

KRISHNAMURTI FOUNDATION TRUST

BULLETIN

93

December 2012



J. Krishnamurti, 1930s

*Can I look at myself without a word, without an image,
without pride?*

J. Krishnamurti

Saanen, Switzerland, 1 August 1968

Why Is One Afraid to Look at Oneself?

We were saying how important it is to communicate with each other and to know what proper communication means, because there is so much misunderstanding. We live in misunderstanding, and communication could probably clear up a great deal of this. We said we communicate through words, through gesture. The word with its content, with its frame or form or design, must naturally awaken in each one of us a series of associations, and that becomes a blockage, a hindrance. If each one of us has a series of associations, a content for every word, and each person carries all that along with him—whether he is a communist, or a socialist or whatever he may be—then all communication becomes impossible. I think we should be very clear about this. When that is obvious and there is no distortion in this communication, when both of us understand exactly what we mean, not twisting it to mean something you or I like or dislike, then we shall proceed to another form of communication, which is what we call communion.

To commune requires a state of mind which is highly sensitive, and therefore extremely alert and intelligent, awake, and capable of an intensity that is immediate, so that there is between you and the speaker an intensity of communion, at the same time, at the same level. This communion is possible only when the mind is very still, very quiet; when the mind with its brain cells doesn't respond immediately; when there is a hesitation, an interval, before response takes place.

Since we have evolved from the primates, from the higher forms of apes, the brains of most of us have grown according to certain forms of conditioning: aggression, fear, violence, brutality, thinking about the self, the family, the community, the whole activity centred round itself. That is the old brain. When there is

an immediate response, it is the response of that conditioned brain. And when there is that quick, immediate response according to the race, community, society, or culture in which that particular brain has lived, then communion, an immediate comprehension, doesn't take place. So one has to know for oneself the organic, physical and psychological responses, the whole structure in which we live, which is our life. That is, to know oneself.

I know this has been said in Greece and before that in India, but apparently it is one of the most difficult things to do, to know ourselves as we are. Unless there is this fundamental knowing of oneself, the causes of certain actions, behaviour, thought, then any purposive action becomes merely ideological. Whatever the goal, the purpose may be, which may be invented by the specialist or by oneself, it becomes a contradiction to *what-is*. We discussed yesterday how to look at ourselves, not with the accustomed brain, not with the habitual responses of the brain that has been heavily conditioned, that comes from the animal, from the apes. We asked, if it is possible to look at ourselves without that response; that is, to look at ourselves without the thinker, the observer who is the old, the entity that has evolved through time, through environmental influences, accumulation and so on. Can I look at myself with a mind that is not disturbed by the past? Though the past is there and must exist and has its value, can I look at myself without the past responses, so that I am learning about myself all the time?

You understand the issue? First, have we looked at ourselves at all? Most of us have not, because we are very proud, proud of achievement, capacity, opinion. Please observe it in yourself. We are proud of our experiences, knowledge. We think we are some extraordinary entity, divine or ideological and so on. That is not a fact, but merely an invention, but we cling to it, and there is the sense of pride in not giving up an opinion if we have formulated one,

not giving up our accumulated knowledge, experience, tradition. We take pride in that, and so pride prevents us from observing ourselves. That's clear, isn't it? Humility is only possible for a mind that is really capable of looking at itself. That humility is not the opposite of pride. Can I give up pride in my family, my nation, my opinions, my judgment, in the things I have accumulated as knowledge? By dropping pride I can look at myself with great humility. Right? Can we do that? Can we discuss, talk this over together now, before we go further?

Questioner: I feel that we cannot totally give up our images and motives. We can lessen them or see them, but I fear that we cannot give them up completely.

Krishnamurti: You are saying that we must keep a few images, that we cannot drop all our images. We said we cannot drop those images in which we take pride, which give us pleasure, and look at ourselves without the image of opinion, judgment and so on. Surely, if I want to look at something clearly, want to understand it, see what is actually going on in myself, then do I have to have any image? From observation I can go further, but not if I come to it with a conclusion. After observing myself, if I'm capable of doing that, I can then proceed. But if I come to it with an image, with an opinion, with a conclusion, with pride, obviously that is going to block me. Please see the reasoning, not your opinion or my opinion. I can proceed if I can look at myself without any image and see the causes of my activity—why I think this way, why I behave that way, why I am aggressive. But if I look at myself saying, 'I must not be aggressive,' that is an ideological escape, which has no value at all.

