

# Bulletin

*THE SCHOOL, MADRAS*



**Krishnamurti  
Foundation**

**India, 1979**

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## KRISHNAMURTI SCHOOLS

### INDIA

Rishi Valley School  
G. Narayan, Principal  
Rishi Valley 517 352  
Chittoor District  
Andhra Pradesh

Boarding  
School,  
ages 7—18.

Rajghat Education Centre  
Ahalya Chari, Director

Rajghat Besant School  
Chandramouli, Principal  
Rajghat Fort, Kasi  
Varanasi I. U.P.

Boarding  
School,  
ages 7—19.

The School—KFI  
Dr. Chinnah Ommen, Headmistress  
Mrs. Padma Santhanam, Treasurer  
33, Poes Garden  
Madras 600 006.

Day School,  
ages 3—13.

The Valley School  
G. Narayan, Director  
c/o Sri M. K. Ananthaswamy  
46th Cross,  
9th Main, 5th Block,  
Jayanagar  
Bangalore 560 041.

Day School,  
ages 6—13.

BAL Anand  
Mrs. Nandini Mehta  
Akash Deep, Dongersi Road  
Bombay 400 006

An after-School  
centre for the  
poor & deprived  
children.

### ENGLAND

Brockword Park  
Dorothy Simmons, Principal  
Bramdean, Near Alresford  
Hants. SO24 OLQ.

Boarding  
School,  
ages 14—20.

### U. S. A.

The Oak Grove School  
Mark Lee, Director  
P. O. Box 216  
Ojai, California 93023.

Day School,  
ages 5—14.

### CANADA

The Wolf Lake School  
Drs. S. & J. Siddoo, Directors  
R. R. No. 1. Victoria  
B. C. V8X 3W9.

Boarding &  
Day School,  
ages 12—18.

## From the Editor :

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Krishnaji arrives on 1st November in Rajghat, Benares. His speaking schedule in the various places in India, along with the dates are the same as published in Bulletin II except for one or two changes. The dates of his talks in Bombay are : 16th, 19th, 20th, 26th, 27th, and 30th January 1980. An educational conference is planned to be held at Rishi Valley between 4th and 12th December and not between 3rd and 15th December as announced in the earlier Bulletin. For details, write to Mr. G. Narayan, Principal, Rishi Valley School, Rishi Valley Post, Andhra Pradesh 517352. For details regarding the camp at Rajghat, Benares, between the 10th and 17th November, please write to Mr. R. R. Upasani, Secretary, Rajghat Executive Committee, K.F.I., Rajghat Fort, Varanasi 221001.

Krishnaji's programme of talks at Ojai, Saanen and Brockwood Park in 1980 are given below, in order to enable those who would like to visit these places to make their plans :

**U.S.A. :** Meetings will take place in the Oak Grove, Ojai, California in May 1980 as follows :

Talks : May 3, 4, 10, 11, 17 and 18.

Discussions : May 6, 8, 13 and 15.

**Saanen gatherings :** Switzerland.

The twentieth series of yearly meetings will take place in Saanen, Bernese Oberland, Switzerland as detailed below :

Talks : July 6, 8, 10, 13, 15, 17 and 20.

Discussions : July 23-27 (both days inclusive).

### **Brockwood Park Gathering :**

Talks : August 23, 24, 30 and 31.

Discussions : August 26 and 28.

It is time to renew the subscription for the new year 1980. All subscription amounts should reach us by December this year. We earnestly request all our subscribers to act on this matter with promptitude. The yearly subscription at Rs. 15 and Life Membership at Rs. 150 continue to be the same.

In this issue, the cover page carries the photograph of 'The School'—Madras, as well as an article giving a brief idea of the aims and activities of 'The School'. The present premises in which this school is located are inadequate for the expanding and extending classes, playgrounds, etc. We are very happy to inform you that the Foundation has secured a beautiful place in Adyar. It is hoped that the School will start functioning in the new place by the end of this year. The new address of the School would be : The School—K.F.I., Damodar Gardens, Adyar, Madras-600 020.

A new book "Exploration into Insight" by Krishnaji is being published for the Common Wealth market by Victor Gollancz of England very soon. Harper and Row are publishing it for the American market. The Indian edition will be released by the end of this year. This consists of fourteen dialogues in which there is probing and exploration into the process of self-knowing. A review of this book by Prof. P. K. Sundaram is contained in this issue.

Our Indian readers will be glad to know that Tamil translations of the pamphlets "Inward Flowering" and "Meditations" and a Marathi translation of "Tradition and Revolution", in two volumes, will be out at the end of this year.

It is more than fifty years since the Foundation was formed, and to commemorate this we plan to publish a book containing articles on, and dialogues with, Krishnaji.

The Secretary of the Foundation would like to inform the readers that there has been a lot of difficulty with the tape recording machines which have become old and obsolete. It has not been possible to give spool tapes of Krishnaji's talks to people who had ordered them. A licence has been applied for purchasing a new tape recorder and we hope to acquire it soon.

## **Perception is Timeless**

(J. Krishnamurti)

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I often wonder why we attend any meetings at all, why we listen to another, why we read books, why we follow the various leaders, religious, political and all the rest. Is it that in ourselves we are so insufficient, so confused, unhappy and we hope by following a hero or a leader, worshipping a person, we shall find a way out of all this confusion? And we never wonder what freedom is, if there is such a thing as absolute freedom? Is freedom just a matter of temporary, fleeting perception of freedom or a feeling of freedom? Freedom, seems to me, is one of the most important things in life. Is there total and absolute freedom? We are going to investigate into that this evening. The word "investigate" means to trace out, to go into and I hope that we are going to enquire into it together and therefore share the thing together, because what we share is yours, not somebody else's, what we think over together is your own, not that of the speaker, what we create together is yours. And if we are going to listen, communicate with each other over this question, then we must be fairly serious and realise that this is not an entertainment, an escape, a form of intellectual or sentimental experience.

We are together going to find out for ourselves if there is or if there is not total, absolute freedom—freedom from the known. The known is the total content of consciousness. The content of consciousness is consciousness. What you are, what you think, what you feel, what you believe, your beliefs, your feelings, pleasures, superstitions, all that is your content. That is your consciousness. Please look at it, look at yourself through the description which the speaker is describing, bearing in mind that the description is not the described, the word is not the thing. The content of consciousness, which is you, is the

known. Whether you are conscious or not, the content can be known totally. And as long as that content is not totally perceived, there is no freedom.

