

KRISHNAMURTI
FOUNDATION
TRUST

Bulletin 100 • 2019



*Can I ever be free
or must I go from one
conditioning to another?*

*Can conditioning,
with its centre,
end?*

J. KRISHNAMURTI
OJAI, CALIFORNIA 1978

Be Far Away

From Krishnamurti's Notebook

You should never be here too much; be so far away that they cannot find you, they cannot get at you to shape, to mould. Be so far away, like the mountains, like the unpolluted air. Be so far away that you have no parents, no relations, no family, no country. Be so far away that you don't know even where you are. Don't let them find you; don't come into contact with them too closely. Keep far away, where even you cannot find yourself; keep a distance which can never be crossed over; keep a passage open always, through which no one can come. Don't shut the door, for there is no door, only an open, endless passage. If you shut any door, they will be very close to you; then you are lost.

Keep far away, where their breath cannot reach you, and their breath travels very far and very deeply. Don't get contaminated by them, by their word, by their gesture, by their great knowledge. They have great knowledge but be far away from them, where even you cannot find yourself, for they are waiting for you, at every corner, in every house, to shape you, to mould you, to tear you to pieces and then put you together in their own image. Their gods, the little ones and the big ones, are the images of themselves, carved by their own mind or by their own hands. They are waiting for you, the churchman and the communist, the believer and the non-believer, for they are both the same; they think they are different but they are not, for they both brainwash you, till you are of them, till you repeat their words, till you worship their saints, the ancient and the recent. They have armies for their gods and their countries, and they are experts in killing.

Keep far away, but they are waiting for you, the educator and the businessman, who train you to conform to the demands of their society, which is a deadly thing. They have a thing called society and family: these two are their real gods, the net in which you will be entangled. They will make you into a scientist, into an engineer, into an expert of almost anything, from cooking to architecture to philosophy. Keep far, far away; they are waiting for you, the politician and the reformer; the one drags you down into the gutter and then the other reforms you. They juggle with words, and you will be lost in their wilderness. Keep far away; they are waiting for you, the experts in God and the bomb-throwers: the one will convince you and the other show you how to kill. There are so many ways to find God and so many, many ways to kill.

Besides all these, there are hordes of others to tell you what to do and what not to do; keep away from all of them, so far away that you cannot find yourself or any other. You too would like to play with all of them who are waiting for you, but then the play becomes so complicated and entertaining that you will be lost. You should never be here too much, be so far away that even you cannot find yourself.

They were sitting in a row in the well-kept garden; they had the light on and they were eating, and the big house was behind them. There was the scent of many flowers in the air and the breeze was coming from the restless sea. On that road there were hardly any cars, and your brain was utterly still and the movement of a flash was taking place. The meditation was the flash, and that flash can only be in emptiness; the flash that opens the door into the unknown. That flash has no time, but it is only a fleeting second. You cannot keep that flash, any more than you can hold the winds in your fist.

Bulletin 100

December 2019

Introduction

Krishnamurti's teachings are timeless, but society is everchanging. The Foundation needs to keep abreast of these changes to effectively fulfil its mandate of preserving and disseminating Krishnamurti's work.

The internet, digital media, an increasing number of social media platforms, and modern internal organisational tools have meant that, in both preservation and dissemination, the Foundation has had to acquire relevant knowledge and expertise, equip itself with up-to-date tools and initiate a wide variety of projects to meet these demands. The focus is always to maintain the integrity of the teachings while utilising these advancements for the benefit of the work.

In this edition of the Krishnamurti Foundation Trust Bulletin, our 100th, we highlight some of our initiatives to meet these developments and their positive effect on making Krishnamurti more widely available. We share how our presence on YouTube has helped to increase awareness of the teachings; how the Foundation and Brockwood Park School are now equipped with revamped websites, assisting with outreach; how newly published books are designed and distributed in a modern way, meaning an increase in sales; and how our social media activities on new platforms have brought the teachings to the attention of millions of new people, especially the young.

This edition also contains more texts from Krishnamurti and rare photographs from our extensive archives.