See how very important this is, because most of us take pride in free will: 'I am free to choose.' Perhaps you are free to choose this colour or that colour, the colour of the hat you are going to wear,

to choose (I mustn't use the word *choose* here) your husband! But is there such a thing as free will? Will is desire to do or not to do, to choose or not to choose. Is there a law in which there is no choice of will at all? If there is complete harmony within oneself—this is one of the most difficult things; don't think you are perfectly harmonious, you are not, we are broken-up fragments— if one has this complete harmony, awareness in oneself, then probably one is in harmony with the universal law. Then it is not a question of obeying or following, then there is only that.

Sorry, I may have gone a little too far. We cannot go into that unless we can really look at ourselves anew, afresh, so that we see what we are.

It is pride that prevents me from looking at myself, and it is pride that is inventing the ideology which says, 'I should be.' I don't like what I am and my pride says, 'I must be that.' This is the ideological philosophy which man has invented, the formula, the "should be". Pride creates this conflict between what is and what should be, and pride says: 'I must be that; this is ugly, this is stupid, this is unintelligent, this is unreasonable.' So I put on a mask of what I should be, and hence there is a conflict, a kind of hypocritical activity going on. Is it possible to look at oneself without the image of pride? One has such extraordinary images of oneself. Haven't you? No? 'I am a great writer,' 'I am this, I am that,' 'I am a Jew, a Christian, a Catholic, a communist;' all the images that one has built about oneself. Why? Is it pride? Or, have we invested values in these images other than the actual state of our being?

One is aggressive, and for various reasons one is ashamed of that, and one has the ideology of non-aggression. This ideology is invented by one's pride, by one's desire to be other than *what-is*, and by giving great value to "what should be". Please, see what we are doing. We put on so many masks, depending on whom we

meet, with whom we talk; that is the game we play with ourselves. Can one look at oneself without the images that man has created through fear and pride, and therefore see without any image, and hence with great silence, in which there is humility to observe?

Why is one afraid to look at oneself? Why are you afraid to see what you are? Is it fear that has invented pride? Or is it that you dislike what you see and therefore you say, 'I must be better,' 'I must be different'? If I'm not afraid of what I see, I won't run away from it. And why should I be afraid of it? I am afraid of it only if I think I should be something else. Right? And that is part of our conditioning, our ideological philosophy that has cultivated this sense of "what should be", the ideal. If I see that, then I must face *what-is*. If I can, and if there is no fear of wanting to change it and not being able to change it, then I can look at whatever there is in me—the aggression, the brutality, the violence, the cheating, the doubletalk, everything that is in me. If I can look at it, then I can find out the causes that have brought this about. Surely that's fairly simple, isn't it? This is very logical, sane; but we don't do it.

Questioner: We have talked a great deal here and in different parts of the world, about self-knowledge. Perhaps some of us have gone into it. But what prevents us from going into it much more deeply, and therefore acting differently, is that we may hurt others. We want to change, not out of pride, but to avoid damaging others.

Krishnamurti: Ah, that's very simple: "We want to change because aggression hurts others. That's all. It isn't that we want to change because we are proud, but because we see that aggression might hurt others, so therefore we want to change." Sir, we are not talking about change. We are asking why it is that we cannot look at ourselves. That is the first thing. We will come to the problem of change afterwards.

Questioner: Does a child create an image of what he should be because he fears not being loved as he is?

Krishnamurti: Yes, that may be one of the reasons. But you are not meeting my point. Why is it that you and I cannot face ourselves as we are? Just face it, just look at it. If I cannot look at myself as I am, there is no possibility of change at all. Because, by looking at myself as I am, I can find out the causes which have brought about the aggression, the brutality, the violence, all that. Unless I discover the cause of all this, subjectively, inwardly it's not possible to change. Change will be merely between *what-is* and "what should be", and this causes conflict and therefore a change to another form of aggression.

Questioner: Is it not because I identify myself with my brain?

Krishnamurti: You think you are your brain. Of course! What you think, that you are. You are that elaborate process of identification. But please, do come to this essential point first. Is it pride that is preventing us from looking at ourselves? Is it fear?