So freedom is from the known. The known is the time. What you don't know, the unknown, can only be envisaged, imagined or contrived at through the content of the known which is thought. Without knowing yourself totally there is no seeing. Knowing yourself is the known. Hence the known is the factor of time, because the known is always in the field of hope and thought, and thought is time.

So we are asking, whether the mind which is the total content of consciousness can ever be completely, absolutely free. Otherwise we are always moving, reforming in the field of the known. The known is the me, my desires, my pursuits, my ambitions, my fears, my demands of success, the me that is constantly imitating, conforming. That is the content of the consciousness, of every human being. That is your consciousness, that is what you are, whether you know it or you don't know it, whether you are conscious or unconscious, that is a fact, as factual as the microphone. It is not an abstraction. You can make any abstraction and live in an abstract, but you cannot live on word.

So, knowing yourself completely is total freedom and from that freedom you can act in the world, not away from the world. And is this possible, so that you know yourself completely, so that there is not a hidden corner, a secret recess, a door which you have never opened? Is this possible, can you know yourself totally? What you know of yourself is the known. You can only know the known, not the unknown. And what you are is the content which is knowable, which can be found out. And can the mind be free from the me, the content which is the consciousness? You are getting all this?

We are asking whether the whole content can be known : otherwise there is no freedom. You can imagine a freedom, you can, through thought, create an idea of freedom in heaven and all the rest of it, but that is not freedom, that is just an abstraction, an idea of what freedom is and therefore it is not freedom. Can the mind, your mind, know total consciousness and

therefore be completely free and from that freedom act along? If there is no total freedom, we will continue to live in this world of superstitions, pain, anxiety, fear, pleasure, the pursuit of ambition, corruption and so on. That is a fact. That is the world in which you have to live and your mind is living with all this, ever deceiving itself.

See the beauty of the question whether the mind can be totally free from the known. You know for most of us beauty is non-existent. To us beauty is not generally spiritual. To us beauty is a distraction. And a man who is seeking pleasure, not beauty, cannot possibly indulge in the enjoyment of beauty, but the enjoyment of beauty is an entirely different thing. Beauty is the highest form of sensitivity, to be sensitive physically, intellectually and to have that quality which is love. To us beauty is something not desirable. We associate it with sensation. If you are a very religious person in this country, you don't look at beauty, you don't look at the mountains, the fields, the rivers, you don't care to look at a woman that is beautiful. That is unspiritual, because you might be entangled in pleasure and get lost. So unconsciously deep down, you avoid the sense of care, of beauty, of life. Once I was following a very well known guru who had disciples. Fortunately he did not know I was there. And he never looked at a tree, at a bird, at the lovely beautiful lines of the hills. He lived in his world. He was concerned with whatever he was concerned, imagination and contrivance of something which is not anything spiritual.

So we are together enquiring into the whole question of beauty which lies in total freedom, not in pictures, not in poems, not in books, not in marbles. It lies in the mind that is totally free from the known. So we are asking, can the mind, can it ever be free from the known, from the me with all its complexity, with all its sorrows and anxieties of life? Is this enquiry a matter of time? Will it take a long duration between the question and the fact? Will it take time, many days, years, weeks, careful examination, careful analysis, careful observation? All that requires time. And is time necessary to uncover the whole nature and structure of the content of consciousness? You are getting all this? I hope you are following, because this is a very serious matter we are discussing.

Time involves the analyser, the examiner, the one who observes. Is the observer, the analyser different from the content of consciousness, or the observer, the analyser is the content? And is it possible to uncover the whole of it without analysis, without time, to see the content instantly, have an insight into the content totally? Is it possible to observe without the observer, for the observer is time, observer is the past who has knowledge, experience, justification, condemnation and so on? The observer is the past, as the thinker is the past. And when you operate, when the mind operates through thought, it is operating in the field of time, because thought is time and thought divides as yesterday, today and tomorrow. Not that there is not yesterday, today and tomorrow, but thought needs time as in the process of investigation.

And is there an observation in which time is not required at all? You are following all this? Probably most of you have not thought about these things in this way at all. Most of you are secondhand people. You know what you are. You repeat what others have said, or what you have discovered four days or ten years ago. You are the result of other people's ideas, conclusions, formulas, whether it be the Upanishads, the Gita, the Quran or your own particular religious books. Therefore you are secondhand or thirdhand people. And when something new is put before you, obviously the reaction is to resist or compare what is being said with what you already know, what you have already read about. And that gives you complete satisfaction and you are saying, I can understand if I put it in the tradition which I know and I have found, but you really don't know.

So we are asking, how can the mind which is the product of time, perceive without time. Because the mind is an evolutionary thing. It is the content of consciousness and it has functioned always within the field of time as thought. We have examined everything through thought and thought being time needs time to explore. And we are asking, is there an observation which is without time? We will come back to it.

Now is the known a fact of judgement? Can the mind be free of death? And can the mind which is always pursuing pleasure and therefore avoiding fear, can that mind be aware

of what love is? We are going to enquire into all that. That is, can the mind be free of its content as the known and be free of death and be in that state of attention which is love?

You know most of us are frightened of death, death the unknown, death as the known which is the product of thought, death of which one is so frightened. The mind needs security and therefore believes in something. If you are frightened of death, then you must believe in reincarnation; and to find out whether there is anything permanent, you must have a quality of mind that is capable of having an insight. There is death. The older you grow, the more aware of it you are—old age with all its calamity, with all its physical pain, the old age when you lose your memory, the sadness of all old things. There is the fear of the unknown called death. There is the fear of not surviving. And we are asking, what is it that reincarnates? Is it not the content of your consciousness? It is part of your culture, part of your religion, part of your beliefs, what you have read in the Vedas, Upanishads, the Gita, the Bible, the saviours, the Christ, the books, all that. And you want that to link up, to be re-born.