KRISHNAMURTI IN THE 1970s



Krishnamurti Foundation Trust

Home Krishnamurti ▾ The Foundation ▾ Brockwood Park ▾ Programmes ▾ Store Donate 🔍



Brockwood Park

Set in the picturesque South Downs National Park in Hampshire, ninety minutes from London, Brockwood Park was Krishnamurti's home in Europe. It houses the Foundation, The Krishnamurti Centre, Brockwood Park School and Inwoods Small School.

[Discover the Krishnamurti Centre](#)

[Learn about Brockwood Park School](#)

[Learn about Inwoods Small School](#)

The Foundation

The Foundations will see to it that those teachings are kept whole, are not distorted, are not made covert. They will not give rise to any sectarian spirit in their activities... nor create any kind of place of worship around the teachings or the person.

— The role of the Foundation as described by Krishnamurti

[Learn about the Foundation](#)



Krishnamurti Quotes



A collection of text and visual quotations selected from books and archive transcripts at Krishnamurti Foundation Trust.

Krishnamurti Books



A selection of books by Krishnamurti representing the breadth and depth of his work, edited from public talks, dialogues and his own writings.



Latest In-Depth Feature

The ending of conflict

Conflict exists when we disregard what is actually taking place and translate it in terms of an ideal, in terms of 'what should be', in a concept we have accepted, or we ourselves have created. When there is a division between 'what is' and 'what should be' there must inevitably be conflict.

[Continue Reading...](#)

[See More In-Depth Features](#)

A History of the Foundation



[Continue to Feature...](#)

Krishnamurti and David Bohm



[Continue to Feature...](#)

Krishnamurti and Yoga



[Continue to Feature...](#)

New Foundation Website

The new Krishnamurti Foundation Trust website was launched in February 2019. Rather than a mere refinement of our former ageing website, this new iteration is a fully-fledged platform offering not only information on our history, remit, activities and programmes but also an extensive array of Krishnamurti's original content.

The *Key Topics* section is aimed primarily at introducing Krishnamurti's body of work to newcomers. This is done using short texts, video and audio content, divided into ten essential categories such as *Love, Loneliness, Fear, and Death*.

Our *In-Depth Articles* delve deeper into Krishnamurti's teachings. These carefully curated pieces revolve around central questions posed by Krishnamurti. They progress gradually, guiding the user through a series of media, hand-picked for relevance by the Foundation staff. Some examples are: *What is our relationship to nature?*, *The root of fear*, *Freedom from the self*, *What do we mean by education?*

Krishnamurti & Yoga

[1. Krishnamurti on Yoga](#)

[2. Desikachar on Krishnamurti & Yoga](#)

1 — Krishnamurti & Yoga

In many of his talks, and particularly in discussions with students and young people, Krishnamurti mentioned yoga. He did not advocate a particular system or school of yoga and warned of not making it into a religion or system of enlightenment. He eschewed the philosophical and spiritual aspects of yoga, instead highlighting the moral aspects and the importance of a 'good body' which is sensitive and 'independently intelligent'.

The following represents examples of his discussions on yoga, pranayama, sensitivity, intelligence and health.

LEFT/RIGHT: WEBSITE SCREENSHOTS

CONTINUES ➤

» www.kfoundation.org

Media Report

The Foundation has gradually and hesitantly embraced the digital era by devising initiatives that bring Krishnamurti's work online, while making sure its integrity remains safeguarded. In the past few years, we have gained invaluable expertise in the fields of social and digital media, and our presence online has grown to the point of representing the main means for the dissemination of the teachings. As this reality became clear, we placed increasing attention to our online activities, striving to make Krishnamurti easily accessible to both seasoned researchers and newcomers, no matter their age or location.

YouTube perfectly encapsulates the importance these new platforms represent. The official channel of the Krishnamurti foundations, created and managed by KFT since its inception in 2012, offers the entirety of Krishnamurti's video and many audio recordings – totalling over 1,300 extracts and full-length recordings. Each week, we release a new extract and a never-before-released full-length audio recording. Each upload has been produced at KFT from the archive tapes and includes a title and summary prepared from professional transcriptions – the same transcripts that allow us to add captions to many of our audio recordings and over 2,600 video subtitles in 33 languages available on the channel.

The figures speak for themselves. We now have over 180,000 subscribers, and our content is watched 750,000 times per month, on average. In the last 365 days, our channel was watched for more than 70 million minutes. It would take one person 135 years to watch this amount of content.

