

BULLETIN

KRISHNAMURTI
FOUNDATION
INDIA
1980



FROM THE EDITOR

Krishnaji stayed for three months in India from November 1979 to the end of January 1980. We are sorry that the proposed camp at Varanasi could not be held in early November due to the then existing drought conditions and power shortage. He spent a longer time at Rishi Valley and Madras. Apart from giving talks to students at Rishi Valley and meeting teachers, an educational gathering was held for ten days in December, when teachers from all the Krishnamurti Schools, as well as other educationists participated. In Madras he gave six public talks, which were extraordinarily well attended. The talks this year seemed to have awakened a different dimension to listening in depth and silence. He talked about the seed of enquiry in man, from the beginning of time to end all conflict, which is waiting to burst forth in blossom. The first talk he gave in Madras this year, has been published in this issue. A two-day seminar held at 'Vasanta Vihar' was attended by philosophers, scientists and academicians, and the main thrust of the dialogues was an exploration into the tradition of time in consciousness, and the necessity to break it. In Bombay, Krishnaji gave five talks which, as usual, attracted large audiences.

Video dialogues with Prof. Anderson were shown in Bombay, on five consecutive evenings, in the hall of the New Era School. These were also shown in Poona City, during the first week of February. Those who wish to have these Video-cassetees shown in any city should correspond with the Secretary, K.F.I.

The K.F.I. has been able to replace the old tape recorders, and get the old Nagara tape recorder overhauled from London. It has also received the latest cassette recording machine for a better reproduction of cassettes.

Cassette Recordings : Cassette recordings of all of Krishnaji's public talks and dialogues given in Madras, Bombay, Brockwood, and Saanen are available. Orders can be booked directly with the Headquarters. The recording charges are :

Recorded Cassette Imported	...	Rs. 75
Recorded Cassette Indian	...	Rs. 50
Only for recording Cassette	...	Rs. 35
Spools 5"—4 track 1—7/8 speed—		
Four talks (Recorded)	...	Rs. 135
Two track—Two talks (Recorded)	...	Rs. 100
With spool supplied 4 tracks		
(only recording)	...	Rs. 80

Publications : A new book of Krishnaji—'Exploration into Insight'—priced at Rs. 20 is available for sale. The second edition of Krishnamurti's Note Book has also been published recently. These can be had from the Headquarters or from any good book shop in big cities all over India.

The K.F.I. is bringing out a delux edition of 'Meditation' by Krishnaji. It is a new selection of what Krishnaji has talked on meditation, from time to time. It will also contain a colour photograph of Krishnaji and will be priced at Rs. 25. This is one of those perennial books which any serious person interested in the way of meditation would like to have with him. Harper and Row Publishing House have published this recently for the American market.

Krishnaji will give talks at Saanen, Switzerland :

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

Discussions : July 23rd—27th (both days inclusive).

Brockwood Park Gathering :

Talks : August 30, 31st and September 6 and 7th.

Discussions : September 2nd and 4th.

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THE SEED OF MILLION YEARS.

A Talk by J. Krishnamurti

To think together is one of the most difficult things because each one has his own opinions, his own prejudices, conclusions and aspirations. And one can never meet another who is free from these, from his superstitions, from his experiences, from his knowledge, which he has gathered through books or some guru. It is infinitely difficult, except under great crisis, for us to come together, to think out the problems, not only one's own problems but the problems of human kind, of which we are a part. So, we could begin this evening attempting to think together, because we are going to go into the question of the whole structure and the nature of the mind which directs all over lives, which shapes our activities, our specialities, our miseries, our meditations, our innumerable escapes.

To think about something is fairly easy, but to think together is quite different. That is, can we, together, forget our prejudices, put them aside for a while, perhaps permanently put aside our experiences? Because, if you have your experience and you cling to that and I cling to mine, then we will never meet. If you have your conclusions and another his, it is impossible to think together. So, one has to put aside one's experience, one's knowledge, one's prejudices, one's ideals and superstitions. If you can, then we can talk together, then we can think together, because our minds, our brains, are then meeting. That is, you and the speaker are thinking together, not about something, but the quality of a mind that is capable of putting aside its own particular points of view and opinions and ideals and meet another, who has none of these. Only then it is possible to think together without any kind of pressure. I don't know if you have noticed that we think together when there is a great crisis, like

war, when this country is fighting Pakistan or another country is fighting Germany. Then, everybody is together, because for their security, their so-called patriotism, which is nonsense, they are willing to cling to each other, and for this they come together. One has seen this all over the world. When there is a great, immediate, urgent crisis, then we drop our own particular selfish arrogance and meet each other. And I hope we can think together, not only this evening but throughout the talks, because then we can move together. Then we can touch something that is beyond all knowledge, all word, all experience.

And that is, after all the essence of religion, not the organised religions of the world which are merely a lot of superstition and make-believe and doctrines and rituals invented by man out of his fears and loneliness. When one uses the word 'religion'—etymologically, its origin is rather doubtful—it is generally accepted to mean 'coming together', not physically, but coming together to observe, to collect one's energy completely to see, to perceive. That requires great diligence, great care, not a mind that is negligent, but a mind that is capable of investigating, looking, observing its own structure, its own nature, both the conscious as well as the unconscious, the deeper layers of one's mind. In this gathering of total energy is the beginning of a religious life, which demands diligence, not superstition, not all the images that man has created, the temples, the mosques and the churches and the cathedrals. They are marvellous architectural structures, but inside them there is nothing. So we are thinking together, without resistance, to enquire into the very depths of the mind, because the mind is the most important thing that man has. By the word 'mind', one means all the senses, the sensory responses, with their emotions, with their desires, the capacity to discern, to understand, to awaken that intelligence which is not mere book knowledge or clever argumentation—this is the mind, which we all have.

