvanam, Bangalore. Apart from these schools run by the Krishnamurti Foundation India, there are the Krishnamurti Foundation schools at Brockwood Park in England, at Ojai in California and the Wolflake school, Vancouver, Canada. In this issue, Shri G. Narayan, Principal of Rishi Valley school writes about the approaches to the understanding and solution of problems.

Another new item introduced from this year is a selection of a few aphorisms from Krishnaji's talks and discussions. An aphorism is generally understood to be a concise or pithy statement of a principle, in any science. Here, we are using the word in the sense of a quintessential perceptive statement of the nature of reality and truth, of relationship and so on. Along with such an insightful statement, the explanations and implications of it are also given, selected out of Krishnaji's works and edited to make it a meaningful whole.

Krishnaji is now in Ojai, California. Meetings will take place in Oak Grove, Ojai this spring. Talks will be held on 1, 2, 8, 9, 15 and 16 April and discussions on 4, 6, 11 and 13 April, 1978.

The eighteenth Saanen gathering will take place as usual, in Saanen, Bernese Oberland, Switzerland. There will be seven talks — July 9, 11, 13, 16, 18, 20 and 23. There will be daily discussions from July 26-30 inclusive.

Many subscribers have not renewed their subscription for this year. Please do so immediately, if you want to be assured of the July number.

A new book entitled "Truth and Actuality" by Krishnamurti has been published by Victor Gollancz of England. It is priced at Rs. 40/-. The reprint of "Urgency of Change" (hard back) priced at Rs. 30/- is also available in the market now. British India Publications are the distributors of both books in India.



THE WAITING...

*A dialogue between Krishnaji and a small group of people**

M.: We have been discussing, we have been exploring, we are investigating and it looks to me that you are driving at a point. You are not exploring. You are driving us to a point.

K.: Sir, I disagree. I don't believe so.

M.: There is a state of consciousness which you know and we don't know.

K.: No, I am sorry, I don't function that way. I really mean when I say I explore, I explore.

M.: And you mean to say you don't know what you are going to discover?

K.: No, never.

M.: You mean when you discover anything it is new, and the new is not the old?

K.: The words may be old but the thing is new.

M.: Is it new because it does not stay in memory?

K.: I think once you see something, it is finished. It is not kept in memory.

M.: Memory is a most natural function of the brain.

K.: I know.

*K: Krishnaji M: Maurice A: Achyut P: Pupul

M.: They last for some time and then they disappear. This is a mechanism. Now when you say it is new from moment to moment, do you say that it is not dead, that it lives in the brain? There is an effort on the brain. The very fact that the brain is undergoing a change, that there is vitalisation of the brain, a new life, a new energy, shows that there is a change in the brain as in the body.

A.: Our own states of mind and the process of knowing, as we know it, are essentially conceptual and that conceptual process, operates with the help of memory; therefore everything that we listen to, the very process of listening itself converts what we listen into concept and whatever we think is meaningful, is immediately stored up as words, as words which contain in our memory. We can say that this process of trying to see the fact as a concept and then to store it up in the memory is what prevents us from seeing the new. It would be more relevant to ask whether this process can be seen as a fact, as a hindrance to right perception; and this is more relevant for us because we are dealing with our own mind. We know what we are talking about. When you ask what is the state of your mind, it is pure speculation as far as we are concerned. I don't know how it is going to be helpful to us.

M.: I can do it alone in my room. Here is Krishnaji sitting. Tomorrow he is going away. I catch him on the run and ask him, give me a chance to probe you and not all the time probe me. He asks me why. The answer is this. By probing him, by asking him questions, by trying to discuss things we may see something new. Although we know him for so many years, we have not known the real inside of him, how he lives and what he is living for. There is a limit to what he can convey, what he cannot convey and so on, but still the attempt through questioning and the attempt to understand him a little clearly, a little better may be of some value. In other words let us have a chance to investigate you, Sir, instead of investigating oneself.

- P.:** I don't know whether it is relevant or irrelevant. I have a feeling that, if you cannot search inside, you cannot understand the inner and therefore I would like to ask you. Is it a process of making the brain itself so flexible that out of that whatever emerges will be of a different nature? All the discussions which we have are not to get insight but to let the mind do it.
- K.:** Are you saying instead of using the word insight and so on and on, are you asking is it a question of the renovation of the brain cells, the change of the quality?
- P.:** Only thing is, is it possible to take this mind which is so formed, so structured and pull it out of its groove so that it is a new thing?
- M.:** She has gone away from my point. She is not investigating you. That is a different question. It is completely a different question. It is completely different from the quality of Krishnaji's brain. That is what I wanted to discuss. We have a chance to discuss our own brains ourselves, but you see, Krishnaji, even in spite of being in flesh and blood, is a legendary figure.
- K.:** Achyutji, how will you investigate this?
- A.:** Won't you accept the first preposition that he made that the self-sustaining process of ignorance which has no beginning, can only be understood by the way it ends and any other question which takes you away from the exploration is not going to lead you anywhere? It can be speculative.
- K.:** How are you going to investigate my mind? What are you asking?
- M.:** You know your mind. That is why I am asking you.
- K.:** Do I? What is your question?
- M.:** I know you for 50 years, you are still to me a legendary person. You cannot tell me what a pity you cannot understand me, what a pity you have no insight.
- K.:** Be simple.