Our work of refining material on this incredibly rich channel has prompted YouTube to begin extensively recommending our content to its users, to the point that 40% of our views are generated by YouTube suggestions – a total of nearly 3 million views in the past year.



Does God exist? | J. Krishnamurti

1,316,072 views · 3 Apr 2016

15K 1K SHARE SAVE ...



J. Krishnamurti - Official Channel
177K subscribers



2,090 Comments SORT BY



Carolina Indiann 5 months ago

Nice to see our grandparents generation sitting there all confused asking the same questions like us!

356 1 REPLY View 20 replies



Michael 1 year ago

A true Saint who doesn't want to cheat people in the name of God.

555 1 REPLY View 69 replies

We continue to improve the channel; in 2020 we will implement changes to make content even more accessible and appealing, whilst keeping our uncompromising stance towards maintaining the purity of the teachings.

» www.youtube.com/kfoundation



Foundation Instagram



507
Posts

60.2 k
Followers

0
Following

Krishnamurti Foundation Trust
Nonprofit Organization

Established in 1968 as a charitable trust, the Foundation is responsible for preserving and making available the authentic teachings of Krishnamurti.
kfoundation.org/
Brockwood Park, Bramdean, Hampshire, United Kingdom



K Podcast



A School...



InDepth Arti...



Book of Life |



Real Revolu...



The K. Centre



A Light

Instagram has established itself as our most prominent social media platform, slowly but surely overtaking Facebook in terms of reach and engagement. We have worked hard to make sure our content on the platform is varied and compelling, and as a result, we have grown a large audience of over 60,000 followers. We post new content twice a day, including visual quotes, short videos, 'stories', and announcements related to new releases and events – all tailored to Instagram's format, which is highly visual in nature.

Having an official presence on Instagram has become invaluable, as it allows us to engage with our audience, and well-known figures, in a dynamic way, bringing Krishnamurti's teaching directly into the contemporary landscape, putting a spotlight on its relevance in the modern world. A significant sign of such relevance is that 52% of our audience is 18-34 years old, the majority being female. (By comparison, on our YouTube channel, less than 20% of our audience is female.)

To access our content there is no need to create a public profile.

» Visit and join the conversation at [@krishnamurtifoundationtrust](https://www.instagram.com/kfoundationtrust)

Can the Mind be Quiet?

New Book

This summer saw the publication of a brand new book by Krishnamurti: *Can the Mind Be Quiet? – Living, Learning and Meditation*.