Our brains are very old. In the process of evolution from time immemorial, the brain has collected innumerable experiences, innumerable accidents, incidents, crises, various forms of despair, agony, anxiety, fears, seeking everlastingly security, both outwardly and inwardly, seeking that which may be timeless, which may give a total comprehension of life. Our brain, our mind is the result of million years. It is not your mind and my mind, but

'the mind'. You may not have thought about all this or enquired into this. If one is a neurologist or a brain specialist, in the sense of a surgeon, a professor, he may investigate the brain of an animal or some other thing, but never his own brain. To understand one's own brain, one's own mind, is much more arduous, demanding infinite, scrupulous attention. One has to go into this, to examine, to understand the nature of our minds, the very core of it, whether it is possible to bring about a mutation in the very braincells themselves, because unless we do this, we are always operating, functioning, moving in the field of the known. Our brain, as we said just now, is the result of million years. During these time periods, it has gathered innumerable experiences, it has suffered; there has been mutilation, wars, despair, a sense of great sorrow. The brain is all these, of which we may not be conscious, but it is all deeply seated there. That is the ground of the brain. You can observe this yourself very simply, watch yourself. You don't have to study innumerable books; there is a danger in books. There are those people, the worshippers of books who live according to books, live on other people's knowledge or experiences, and they become secondhand people, as most people are.

So, together we are going to observe what is actually going on in our brains, in our minds. We are together going to find out first, what it means to observe, not only visually, optically, but also to observe without the word, without the past—which is knowledge—to observe without any kind of distortion. That is the first thing one has to learn: to observe so precisely, so accurately, with a sense of scrupulous insight. That is very difficult for some people. Probably, they have never looked at anything without the word, without the image, without the symbol, which is the memory. Suppose, as the speaker is talking, you find out if you can observe without the word, without the past impinging on your observation, without the accumulated memories interfering. Can you look at the trees, at the person sitting next to you, at your wife or husband, girl friend or whatever it is, look, and see how extraordinarily difficult it is to observe someone, to whom you are related, so precisely, so accurately. You may be able to do it with regard to a mountain, swift running waters, or a sheet of water full of light and beauty; it is comparatively easy. But to observe the activities of one's own mind, the desires, the

sensory responses, the tremendous sense of insecurity, to observe that without the word is very difficult. You understand, sir? I hope you are doing it.

As we said, that is the first thing, the capacity to observe. Your capacity is based on knowledge, experience, on specialisation and your capacity has come through great studies, examinations and all the rest of it. The capacity of specialisation is very limited. Like a master carpenter with his twenty years of training, with his tools, with his hands, he produces a marvellous thing. And his capacity is limited, naturally, like the scientist's because all this is based on knowledge, accumulation of opinion and so on. There is a capacity which is not based on knowledge, which is not the result of experience of others as well as of one's own.

The other thing is to listen, to listen not only to what is going on around one—the car going along the street, changing its gear—but also to listen to all the noise and the rumblings of the mind, not only listen to what is being said now but also to listen to your wife, to your children, to your neighbour, to the politician. Have you ever listened to them? Have you ever listened to your professor if you are a student? And if one may ask, are you listening now—actually listening, to that crowd, to the words that are spoken, to the words that have a meaning, listening not only to the meaning of the word but behind the word, to capture the meaning of listening, not only through the organism of the ear; to hear not only with the ear but also hearing beyond the ear; that requires great sensitivity. That means no barrier, no resistance. Are we doing this? Or are we merely waiting for some deep revelation? Because, if we are not capable of listening, we are not capable of learning, listening to the vast depths of one's own existence, one's own anxiety. Have you ever listened to your anxiety? That is, to listen to it so that you are not escaping from it, you are not trying to translate what it must be, what it should be, or trying to go beyond it, just to listen to that feeling that comes about when one is anxious. You need to have a sharpness, a quickness, because those moments of great anxiety, the moment you listen, they slip away. I don't know if you have noticed all this taking place. But to listen to them without demanding a solution, an answer, a way out of it, an escape from

it, but just to be with it, move with it, so that it flowers, and as you listen, as you observe, the flowering of that anxiety comes to its head and withers away permanently.

And the other thing is to learn, not from another, not from a book, not from those people who have accumulated or think they have accumulated knowledge and enlightenment, but to learn through observation, through listening. We know learning only as a means of acquiring a capacity, a joy, and that learning has become the accumulation of information and memory. And that memory is limited, as all knowledge is limited. All knowledge is within the field of ignorance. Isn't it?

It is fun to discover for oneself. That is the beginning of creation. You see there is learning through accumulation of knowledge in many ways—acting, then knowledge and further action. Accumulated knowledge, then action—they are both the same. And therefore all action which is based on knowledge must ever be limited. And our brains, our minds are the result of million years of knowledge. Man, from the beginning of time, must have asked himself if there is something more than this everlasting grind of work, of thought, of suffering, of sexual desires satisfied and agony of having more, and all the rest of it. He must have asked a million years ago from the beginning of time, if there is a reality, if there is a truth, if there is something timeless, something that cannot be measured by man, however clever, however erudite. That enquiry, that seed, is still with us. But in the enquiry, in the flowering of that seed of million years of human longing, hoping, in trying to find out why man has been caught by illusions, the illusory nature of gods, he has created illusions not only for himself, but has also imposed these illusions on others, which is the function of the guru. So, that seed has never completely developed, because we have been carried away by those who say: "I know, do this, don't do that, follow this system, don't follow that system; I am a better guru than your guru; I know more, I am much more illumined than you." So we are being sidetracked, for centuries by priests, believers in books, by those who say: "I know god, and all that". So this seed that has been planted in man, in his brain, for millions and millions of years has never had the right soil, the right light, the right darkness to grow, you follow, nothing.

So it is still there. And during these talks, we are going to find out whether it is possible for that seed to grow and flower, multiply, and cover the earth. That is the function, the necessity of every man, because in this world there is such confusion, such violence, corruption, every form of degeneration, and if we don't find that seed and let it flower, we are going to destroy ourselves.

So, can we now think together? Not about the original beauty of that seed or the flowering of that, but about thinking together. All the things that fill the earth and the air, all the things that are created by man, the churches, the mosques, the temples, the gods are the result of thinking. Thinking is the basis of our life, basis of our action. And thinking, if you have noticed carefully, is always directional. It is directional, which is either horizontal or vertical. Thinking, when you read a book is linear, straight line, horizontal. So, our thinking is always in a straight line or moving backwards and forwards. Thinking which brings about all our action, all our perceptions, all our activity is based on thought and, if you can observe, thought is limited. It may be extended in any direction—horizontal, vertical—but it is still limited. One may be a great thinker, but the thinker is limited, because knowledge which is the result of millions of years of experience, is limited. There is no complete knowledge. So thought is the result of that knowledge and experience which is memory, and so thought is everlastingly limited. And thought being limited, our brains become limited.