- M.:** I am asking you, who are you, very sincerely.
- K.:** Very simply, I don't know.
- M.:** Oh God :
- K.:** Surely I don't know: That is the right answer.
- M.:** Then why don't you find out ?
- K.:** Not interested. Wait a minute, look, you have moved this question altogether. You asked me who are you and I said I don't know; then you say why don't you find out; I said I am not interested whom I am. Really I mean it. If I investigate myself I would end up in nothing. I know it is nothing and from that nothingness one talks, one functions, one lives.
- M.:** It cannot be complete nothingness.
- K.:** Nothingness in the sense of fullness. Achyutji said ignorance has no beginning, it has an end. I think one comes to an end and after that one lives a different kind of life. That is all. Where are we at the end of it ?
- M.:** Out of darkness comes a voice and the voice of darkness says I am darkness.
- K.:** It does not say I am darkness. You are saying it is darkness.
- M.:** We have not got the eyes.
- K.:** I want to ask you something. You asked me who am I. What is your relationship to **K.**?
- M.:** You are the central figure in my life.
- K.:** What is that central essence or drive in your life ?
- M.:** Sometimes you are in the foreground; sometimes you are in the background, but it is always there.
- K.:** You know, it is like having a perfume; having something and not either growing or diminishing; it is not flowering.
- M.:** I could not act on it. If it acts on me, that's all right.
- K.:** If it acts, it must be flowering.
- M.:** Or it may be decomposing and making a good manure of it. God knows what is going to happen.

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K.: Look, Frydman, let us be simple. Sir, suppose I live with you or with somebody who has this feeling, this sense of fullness or whatever it is and I know him for years, have talked to him, discussed with him, laughed and looked at the sky together, seeing the suffering and all the rest of it, it must affect me profoundly. Being affected profoundly, my whole outlook, my hold on life, my way of living changes.

M.: You are right.

K.: I am not concerned really with you because the flowering is going on in me and I don't want to compare the flowering that is going on in me with your flowering. It is a flowering. The moment I say I am like that, it ceases to.

M.: I am very concrete. I look at my own mind. I look at what has happened to our relationship. Again and again one tries to flower and again and again one gets stumped.

K.: Why? I have listened to you and you say "flower, don't depend on me, don't look at me". When I flower, it is as good as all the flowers in the world. The flowering is incorporal and you say to me "you flower, come out of the cocoon or whatever it is" and I see I am not flowering.

M.: I see, I am entangled in my own spirit and there has been nobody to come and help me out. But when you say you are your own strength, it is not true for me. I cannot get out of it.

K.: I understand Frydman. Therefore, you need somebody to pull you out of it.

M.: Upto a point.

K.: You need somebody to help you out of it upto a point and the person says flower. Don't look to be pulled out. Don't ask anybody to pull you out. Well, I say to myself I cannot move; I am stuck, I am caught in my own mess and I expect somebody to come and pull me out of it.

M.: It is not a sin.

K.: No, I expect it. I don't call it a sin. You are using

the word. I expect somebody to come and pull me out. I go to this, to that and I realise and my intelligence says nobody can pull you out of it except yourself.

M.: I am not convinced. There is some factor which enables one.

K.: There is a common factor. I listen to you and you tell me out of love, affection "flower", be something in your life, be patient and all that. And you also tell me don't look to anybody because the flowering is not dependent on anybody. Be simple, the flowering says don't depend on anybody.

M.: I'll do everything. Just wash me clean, just give me a little water. I won't know my own flowering.

K.: We are back again in the realm of wanting to be helped.

M.: When help is needed.

K.: I think help comes when you don't ask for it.

M.: You are again putting completely a problematic thing.

K.: No, look Frydman, just be clear. I want to be helped because I don't know how to get out of this beastly mess; so I try this guru, that guru, every Tom, Dick and Harry. Everything I have tried and at the end of it I am still there where I started. So, what am I to do?

M.: So, I go to the man who..

K.: No, the man says right from the beginning don't depend on anybody and I have tried thousand things to help me — books, gurus, systems, drugs and I am still stuck and the man said to you, who has been in your life, "don't depend on anybody". I don't listen to him, I don't regard what he says. I want the help. That is my chief concern and I have tried ten different things and it does not do any good. What am I to do?

M.: I have listened to you; I understand what he says; I have it in my mind.

K.: But the fact remains that I cannot get out. Then what shall I do ?

M.: We have come to you and say "my dear Sir, help me".

K.: No, He says right from the beginning, "don't depend on anybody, including me". He says "don't depend on anybody" and you keep on saying I cannot get out.

M.: My position is so simple. My dependence is not a dependence, I don't depend on anybody because nobody is helping me. There is nothing to depend on, everybody is crumbling; all the gurus are crumbling; as soon as I approach them, they say the same thing, you do it and when I start doing it I find myself completely immobilised.

K.: Stop there. Then what will you do ? All the books, all the blasted gurus, X, Y, Z and K say "don't depend". I realise I cannot extricate myself, pull myself out of the mud in which I am stuck. What shall I do ? Start from there.

M.: If you don't mind my answering it, my own experience is that I will start counting my little coins, get a little blessing.

K.: All right, do it.