Questioner: Vision has been granted to very few people, but when we have reached it, then we don't have to look at ourselves any more, then we are part of the laws and harmony of the universe.

Krishnamurti: The questioner asks if we must examine all this, be aware, see ourselves as we are; and can't we—if I may put it quickly—jump into another state.

You see, that is one of the most dangerous things; that can lead to such illusion. If you will go with the speaker a little, we will go into something which you yourself can understand and have it, live it. But you see, we refuse to begin at the lowest, the most essential level; which is not really low. Probably we are afraid that if we have no ideals or purposes, we shall deteriorate.

Questioner: How can one express truth?

Krishnamurti: Madame, we are not talking about truth. We will come to that. I can find out what truth is only when there is no illusion, and illusion must exist as long as there is any kind of conflict.

What is preventing us from looking at ourselves so that we shall know all our ways, our peculiarities; not judge, jump to conclusions about others, not impute motives to others? It seems to me such common sense to begin with *what-is*.

Questioner: If we start to really observe ourselves, what we see is so ugly that it's natural not to want to look.

Krishnamurti: Why do you call what you see "ugly"? It may be that one is very sexual. Why do you call it ugly? Because you have the ideological approach, values, judgments according to some idea. If I am aggressive, why do I call it ugly? I am aggressive. If one knows one hates people, why call it ugly? One is caught in words. Listen to this please! One is caught in words with all their content and prejudice, so these words prevent us from looking at ourselves. I see we are coming to an impasse.

Questioner: I cannot look at myself, there is always the observer.

Krishnamurti: Wait! In the very looking at myself there is the observer. The observer, as we said, is the word, is the content of that word. Please follow this. That word, with all its associations has created a design, memories, knowledge, tradition which is "me", the ego. The ego, the "me", is a set of words. Those words are the content of the observer, the memories and so on, and with this content we look. I say that is impossible. So, can you look without the observer? And you do! You do look without the observer when there is a tremendous crisis.

Hasn't it happened to you? When there is a great shock, then the very shock, the very crisis makes you silent. Then the observer with all the traditions, words, concepts, becomes utterly speechless; he is paralysed. And when you come out of that shock, you begin to go through your old process again. See what has happened! Follow this! There is this observer functioning all the time, the "me", my family, my nation, my belief, my opinion, "me" that is active all the time. And when you experience a crisis, when a tremendous shock takes place, that observer naturally becomes silent, because the crisis is too big, too immense for him to tackle. That may last a minute, or a day, or perhaps a year; that is, physically you get paralysed. But when you come out of the crisis, the whole process begins again. What has happened? The intensity of the shock has driven out the observer, and when that shock wears off, the observer comes back. That is a simple phenomenon. Can the same thing take place without a shock, without a crisis, so that there is only looking, without any observer? To look without the observer is silence. Just to look, silently.

May I go on a little more, if you have followed it so far? You know, the mind is always chattering. [Sound of a horse passing by.] I hear that horse going by. I listen to the rhythm of those hooves on the hard road. I like it or I don't like it. I am aware of the whole movement of that horse and I'm chattering, chattering either inwardly or outwardly, always talking, indulging in gossip, talking about somebody else: 'My opinion is this,' 'Why should he do that?' Chatter, chatter, and this chattering obviously indicates a form of laziness; because you have nothing to do, you talk about somebody else; or you want to express yourself, show how clever you are. So the mind is never quiet. Is that a fact or not? If it is a fact, can you look at it? Just look at it, see that your mind is chattering. Don't say, "Who is the looker?" Know the fact that you spend hours talking,

writing letters, giving your opinions about what is right, what is wrong; saying, 'Kennedy should have done this,' 'Johnson should have done that,' or 'De Gaulle is going to have a very thin time in October,' and so on and on.

Can one be aware of that, not in a complicated way, but just watch it? Now, if you watch it, that's a fact isn't it? Remember the fact. Don't say, 'I mustn't chatter, it's wrong,' or 'It's right,' just remain with that fact, that you chatter. You understand? Watch it, watch it. To remain with it means to watch it without any interference of other thoughts coming in. I am very interested to see why I chatter, by myself or with somebody, offering my opinion about this or that. I say: 'Why?' I'm interested to find out. How do I find out the cause of this chatter? Please follow this step by step. It's very interesting if you do.