Where specialisation takes place, the brain becomes much smaller, smaller in the sense, the other parts of the brain become rather dull. Have you ever talked to a specialist, whether he is a doctor, a scientist or an engineer or a first-class master carpenter, or even to your guru—how it is all so small. They may talk about the universe, god, love, beauty and all that kind of stuff, but it is all the movement of thought. So, thinking is corrupting our lives. Because everything is based on thinking. Your meditation is the result of thinking, your religion is the result of thinking, the sex, the gurus, all this is the immense movement of thought.

But thought has its right place; otherwise you could not come here and go back home, you cannot go back on Monday morning

to your work. So thought and knowledge are necessary but one has to employ them skilfully. And on this thought man has lived. Isn't it? Have you noticed it in yourself, one thought directing another thought, one thought trying to control another thought, one thought seeking something more and failing, and then thought says 'I am frustrated'. So thought is always dividing itself, one group against another group of thoughts. I don't know if you are aware of all this.

So, we are saying that as knowledge is limited, it is always in the shadow of ignorance, because knowledge can never be complete. So all your life is limited. Just listen to that, not agree or disagree, but just listen to that absolute fact—that your meditation, the deliberate posture, the deliberate control, the deliberate breathing, the deliberate directed will to achieve something, that is thought. And through that meditation you hope to discover something which is limitless. So, the mind, which is the senses, from the senses, emotions, desire, the accumulation of experience, knowledge, memory, thought, that is the whole content of our mind in which there is contradiction, saying one thing and doing another, wanting peace and doing everything to contradict that, wanting to be happy and destroying that by an action, one desire opposing another desire, and so on.

So, the mind has become so confused, so torn apart, and thought sees this and says: I must do something about this, which is to control it—go to a guru, become a Catholic, Protestant, Hindu, whatever it is. That is, when you are doing this, the mind has become more and more confused, more and more uncertain, more and more destroying itself. Please realise this. And from that degenerating process comes violence, which is what is happening in the world.

So, can the course of this mind be totally altered? You understand the question? Please just listen quietly. The mind, which is the brain, the senses, and all that, has been moving through time for millennia and getting more and more experience, more and more knowledge, and more and more capacity to think, memory and so on, and its activity is always limited and because of its own knowledge, it is breaking up. It is happening in this country; one group against another group—a group which is anti-Brahmin and the group which is Brahmin and the Hindu and

the Muslim and so on. And seeing this, the mind says: Is there security?

The mind, the brain, has now reached a point where it is completely confused. Aren't you all confused? Not knowing what to do, what is right action, you are confused. There must be right action which would be right under all circumstances, not right action this moment and another time action which is not right, but an action which would be absolutely accurate under all circumstances. Right means precise, accurate, absolute. How can that right action come into being when the mind is so confused?

So, can there be for the brain a different kind of security, not security of knowledge because in that knowledge there is no security, as it is in the field of ignorance and therefore that knowledge brings about contradiction? The brain needs absolute security for that seed to flower, the seed that man has sown throughout ages, to find something beyond all this confusion, misery, something that is incorruptible, something that is not measurable, something that may have the tremendous ecstasy. But a mind which is so confused can never find it, can never allow that seed to flower. So, we are asking what shall we do together?

If we have been working together for this whole hour, you giving your attention to listening, to seeing, to learning, you must have gathered tremendous energy, and with that energy we are going to enquire. You are not stimulated by the speaker, because then it is like taking a drug, it will be a verbal drug. But if you have been moving together like a river, which has a tremendous volume of water behind it, then we can move, bring about a mutation within the brain itself.

Madras, 22-12-1979.

A DIALOGUE WITH KRISHNAJI

Concluding session of the seminar held on 27th December, 1979
at Vasanta Vihar, Madras.

- P** : Sir, one of the difficulties in understanding what you are saying is that, when you use the word 'intelligence' or when you use the word 'love', words which are part of our vocabulary, our language, our knowledge, we put into these words, the whole two million years of human knowledge and we respond to your these two words with this knowledge. This intelligence or the love you talk about, is it out of this vocabulary of knowledge, or are you using them in a special sense?
- K** : The word 'intelligence' comes from 'interlegere', which means to read between the lines, the implication there being, not only to read what is printed but also to read in between, which means that you have to have a subtle mind, a quick mind, to grasp that which is not printed. That is the real meaning of the word 'interlegere', to read between the lines. Generally, when we say he is an intelligent man, we mean he is educated, upto date, modern, rather sophisticated, inclined to take every side, never standing firm on anything, and so on. I mean by the word 'intelligence' that which is unrelated to the limited, fragmentary way of thought. Thought is born of knowledge, experience, knowledge can never be complete. Therefore, thought is always incomplete. Intelligence is therefore above and beyond thought. In so called love there is sex, pleasure, remembrance, attachment, possessiveness, anxiety and many other things. I would say that isn't love. A man who is attached, dependent on another psychologically does not know love. I am not talking about being

dependent on a policeman, or a postman or the milkman. But any form of personal attachment with regard to a woman or a man denies love, because, in that attachment there is loneliness, fear, a sense of possessiveness, all that is implied. For me, that is not love.

RM : Then the crucial question arises how does one blend that intelligence or love which is beyond thought, into one's daily life, which is bound by thought ?

K : Are you asking what is the action of that love, which is beyond thought, in daily life ?

RM : Yes. How do I bring it into the thought world ? Will it not get contaminated ?

K : You can't. Look, when I say you can't, you are making it an idea. It is not a fact. You are accepting, or perhaps you are not totally accepting, what I say about what love is. Then from that you say how am I to bring that into this, that love into my daily life ?

San : That intelligence, that love, that compassion, which you are saying is beyond the realm of thought. Am I to stay with that for all time or shall I relate it to my daily life which is bound by thought ?

K : Some of you believe in god, don't you ? You say, 'I believe in god' and then ask 'how am I to bring that god into my daily life', right sir ?

San : Yes, that is also a relevant question.