M.: I don't need you to tell me to do it.

K.: No, while you are doing it, your whole mind is concerned with being helped.

M.: Sir, when I talked to you just now, I had absolutely no hope that you would help me unless you help me in some miraculous way. I know that we are only discussing and we shall come back to the old subject that there is no help for me; at least that is what you say.

K.: No sir, you are so wrong.

M.: Where am I wrong ? I wanted to take away the focus from myself and bring it to you.

K.: I am telling you where you are. I say you are so wrong. Let us go slowly. All of us are in this position. Frydman is not the only one who has got

stuck in it. What shall I do being stuck? You are fairly clever. You always read thousands of books, you have done everything you possibly could, kill yourself, kill others, join this group, that group, that blasted thing and at the end of all that, you say I am where I started, I count my little coins in my little pocket and that is all I can do. Go a little further. What will you do? You have done everything, Right?

M.: The first reaction is I grow cynical.

K.: That is silly, so wipe it out. That is equally absurd.

M.: The only thing that remains is I am on the look out.

K.: For what?

M.: For the unknown.

K.: Be careful. What are you looking out? Be sane.

M.: I am looking out for the unexpected that will open a way out.

K.: You say I have tried everything, I am just waiting for a window to open by some chance, by some incident, by some happening. Then wait. You see, you don't wait. You are doing something. You are still all the time going on.

M.: To tell you the truth, at this moment, I am waiting to die, hoping against hope that it will give me the necessary kick.

K.: You see, that is what I am saying. You are so illogical. You think you are damn clever. You are not. I will show you. You have tried everything. haven't you — Gandhi, Vinobha, fasting, drugs, sex, hundred things you have done and you can say, well at the end of it, I can grow cynical, bitter and you realise how silly that is too and you say wipe it out and you say I am waiting. Actually, you are not waiting, actually you are waiting for an incident to take place that will open. You are expecting something.

M.: And what is the difference between expecting and waiting?

K.: Waiting is waiting? I am not expecting anything.

- M.: I cannot grasp the difference.
- K.: Oh yes, waiting; I am waiting, see what happens, I am not waiting for anything to happen.
- M.: That is, I don't have anything particular in my mind.
- K.: But you have something particular in your mind.
- M.: I have nothing expecting a way out.
- K.: You have tried this way, that way, that way.
- M.: If I have there is no way out.
- K.: I don't say no way out. You don't know. Then why don't you say I don't know, not expect, wait, but the fact is you don't know.
- M.: You have landed me in the lap of time.
- K.: I am not.
- M.: You say time will solve the problem.
- K.: No, I don't.
- M.: Then what? Waiting is time.
- K.: No, no, you see, waiting is time when you are waiting for something.
- M.: If you say waiting instead of "being" and not waiting for something.
- K.: I don't want to bring in "being".
- M.: We are talking, so I am using that word.
- K.: It is a dangerous word.
- M.: Does not matter. I don't put a halo around it. Waiting as a way of living, waiting is being.
- K.: Look, Frydman, I am no longer bitter, no longer silly, no longer seeking. I am not turning around and putting a hand out to somebody and I won't do a thing and I am not waiting, I am just watching. I am not watching for something to happen, just watching. Listen to what I say, I am just watching, which means because I have tried all these. I am tremendously alive, alert. I have tried theosophy, I have

tried this, I have tried that, therefore, I say I won't try any of these things any more. My mind is tremendously alive because I have discarded all these things. I have hoped through those things I will find the door and I haven't. Therefore my mind says it is no good looking anywhere.

M.: I have heard, I have understood, I have accepted and then the next moment or an hour later, to my utter dismay my unconscious gives me such warning and yet says I am stronger than..

K.: Therefore, now wait a minute, I will uncover my unconscious. I am going to expose it to the sun. I am going to find out how to make that also empty.

M.: The roots of life are there; if I make it dry, I die.

K.: I want to know why the unconscious gives me a warning. So, I wait. I want to understand it. I am going to look at it.

M.: I have become quite at home with the unconscious, but it does not help. I can see that the roots are there. The moment I start meddling with the unconscious and telling the unconscious what should and what should not be..

K.: I never said that. I said expose it. Expose does not mean control.

M.: The map is very clear.

K.: Put it out.

M.: Yes, it is put out.

K.: Therefore, it can never give you a warning.

M.: It can.

K.: I want to look. I am not condemning it, I am not directing it. My mind says there is such a thing as unconscious I must look at it, not to wither it, not to shape it, just to look at it, so that it does not catch me unaware. I want to know all about it.

M.: That work is more or less done. Then it cannot give a warning.

K.: You cannot have it both ways. What gives the warning?