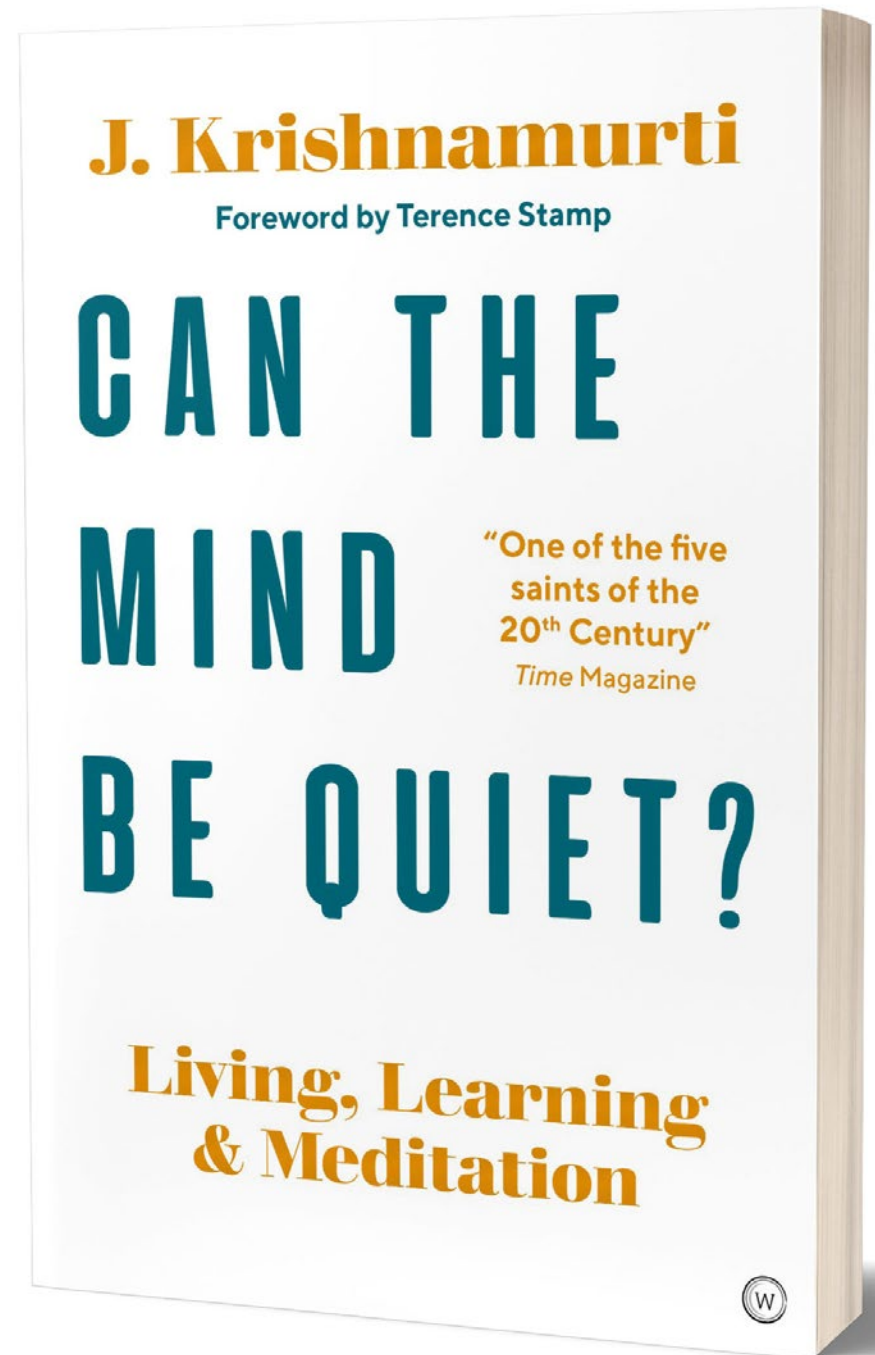
In these previously unpublished passages, Krishnamurti recalls private conversations that probe deeply into the self, consciousness, the essential qualities of good education, and the quiet, meditative mind. Many chapters also include his much-loved descriptions of nature.

The book is divided into three parts, representing far-reaching explorations into these areas of living, learning and meditation, highlighting Krishnamurti's radical approach to each.

As with all of his writings, the style is direct, eschews rhetoric and states deep truths as obvious and factual information, available to any who will listen.

On the following pages is a chapter from the book. Please visit our website for further extracts and unique audio recordings of Krishnamurti, upon which the book is based.

» www.kfoundation.org/can-the-mind-be-quiet



The Stream of Life

From Can the Mind be Quiet?

He was a tall man, well dressed, with rather sharp eyes. He had studied Buddhism as it promised intellectual nourishment and he liked the Buddhist outlook on life. Although he was born a Christian, there was no meaning in Christianity except service in the love of God, helping man to become more helpless. Even Buddhism did not satisfy him and so he had left that too, although he was vaguely playing with one philosophical outlook or another, or some vague teacher or another. But his mind was keen, alert, questioning and exploring. He sat in the armchair rather comfortably, his legs crossed. His shoes were well polished. You can tell a great deal from the hands. He had rather stubby but fine hands. He said he did a great deal of gardening and took delight in flowers, and kept his lawn free of dandelions and weeds. He said he had a large house, a wife but no children. From his description of the house, it must have been nice, full of old furniture and with clean polished floors. He seemed to like good food. One wondered why he was telling all this.