K : It is the same question. Instead of saying 'god', you say 'love' and how am I to bring god or love into my daily life ? Which is, a belief in something which may be illusory or born out of fear and so on, and has no validity of such god or of such love. Surely, that is simple. Suppose I believe in reincarnation ; I don't, but suppose I believe in that. Then I say to myself, 'how am I to bring that belief into my daily activity', right sir ? Can I ? I can twist everything to my belief and so on. Now, in the same way are we saying that love is a belief ?

San : When you say love, intelligence and compassion are beyond the realm of thought, I ask how are these two things to be blended ?

K : I will tell you sir, very simply. Listen. Be free of jealousy, break free of attachment, dependence, any form of self-importance, then perhaps 'the other' will come. That is simple. If I want to find out something, I must give up certain things. If I want to climb a mountain, for instance, I must go lightly. Now, I want to find out what love is, which doesn't exist perhaps, or may exist. If I want to find out, then I must take certain steps. It is not that I can bring that to this (pause).

Can we go with what we were talking about yesterday ?

P : We started with one problem, with one challenge and that was the necessity for a real change in the human mind or brain. Can we take what we have discussed and see if any light has been thrown on this fact of change in the human mind ?

K : The human mind is the result of a million years, with all the experiences, knowledge and living in a routine, knowledge multiplying and so on. And that mind, whatever system it creates for a new society, must be limited. Obviously, because knowledge is always limited, there is no complete knowledge of anything. So systems, societies all those cannot change man. This is the central issue : whether the brain, the human mind, the mind being the sensations, the nervous responses, desires, thought and the deep seated memories of thousand years, can that be transformed ? That is the real question. Otherwise, we will keep on repeating the same pattern in the same field, moving from one corner to another, and think that is change. So I am asking is that possible ? I say it is possible, not because I have read a great deal or any of that business, but one can observe very clearly that *it is* possible to change the very sense of the mind, break it. Then you ask how ?

P : Instead of asking 'how', can we ask what is the situation in the mind, what is the state of consciousness in which the possibility of this change is there ?

K : You are repeating the same thing. This is our consciousness. The content of consciousness makes up consciousness. Without the content there is no consciousness as we know it. Right sir ? May I proceed.

SD : I am just listening.

K : Yes, I know you are either listening with a slightly cynical air, or you are listening as a person, not as a scientist but as a human being with all the problems of humanity, the catastrophies in personal relationships, the agonies one goes through, the sense of disappointment; if you are a scientist, and you want the Nobel prize and you are not given that, you feel it.

SD : That has happened.

K : Yes sir, I know. I want to put a knife into somebody and so on and so on. As a human being this is the problem. Is it possible to bring about a deep change in the mind? That is all my question. And I say it is possible. Shall we go into it?

How do you listen to what is being said? How do we listen to a statement of that kind? That is, somebody, Mr. Sarabhai, tells me that this mind, centuries old, with all the accumulated knowledge of sorrow, pain, anxiety, the whole thing, he tells me that it can be changed, the cells themselves which hold the memory of these million years can be changed. How do I listen to a statement of that kind? Not say 'nonsense', 'it is not possible. Do I listen to it, with a desire to change or do I listen to it as though it was my profound problem, and I realise it is my problem. Though you have stated the problem, I realise it is the very core of my being which you are questioning. So am I willing to examine that, or am I merely saying you go on with it, right or wrong, and I will see, I will approve of it or not. So, I think it is important to find out how we listen to a statement of that kind. When I hear that problem, is it an idea, idea in the sense that I hear it and translate what I hear into an idea? So how do I listen? Is it an idea or is it a deep rooted fact in my being? I want to find out, because I have tried this, that, and the other things. I am mature enough, I have gone into various things and I see this is the central question. I say, "You are quite right sir, I accept it with my being." That means this is not your problem, it is my problem. I have to solve it. You are

not going to solve it. You may discuss about it, you may have a dialogue in which we can feel out, we can help each other, but it must be my blood, my tears, that says 'it is so'. I am not being dramatic or emotional, but it is a fact.

SD : If I may follow it up with a question—I am not cynically listening but with attention—it seems to me that all the discussions, theories, analysis, talking to other people, all that they produce, is a probability. Is this a nurturing ground for the transformation in oneself, for the change in oneself, for the mutation in oneself?

K : Sir, oneself is the rest of humanity. It is not my personal self. I am not personal self, I am the result of million years of human endeavour. So, I am the world. It is not my personal salvation. You may not accept that, but that is how I start, because I see that human beings go through misery, confusion, horrors, relationships which are so destructive and so on. This is common to the rest of us.

SD : But if at a certain time, the problem is intensely my problem, not an intellectual problem, not something I am interested in solving, for somebody else, but my own problem, then I am the whole world, in a somewhat different sense. I am not aware of anybody else's problem.

K : It is a problem to me.

SD : There is only that particular problem and in the process of solving that, my aim is not to help all humanity; it is only my problem.

K : No, the problem of humanity, not my problem.

SD : Well, yes, if you like to put it that way; but is it the same thing, as saying, it is the problem which is occupying my total attention at that time, without the distinction of myself from other people.

K : No sir, no. As I said, I am the rest of mankind, right?

SD : Is it in the sense in which Dr. Sarabhai uses it, or is it in the sense in which somebody who believes in reincarnation uses it? Which of the two? In one case it is genetic, micro-biological and in the other one, it is in terms of causal body.

K : Causal body and all that. That is part of my being. I have inherited all that. Of course, it is genetic, as well as

belief, the whole thing. That is what I said : the brain is the result of human endeavour, genetic exploration, science, non-science, belief, non-god.