- M.:** It has got its own interests.
- K.:** You change your position. I want to look at its interests, its hidden meanings, its recesses, its private wishes, I want to know the book of the unconscious.
- M.:** There is a constant struggle going on between the conscious and the unconscious for the possession of the body and the brain.
- K.:** Now you are going off.
- M.:** All right, I'll drop it.
- A.:** You say that the unconscious is projecting its own.
- M.:** First of all, Achyutji, the unconscious is much bigger than the conscious. The conscious is a puny little thing compared to the unconscious.
- K.:** Also the unconscious is a very puny affair. From the total point of view, both are puny. Don't agree one moment and change it next moment. Because my friend, you don't want to —
- M.:** No, it is not.
- K.:** I will show you. The unconscious is, you know what it is, you don't have to go into all that stupid stuff, racial and all that. It is as stupid as silly as the conscious. Therefore, it is out.
- M.:** Contempt does not liberate. Contempt never liberates.
- K.:** I did not say that. You put it on to me. I said unconscious as big or a small affair, why should a mind that is enquiring into something much greater than this stupid stuff, not say "all right", push it aside? It goes off. It does not get caught in it.
- P.:** I think he is using words which are misleading, those words you used, push it aside, you have contempt for it, I say it is a visible thing. It is as much you as part of your skin. The only thing is to observe it as you observe your skin, as you observe the world, as you observe yourself. Is there any other process of dealing with it?

I would like to ask the question: How does one contact the unconscious? Is it through dreams?

- K.:** Why do you want to get in touch with the unconscious? I don't see why you give such importance to the unconscious.
- M.:** Sir, if I give that, all my hindrances arise; from that then I think I have to explore.
- K.:** Explore it.
- P.:** What do you explore? I see that one of my responses is covered by my racial heritage, I am not able to understand.
- A.:** It is not the racial heritage, but the unconscious is after all a process, a process of giving life to past; not even my past but it may be racial past. I am giving life to that. So, the unconscious again is focussing and whatever I am focussing comes to life. So the one who gives life to a dead thing is me.
- K.:** Won't it be simpler to tackle the thing this way: The content of my consciousness is consciousness, whether it is unconscious or conscious, and my problem is to empty the whole of it.
- P.:** Sir, I question it. I would like to take this up.
- K.:** Not emptying, I will use a different word. The content of my consciousness is its content. Its content makes its consciousness. Any movement to change, to subvert or to go beyond is still part of my content, so that when I hear you make that statement, have I really understood it, have I an insight into it? Am I deeply aware, choicelessly, attentively aware that the whole content of my consciousness is consciousness and any movement is still within that field of consciousness? Now what next? If I realise that I am not bothered about unconscious, conscious, it is all gone, it is over.
- M.:** Action is governed by the unconscious.
- K.:** No. Action is governed by not only the unconscious, but by environment, by what he is telling me. Listen, I have said to you the content of my consciousness is consciousness. The content, not just one part, the whole content.
- M.:** Why should we be concerned about the unconscious at all?

- K.:** I am not concerned.
- M.:** Because the action is put there.
- K.:** No, no, just listen. The whole of my consciousness is the unconscious or the conscious, the whole of that consciousness is part of me who is saying my consciousness, the word, the language, all that. Stick to it, that is all I have left.
- P.:** The concern to go beyond it.
- K.:** Of course, the concern to go beyond is part of it. I said any movement in the known is still part of consciousness and consciousness is the known.
- P.:** Therefore you come back to what I have said that it is not a process of search or investigation.
- K.:** We don't see the fact that content is my consciousness.
- M.:** I don't see the content is changing, moving.
- K.:** That is all, changing over, subsiding, arising, dying.
- M.:** Except that I feel that the talk of consciousness as we said is expressing itself in action in the area and fundamentally I am what I do.
- K.:** Yes, we have said all that.
- M.:** Being what I am doing, the only way of affecting my being seems to be my doing. So, what do I do? My doing is not within control, at least intelligent control but at the mercy of some unknown unconscious, that is my feeling now. There are powers operating which don't care for me at all. So, as long as the doing is at the mercy of some unknown unconscious, I am trapped. Because I have been shaped by forces beyond my control.
- K.:** I am the world and the world is me. I feel that, I know.
- M.:** No, that is a final realisation. You are far away. To say I am the world and the world is me is premature for me to say so.
- K.:** There is order in life, kindness, compassion. If you haven't got that, whistle now.

- M.: I have got plenty of love for ants and coconuts, etc.
- K.: What ?
- M.: Don't worry about that, that is not the point sir. I am what I do. My doing is not within my control. So my being is my doing. Therefore, I am trapped.
- K.: Therefore, what will you do ? Ask some outside agency to pull you out ?
- M.: I have asked everybody; "give me the key". You refuse, I am not attacking you, why do you keep on attacking me ?
- K.: I am not attacking you. We have done this all our lives, we have substituted the state, we have substituted God, gurus, we have substituted drugs, sex, communal work, co-operation, meditation, go to the temples, church. We have done everything that we can do to get out of this trap.
- M.: Just sitting now and talking also is that.
- K.: We have done it, Maurice, and we are doing it. That means they have still value.
- M.: I am doing it because I want to get out of the trap.
- K.: My darling chap, you haven't understood what I have been saying. Therefore you will not try anything any more of that kind.
- M.: Don't use the word "will". I don't know anything about the future. I am not trying now.
- K.: I try to go through that door and there is no door, I thought there was a door and I have been battling, imagining that there is and I can't dispute that.
- M.: That is my hope against hope. Despair creates hope.
- K.: You are not listening to me.
- M.: I have listened to you for 40 years. I cannot say what will be.
- K.: I did not say that. I tried to go through that door and there is no door at all there, but I have tried for 40 years to go through that door and I suddenly realise, by Jove, there is no door there at all.

My intelligence, my awareness, my sensitivity says there is no door.