Now, in that content is there anything permanent? Or there is nothing permanent and that is what we are frightened of? We went into the question of fear the other day, Thought demands for its survival memory, the brain cells must have security; otherwise it cannot function properly. So thought creates the fear of death, not having continuity. Anything that has continuity must have the seed of permanency; otherwise it cannot continue. Now is there in your consciousness anything permanent? Or the whole of consciousness which is the you, which can be known and is therefore not permanent? You are following all this? Is the known the permanent? The known is the structure and the nature of thought which is you and is the you permanent? You would like to think you are permanent; otherwise you won't pursue ambition. To you this life is the most important thing. You want to be the biggest success in this life. You want everything in this life. But if you really believe in reincarnation you would behave rightly today, because what you are today will be tomorrow, next life. So can you incarnate today differently?

So if there is nothing permanent in your consciousness, permanent being that which is in you, that which has a timeless quality, that which is eternal, that which is beyond time, is there such a thing in your consciousness, or you have invented such a thing and put it in your consciousness? You are following all this? So death is something that can be known. I do not know whether you are following this, seeing the beauty of it. Sir, can the mind be free of death, not become immortal, because that is what we all want, that is what the painter, the writer through his poems or through his sculptures wants to achieve. Because he has identified himself with the work which he has done, that work is considered immortal. That is not capable of dying.

And we are asking, can the mind be free of death, free of the content which it has gathered through thousands and thousands of years? Because your consciousness is not fundamentally different from the consciousness of your neighbour. And if you see, his miseries, his confusion, his ambitions, imitations, conformity, it is just like yours. You may have a different name, a separate bank account, live in a different house, you may have much more knowledge, you may have read all the scriptures of this unfortunate culture. What is your content is my content and my consciousness. So consciousness is not yours or mine. That is, we are conditioned by the culture in which we live. According to that conditioning we have tendencies, idiosyncrasies. These characteristics, tendencies, idiosyncrasies make us different. We think we are different, but if you go behind that, you will see we are terribly alike, because we are all pursuing the same thing. We all want to achieve success, achieve enlightenment, find god, afraid of life constantly, afraid of conflict, struggle, pain, agony, sorrow. And can the mind be free of death?

The physical body dies. If you had lived rightly if you had eaten the right food, you may live longer. If you have pursued the dictates of your tongue and the body, fed it with all that, the body will die sooner. Or being healthy and the doctors promise that you will live longer. God knows why you want to live longer, because the body will die. It is inevitable like everything. That is, you will come to an end. That is what we are afraid of.

We are afraid of the thing that we hold dear, the things that we are attached to, the things known. Now can the mind be free of death, which means can the mind be free of time as thought? So, can the content of consciousness be observed without thought as time, without the observer which is the past? That is, can you see your consciousness totally without the impediment of analysis, without the impediment of conclusion, contrivance, without justification and all that, without the past? Do you understand? Can you have an insight into the content? When you have an insight into the content you have solved it. Do you understand?

Now, how is it to be done? We will not use that word "how", because you are all eager to find out a method. Method implies practice. Practise implies time. And when you practise, there is the division as the one who practises the thing. That is, he knows the method. So there is a division in practice and therefore conflict. Where there is division, there must be conflict; as you have conflict between Pakistan and India, Russia and Germany and all that. Where there is division, there must be conflict, violence, suppression. And when you are to look without the past you are asking for a method and therefore you want something mechanical and you are being fed on it as all your gurus teach you, as everything else teaches you.

We are saying, is it possible for the mind to have an insight? To have an insight means to observe without time. To observe without time means to look or to listen without the division as the observer and the observed. Look Sir, it is fairly simple. Have you ever noticed a gap between two thoughts? Or is your thought a continuous movement? Have you ever been aware of an interval between two thoughts? If you have, what takes place in that interval? Is there an interval which is not the product of thought, or an interval of which you are not aware as thought? If in that interval there is an undercurrent of thought of which you are not aware, then that interval is a continuation of thought. If there is no continuation of thought that is an interval in which time does not exist. Then in that interval you have insight. Don't ask me how do I have that interval. The moment you ask me how to have that interval, you will never get it. Do you understand? To have the interval

you have to be patient, you have to be tremendously virtuous, serious, intense. Otherwise you won't have this extraordinary quality of perception which is insight. And when you have that insight which is intelligence, that reveals the whole content. You may take time to describe the content, but the perception is insight. So the perceiving is timeless, and therefore intelligence which is perception is timeless. That is not yours or mine and that lies beyond the field of consciousness.

So can you look at your consciousness with all its problems, your love, your fears, your pleasures, the agony, the callousness, the violence, the imitation, conformity, the desire for security, the pursuit of ambition and so on? Can you look at it without any movement of thought? Can you look at it with that state which is completely immobile, which is attention? And freedom is the immobility of attention. Do you understand, Sir?

And we must also enquire together what is love? Has it any relationship with death? Is there something apart from love? You are thinking of fragmentation which thought has brought about. Are not death, love and living one total movement of existence? To find out, we must go into this question of what love is. We can see in the world what love is not. Love is not sex, is it? For most of you it is, because you associate love with sex. Don't be frightened of that word. We went into the question of pleasure the other day, of pleasure inwardly, and to have an insight into the nature of pleasure. The pursuit of pleasure is the cultivation of enjoyment. We are trying to understand the nature of love which is entirely different from enjoyment, joy, ecstasy. When you have the tremendous sense of beauty, joy in something when you really see, a hill or a face of a man or a woman, you have no words but the mind remembers it and says 'I must have more'. Do you understand this? Because unless you understand, go into it, have an insight into the whole structure and nature of pleasure, you will not find love.

So pleasure is not love and can there be love when there is a vacuum? When you are attached to a person can there be love? What is implied in attachment? I am attached to my wife, husband, house, a joy, or attached to an idea. What is implied in that? What is that? You are attached to something,

aren't you? You are attached to your knowledge if you are a scholar, you are attached to painting if you are an artist, you are attached to your wife, husband or house. What is implied in that attachment? I say I am an Indian. I know it is in the passport. When I say I am an Indian I am attached to an idea with a tremendous sense of identification, stability and security. I am attached to my wife, the wife whose image thought has put together, thought is attached to that image and loves that image. Or, when attachment gives pain, sorrow, jealousy, then you cultivate detachment. You know that is one of your favourite words. We must be detached. You first are attached and then you cultivate detachment. You never enquire why you are attached, because attachment is not love. When you think about somebody whom you love it is not love. It is thought, thinking about the image you have about that person, that gives you pleasure, companionship and therefore attachment. You follow all this ?