- A : Does it not shift the issue ? In the very question you are bringing time to a crisis.
- K : Yes, perhaps. It is an universal problem, universal in the sense not of the universe, but the human problem. As I am one of these human beings, it is not my individual salvation to escape from all this, but it is a problem which faces all humanity. That is all. This is not said as a clever idea, but as a thing that touches me deeply like a wound, like my wife leaving me, like my not getting a promotion, or failing in an examination, it hurts me. So am I with that 'gut' feeling, if I may use the word, not intellectual concept or an idea which I am trying to investigate and play around ? If it is something actual, happening, then how do I listen to the problem ? You understand ? Not the problem which you have posed, but the problem which you have shown to me, shown to us as human beings. How do I look at it ? How do I observe it ? How do I find out ? How do I listen to it ? How do I see it ? Do I go to you and ask for an answer, the specialists, the experts, the gurus, the various money-makers, the industrial gurus ? What am I to do ? Do I look outside myself, the social environment ? How do I look at it ? What do you say ?
- N : There is a difficulty here. I don't understand. When you say there is a change in the very nature of human brain cells
- K : I said it is possible for me. Please, I may be deceiving myself, I may be crooked, I may be anything, but I say it is possible. And I am asking you how you observe this question, how you listen to it. It is your problem, not mine. What is your response to it ?
- N : While I don't look for an outside agency, I don't say anything by way of expressing this, saying, "this is what I am going to do or this is not."
- K : No, no. I say how do you look at it ? Here is a problem —mathematics. You know what a mathematical problem is, you know how to solve it, if you are a mathematician.

Here is a human problem, how do you respond, what do you do with it?

AM : It may produce fear if you are serious; it may produce fear when you want to change.

K : Why should it produce fear ?

AM : Because I don't know what I am going to be changed into. I don't want to give up.

K : There is nothing to give up.

AM : Say I am a merchant and I have been doing a kind of business and I find myself in a crisis, that may change my whole way of life.

K : May not ; which means what ?

AM : It may not as you have said, but it may also produce a feeling of insecurity, fear. So I don't want to do that.

K : You mean, because of fear you don't want to examine it ? You are aware, you are cognizant of shaping the known and you say if I examine this, I might get lost.

AM : Yes.

K : So, you prefer living in the ground you know.

AM : That often happens in my experience.

K : Now, I am asking what is your response to this problem ? Sir, you have had some problem, don't you, problems of relationship and something like that. What do you do with it ?

RM : We must be totally concerned with all that.

K : Not 'must', sir. What do you do with it ? If you have a tummy ache, what do you do ?

RM : We attend to the problem, treat it.

K : Which is, you act, you do something : take a pill, go to a doctor, examine it, all the rest of it. Now is this an acute problem, as acute as it were a real disease ?

AM : Many times, it is not an acute problem. Although I would have read about such things, I don't see it as an acute problem.

K : Sir, it is your problem as a human being. How do you respond to it ?

- RM** : Sir, I feel this is not a theoretical problem, this is the real problem of man, we must do something about it. We must attend to the problem, look at it.
- K** : You are attending *now*, not you *will* attend, right sir? What do you do? It seems so simple, I don't know what the difficulty is. Either I say I don't know, or I say it doesn't mean a thing to me, or I ask, am I translating what you are saying into an idea, a concept, which I am going to think over, agree, or, it is a problem you have put to me which is, I have got cancer and I must cure it immediately, get rid of it. You follow sir? It is as acute as that. Which means it is an immediacy of demand. What do you say sir?
- SD** : It seems to me in terms of personal empirical evidence that we do have a crisis and that problem is the problem of all time, all history, of all things, because it is the only problem. You find a solution to it and that crisis disappears. There is a transformation. And as long as that transformation has taken place, there is a certain period in which there is no misery. Then gradually the problem reappears.
- K** : No sir, we are misunderstanding. We are not meeting the problem.
- SD** : The words that you mentioned this morning, seem to imply that if you have ever solved a problem, there are no more problems, that a problem is solved once and for all. And once the problem is solved there are no more problems.
- K** : By understanding one problem completely, I have solved all the problems, human problems, not trying to solve.
- SD** : I agree to what you say. You mean, if one could find a complete solution to that one problem, by understanding that completely, there are no more problems. I must simply confess, that all people to whom I normally talk to, live a life in which all these problems are only solved for a time. I have not come across in ordinary course of life, people who can live a life in which all problems are solved.
- K** : In front of you, there is a person who says there are no problems. Either he is demented, self-conceited, illusory, or you are facing the man. Then what is your response?

SD : I should say, it would be very nice if one can do it.

K : Sir, you have stated to me, a human problem and I have accepted the problem and I see that in the resolution of that, something total might take place, something different in the world. Now I say, I have heard it, you have explained it to me carefully, and it is in my blood, it is not just an idea, it is in my very breathing; I am concerned. Then, what am I to do? What is the manner of this change taking place? I can't go to anybody, because the gurus, the whole gang, the whole bunch of them they are just like me, only with different manners, with different faces, but they are like me. So I won't go to anybody. I am absolutely left completely alone. So what do I do? I don't know what to do. When I say 'I don't know', I am not expecting anything from anybody, or from my own inner suspicions, desires. I really don't know. Then what is the quality of my mind when I say 'I don't know'? I am not expecting a grace, christian grace or hindu, something or the other, I am not expecting or accepting anything. I don't want it. Because it might be out of my own human memory, of grace, of salvation, moksha, all that. There is nobody that can help me in the resolution of the problem. Therefore, I don't depend on anybody. Then I say what is the quality of the mind that says 'I don't know'?

SD : I hear you assert that if you have faced a crisis which is all-important, all-embracing, that if you are *in* a crisis and if you have met that crisis, then the problem is solved once and for all. There are no further problems that arise.

K : I don't quite follow.

P : He is saying that if a crisis, which is total, arises and I face it totally, and there is an ending, then there is an ending to all problem-making. Let me put it that way.

K : Yes, yes, I agree. There is no problem-maker.

P : There is a difference. I understand the difference between problem-making and the problem-maker.

K : Maker is important, not making.

P : The feeling I get from Dr. Sudarshans's questions is that he can move with you upto there but beyond, no. And

that is so with all of us. This is not the problem only of Sudarshan. There is something missing in all of us.

SD : Could I supplement this by saying,—again I am talking autobiographically—that there are many crisis I have come across—which were total and all-consuming at that time. My friends know about it, my wife knows about it, my children know about it; and we have solved the problem. I believe that I have solved it. As one of my friends puts it, you have removed the ‘two-ness’ and you have made it one, that in fact there are no divisions and no problems. So you feel bliss, you feel happiness. You feel there is nothing that can hurt you. There is nothing you can desire. If god appeared before you and asked, what boon would you like, you’d reply ‘please come with me, let us go for a walk.’ Nothing else. But inevitably there is an end, a cloud over that. And the cloud has no origin—it comes very gently, very softly but eventually it covers the ground. Therefore since we hear you and I have no reason to doubt your words; therefore I have simply to say. ‘This was not *it*. It is yet to come—*The crisis*.