M.: Fear of despair. I will see a door when there is no door because my mind is full of doors. I go on projecting doors; may be my child, my Tibetan refugee work. I project work.

K.: Therefore, you are saying, I am always trying to open a door. You repeat the same thing for the last ten years, repeat the same thing over and over again and you say there is a door.

M.: I need a door and you say there is no door. I go away from you and search for a door. Then, I say I realize there is no door but...

K.: Frydman, please realise there is no door, then I will say I do realise that there is no door, but not project another door inevitably.

M.: Your problem is over. I don't know what to do.

K.: I say to a man who says I like to drink, to that man, the problem is over.

M.: And to you ?

K.: If he says to me I want to drink, I say please go ahead.

M.: He does not say that. He says nothing of the sort. He says I would like to stop drinking.

K.: That is a different point, but when he says I like it ?

M.: It reminds me of a thought which came to me again and again throughout those 50 years — what a pity that I was not with Krishnaji long ago ?

K.: Be long enough now. Stop talking.

M.: I would just mop up a little and dry, mop up a little and dry.

K.: Look, be quiet.

P.: What are you trying to bring out ? Forgive me, I am speaking for myself; I am not speaking for anyone else, is that not itself a terrible fallacy — of breaking through the image ? Why should I break through ?

K.: You may not.

- P.:** And why should my mind be prepared to accept it
- K.:** You may not.
- P.:** Why should the mind have the expectation of breaking through? May be my whole life may be spent in observing. We don't know what to do. It is all the time striving. This may be your trap to keep on trying to get out.
- K.:** I don't think it is a trap.
- P.:** We keep on searching. We never find. At the end of that search, whether we like it or not, I have an image of a person who has realised X, Y, Z.
- K.:** Frydman used the word "trap". We all feel trapped.
- P.:** I don't feel trapped. Rather, I see something else. I thought it may be better to use the word "self-concern".
- K.:** Yes. I think the real thing is that we are more self-centred. Be simple about it, we are self-centred, concerned with self-improvement. If you cannot get out, it is another trap.
- M.:** When I used the word 'trap' I mean I am trapped in myself.
- K.:** You are self-concerned. It is like the woman who is concerned with her hair, her face. Instead of all that we are concerned with "something else".
- M.:** But my concern about humanity or universe, etc. is another trap.
- K.:** Of course, so don't be self-concerned.



Bombay :
19-1-1973.

ON MEDITATION

Meditation is not a practice, following a system, a method; those only lead to the darkening of the mind and it is ever a movement within the boundaries of the known; there is despair and illusion within their activity. It was very quiet so early in the morning and not a bird or leaf was stirring. Meditation which began at unknown depths and went on with increasing intensity and sweep, carved the brain into total silence, scooping out the depths of thought, uprooting feeling, emptying the brain of the known and its shadow. It was an operation and there was no operator, no surgeon; it was going on, as a surgeon operates for cancer, cutting out every tissue which has been contaminated, lest the contamination should again spread. It was going on, this meditation for an hour by the watch. And it was meditation without the meditator. The meditator interferes with his stupidities and vanities, ambitions and greed. The meditator is thought, nurtured in these conflicts and injuries, and thought in meditation must totally cease. This is the foundation for meditation.

Meditation breaks down the frontiers of consciousness; it breaks down the mechanism of thought and the feeling which thought arouses. Meditation caught in a method, in a system of rewards and promises, cripples and tames energy. Meditation is the freeing of energy in abundance, and control, discipline and suppression spoil the purity of that energy. Meditation is the flame burning intensely without leaving any ashes. Words, feeling, thought always leave ashes and to live on ashes is the way of the world. Meditation is danger for it destroys everything, nothing whatsoever is left, not even a whisper of desire, and in this vast, unfathomable emptiness there is creation and love.

(From Krishnamurti's Notebook)

SKILL, CLARITY AND COMPASSION

Extract from a Talk which Krishnamurti gave in Saanen on 14th July, 1977.

This morning I am going to investigate something totally new, and I hope you will have the kindness and the seriousness to listen, not agreeing or disagreeing, but thinking over together, logically, sanely, and with a certain sense of humility. I want to go into the question of finding comfort, security in skill-skill in action. Please listen because there is a great deal involved in this.

When one has a skill in action it gives a certain sense of well-being, security, and that skill, born of knowledge, must invariably in its action become mechanical. Skill in action is what man has sought because it gives him a certain position in society, a certain prestige, power — power to go to the moon, live under the sea and so on — skill which is born of accumulated technological knowledge. And if one lives in that field all the time, as one does in modern society with all its economic demands, that knowledge becomes not only accumulative but also invariably it becomes a repetitive, mechanical process that gradually gathers its own stimulation, its own activity, its own arrogance and power. In that power one seeks a great deal of security, one has security. I think this must be obvious to all of us. And the world at the present time is demanding more and more skill — whether you are an engineer, technological expert, a scientist, a psychotherapist, etc. etc. But there is great danger in seeking this absolute skill born out of accumulated knowledge because in that skill there is no clarity. When skill becomes all important in life, because that is the means of livelihood, and when one is totally educated for that

purpose — all our universities, colleges, schools are directed to that purpose — that skill invariably breeds a certain sense of power, arrogance and self-importance. What is the relationship of skill to clarity? And what is the relationship of clarity to compassion? These are the main things we are going to discuss.