The room was very pleasant with a green carpet and lovely curtains. It overlooked a green lawn and a magnificent tulip tree which had blossomed so beautifully with large flowers in the early summer. On the left was a magnificent cedar, old and ready to die. Beyond the lawn was a field and a grove, copses and fields. It was a pleasant place and peaceful, undisturbed by passing traffic. There was great beauty and stillness. You really could feel the earth. There were trees all around, old, heavy with leaves, beautiful in shape. That evening they were casting long shadows. It was delightful to watch them and as you watched, the whole earth changed. Everything seemed alive and you were part of it, not only on the hard chair but out there, part of the throbbing beauty and stillness. You were not identifying yourself with them; it was not an intellectual process of identification but, rather, you were of them. They were your friends. Their whispers were your whispers and their movement was part of your mind and heart. It was not imagination either, for that can play tricks on you, deceiving you with fantasies, oversensitive reactions and false flights into emotional states called love. It was none of these things. There was no separation between you, the earth and the heavens and the trees. The colours of the green lawn and the deep shadows were the colours of your mind and heart. Yellow doesn't aspire to greater yellowness. The green lawn was so fantastically alive in the evening

light that every part of you was of it. A pheasant walked across the lawn and you went with it, disappearing behind a bush.

The man said, 'I came to this morning's meeting and the others. A stream goes by my house, a pleasant, shadowy stream. It wanders through many pools which I have dug, but the main stream goes by. I have dug others and that is my work. Two or three times a week I do other kinds of work to add to my little income. But I seem to be stuck. I don't quite know what is the matter with me. I can think, I can argue fairly clearly and cleverly. I have read a good deal but all this seems so utterly empty and my life seems to have come to a stop. Even the flowers and the green lawn I keep so carefully is losing its delight.'

There is the stream that goes through your place, on and on and on, and you have dug little pools into which the water comes and remains for the lilies to grow. You are a bit like that, aren't you, living in the little pools, comfortable, avoiding danger, satisfied? And that stream goes by, and the stream is life.

'Yes, I see what you mean. That is exactly what I've done. How strange you spotted it so quickly.'

He was quiet for a while, looking at me, surprised and rather taken aback. Presently he said, 'What have I to do now?'

The room was full of silence and his question went round in the silence. He was finding his own answer. He couldn't quite make it and so he asked the same question: 'How is one to let go of the little pools that one has dug for oneself, that garden, the house, the books, the furniture and the wife, and enter into the stream and flow with it endlessly?'

A river flows over every obstacle, for it has great volume of water behind it. It may form little pools and sluggish backwaters but it is the river forming them, and in the rainy season they will all be washed away by the greater volume of water. The river is always flowing, past the rocks, the islands, the fields. The river is inexhaustible, so is life.

'Must I let go,' he asked, 'of my little pools which I have carefully dug, my lawn and the trees?'

There is no answer to this question. There is the lovely stream with shadows and swiftly-flowing current, and the pools, some rich and some stagnant. There is no 'how', for if you ask how then you will never leave the pools, the house and the garden. You will always be sitting on the bank watching the stream go by. There is never any 'how', only the act of entering the stream and flowing with it endlessly.



Brockwood at 50

1969-2019



2019 marked the 50th anniversary of Brockwood Park School. Almost 600 people, including alumni, former staff and friends of Brockwood, came together for five days of reunion, living together again for a short period of time. Among other activities, they together explored the deep intentions of Brockwood.

Here we take a look back at the history of Brockwood Park School: how it started, how it developed, and Krishnamurti's wishes for its future.

‘At that point in France, de Gaulle was in power, and one didn’t know what would happen if he died, when conditions might change and make it difficult for the kind of education Krishnaji had in mind. So France was out. In Holland, the laws then were, maybe still are, that a proportion of classes had to be taught in Dutch, and that made the language problem complicated. He already knew that he would like Dorothy and Montague Simmons to run the school. Switzerland had too many private schools, and it was too expensive and we had no money. So by elimination, it became England.’ —Mary Zimbalist

The intention behind this new school was stated in the KFT Bulletin:

‘Altogether the whole property is admirably suited to the purposes of the Foundation, which are to make a home for Krishnamurti (where it is believed he will stay for longer and longer periods), an educational centre for boys and girls of school-leaving age and over, and a meeting place where responsible, free, dedicated and serious human beings can come to discover for themselves what it is to live intelligently, and then go out into the world and transform themselves and others.’ —KFT Bulletin 2, Spring 1969



‘On December 17, 1968, Krishnamurti received a telegram to say that Brockwood Park had been bought. The Simmons, Doris Pratt, a young architect and two male students moved into the house in the middle of January 1969. Their first task was to scrape the accumulated meat grease of years off the kitchen stove, a particularly unpleasant task for vegetarians!