So, when you see for yourself what is not love, have you got an insight? Not take time, not take days to find love is not attachment, love is not desire, love is not jealousy and obviously love is not violence. Violence can be physical violence and generally is. But violence has a much deeper meaning. When you conform to a pattern, whether that pattern be yours or given to you and when you conform to it, it is violence. When you follow somebody that is violence. When you have, when you think in hierarchical status, that is violence. So violence is not merely physical, but violence is suppression in any form, control in any form, obedience in any form. Accepting authority in any form is violence.

How can such a mind come upon the beauty of love? And can you, sitting there, listening to these things about reality, factually, can you drop it, wipe it away completely? Can the mind purge its violence, because then such a person is a totally different human being. To him there is no death, not that he believes in reincarnation. Do you understand, sir, the quality of mind that has no death? That means to be free, for the mind to be free of time. Time is thought, time is imagination, time is contriving, remembering, time is not love. And when there is this total harmony in living, and then there is death, love and life, the mind itself goes beyond itself.

*New Delhi, November 18, 1972.*

## Perception without Time

### A. Dialogue

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- A** : Shall we discuss the problem of time ?
- K** : Sir, what is time apart from chronological time ?
- A** : It is the interval which one is constantly creating.
- K** : What is time apart from the yesterday, today and tomorrow ?
- B** : The interval of change.
- K** : "I will see you next year"—that is still chronological time. "I will do something tomorrow"—is that chronological time ?
- P** : I would say time to us is distance, is space, is that which separates me from another, from a situation, from an action, whether in the past or in the future. It is measurement.
- D** : Will there be time if there is no movement ?
- K** : What is time ?
- P** : No one definition can contain it.
- D** : Without movement, is time possible at all ? With movement both time and space come into being.
- P** : If there were no time, would there be consciousness ? We know that time plays a major part in consciousness.
- K** : What is time to you, sir ? I would like to understand how the mind creates time.
- S** : Time is to achieve something. Time is distance to cover. Time is postponement.
- K** : What is time ? I heard the word for the first time. What does it mean to me ?
- M** : It is the recognition of duration.
- K** : What does time mean ? Is there such a thing as time apart from movement and space ?

- P** : Time is inextricably structured into consciousness. The whole movement of the 'me' is time. In consciousness there is a continual projection into the past and the future. There is nothing else I know except time.
- A** : Time is a dimension.
- G** : Mathematically, it is the fourth dimension.
- K** : What does the fourth dimension mean? Is there such a thing as time?
- A** : There obviously is.
- K** : Where?
- P** : In me.
- K** : You think there is time?
- A** : My mind is always in time.
- K** : I really don't know what you are talking about. I am just asking what is time. You have said "movement, the ego, thought, duration". I say: "What are you talking about?" I am asking you what is time?
- P** : Do you not know what we are talking about? Or does the personal experience of the race in me not know what is being talked about? The two are different.
- K** : I don't quite follow.
- P** : There is a personal experience of time, of the race, of the whole of human heritage.
- K** : You mean evolution?
- P** : Not only evolution but the structured sense of time as the yesterday, today and tomorrow which is part of human heritage, in existence from the time man took his first step, the human mind has projected forwards and backwards. You say you don't know what we are talking about. Do you say that because you are viewing this from a totally different standpoint? Or, is there a fallacy in what we are saying?
- K** : You say, yesterday, today and tomorrow, the whole movement of man's evolution, heritage is time, and that you have to have time to evolve.
- P** : I say the whole of the structure of consciousness is time. You say: "I don't understand". Why do you say it?
- K** : I want to be clear what we are talking about. To you, time is movement in space from a beginning towards an

endless process. In that movement, there is heritage, evolution, gathering, tradition, all of that is consciousness.

**P** : There is the yesterday, today and tomorrow, and there is psychological time.

**K** : You say all that is time, and I say to you, "I don't understand what you are talking about."

**P** : I ask you : Why is it that you don't understand ?

**K** : Because I don't know what you mean by time. I may be dumb. I want to know what you mean by time, not the quality, the weight, the depth of time, not the movement from there to here or from there to there ; that we all understand.

**A** : That is not under discussion. That is not what we are seeking to probe. How do we create time ?

**P** : No. There is the time we know. We can only probe into the time we know.

**B** : We know the effect of time. What is time itself ?

**K** : Ghaneshyam said time in mathematics is a different dimension—the fourth. What does that mean—time ? We know what we are all talking about. That is fairly simple. At the end of it, I say to myself what is time. Is that all ? Sir, it takes time to go from here to the moon. It takes time to achieve a result. It takes time to cover a distance. It takes time to meet you tomorrow. It takes time to break down a certain habit. It takes time to think out a problem.

**D** : This is a matter of perception.

**K** : What does time mean ? To put that light out, I have to get up and go there. That is time. I understand that. To convey something to you, that is time. I have to learn a language ; that is time.

**P** : I want to ask you a question. If you recognise the validity of physical time, as time to go over there to turn off that light, why should the other time not be as valid ?

**K** : Is there any other time except the going up from here to there to put that light out ?

**M** : Sir, is there such a thing as waiting ?

**K** : That is all included in this.

**M** : Waiting is time. There is the psychological space of waiting.

- K** : I am still, at the end of it, puzzled by the word "time". You have said time is thought, time is movement, time is everything. I understand all that, but what do you mean by time? You have used words to describe time, but the description is not time. You have used words to convey to me a sense of movement which you call time. You have given a description, but time is not the description. Time is to act. I am just getting it; let us move slowly. Is action time? To go from here to there, to put the light out requires what you call time, but the mind that says that light must be put out is without time.
- P** : No sir.
- K** : I don't know, I am just feeling my way around; I'll withdraw everything.
- P** : You are giving a very special meaning to time.
- K** : I am not. I am trying to find out whether the mind has created time as thought, as movement from here to there, distance, space, all that. Mind has invented it. If there were no inventor to say time is this, what is time? Is there time?
- S** : From what you have said, it seems that the decision to switch off the light, the decision at that moment involves no time, but the actual act of going from here to there and putting off the light involves time.
- K** : That is right. That is time, not the fact of doing it. I smoke. I see the danger of smoking, and the mind says: "finished, no more". Time is not involved. In perception there is no time. In the doing of that perception, is time. In the actual moment of perception there is no time.
- A** : You say perception is out of time.
- K** : Obviously. I perceive, I observe, I hear smoking is bad, destructive; I am unhealthy. The hearing is instant and the hearing is the stopping.
- P** : But perception has no awareness of time.
- K** : Perception is a state of mind where time does not exist.
- S** : But what is time?
- K** : Therefore, time may be this movement.
- P** : Where there is no perceiving, there is time.
- K** : Therefore I say I don't understand you.