We have talked very often about the art of listening, the art of seeing, the art of learning. The meaning of that word 'art' is to put things where they belong. The art of listening is to listen so that naturally everything is put into its right place. The art of seeing is to observe without any distortion. Obviously, if there is any distortion there is no observation. If we mistake a bird for a snake we can't see clearly. In the same way to have great clarity in perception, there must be no distortion, distortion brought about by any form of motive, purpose, any direction. The art of learning is not only the acquisition of knowledge, necessary for skillful action, but also there is learning without accumulation. This is a little more difficult. There are two types of learning: acquiring and gathering through experience, through books, acquisition of knowledge, necessary for skilful action, from that store of knowledge in the use of skills. That is one form of learning. Then there is the other form: learning without accumulating, which means to become so totally aware that you only register what is absolutely necessary and nothing else. So then the mind is not cluttered all the time with knowledge, movement. I wonder if you are following this?

There are these three essential things in the awakening of intelligence: the art of listening, to communicate not only verbally but also non-verbally exactly what you mean, and to listen without distortion. That is the art of listening. The art of seeing is to observe clearly without a direction, without motive, without any form of desire — but merely to observe. Right? And then there is the art of learning, accumulating knowledge which means registering all the things that are necessary for skilful action, and the non-registering of any psychological responses, psychological reactions, so that the brain is employing itself where function, skill is necessary through knowledge, and is also free not to register. This is very arduous, to be so totally aware that you only register what is necessary and not, absolutely not register

anything which is unnecessary. Someone insults you someone flatters you no registration. This gives tremendous clarity: to register and not to register so that there is no psychological building up of the 'me', the structure of the self. The structure of the self arises only when there is registration of everything that is not necessary, that is, giving importance to one's name, form, one's experience, one's opinions, conclusions. All that is the gathering up of the energy of the self — which is always distorting.

So the art of listening, the art of seeing, the art of learning give extraordinary clarity, and therefore that clarity can communicate verbally. There is the skill in action but if there is no clarity it breeds self-importance, whether that self-importance is identified with a group or with oneself or with a nation. And that self-importance denies clarity, naturally. So : skill, clarity and compassion, and you cannot have clarity without compassion. It is because we have no compassion that skill has become more important. It is very important to understand this because when you listen to all this seriously, with attention, and therefore sharing together in our thinking, logically, when you have this compassion, clarity and skill, then you become the teacher because then you have the teaching — not mine — the teaching. And so it becomes tremendously important for a person who listens. But this clarity is denied when there is any form of fear, and most human beings have a great deal of fear, which denies compassion. Fear is any form, both physiologically as well as psychologically distorts clarity, and therefore a person who is afraid in any form has no compassion. We will go into the whole question of compassion much later.

The art of seeing, the art of observing very clearly is only possible when you don't want to get rid of fear, because then that becomes a distorting factor, or if you are unconscious of your fears, the many fears which have a common root. Fear is like tree with its many branches, many leaves, many expressions of fear which breed their own flowering and their own fruit, which is action. So one must go to the very root of fear, not take various forms of fear, but the root of fear. Most of us are accustomed to analyse fear, the cause and the effect. One seeks the cause. That is the process of analysis. There

may be a hundred causes or it may be a single cause, and the cause with its effect becomes the cause of the next fear. So when you are seeking a cause you are caught up in this chain of causation from which there is no release — which is part of analysis.

So one asks : If analysis is no answer then what will happen to my fear? There may be a dozen fears, but we are concerned with the root, not with the branches. If you can pull out the root it is finished, the whole tree is dead. So what is the root of fear? Is it time? Not chronological time, twenty-four hours, sunset to sunrise, but psychological time. That is, tomorrow, psychologically, I will solve my problem. Is fear the result of time? The pain I had yesterday, or last week, that pain is registered in the brain — which is unnecessary, right? — and being registered then there is the fear of that pain happening again a week later. When there is no registration of that pain then there is no fear, which is time. Am I explaining clearly?

There is fear when there is measurement. When one measures oneself against somebody there is fear : you are intelligent and I want to be as intelligent as you are, but I am afraid that I may not be. All that is a movement of time, which is measurement, which is comparison. So measurement, time, comparison, imitation breed fear, and all that is the movement of thought. So thought is the very root of fear. Please see the logic, the reasoning of this. It is not just a haphazard statement. So the problem then is not how to be free of fear, or how to suppress fear, but to understand the whole movement of thought. See how far we have gone away from the demand to be free of fear! We are entering into something much greater, much more comprehensive, an understanding of the whole movement of thought. Fear arises only when there is the 'me', which is the small, not the whole.

So in the art of learning, of seeing, of listening, in that art there is no movement of thought. I am just listening to you; why should I interfere with my thoughts? I am seeing, observing the mountain, the tree, the river, the people, without any projection of my background which is the movement of thought. And this brings tremendous

clarity, doesn't it? I hope you have this clarity — have you? Clarity means there is no centre from which you are functioning, a centre which is put together by thought as the 'me', mine, they and we. Where there is a centre there must be a circumference, and where there is a circumference there is resistance, division — and that is one of the fundamental causes of fear.