‘On March 6, Krishnamurti, Mary Zimbalist and Alain Naudé flew to England and went to stay at Brockwood for the first time. There were then four pupils at the school, all boys. The west wing of the house, which was in future to be Krishnamurti’s home whenever he came to England, had been only minimally furnished.’ —Mary Lutyens

Brockwood Park School had been in operation for four years when Krishnamurti made it clear that the vision behind this school is a radical one:

‘You can have a first-class school on the traditional lines. I mean by *traditional*, top people who are deeply good – in the large sense of that word, not just a bourgeois word – that they will never kill, and all that. That is still very small; it has not got the spark of the eternal, divine, or whatever you like to call it. Now, can the spark of that something burst in us?’

—Krishnamurti, Switzerland, July 1974

‘Is it possible to create or bring about such intelligence that the mind is never conditioned? Brockwood is not a progressive school. Do you know what I mean by a progressive school? – better and all the rest of it. And since it is not, can we all who are involved in it and have the responsibility for the students, in the very process of unconditioning the student, uncondition ourselves? Not say, ‘I must be unconditioned first and later I will uncondition the student,’ but in the very discussion of it, in the very investigation of it, both the educator and the educated begin to see the importance and necessity of freedom from conditioning. Now, how is this to be done? Not as a system or a modus operandi.’

—Krishnamurti, Switzerland, August 1974



In 1983, Krishnamurti reiterated that the central focus of Brockwood Park School is the teachings:

‘I would like to make quite clear what the purpose of Brockwood is, the intention, the direction. As far as we are concerned, Brockwood was brought together, bought and put together for only one single purpose: to bring about a group of students who will be not only good citizens, in the bigger sense of that word, but also have excellent brains in the technological world and also in the world of psychology. The central issue in this is K’s teachings. K’s teachings were the central issue, the ground on which Brockwood was founded. That was the intention and purpose, and it is still that.’

—Krishnamurti, Brockwood, June 1983

BROCKWOOD PARK SCHOOL STAFF TODAY



Today, after 50 years of existence, Brockwood Park School is still based on the original intentions, Krishnamurti’s teachings. These teachings question and negate systems, methods, blueprints and formulas. Therefore, the education offered

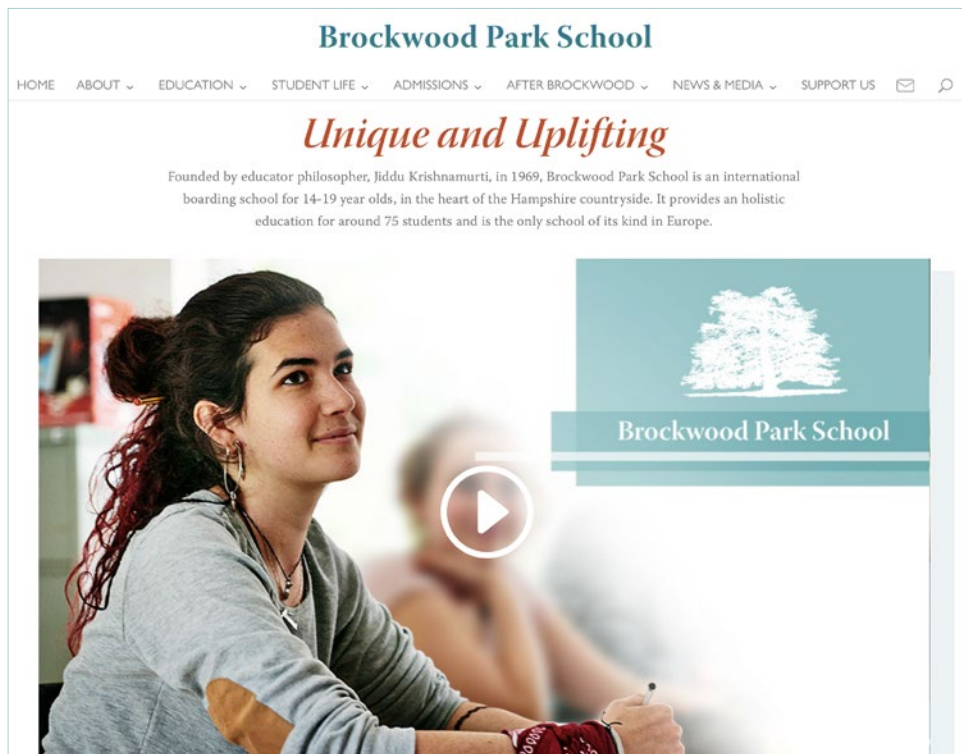
at the school, the classes taught, the discussions among the staff and students, and any other approaches adopted are primarily to facilitate the intentions of Brockwood, and Krishnamurti’s radical teachings are central to this.