- A** : Sir, there is another time, the psychological time. I perceive something. I say what a wonderful thing and I want to write it out. The moment I start writing, there will be time, though I have seen it.
- K** : That is all time. Seeing that the light must be put out, getting up, going there to put it out is time, but the seeing that the light must be put out is timeless.
- S** : Does it mean Sir, the movement factor is not important?
- K** : No, perception is without movement.
- P** : You are challenging the whole principle of continuity.
- K** : That is it. I am questioning the whole structure of the mind that says: "will do", "I will put out the light", "I should do this". All that is what we call time which is always the future; or "I have done this", "I must not do it again", which is the past and which, as Pupilji pointed out, is a form of modified continuity.
- P** : A very important question arises, if there is no continuity.
- K** : There is no continuity in perception. There is only perception, not the cultivation of perception. The cultivation of perception is the invention of the mind that says, "I must cultivate perception and therefore I must have time". I have accumulated the hurts that you have given me. It is stored up and it takes time to forgive you. Right? If there is no storing there is no hurt, there is no forgiveness. I am talking of the moment in which there is no accumulation and therefore no forgiveness; at that moment, time is not. I wonder if I am conveying something. G says it is a fourth dimension. It is that perception in which time is not. At the very core, there is no time.
- S** : What do you mean by the very core?
- K** : The core of perception, at the very core of hearing.
- R** : But in perception, is there a core?
- K** : At the bottom, at the root, at the depth of perception there is no time.
- S** : You say in action there can be duration?
- K** : I don't know. Getting up from here to put the light off is time.
- S** : So the action involved in it you call time, but the perception to switch off the light is timeless.
- K** : Wait, wait. Is there an action without time?

- P** : I think we have gone a little too far. We carry all the structured burden of the past. It is on our shoulders, fair and square.
- K** : Is love time ?
- P** : What do I do ? Do I just listen to these two statements of yours and do nothing ?
- K** : No, no. They are not my statements.
- P** : These two facts of yours. Do I just listen without time and nothing else ? You see we have discussed time so often. How does it get structured within us ?
- K** : I don't think it gets structured within us. If we see perception is without time, what is the nature of that perception which is without time ? Is time the act of doing, the getting up, going there and putting the light off ? Why do you call that time ?
- P** : Actually it is so.
- K** : When I hear very clearly that smoking is disastrous to one's health, the hearing is the acting. But the body which has been poisoned by nicotine will take days to get over it. Yet, why do you play with it ? At the very depth of perception, there is no time. Everything else is time.
- P** : Is perception timeless ?
- K** : I hear smoking is poisonous. At that second of hearing, there is no time. The freeing of the body from the nicotine poisoning will take days. We are concerned with getting rid of something, not with the movement of perception which is without time.
- P** : Which is reality ?
- K** : Both are realities : Getting up and going and putting out the light is reality, but reality is also a perception in which time is not. That is also reality.
- Q** : I can move forward or backward in space, but in time I cannot move backward. Is there not an irreversibility in time ? Time does not move backwards.
- I** : Forgive me, I don't know what you are talking about.
- Q** : I cannot do anything about my memories.
- I** : Who is the you who can do something about memory ? You are that memory. Without that memory you are not. This is very interesting. I want to go on. May I ? We give importance to the movement from here to there, to get up

and put the light out. That has become the time quality which burdens our mind. How am I to get rid of smoking, how am I to achieve enlightenment, how am I to perform certain practices? The "in order to" has become tremendously important, not the fact of a mind that perceives without time. If that is a fact, then we don't even have to discuss it.

**A :** We have to because I find that the impediments that the mind creates are such that I feel I don't see anything. If action is not natural there is no perception.

**K :** Achyutji, just a minute. If there is a perception which is without time, the action is natural. People say I must practice *sadhana* and all the rest of it, and I say how idiotic all that is, how absurd, it has no meaning; because that involves time, that involves an end which is in time, and you are playing tricks upon yourselves by saying I will practice in order to achieve something which you have already determined.

**A :** I am now asking you about certain impediments which the mind throws up and the presence of which creates time.

**S :** I think the problem is perception without time.

**P :** He said perceiving is real and going to put off the light is real; impediment is real.

**A :** I am asking about the impediment.

**K :** I understand Sir. Are you saying there is no perception because there is an impediment?

**A :** Yes.

**K :** Keep to it Achyutji, there is no perception because there is an impediment. Do you see that? Do you see or perceive that there is no seeing because of the impediment? If you see it, there is no impediment. If I see the impediment, it is finished. If I see an impediment on the road, I know what to do.

**A :** "Impediment" is a word which represents something which I don't understand.

**K :** Suppose you don't understand something and you see that you don't understand, then you understand.

**A :** I asked my question like this—I want to explore the mind's proclivity to creating time. I want to see how the mind creates time.

- K** : This is it—getting up, going and putting the light out.
- A** ; The impediment which I don't understand is the time-making factor.
- K** : The time-making factor is the habit of the mind which has been educated in the movement from here to there.
- A** : I have not understood what you said : that the mind makes an impediment and to see this is to be out of it.
- K** : No, I did not say that. I see an impediment on the road. In the seeing of that impediment is the ending of that impediment.
- A** : But Sir, psychologically this impediment is a blockage, but you don't see the blockage.
- K** : You are saying, why is there no perception without time ? Don't introduce new words.
- A** : I will go with you one step more and I will say that I also understand that time is not the essential factor for perception.
- K** : No, we said perception has no time.
- A** : That also I see, but I say that between perception and myself, there is division.
- K** : You cannot perceive if there is a division between the two.
- A** : All right.
- K** : It is not all right. What are we talking about ?
- S** : You are saying something different today. You say what matters is only perception and time is irrelevant.
- B** : You say perception is action, but we are in the situation of no perception and confuse action in relation to time.
- K** : I understand all that.
- M** : The current travels in the brain at the speed of sound, so everything that happens in the body takes time. You are not speaking of that. So, perception is not a physical perception. There must be some other space—continuum, call it mental space, and you are describing the physics of mental space.
- K** : Then what ? Where are you at the end of the description ?
- M** : At the end of your description, I say the mental space and the absence of time and so on is a new world to me for which I have not got the sense to explore. I have just now been born into this. I have to begin.