So when we consider fear we are considering the whole movement of thought, which breeds fear, and clarity is only possible when thought is completely in abeyance, that is, when thought has its right place which is to act in the field of knowledge and not to enter into any other field. Therefore in that there is total elimination of all opinion, judgement, evaluation. There is only listening, seeing and learning. And without that clarity skill becomes the most destructive thing in life, which is what is happening in the world. You can go to the moon and put the flag of your country up there — which is not clarity. You can kill each other through wars, by the extraordinary development of technology, which is the movement of thought. You can divide yourselves into races, communities, and so on and on, which are all divisions created by thought. So thought is fragmentary, whatever it does must be fragmented. Do you see this? Thought is fragment, thought is limited, conditioned, narrow, because thought is based on experience, memory, knowledge, which is the past, which is time-binding. So thought can never understand that which is whole; thought can never understand that which is immeasurable, which is timeless. The timeless, the immeasurable one can imagine, thought can build up all kinds of imaginary future structures, but it is still limited. So god, put together by thought, is limited — right? I am afraid those of you who believe in god won't see this, because your god is the result of your thought, of your fears, of your desire to be secure. Please see the truth of this and clarity will come like sun out of the clouds — that thought is the word and the word is never the thing, the word is the description of the thing, but the thing is not the description.

Fear then, becomes completely useless; it has no meaning. So you have to find out whether thought can ever remain in its field and not move out of that field.

That is, to register and to accumulate knowledge — because that is the function of the brain — to register so that it can be secure, so that it can be safe and secure in the field of knowledge, because you can't live without the security of food, clothes and shelter. These one must have — and not for the few but for all. And that is only possible when thought does not register in any other direction. Then there is no nationality, there is no you and me; there is no division because when there is no registration by thought the mind is free to look, free to observe. And when there is that clarity skill never becomes mechanical because, whatever the skill, it is functioning from that clarity which is born out of compassion.



APHORISMS

(These aphorisms are collected, selected and edited from the works of Krishnaji — Sunanda Patwardhan)

YOU ARE THE WORLD AND THE WORLD IS YOU

You know, wherever one goes in the world, human beings are more or less the same. Their manner, behaviour and onward pattern of action may differ, but psychologically, inwardly, their problems are the same. The society in which we live is the result of our psychological state. The society is ourselves, the world is ourselves, the world is not different from us. What we are, we have made the world because we are confused, we are ambitious, we are greedy, seeking power, position, prestige. We are aggressive, brutal, competitive and we build a society which is equally competitive, brutal and violent.

The common factor throughout the world is that human beings suffer, they are uncertain, in agony, in despair, lonely, anxious, frightened and that is the common factor. Each human being is a representative of humanity, psychologically. Basically, deeply you are like other human beings with sorrow, misery; you are in confusion, afraid of facing the unknown, death and so on. This is a common factor of all of us. So you as a human being is a representative of humanity which is an absolutely irrevocable fact and you are the world and the world is you. And if there is a fundamental transformation in the whole structure and nature of consciousness, it affects the whole of mankind. This is again a fact.

When you know that you are suffering and your neighbour is also suffering, whether the neighbour is next door, a few feet away, or thousands of miles away, then there is a certain sense of being together. So, see this fact non-verbally, non-theoretically that you are the world and the world is you. When you realise that, not as a theory which you accept or reject, but as something which is fearfully actual, then your whole attitude towards your life changes. Then you are not alone because you are like the rest of the humanity, which means, you as a human being represent the totality of all humanity because you suffer, you cry, you are frightened, you want pleasure, you are seeking god and not knowing whether there is god, you have belief, you perform rituals that have no meaning. So you are like the rest of them, like the Buddhists, the Christians. Inwardly the monk, the sanyasi, you, everyone is burning with desire and with pain, with sorrow. That is the first thing to understand that you are the world and the world is you. That is so.

In oneself lies the whole world and if you know how to look and learn, then the door is there and the key is in your hand. Nobody on earth can give you either that key or the door to open except yourself.

THE FIRST STEP IS THE LAST STEP

I am a clerk in a little office, with all the misery involved in it. The clerk listens and perceives. He listens and at that moment really sees. That seeing and that perception is the first and the last step because at that moment he has touched truth and he sees something very clearly.

But what happens afterwards is that he wants to cultivate that state. There is perception, liberation and the very perception bringing about liberation. He wants to perpetuate, to turn it into a process and therefore he gets caught and loses the quality of perception entirely.

When we say that the first step is the last step, are we not thinking of time as a horizontal or vertical movement? Are we not thinking movement along a plane? Can we put aside height, the vertical and the horizontal

altogether, and observe this fact that at whatever level of conditioning we are, the perceiving of truth, of the fact is at the moment the last step?

Any process involves finality. It is a movement from the horizontal to the vertical, the vertical leading to a finality. And therefore we think that perception, liberation is a finality, a point which has no movement. After all, the methods, the practices, the systems imply a process towards a finality. If there were no conceptual idea of finality, there would be no process.

Is truth a finality that once you have achieved it, everything is over, your anxieties, your fears and so on? A process implies a fixed point. Systems, methods, practice, all offer a fixed point and promise man that when he achieves it, all his troubles are over. Is there something which is really timeless? A fixed point is in time.