I want to find out why I chatter. Shall I analyse it step by step to find out the ultimate cause of why I chatter? Or is there a quicker way, so that I see it immediately? One way is analysis to find the cause; that takes time; there may be a misjudgement; unless I analyse very, very carefully I might be misled. And so I say, is there a different way of doing this, which is to find the cause and be beyond the cause? You get it?

All right, let's keep to that. I chatter. I am not going to say I must not chatter, that's too absurd, that is an ideological approach. It's so obvious that I don't say that. But I say, I want to find out why I chatter. By finding out the cause of chattering, I might be able to stop it; because what's the point of this endless chattering about nothing? So, can I find out the cause by analysing? I can. Which is: I may be lazy, therefore my mind wants to wander. Right? And therefore the wandering is the chatter. That's one cause: I chatter because my mind says that I must be occupied with something all the time. It feels it must be occupied with books, with knowledge,

with saying, 'Why did so and so do this?' 'This should be done better,' 'He is this, he is that,' 'She is nice,' 'She is not nice,' 'She is very pleasant, I'd like to kiss her.' Back and forth. Because I'm afraid not to be occupied.

Questioner: Does the occupation of the mind depend upon use of words or language?

Krishnamurti: It may not. I may not use any word at all, and yet I might be occupied. I might be occupied without a word to find out what silence is, or what love is, or what form of government one should have. Or I may be occupied in observing my wife. Just watching. The mind says, 'I must be occupied'; therefore I chatter. Follow this. It may be one of the causes. One of the causes may be that I am lazy; another may be that I must be occupied. And if I'm not occupied what shall I do? Right? I'm frightened. You understand? If the businessman who has gone to the office every day for forty years suddenly stops doing it, it's going to upset his whole organism. So maybe I'm frightened not to be occupied. Maybe I'm frightened of being alone, or I'm frightened that if I don't chatter I will find out what I am. I can go on multiplying the causes. Now I know some of the causes, but that doesn't stop me from chattering. Right?

So the examination and the discovery, or rather, the exploration and the discovery of the cause, or causes, of this chattering doesn't stop the chattering because that is an intellectual process. It is a fragmentary process. One fragment is looking at another fragment, and is discovering the cause of a certain fragmentary issue. Right? *Mere analysis is not going to solve it.* What will solve it, if you want to solve it, is quite a different approach. It must be. That is, I am aware that I am chattering. What is the quality of this awareness? What is the nature, the structure of this awareness when I say with

words or without words, 'I am aware that I am chattering'? In that awareness, there is no condemnation, there is no sense that I must not chatter, or giving reasons for chattering.

In this quality of awareness there is no value-judgment at all. The moment I'm aware in that way, all values, judgments come to an end, don't they? So there is a looking at chattering out of quietness, and therefore it undergoes a complete change. I will talk when necessary, I will not talk when it's not necessary; which means I don't go about with my opinions, judgments, evaluations. I don't say what some politician should do, or what he should not do, or that my neighbour or the man sitting on the platform [Referring to himself] should do this, or should do that. All that is too immature. By my giving attention to it, chattering has become something entirely different.

Will you chatter tomorrow? After this, will you chatter? Of course you are going to! Look what happens. You hear a truth. You hear something that is real; and you go out and do quite the opposite. So there is conflict in you. Right? So you say, 'This is too serious,' and never come back. Or you say, 'Why am I doing this?' I hear this, which is so rational, sane, and yet I go on irrationally. Why? Maybe because it has become a habit, and the older you get the stronger that habit becomes. I've lived one way, one kind of life and I'm going to live that kind of life—De Gaulle, or no De Gaulle! I have chattered all my life, and suddenly I see the absurdity of it; and not to chatter is going to shatter me. You understand?

So, to come back to the beginning, can I look at myself? That self being the entity who is endlessly chattering, evaluating, offering opinions, looking, searching endlessly. Can I look at myself without a word, without an image, without pride?

[Pause]

That's all. You know, as you sat very quietly just a few seconds ago, there was that peculiar quality of silence, not induced, not a state into which you were hypnotized. You were really looking with great attention, quietness. Right? You have got the key!