P : May I ask Krishnaji one question. Is it that our concern has been to meet a crisis when it arises and solve the crisis, because the crisis brought pain, but the problem-maker—we have never really tackled it and probed into it?

K : We will tackle it now. Who is the problem-maker? In my relationship with another who is the problem-maker?

P : I am the problem-maker.

K : No. Just come down to earth. My wife—these two are concerned in their relationship. Who is the problem-maker in that relationship?

S : Both.

K : All right. Is that problem-maker come about through inter relationship? Then, that inter relationship is wrong which creates the problem. Right? So why is there, between the two in their relationship, a problem arising?

P : Now you are saying that it is a matter of inter relationship between two people and why does the problem arise?

- K** : Both of us are problem-makers. It is not that I am making the problem and she is not, but human beings are making problems. And the problem is : the utter lack of self knowledge. When there is *complete* understanding of oneself, and it is possible, there is no problem-maker.
- S** : Then the question arises : what does it mean, complete self-knowledge ?
- K** : That the very ' being ' doesn't exist. Yes, that is right.
- SD** : Krishnaji, I would again state it in the same words, that when the being doesn't exist, everything exists.
- K** : But again it comes up. Once the being doesn't exist, there is no dirty cloud coming up.
- S** : Such an experience is an illusory experience. We have never experienced it even once.
- P** : What do you mean when you said being does not exist ?
- K** : What is the being which you all cling to ? What is being a scientist, being a professor, being a husband, being a general, being an academician or something else ? What do you mean by being ?
- P** : Being to me is a sense of existing.
- K** : Is that what you call being ?
- P** : To me that is.
- K** : Have you a sense of existence ?
- P** : Yes sir.
- K** : No, no. Don't be so quick. When you use the word 'sense' what do you mean by it ? I must be absolutely clear. Is it sensory perception of being ?
- P** : It is to me as real as looking and listening.
- SD** : Let me see if I can put it differently. Normally when we are aware of 'being', we are aware of being something, being in relation to something, being in happiness, being without problems, but being something. Ceasing of being means that all these sensations are not there.
- P** ; I am not talking of that, of being something. I am talking of the sense of being alive, sense of existing. There is such a thing as being alive.

- K** : When do you feel you have a sense of being alive ?
- P** : When all other 'being something' ceases, this does not cease.
- K** : Sir, would you put the question this way—can a problem be resolved immediately, instantly—not mathematical problems, but human problems? Whatever the human problem, it is generally carried over from day to day, year to year. It is during that period of time that this problem gets involved with other problems, like a fungus. Now, instead of doing that, can a problem be resolved *immediately*, which means not allowing time. If I allow time, fungus grows.
- SD** : May I say something, a near approximation to that? I will be as truthful as possible. I think I have memories of time when in the process of, let us say, a word being spoken or a bird flying across a hill top, suddenly the whole world changes and all the problems which were bothering you all that time, cease. If somebody asks you 'Is there anything which you would like to have happened, he says 'no' everything is happening.
- K** : You are going back to the same thing. You are not answering my question. Can problems be solved *immediately* not allowing any time interval?
- RC** : Does your question imply that you don't allow time even to understand the problem? It takes time to understand all the dimensions of the problem.
- K** : Understand means analysis, examination, exploration, remembrance and so on. All that is time.
- RC** : Studying of the problem takes time in real life.
- K** : Just listen sir. I have got a problem, a human problem not any other problem for the time being, not biological problem. Dr. Sarabhai has pointed out, there are scientific problems which can be solved immediately.
- SD** : Not always. Sometimes.
- K** : Sometimes, of course. I am saying admitting time, analysis, search for the cause of the problem, understanding it, groping, all that involves time, cause, the

effect and so on. I say if you have no time, you are not allowed to do it. If god says, your head will be chopped off if you allow that, and you have no time then what happens? You have never asked that question. You never put yourself in that position and say look, 'I won't admit time'.

Sir the point is this : you come along and tell me, it is a human problem and it is a problem that affects all humanity, it is not any personal problem, my solution, my moksha, my salvation. I am not interested in that. This is the problem and I solve it immediately, not allowing time. What takes place then? I have broken the tradition of time. There is something else taking place, when you have broken something, When there is an ending to something, there is a beginning. We never end anything sir. Death of course is the final end, but, to die before death, is an ending, the ending to time.

PARTICIPANTS

A : Achyut ;	AM : Ananthamurthi ;	K : Krishnaji ;
P : Pupul ;	RM : Ramamurthy ;	RC : Ramchander ;
N : Narayan ;	AS : Dr. Anand Sarabhai ;	SD : Dr. Sudarshan ;
S : Sunanda ;	San : Dr. Sanjivi.	

ABOUT "THE VALLEY SCHOOL"—BANGALORE.

Haridvanam, a hundred acres of land, lush with the colour of many greens, is situated ten miles from the centre of Bangalore, a city of more than 2.2 million people. Hills, valleys, groves interspersed with cottages create the undulating landscape. A small lake nestles in the heart of the valley and the water flows throughout the year. Landscape extends and includes the distant hills, translucent with tones of blue, flaming silhouettes against bright fiery skies. The quality of the place is reflected in the enveloping quietness creating beauty, unpolluted by the noise and sound of civilization. The school building is an interesting multi-level structure built on a square, modular concept with pyramidal red-tiled roofs, blending unobtrusively with the natural surroundings.

The Educational Centre at Bangalore was conceived by the Krishnamurti Foundation India in 1970-71. It was made possible by a generous donation of hundred acres of land given by Sri Khoday Lakshmansa in 1972. The school started functioning in 1978. A small group of dedicated teachers, interested in Krishnaji's teachings have come together to create a school which will express the true nature of Krishnaji's teachings on education. Sri G. Narayan, Principal of Rishi Valley School has been closely associated with The Valley School from its inception and is functioning as Director. The school is a five-days a week, day-boarding school. Attempts are being made to provide not only academic training but also to awaken the sensibilities of the child in the areas of arts, crafts and sports. The necessity of the child working with his own hands is being emphasized through agriculture and craft.