Can one come upon this thing which must have no time, no process, no system, no method, no way? Can this mind which is so conditioned horizontally, knowing that it lives horizontally, perceive that which is neither horizontal nor vertical? Can it perceive that the seeing has cleansed, and end it? In this is the first and the last step because it has seen anew.

What happens is, I see, I perceive something extraordinary, something that is true. I want to perpetuate that perception, give it a continuity, so that perception-action continues throughout my daily life. That is where the mistake lies. The mind has seen something true. That is enough. That mind is a clear, innocent mind, which has not been hurt. Thought wants to carry on that perception through the day-- acts. The mind has seen something clearly. Leave it there. The next step is the final step. The leaving of it is the next final step because my mind is already fresh to take the next final step.

Say for instance, one sees very clearly that silence is completely necessary, not only at the superficial level, but at the very root of our being there must be complete silence. How is this to happen? It cannot happen, if

there is any form of control, because then there is division, conflict, because then the mind says, "I must control". Therefore, is it possible for the mind to be completely empty and quiet, not continuously but each second? That is the first perception that the mind must be completely quiet; the perception, the truth of it, and seeing the truth of it is the first and last step, and that perception must be ended; otherwise you carry it over. Therefore the mind must observe, must be aware choicelessly of every perception and the knowing of that perception instantly, seeing and ending.

Perceiving is light to this mind. It is not concerned with perception any more because, if it is concerned it becomes memory. Can the mind, seeing something very clearly, end that perception? Then, here the very first step is the last step. The mind is fresh to look.

Perception is light. It is over. Therefore, the mind is never caught in time. Because I have taken the first step, I have also taken the last step each time.



APPROACHES TO SOLVING PROBLEMS

What I am writing about is a summary of a discussion with a group of teachers in Rishi Valley in February 1978.

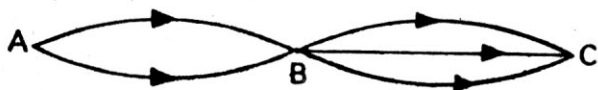
Educators are concerned with various aspects of thinking and of approach to problems that have a wide range. It is interesting, in this context, to consider two well-known ways of thinking —

1. Convergent thinking, (2) Divergent thinking.

In convergent thinking, there is only one answer or solution. In classroom teaching, usually convergent thinking takes a very big role. Generally the teacher gives the solution or he may even impose it. In such situations, students lose their initiative and expect the answer to come from the teacher.

In divergent thinking, one is encouraged to think, and it is possible there are many solutions which are relevant. Where do you place the engine in a motor car? Generally in the front, but some cars — Volkswagon — has it in the rear. In many scientific and social problems there is more than one approach, and students can be encouraged to look at the various alternatives. Where there is only one solution, modern mathematics describes it as a function. $2X + 1 = 5$; $2X = 4$; so $X = 2$ (one solution). $X^2 = 16$; $X = \pm 4$; $X = 4$ or $X = -4$. There are two solutions, and this is not a function.

Figure



In the figure above, from A to B, there are two routes; from A to C there are six routes. If you take the first route from A to B, from B to C there are three different routes. If you take the second route from A to B, from B to C there are again three different routes. So there are six different routes from A to C. It is possible in some situations there is more than one way of solving the problem, or proving a theorem. It will be interesting to expose the students to all these. Similar situations can arise in the teaching of science, literature and social studies. When you encourage a student to think of alternative solutions, he begins to **look**. In epics and tragedies, the tragic hero has flaws as well as noble qualities. No one is painted all black, as this would be unreal to life (Ravana, Lady Macbeth, etc.).

3. There is a third aspect to thinking, and we will have to approach it rather tentatively. What happens if a problem has no solution at all? There are many problems like this in various disciplines and in human relationship. One has to study the problem as a whole and stay with it. One may stay with the problem with intensity, and with thought. When no solution is found, one stays with the problem with intensity, without any thought. These are interesting aspects of study and it is possible that out of this a new insight arises and you begin to look at the problem with a different perspective.

Can you encourage the student to stay with a problem so that he is able to hold it for a length of time? One could discuss many ethical and moral problems in an oblique way with the students so that they begin to hold it, and give thought to it. In this way, it is possible to go into deeper problems of life and one could find a way of approach to deal with such problems and situations. If a student has the capacity and insight to stay with a problem, his intelligence is bound to increase.

Where there is no reward and punishment in a learning situation, it is natural to recognise the students'

work. Recognition implies warmth and conversation. In this process the student can assess his own work and also be helped to regulate and correct his mistakes with the help of the teacher, if necessary.

If you stay with a problem, what are the qualities that sustain you? —

The capacity to stay with a problem and look at it from various angles awakens intelligence. It deepens one's perception. Is it possible to help the student to stay with the problem — whether it be a problem in mathematics or in human relationship?

What are the factors that help one in staying with a problem? The following are suggested:

- (a) Urgency
- (b) Not coming to any conclusion
- (c) Not escaping to a guru or an authority
- (d) No desire to change the nature of the problem which implies observation without choice.

It will be interesting to go into this for oneself.

G. Narayan.



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Correspondence Address:— Dr. Sunanda Patwardhan, "Vasanta Vihar", 4-A, Greenways Road, Madras 600 028.

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