New School Website

Working closely with the school staff, the Foundation was instrumental in planning, designing and deploying the new website for Brockwood Park School. Using state-of-the-art technology, the new site is carefully crafted, rich with photographs portraying life at our exceptional school in a faithful and compelling way. Much thought was given to the structure, navigation and content of the site, to make information readily accessible. We feel that it honours the remarkable activities of the school, whose 50th anniversary happily coincides with this launch.

This new website will hopefully attract many parents and prospective students, boosting an already healthy school and its vibrant staff body. Visit the site today and please consider sharing it with your family and friends to help the school become more visible.

» www.brockwood.org.uk



LEFT/RIGHT: WEBSITE SCREENSHOTS

A Brockwood Education

ALL QUOTES ARE BY J. KRISHNAMURTI

'The whole movement of life is learning.'



Begin by taking away punishment and reward. No grades, no comparison, no competition, no prizes. Assist each student to create their own programme of studies that challenges and extends them. Encourage them to take on projects and develop portfolios that are excellent. Give them the space and freedom to make mistakes and don't judge them when they do. Nurture the spark they have, so that they discover their talent and what it is they love to do. Support them in passing exams if they wish, but don't forget that there is more to life than acquiring knowledge and testing it – that kind of knowledge is always limited and always measurable, whilst life is unlimited and immeasurable. Do this in an atmosphere of friendly equality and you have what Brockwood Park School offers: learning that opens eyes to the whole of life.

Brockwood's Education

'When you pay attention to it, it becomes quiet — try it.'

If you sit together quietly each morning for some time, as a whole school, it begins to have an effect. Naturally, everyone becomes more self-reflective, everyone is better able to give attention to another, listen to another, learn from another. If you create a school in which self-knowledge is valued and self-reflection encouraged, then something very different happens. There is an atmosphere like no other. It's unusual for schools to do this, it's rare for teenagers to encounter it, but this has been happening at Brockwood since the day it began.

Inquiry Time



'Home means where you have energy, where you are creative, where you are happy...'



Most of us love to be at home, but imagine feeling equally at home in a school that is like a large family. The feeling of being at home generates creative energy and supports every student in their learning. The Brockwood family is from 25 countries or more, so the feeling begins to embrace the world, with all its diversity. This is their second home and the students feel it and respond to it; they help run the school, take responsibility for it, care for it (together with staff, they clean the whole school every morning for 30 minutes). They love living here. They form friendships at Brockwood that last them a lifetime. Along with staff they create an atmosphere that is inclusive, affectionate and free of fear.

Boarding Life

'We want the student to have first class health, and we mean it.'

Food, exercise and mental wellbeing are equally important. All the food at Brockwood is either vegetarian or vegan, delicious and varied. It's prepared by our international catering team. Our Victorian walled kitchen-garden, which acts as an outdoor classroom for students, also provides the school with fresh, organic produce year round. Healthy food is complemented by plenty of exercise, so the school offers swimming, football, yoga, climbing, badminton, pilates, hiking, dance and ultimate frisbee, to name a few activities. Mental health completes the picture; given the insurmountable pressures of today's world, this is a vital issue for teenagers. Brockwood's intentions ensure an integrated approach to life, which helps nurture every student fully and gives careful attention to mental wellbeing.

Health & Wellbeing



'If you lose touch with nature, you lose touch with humanity.'