- A** : You are just blocking yourself from exploring.
- M** : No, I admit I don't know, I am beginning to explore.
- K** : Sir, could we put it this way : There is only perception and nothing else ? Everything else is movement in time. There is a momentum which is timeless. Sir, the *doing* takes time and apparently we are caught in the doing which is time, which is progress, which is going from here to there, from here to *Nirvana*, from here to whatever it is with which we are all familiar. We are educated in that, we are caught in that. And I say to myself : Is that all ? Apparently that is called time, and to me that, though a reality, is not of primary importance. What is of primary importance is perception which is without time. Now is there an action which is without time ?
- B** : Where there is no perception, when action takes time, there is a confusion in consciousness with psychological time.
- K** : That is right. What is action ? We are always thinking in terms of time. I am asking : Is there an action which is without time ? You work it out. Look Sir, I see that light has to be put out. Getting up, going there, covering the distance and putting it out is an action. It was a decision and the will to carry it out, I do it. I go from here to there, that is action. All action of this kind apparently involves either choice or the act of will. Now is there an action which is not of choice and will ?
- P** : You have taken action and put it in the place of perception.
- K** : I don't know what is coming out. You may be right. I see all action is based on choice and will. Apparently that is all we know. Now, is there an action without all that ? So I say to myself—.
- M** : Can there be an unmotivated action ?
- K** : Which is what ? When we desire—motive, choice, will, all that is involved.
- P** : What propels ? Action implies doing. There has to be a propulsion to one's doing ; otherwise why does one do, act ? The stimulation which makes us do is within time. When you say it is motiveless.....
- K** : I did not say " motiveless ". I said contact, desire, choice, sensation, will, all this is the movement of action that we

know, which is time. In that is involved motive, an end to be achieved and a means to achieve. Is there an action without motive ? Motive implies all these.

- P** : How would you unravel the word " action " ?
- K** : We have done it. The word " to act " is always in the present.
- P** : But what does it imply ? Is it an output of energy, whether physical or mental ?
- K** : Obviously, when I get up and put out that light, it is output of energy.
- P** : Action implies output of energy.
- K** : Action means to do, having done, or will do.
- S** : Time, will, choice, everything is in it.
- K** : The doing, acting is always in the present.
- P** : Are you not using action in a very special sense ?
- K** : I'll not move from here. " I see something very clearly. All my action, all our action is based on sensation, perception, seeing, contact, desire, choice, will. That we say is time. Sensation is the driving motive to put that light out. In that is involved choice and I determine to get up and put it out. We all know that very well and I ask myself ; Is there an action without sensation, desire, contact, choice, will, motive ?
- P** : When and how does it happen ?
- K** : We will chew on it a little more. So, is there an action in which will, choice, desire, sensation does not exist at all ?
- M** : Is that action perceptible ?
- K** : Wait, I see this. I perceive what you have said. I hear this very clearly—sensation, contact, desire, choice, will. I hear this, that is the motive, that is the drive, that is the sensation. So, what takes place ? Go on, Sirs, what takes place ?
- M** : I see that all action coming out of it is motivated.
- K** : We have said that. You are not adding anything more. You hear this, which is you have perceived this. Did you perceive it without time or did you hear it, reason it, calculate and say, " By Jove ", I understand verbally " ? That is not perception. Verbal understanding has a time quality. And we said perception is without time. Did you perceive this without time ?

Has love a motive? I love you because you feed me, I love you because you give me your body; I love you because I am dependent on you, because you cook my meals. So, is love a quality of time and is love motivated?

**M** : Love is peculiarly "in spite of". There is no reason for it.

**K** : Don't introduce "in spite of".

**M** : Is there an action without sensation and is love a sensation? Am I out of my depth?

**P** : It is a valid thing. But I think we are moving from one query to another.

**K** : I haven't moved from query to query. That is your affair. For me perception is without time.

**P** : I want to ask you a question. To a consciousness which is not perceiving, time is. Where is the timeless?

**K** : It is outside consciousness. It is perception.

**P** : What? You have said something. Leave it there. Now, what is the relationship between the perceiving mind and the mind which is not perceiving? Is there any relationship?

**K** : Between the mind that is perceiving, that is actually perceiving which is action in the present and.....

**P** : The timeless state—what is the relationship of that to consciousness which is caught in time?

**K** : I don't know what you are leading up to.

**P** : The consciousness that is in a state of perceiving, which is without time—what is the relationship of that to the consciousness which is caught in time?

**K** : To put it much simpler, what is the relationship of the timeless perception to time?

**P** : Yes.

**K** : None.

**P** : There is no connection? I won't use the word "connection". In which case there would be no relationship between you and all of us. Is there no relationship?

**K** : That is not so.

**P** : Let me put it this way; I am pushing you.

**K** : I am delighted to be pushed. We must understand these words "contact", "relationship". What is the relationship between darkness and light, between the true and the false, what is the relationship between the false and false? What is the relationship, relationship being a communi-

cation between the false and the false, between the truth and the false? What is the relationship or communication between perception which is non-verbal and the word? The verbal is of time, the word is time, the symbol is time. What is the relationship between perception and time? What do you say? If I say there is relationship then you will say, who is the one who is communicating between this and that? What is communication? How do you remember the communication between the non-communicable and the communicable? That means there must be an entity who remembers. Communication means a remembrance.

**P** : Forgive me, I am not talking about the entity who remembers. There is no remembrance in this at all.

**K** : I want to eliminate that. I am glad you eliminated it. Therefore, what is the communication between perception which is without time and that which is with time? what do you say? Who is communicating to whom? Is there communication between the two?

**P** : I would say there is relationship. Otherwise, I would receive nothing from you.

**K** : You are putting it the wrong way. I will show it to you in a minute. The perception which is without time can communicate with time, but not the other way round.

**P** : That is exactly what I mean. What you are saying implies that perception which is without time can communicate with time; because it is untouched by time, it can touch time. Intelligence can communicate with unintelligence, but unintelligence cannot communicate with the other; obviously. So, what is the nature of that perceiving consciousness that is timeless?