J. Krishnamurti in Saanen, Switzerland, 1 August 1968

FOUNDATION REPORT

New DVD and MP3 releases

DVDs

- *Can fear be completely wiped away?*
Conversation with Ronald Eyre, Brockwood Park, UK, 1972
- *The ending of time* (conversations 9 to 15)
Seven conversations with David Bohm, Brockwood Park, UK, 1980
- *Conversations with Pupul Jayakar*
Two conversation with Pupul Jayakar, Brockwood Park, UK, 1981
- *A possibility of change* - First release
- *Can human beings radically bring about in themselves a psychological revolution?* - First release
Two discussions with students at University of Southern California, USA, 1971
- *What is the meaning of education?* - First release
Four discussions with teachers and parents, Ojai, USA, 1977
- *Why does the mind live in time?*
Four talks and two Q&A, Brockwood Park, UK, 1980
- *Our consciousness is the common ground on which all humanity stands*
Four talks and two Q&A, Brockwood Park, UK, 1981

- *Can the brain ever be quiet?*
Three seminar meetings with scientists, Brockwood Park, UK, 1984

DVDs with New Subtitles

- *The nature of the mind*
Four conversations with Drs Bohm, Sheldrake & Hidley, Ojai, California, USA 1982
Subtitles: English, Chinese, Dutch, French, Greek, Italian, Japanese, Portuguese, Slovenian, Spanish, Vietnamese
- *The movement of desire*
Six public meetings, Brockwood Park, UK, 1978
Subtitles: English, Chinese, Dutch, French, Greek, Italian, Portuguese, Spanish, Vietnamese
- *Discussions with Students at Rishi Valley School, India, 1984*
Two discussions. Subtitles: Arabic, Chinese
- *Discussions with Students at Rishi Valley School, India, 1985*
Two discussions. Subtitles: Chinese

MP3 Discs

- *How do you observe a fact?*
Four Public Talks in Amsterdam, Netherlands, 1971
- *Learning implies a mind that doesn't know*
Discs 1 & 2 - First release
Fourteen public meetings in Saanen, Switzerland, 1971
- *Truth, actuality, and the limits of thought*
Discs 1 & 2 - First release
Twelve conversations with David Bohm, Brockwood Park, UK and Gstaad, Switzerland, 1975

Publications

In order to keep abreast of developments in publishing and to promote Krishnamurti's works, representatives of Krishnamurti Foundation Trust and Krishnamurti Foundation of America regularly attend the major international book fairs, notably in Frankfurt and Beijing. Frankfurt has been a very busy venue for many years, and in recent years publishers at the Beijing Fair have shown greatly increased interest in publishing translations of Krishnamurti's books. Krishnamurti Foundation India and Fundacion Krishnamurti Latinoamericana also have a presence at fairs in India and Latin America.

This year, we were also able to have representation at the Moscow Book Fair for the first time, while Habib Belhaouane from the committee in Tunisia attended the Tunis Book Fair on our behalf.

New Translations in Europe

Bulgaria	<i>Think On These Things</i> (audio)
Czech Republic	<i>The First and Last Freedom</i>
France	<i>Vivre Pleinement Chaque Instant</i>
Germany	<i>What Are You Doing with Your Life?</i> <i>The Impossible Question</i>
Italy	<i>The First and Last Freedom</i> <i>Life Ahead</i> <i>Think On These Things</i>
The Netherlands	<i>Commentaries on Living First Series</i> <i>Relationship</i>
Poland	<i>Freedom from the Known</i>
Turkey	<i>The Mirror of Relationship</i> <i>To Be Human</i> <i>Total Freedom</i>

New English Editions

A revised and enlarged edition of *The Ending of Time* is in preparation for presentation to a major publisher in 2013.

Rider Books has acquired the rights for *The First and Last Freedom*, planning to publish it in the UK in 2013.

News from International Committees

CANADA

Krishnamurti Information Centre of Montreal

Video presentations followed by discussions
Atwater Library, 1200 Atwater Avenue, Westmount, Quebec

2013 Schedule

Saturday 12 January 2013 - 2.00 to 4.00 pm

What will make us change?

Saturday 9 February 2013 - 2.00 to 4.00 pm

Is thought the instrument of right action?

Saturday 9 March 2013 - 2.00 to 4.00 pm

1st Question and Answer Meeting, Brockwood Park, 1979

Saturday 13 April 2013 - 2.00 to 4.00 pm

2nd Question and Answer Meeting, Brockwood Park, 1979

Saturday 11 May 2013 - 2.00 to 4.00 pm

"Tomorrow" is the root of fear

Saturday 15 June 2013 - 2.00 to 4.00 pm

Is there something enduring, immovable?