This means giving the child the opportunity to flower in goodness so that he is rightly related to people, things and ideas,

to the whole of life. To live is to be related. There is no right relationship to anything if there is not the right feeling for beauty, a response to nature, to music and art, a highly developed aesthetic sense.

When we talk about a total human being, we mean not only a human being with inward understanding, with a capacity to explore, to examine his inward being, his inward state and the capacity of going beyond it, but also someone who is good in what he does outwardly. The two must go together. That is the real issue in education—to see that when the child leaves the school, he is well established in goodness, both outwardly and inwardly.

The Teachers.

The death of Smt. Kitty Shiva Rau after a long and tragic illness has taken away a beloved friend and associate of the Krishnamurti Foundation India.

Closely connected with Krishnaji's educational work in India since the middle of 1920s, she came as a young girl from Austria to work in Krishnamurti's educational institutions at Kamacha, Varanasi. She was responsible for establishing a kindergarten nursery school, amongst the first in U.P. and in the whole of India. Hers was a pioneering work and the dedication, the concern for the child and organisational capacity and drive she brought to the work were to be felt in the nursery school as well as in the many areas of the Foundation work with which she was associated from the early years. In 1948 she became a member of the Rishi Valley Trust later to be known as the Krishnamurti Foundation India and was to become its President from 1965 to 1969. Sri Shiva Rau and Smt. Kitty Shiva Rau were the hosts of Krishnaji when he visited Delhi from 1948 onwards. Her loss has left us all with a deep sense of sorrow.

IDENTIFICATION AND THE STRUCTURE OF THE CENTRE

J. Krishnamurti

I think most of us are concerned with ourselves, either desperately or casually or neurotically. Some are concerned with themselves in relation to their little family, their responsibility to that family, to their children, and others are concerned more widely in relation to the world and themselves. There are those who are already neurotically conditioned. All of us in different degrees and at different depths are concerned with ourselves, not only physically, having enough money, food, clothes, shelter—which is perhaps fairly easy to come by—but much more we are concerned psychologically, and this is what we are going to discuss and talk over together. Perhaps then we shall be able to find our relationship to the world and to each other.

Why, psychologically, are we so concerned about ourselves? I think this question must be asked. Either you put this question to yourself seriously, trying to find out a true, correct answer, or you put it rather superficially, casually. It is only when there is a vital problem, when there is a crisis, confusion, uncertainty, it is only then that you put that question to yourself. And so, according to our conditioning, according to our temperament and experience, according to our economic, social condition, there is this question about ourselves, this tremendous concern—Why?

We are asking why most human beings right throughout the world are so concerned with themselves, with their relationship with another, with their unhappiness, their psychological ugliness, their schizophrenic or various complexes? Or they are asking if they can find something everlasting, beautiful, true, and in their search, those who are serious, get caught up in some belief or in some idea or in some conclusion. All this indicates, doesn't it, that essentially we are concerned about ourselves, and therefore, as

an individual or a human being, we become the centre of the universe because we are so absorbed, so committed, so entangled, desperately wanting something or the other—happiness, enlightenment, to know what is the correct action.

So we are going to investigate together why human beings throughout the world are so eagerly, in very very subtle ways, so concerned with their centre. And that centre, with its enormous energy brings about a catastrophe, or there is a possibility of breaking down these narrow walls which we have built artificially around ourselves, they may be broken down and therefore release tremendous energy. Can it ever be broken down and therefore release an extraordinary quality of energy? And that energy is needed when there are no walls at all; it is needed for meditation, for the enquiry into what is truth, for the ending of sorrow, and to discover what is compassion, love.

So in order to enquire deeply into this enormous, complex problem, there must be freedom to observe, not what you think and I think, what you or I feel, what your or my conclusions are, none of those have any importance when observing, in seeing clearly why human beings are so desperately concerned with themselves. What will dissolve this thing that is so corrupting, that is always seeking power, position, authority, grabbing for itself everything, utilising knowledge as a means to further success, further power, further indulgence and so on?

Now can we factually observe not only the idea of 'me', the idea of the centre, but also observe the movement of the senses, the various senses, that is, the actual sensations? These sensations—touch, taste and so on, all exist, are actual; they must be, you cannot deny sensations. But when thought identifies itself with these sensations, then the structure of the centre is beginning to be formed. Right? Please, this is not an intellectual observation, just ordinary, everyday fact. One likes a particular form of food, drink, smoke, drug, and thought then identifies itself with that particular food and senses the taste of it, the smell of it, the delight of it, and with that identification, in that identification the centre is formed. That is obvious. Now can you observe—please listen to this, it is very interesting if you go into his—can you observe the movement of the sensations, whether it

be sexual, whether it be taste, hearing or seeing, can you observe the movement of these ordinary natural sensations without identifying? Do you understand? It is very important to understand this because we will go into this problem of identification—identification being attachment, inseparable attachment with all its associations. Identification is a movement of energy and that energy becomes more and more limited—which is the centre. You follow?

So we are asking: is there an observation of the senses without any form of thought identifying itself with a particular sensation? Sensations are natural—if you have no sensations you are utterly paralysed—perhaps most of us are paralysed in one particular direction, sexual or any other direction. But we are talking of the movement of all the senses, not one particular sense. If you see the logic of it, that the moment thought identifies itself with a particular sensation, or with all the sensations, that identification is the movement of building this vast energy into a narrow channel. Have I made it clear? Not I—there is no speaker. Only in conversation with ourselves, as two human beings, we are discovering that any form of identification, not only with the senses, with the family, the nation, with ideas, with conclusions and so on, is the beginning of narrowing down this vast energy and limiting itself, therefore resisting the vast movement of life.

So we are asking as you are sitting there, can you observe your senses without any identification? Look, this is very, very serious, what we are going into, and if you don't want to listen, think about something else. But if you listen, listen with your heart, with your mind, with your whole being, as we are going into this question of releasing the tremendous energy which is now canalised into a very, very small narrow prison, from which we act. And there is not only identification with the senses, therefore with the body, but with the name—even if you give yourself a new name as some of the monks do, that is still identification. Why does thought constantly identify itself with something—my house, my quality, my wife, my son, my family, my girl, my boy? I have experienced so much I must hold on to that experience. I identify myself with Christ, with Krishna: you know the whole gamut of objects of identification. Why does thought always identify with something or other? Don't you ask yourself why?