**K** : I don't know about that—that involves other things.

**A** : How does it operate at the receiving end?

**P** : How does it operate at the giving end?

**A** : I have no right to ask the question.

**K** : Look Sir, you tell me perception is timeless and I hear you. The quality of my hearing is important; nothing else is important; what is important is how I listen to you. Am I listening to you with the quality of time which is: "I must

listen to you, am I going to get something out of you, or I will be changed if I listen to you?" If that exists, I am not listening. So, can I listen to you with the timeless quality?

**A** : I can only observe if there is no barrier of concept.

**K** : That's what I am doing. If I listen to you with a concept, my attention then is not to listen to you, but to pay attention to my concept. You tell me perception is without time, and I listen to you. How am I listening to you? Am I listening to you, drawing a conclusion from what you are saying, am I listening to you with a conclusion—verbal or non-verbal? Then my attention is no longer tied to what you are saying. My attention is given to manufacturing concepts or having concepts.

So, concern yourself with listening to the whole movement, to the machinery that makes concepts and see why it makes concepts, because the habit from childhood is to abstract a conclusion from "what is". Do you see that very clearly? Listen to that. In listening to that, the conclusions go. Then you can listen. When you hear the statement, "perception is without time", you listen because you are free from concept.

**A** : There is only one more question. When I said that I am aware of that concept arising, is there not also an unnamed blockage?

**K** : When it comes up, I will deal with it, but I know the obvious blockage and I deal with it instantly.

**A** : The process is very clear because perception has perceived.

**K** : Sir, I want to go a little bit further. Is there an action which is without time? Time is the getting up, going there but is there an action which is not touched by time?

**S** : Is love perception?

**K** : Love is without time. Love is not sensation, contact, desire, choice, will. All that is time. Love is not any of that.

**P** : When you said love, what is the content of that word?

**K** : The negation of all that which is time, is that.

**P** : Why don't you call that .....

**K** : Call it compassion. That word "love" is a terribly loaded word and it has been brutalised, but compassion is still untouched by human beings.

**R** : Love is without time, perception is without time. So, is love a form of perception or is love perception?

**K** : No, wait a minute. I must go through this. Contact, sensation, desire, choice, will—in that there is fragmentation. In that there is always the perceiver and the perceived and conflict. When all that is not, because seeing is the resolving of it, not I dissolving it, the very act of perception is the resolution of what is false. So, there is an action which is without time. Are we meeting each other? Is there an action without time? I know that the action of getting up from here, going there, putting that light out, is time. So, both are real, the action of going and putting the light out and the action of perception which is without time. So, there is an action without time. This is not so complicated. Sir, it is very simple.

**M** : Sometimes perception is spontaneous action. The action caused by instantaneous perception is spontaneous.

**GM** : Does that answer the original question that time is a form of dualism?

**K** : No, what is dualism?

**GM** : Escape from the now, the "what is"?

**K** : "What is" and the "What should be". There is only "what is", not "what should be". The "what should be" is an abstraction from "what is"—that is what is called duality. But if there is no abstraction but only "what is", there is no duality.

**GM** : Is time there?

**K** : The perception of "what is" is without time, but in the doing of it, in the physical doing of getting up and going, there is time. Talking of time is not duality. Duality arises only when perception is in time. When there is perceiving without time, that action frees the mind totally from thought. So, there is only "what is" and "what is" has no duality. Duality exists when I do not know

what to do with "what is", when I can't get over it. When I say "I must change, I must suppress it", then there is duality. But seeing "what is" is the act of perception.

× × × ×

Bombay

26-1-1973.

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K : Krishnaji ;    A : Achyut ;    B : Balasundaram ;    P : Pupul ;  
S : Sunanda ;    M : Maurice ;    D : Deshpande ;    Q : Questioner ;  
GM : Ghanashyam ;    R : Radha ;    Par : Parchure.

### **Extract from "Exploration into Insight"**

**Questioner:** I think communication about the 'Other' is not possible. On what basis do you say that there is something?

**Krishnamurti:** The basis for that is non-movement of recognition, of experiencing, of motive. Freedom from the know has to take place.

The mind, the brain is the known. It functions within the field of the known. In that there is recognition. Then the mind, the brain, when there is no movement, is completely stable. I don't see my still mind. There is no knowing that your mind is still. If you know it, it is not still. For then, there is an observer who says "I know". So the stillness which we are talking about is non-recognisable, non-experiencable. There is merely the entity that wants to tell you through verbal communication. The moment he, the entity, moves away into communication, the still mind is not. Just look at it. Wait a minute: Something comes out of it. It is there for man. I am not saying it is always there. It is there for the man who understands the known. It is there and it never leaves; though he communicates with it, he feels that it is never gone, it is there.

## **‘ THE SCHOOL ’**

Krishnamurti Foundation India

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Fresh and simple, both in concept and construction, " The School " K.F.I. stands in the middle of a shady grove in a quiet and peaceful part of Madras. The building is a light and airy structure of wood and thatch, blending with its natural background and radiating a welcoming warmth and serenity.

" The School " (stress on the definite article for uniqueness) was started in 1973 under the auspices of the Krishnamurti Foundation India. The purpose of the school is to help the child to discover himself and to flower in goodness. The emphasis is on awakening the creative intelligence of the child and not on mere cultivation of academic excellence. Mechanical memorization, of facts and figures, competition, and education aimed at securing white collared jobs, universally condemned but practised by most schools, are avoided by " The School ", both in theory and practice.

The school encourages an intelligent way of learning in an atmosphere of freedom and warmth, where a child can look, listen and learn at his own level and pace. Secure in this environment of affection and sensitivity, a child tastes the joy and delight of learning.

In class-room situations as well as in outdoor projects, the child is helped to come directly into contact with facts and not ideas about facts. The idea or a concept of a tree is a different experience from that of seeing-feeling the actual fact of the tree. The child is encouraged to observe form and colour, handle materials, feel the textures of objects, of softness and hardness, weight and size and so on, so that he grows in sensitivity to life around him.