For more information and further dates go to:
www.krishnamurtimontreal.org

CZECH REPUBLIC

Libor Simek from the Czech Republic would like to invite

other participants worldwide to join the LinkedIn forum about Krishnamurti's vision applied to business and ordinary life.
www.linkedin.com/in/liborsimek

FRANCE

Monthly meetings in Paris

See <http://krishnamurti-france.org> for the dates. If you wish to attend, contact Jean-Francois Dousse: jfrouse@yahoo.fr as the number of participants is limited. The Paris meetings are held at Maison Des Associations du 11ème, 8 rue du Général-Renault, 75011 PARIS. Métro: Saint-Ambroise, Voltaire or Saint-Maur.

FRENCH STUDY CENTRE IN FRANCE

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ack@krishnamurti-france.org
champdelafontaine@yahoo.fr

2013 Dialogues and Meetings in French

A series of dialogue weekends as an invitation to self-knowledge.

Friday 1 to Sunday 3 March

Saturday 13 to Monday 15 April

Saturday 25 to Sunday 26 May

Friday 19 to Sunday 21 July

+33 671 903 457 (Sabine et Sylvain, after 19:00)

ack@krishnamurti-france.org

Other Events

Friday 7 to Sunday 9 June

What do we mean by the right action, around the teaching of J. Krishnamurti? (During this weekend, the general meeting of the ACK will be held on the afternoon of Saturday 8th).

Friday 28 to Sunday 30 June

Questioning the relationship between master and disciple in the quest for truth

Friday 6 to Monday 8 July

ACK Network Meeting

+33 386 38 21 78 (Luc)

ack@krishnamurti-france.org

Seminar in English with French translation

Friday 26 to Tuesday 30 April

Right Education, K's teachings & K Schools

With Prof. P. Krishna (Krishnamurti Foundation India)

Seminar in English with Dutch and French translation

Thursday 16 to Monday 20 May

From darkness to light

info@krishnamurti.nl (Peter Jonkers)

Seminar in Dutch

Wednesday 21 to Sunday 25 August

vicky.lesage@skynet.be

joost.de.wulf@gmail.com

The study centre in France is looking for volunteers to help with daily work (cooking, cleaning, gardening, maintenance, painting, repairing, reception and IT). Volunteers who would like to stay on a long term basis and take care for the centre on a larger scale are also welcome.

+33 386 60 15 07 or +33 684 11 32 62 (Christiane)

+33 386 38 21 78 (Luc)

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ITALY

The activities in Italy are growing. Thanks to the internet, more people and friends are joining and participating from different parts of the country. Some of them have started a group on Facebook: *Jiddu Krishnamurti, gruppo amici di Roma* and have organized the first video showing and dialogue meeting in Rome.

Dialogue retreats are scheduled at **Casa della Pace** (Umbria) during the year; some are intended for Italian speakers only, while others are open to English speakers as well.

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santandrea@casadellapace.org

www.casadellapace.org or www.krishnamurti.it

Video showing and dialogue groups will be held in Milan, Rome, Sondrio and other places. The activities related to subtitling DVDs and the Italian pages for the website jkrishnamurti.org will continue with more material. News will be published in detail on the website www.krishnamurti.it

JORDAN

Video showing is available by prior arrangement. Please contact:
Zafira Labadi

PO Box 911182, Amman 11191, Jordan

+962 7 77225590

zafira.labadi@gmail.com/Skype: zafira.labadi

To obtain a free copy - digital or printed - of the Arabic version of the booklet *Introducing J. Krishnamurti*, please contact Zafira.

Please join the Krishnamurti group on Facebook and share your events. It is open to all: www.facebook.com/groups/To.Be.Human/

THE NETHERLANDS

In 2013 many DVD presentations and dialogue meetings will be held in various places (22) in The Netherlands. Dates and locations of these meetings are published through the Dutch website www.krishnamurti.nl

People visiting the country are most welcome to come to any of these meetings.

+31 30 229 07 41

info@krishnamurti.nl (Peter Jonkers)

SWITZERLAND

2013 Krishnamurti International Gathering in Switzerland:

20th to 27th July: Parents and children educational week in Gstaad

Creativity in relationships

The richness of this week is the active participation of the parents and children sharing their interests in a spirit of learning together.