Why do I identify myself with the form, with the name, with all the experiences I have gathered, or with future things to be experienced. Why does thought do this all the time: my country, I am British, French, German—you follow? Is it because thought, being in constant movement, needs security about something? Enquire. You are asking yourself this. When you say, 'It is my house' that gives you certainty, stability, security. The house is necessary, isn't it? It provides security, shelter, protection, and when thought identifies itself with the house this gives it a sense of security. But watch it! That movement of identification with a physical necessity is taken over psychologically—right? There it is necessary, but here it may not be necessary at all. But we are constantly doing this—from the necessity of physical needs there is the move into a psychological ground, and we say it is necessary there too. And it may not be necessary. I wonder if you are following this?

Doesn't this take place, always? From the purely physical needs—the need for food, for clothes, for cleanliness and all the rest—that movement spills over into the psychological area and this spilling over from that to this may be totally unnecessary, it may be an illusion. Only that is necessary and not this. We will go into this very carefully. After all, what is the ground, the area, the field of the psyche? We understand more or less the physical side. One needs food, clothes and shelter, that is obvious; but the danger comes when we identify ourselves with that. We say, 'they are my clothes, it is my property, don't touch it.' Now that necessity has been identified by thought as 'mine' by that same movement from the physical to the psychological: my experience, my desires, my longings. I wonder if you understand? You are observing in the mirror and if you observe carefully you might see that what is necessary physically, that same idea has been brought over into the psychological realm, and that has become more important than the other. I want my position, I want this, I want that psychologically. Are you discovering this in the mirror of yourselves? Or is it that I am pointing it out and you observe it and accept it? That accepting is merely a form of persuasion, a form of pressure. Where there is acceptance, pressure, there is no investigation.

So we come to something else, which is: can you be free of pressure, of institutions—the institution of the church, of the

government, the institution of so many things. We are generally under great pressure from institutions. Perhaps you are not aware of it, but if you observe you become aware of this constant pressure from institutions—whether democratic, totalitarian, socialist, economic. Then there is the pressure of ideologies, the ideal, which is perhaps more deadly than the economic pressure. Are you aware of all this, the pressure of theories, of books, the pressure of knowledge, of authority, the pressure of the family, of the wife or husband, of the girl or the boy, the pressure of experience, There is this constant pressure. It is not just the pressure of the person in authority over you, or the institution or government, but inwardly this enormous pressure of having acquired experience, knowledge which is putting on pressure all the time—do this, don't do that; this is right, that is wrong; you must increase your knowledge. Is one aware of all this? I am afraid not. And there is the pressure of relationship, which we won't go into now. We will come to it a little later as we go along.

So we are saying: you cannot observe this extraordinary structure of the centre, and the concern about the centre without freedom from all pressure; there must be freedom to look. But most of us are under pressure. Most of us, when you observe, have a motive, and the motive becomes the pressure. 'When I observe I must understand it, I must get beyond it.' There must be a reward at the end of the show, You understand? This great, constant pressure through motive, through desire, through reward, the avoidance of punishment and so on; as long as there is that weight there can be no observation into the cause why human beings have reduced themselves into such narrow little human entities, so concerned about themselves from morning till night. Otherwise you wouldn't have these gurus, the priests, the religions. Otherwise you wouldn't have this enormous complex of psychological priests—all that indicates naturally this concern about oneself.

Can one live without this concern at all? Then only is there peace, then only is there love and compassion. Where there is a centre held by thought as the 'me' in a narrow groove, there must be suffering, and the violence, the brutality, the cruelty, the hatred, the whole of that is centred there. That is an actual fact.

Then the next question is: Is it possible to break it down? Not with chisel and hammer, as most of us are apt to do, the psychological hammer and chisel—making an effort, using discipline, control, sacrifice, denial—which are all the hammer and chisel. So we are asking: is it possible to break down these walls that one has built round oneself, without a single movement of effort? Because if you make an effort, you are identifying yourself with what will happen when you break down the walls—which is still another structure of the narrow self. I wonder if you see all this? So that is the problem. Can this be broken down? That is really the central issue for all humanity. There is no other issue, politically, religiously, economically, than for man to end this colossal self-centred thought, this subtle selfishness which breeds divisions and all the rest. That is the central issue of religion—not all the circus that is going on in the world, in churches, mosques, in temples and religious gatherings. The essence of religion is the ending of the self, totally, completely.

If you have looked in the mirror carefully, seriously looked without any direction—please understand this one thing, because direction is a distortion—then you will see very clearly. You are always acting in a particular direction, towards success, and so on. So observe without any movement. Do it.

Saanen :

1978.

**Statement about ownership and other particulars of
' Krishnamurti Foundation India Bulletin '**

FORM IV

1. Place of Publication : Krishnamurti Foundation India,
' Vasanta Vihar ',
64-65, Greenways Road,
Madras-600 028.
2. Periodicity of Publication : Once in 4 months.
3. Printer's Name : United Printers' Syndicate
(Private) Ltd.

Whether Citizen of India : Yes.

Address : 65, Habibullah Road, T. Nagar,
Madras-600 017.
4. Publisher's Name : Dr. (Mrs.) Sunanda Patwardhan

Whether Citizen of India : Yes.

Address : Krishnamurti Foundation India,
' Vasanta Vihar '
64-65, Greenways Road,
Madras-600 028.
5. Editor's Name : Dr. (Mrs.) Sunanda Patwardhan.

Address : Same as above.
6. Names and addresses of individuals who own the Newspaper and partners or shareholders holding more than one per cent of the total capital. : Krishnamurti Foundation India,
Address as above.

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

Date: 1st April, 1980 (Sd.) SUNANDA PATWARDHAN,
Signature of Publisher.

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Edited and Published by Dr. Sunanda Patwardhan and printed at United Printers' Syndicate Pvt. Ltd., 65, Habibullah Road, Madras-600 017. for Krishnamurti Foundation India, 'Vasanta Vihar' 64-65, Greenways Road, Madras-600 028.

* These books are directly available from the Head Quarters.