### **To illustrate a scene from the class-room :**

The class was busy painting. Parag was putting final touches to his painting of plants. " Akka, Parag has painted the leaves red " commented Rajni, who finished her work and was putting away the brushes and paints. " I like them red " defended Parag. " But leaves are green, not red " insisted Rajni. " It can be yellow also " piped in Manu, joining in the discussion. " I like red leaves and I want to paint them red " repeated Parag defiantly. Akka intervened at the right time and suggested " let us go for a walk as soon as Parag has completed his work and collect two or three leaves of each plant and tree in our yard. We will see whether there are any other colours besides yellow and green ; whether leaves are all of the same size, shape, do they have any smell etc. "

The class trooped down after every one had finished their work. Each child picked a few leaves. They came back with an arm load of leaves from small blades of grass to big papaya leaves and cana leaves. The gardener contributed a big banana leaf too to their collection.

They grouped the leaves according to the colour, size, shape, smell. Each one felt the leaves. One commented the banana leaf was smooth just like the silk shirt. Leaves of almost all sizes, shapes and colours were there—tender leaves, mature, ripe and dried leaves. They made leaf prints with paints and crayons. Some leaves were also pressed. The class talked about the use of leaves to plants and also the different ways we use them. It was a project that lasted almost two weeks. Rajni was amazed at the variety of leaves ' all just in our school ' and Parag still loves the red leaves best....

Gruelling examinations which instil fear and kill the natural joy of learning is not the norm of " The School " but a day-to-day assessment of the child giving attention to areas where specific help is needed, is maintained. The child, secure in this atmosphere of affection and care is encouraged to give his very best to all that he does.....The School seeks to create the soil for the flowering of all the potentialities of the child and to give him the inner strength to face himself and the world around fearlessly.

“ The School ” at present has 112 children on the rolls. Besides the three pre-primary groups it has classes upto the VII. It has been decided to upgrade the school by one class each year. There are 15 staff members, 11 full time and 4 part time, besides the office staff.

The School is co-educational and the age group of the children varies from 2½ to 12 years. The students are from different parts of India and there are pupils too from France and U.S.A, one from each country. Another is expected from England.

The classes are generally small (between 12-15) which makes for close interaction and understanding between teachers and children. They share in all activities ; they learn, play and eat together in this atmosphere of seriousness, friendliness and informality.

The classes are not rigidly divided ; there is much mobility— various classes sharing projects and other activities like arts and crafts, music, dance, gardening, cooking etc. The school hopes that this experience of learning and living together will help the child to live in harmony with himself and his environment.

The very structure of the building gives one a sense of freedom and space. It is a light and open construction with bamboo trellis work on all sides. No mute brick walls shut out the nature around—scampering squirrels, nesting pigeons and sparrows and colourful hoopoes.

The curriculum is also flexible and elastic. English is the medium of instruction. Hindi and Tamil are also taught. Besides the basic subjects, the curriculum includes creative arts such as music—classical and modern, arts and crafts, classical dancing and dramatics. Gardening and physical training (yoga included) form an integral part.

The school ensures also excellent physical care of the child. It provides a nourishing and well balanced vegetarian diet common to students and teachers. A panel of doctors examine the children twice a year and maintain a record on each child assuring perfect physical fitness and care.

The school has been extended to its limit in this site. A permanent abode has to be found to keep pace with its growth.

Awakening spontaneity, curiosity and creativity in spite of a prescribed course of teaching and writing state examination, will be a constant challenge.

In the face of these opposing challenges "The School" hopes to maintain an atmosphere of freedom for the child to expand its knowledge and experience. In this fearless atmosphere the school helps the child to cope with the world, in and around him with quietness, strength and stability.

Madras,  
25-8-1979

DR. CHINNA OMMEN  
Head-Mistress.

#### From "Krishnamurti's Notebook"

At odd and unexpected moments, the "otherness" has come, suddenly and unexpectedly and went its way, without invitation and without need. All need and demand must wholly cease for it to be.

Meditation in the still hours of early morning, with no car rattling by, was the unfolding of beauty. It was not thought exploring with its limited capacity nor the sensitivity of feeling; it was not any outward or inward substance which was expressing itself; it was not the movement of time, for the brain was still. It was total negation of everything known, not a reaction but a denial that had no cause; it was a movement in complete freedom, a movement that had no direction and dimension; in that movement there was boundless energy whose very essence was stillness. Its action was total inaction and the essence of that inaction is freedom. There was great bliss, a great ecstasy that perished at the touch of thought.

*New Publication*

## **EXPLORATION INTO INSIGHT**

Review by Dr. P. K. Sundaram

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This is a record of the intimate dialogues that various groups of people, academicians and non-academicians alike, had with Krishnamurti from time to time, over a period of well over thirty years. Almost Socratic in its searching probe into the essence of matters, these interlocutions are aimed to render audible, the whispering intimations from the depth of one's personality and lay bare the basic springs of thought and action. Authoritarianism is the first casualty in these overtures to the unknown. One is led on from one position to another not without let or hindrance. One, not infrequently, gets in the course of the dialogues, bogged down in the guagmires, lost in the byeways but only temporarily, only to get back to the highway, all the time close at hand. Nothing is taken for granted in Krishnamurti's methodology; no altar is too sacred to be above demolition. Age-long idols of prejudices come down in a crash under the fire of merciless scrutiny. Many a dense mist of entrenched cliché thins away in the face of the resistless radiance of stark truth.

Krishnamurti's goal is total perception and complete awareness free from all dead weight of the past. "There is perception" declares Krishnamurti "without any choice. Just be aware of this movement. The programme stops." A deconditioning of mind leaves the essential man with all the energy. "Pull the plug out of the computer. it can't function any more." The natural is non-temporal.

Look at some of Krishnamurti's paradoxical flashes: "Observe the observer". "True observation is when there is no observer". Movement of thought interferes with the present and that interference is the observer.

"Self-knowledge is not the knowing oneself, but knowing every movement of thought because the self is the thought".

Krishnamurti observes that "ignorance is part of the demand to experience more. When that mind comes to an end not by conscious effort, in which there is no motive, will, direction, there is a state where the mind does not recognise anything". (The Ending of Recognition).

"Intelligence and fear are mutually exclusive. But thought creates fear". (The Central Root of Fear).

"All our life is a search for non-duality. To see disorder not from a centre is order. "That order you cannot be conscious of. If you are, it is disorder". (The Centre and Duality).

Such challenging insights are profusely found in these dialogues. The editors deserve our congratulation for the gift of this nice little volume.

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