27th July to 10th August : Main programme in Mürren

Life is an indivisible whole

Krishnamurti The challenge of change

Week 1: *Do we see the danger of division?*

Week 2: *Can we explore what ending means?*

This international meeting attracts people from different parts of the world. Our intention is to investigate deeply into the work of Krishnamurti and give ourselves the opportunity to be with others, in an atmosphere of joy and seriousness, keeping in mind that to apply the teaching is the real challenge.

11th to 18th August: One week mountain retreat for young people in Bourg-St-Pierre , Valais

Can we be free in this society?

A balanced programme will be prepared of Krishnamurti DVDs, dialogues, walks and, of course, time for enjoyment. We are together to observe, to share, to listen to each other. There is no comparison, no effort to make, no goal to reach.

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THE KRISHNAMURTI CENTRE

Theme Weekends and Study Retreats are for those who would like to inquire together in an atmosphere of openness with like-minded people. These events are for those who are acquainted with the teachings as well as for those who are new to them. Videos or audios of Krishnamurti's talks are followed by dialogues among the participants. These dialogues are usually found to be helpful in deepening one's understanding of day-to-day issues. Both events start on Friday at lunchtime and end after lunch on the last day.

Introduction Days are one-day events (10.30am–5.30pm, including lunch) which serve as a general introduction to the life and teachings of J. Krishnamurti.

For more information please contact:

info@krishnamurticentre.org.uk

www.krishnamurticentre.org.uk

Programme for 2013

February, Friday 15th to Sunday 17th

What is the root of this crisis in mankind?

March, Friday 15th to Wednesday 20th

The future is now

April, Friday 19th to Sunday 21st

Be a light to yourself

May, Friday 24th to Sunday 26th

Death means total renewal

June, Saturday 15th

Introduction to Krishnamurti

July, Friday 12th to Wednesday 17th

In aloneness there is complete security

August, Saturday 24th

Introduction to Krishnamurti

September, Friday 20th to Sunday 22nd

Choiceless awareness

October, Saturday 5th

Introduction to Krishnamurti

October, Friday 18th to Sunday 20th

To live without a shadow of control

November, dates to be determined

French Theme Weekend

November, Friday 15th to Wednesday 20th

Transforming 'what is' without time

OTHER EVENTS

Young persons retreat at Yewfield, Cumbria, UK

Sunday 12th May 2013 to Sunday 19th May 2013

We are hosting a young persons retreat around the teachings of J.Krishnamurti. Along with videos and dialogues there will be

time for quiet reflection, walks and enjoying the nature around Yewfield. Total cost is £175.00 for the week which includes meals and accommodation.

prim.west@gmail.com

www.yewfield.co.uk

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THE KRISHNAMURTI SCHOOLS

UK

Brockwood Park School

Bramdean, Hampshire SO24 0LQ
admin@brockwood.org.uk
www.brockwood.org.uk
(International Boarding School, ages 14 to 19)

INDIA

Rishi Valley Education Centre

Rishi Valley Post, Chittoor District
517 352, A.P / office@rishivalley.org
(Boarding school, ages 9 to 18)

Rajghat Education Centre

Rajghat Fort, Varanasi
221 001, U.P. / rbskfi@gmail.com
(Ages 7 to 18 & 19 to 21)

The School – KFI

Damodar Gardens, Besant Avenue, Adyar
Chennai 600 020 / theschool.kfi.chennai@gmail.com
(Day school, ages 4 to 18)

The Valley School

‘Haridvanam’, Thatguni
Bangalore 560 062 / office@thevalleyschool.info
(Day and Boarding, ages 6 to 18)

Bal-Anand

Akash-Deep, 28 Dongersi Road, Malabar
Bombay 400 006
(An after-school centre for young children)

Sahyadri School

Amresh Kumar Tiwai Hill, Rajgurunagar
District, Pune 410513, Maharashtra
sahyadrischool@gmail.com
(Boarding school, age 9 onwards)

USA

The Oak Grove School

220 West Lomita Avenue
Ojai, CA 93023
info@oakgroveschool.com
(Day School, ages 3 1/2 to 19,
Boarding school, ages 10 to 19)

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