We want every student to learn how to sow seeds, dig the earth, weed the garden, care for plants and harvest fresh fruit and vegetables. Our future depends on caring for this planet and the natural world, and yet education seldom gives much importance to this. At Brockwood we do. Students are surrounded by the stunning landscape of the Southdowns National Park and by our 40 acres of parkland and gardens. Brockwood allows our students to

In the Presence of Krishnamurti

Mary Zimbalist's Unfinished Book

Mary Zimbalist was the person closest to Krishnamurti since his brother Nitya died. Krishnamurti asked Mary to write about what it was like to be with him. She wrote diligently, using her daily dairies as her source, but did not finish the book. This testimonial conveys a sense of Krishnamurti and their relationship that is unequalled. Together with unique accounts of events in Krishnamurti's life, there is exploration of the teachings in the book, and a deepening of the mystery surrounding Krishnamurti, of which the following is an example.



Mary Zimbalist: The next day, the Bohms came to say goodbye. They were to go to New York, but before leaving, Krishnamurti and David talked and the conversation turned to the subject of evil. My notes of this missed some of the beginning but the following is what I have.

Krishnamurti: There are other forces. You may use the word *evil*. There are people in the world who are evil.

David Bohm: Would you say force penetrated beyond the ordinary communication?

K: They penetrate only when that interest is not in charge.

DB: What is not clear to me is, suppose there is an evil person making evil through his words and actions, but suppose I don't see him, he is somewhere far away.

K: But there is a very well-known phenomenon: I can think about you happily with affection and care, or I can hate you.

DB: Now, does that hate affect you when you are far away?

K: Yes, that's what I mean.

DB: Then there is a transmission of thought?

K: Oh, obviously.

DB: Yes, well, it's important to get it clear because it contradicts what people usually accept. But you are quite clear on that, quite sure of it?

K: I'm quite sure. Personally, when I go to a place with which I'm not familiar, where I haven't lived – say, when I first came here after ten years – I came through that door, I felt appalled. I said it to her; I ran out.

DB: How is it now?

K: Nothing. It's all gone.

DB: But what happened?

K: The other thing is stronger. It cannot be touched. That is why, when the doctor said to me, 'Do you want anaesthesia by injection or total anaesthesia?', I said I did not wish to be unconscious.

DB: It occurred to me, you say these people are caught in confused thought, nevertheless there is a transformation possible whereby they get something out of it. Would you say, suppose you took an anaesthetic and were caught and an evil thought took hold of you...

K: Oh, but I don't want to go through all that, of course.

MZ: Is it relevant to ask what is the difference between the unconsciousness of anaesthesia and sleep?

K: Oh, that is entirely different. There it is natural. This is unnatural.

MZ: Because it is imposed?

K: You're forced, you're driven out.

DB: Now, with sleep, would you say there is a kind of attention?

K: Oh yes, that intelligence is watching.

The Krishnamurti Centre

Speaking about the purpose of an adult study centre at Brockwood, Krishnamurti said, 'It must be a place of integrity, deep honesty and the awakening of intelligence in the midst of the confusion, conflict and destruction taking place in the world.' In contrast to the challenges of modern society, full of noise and constant movement, the Krishnamurti Centre offers a space of timeless quality, where silence permeates and inspires. In order to make the Centre known to more people, a new video was made recently, introducing the qualities of this unique place.

For 2020, the Centre intends to redesign and expand its website, in line with the contemporary Foundation and School websites. This endeavour represents new and motivating work, the update of the existing site having been pending for some time. The new website will include many pictures, highlighting the exceptional architecture features of the building and its beautiful surroundings, while transmitting the sense and feel of the study centre. The site will also include information about the facilities that guests are welcome to use, the calendar of theme weekends and study retreats, and a direct link to the easy-to-use online booking system.



Making use of the opportunities social media and online platforms offer, the Centre also aims to energise its communication with a wider audience, regularly presenting its activities and maintaining a close relationship with guests. With the support of the work developed by the Foundation on its social media platforms, the Centre shares quotes from Krishnamurti on its Facebook page almost daily. The engagement of guests with this page is consistent and has increased over the past year.

Brockwood Park's new database will, likewise, be beneficial for the work of the Centre. With direct and efficient access to guests' contact details, using software that allows reports and statistics about occupancy to be extracted quickly, the Centre intends to make the best use of the database to cater for the different requests visitors may have.

About the Centre, Krishnamurti stated, 'Here is something sacred, and from that everything flows.' With this in mind, Centre staff continue to inquire together and with guests, holding a space that may enrich lives and bring change in the world. On the following pages, you will find the Krishnamurti Centre's full programme of events for 2020.

The Krishnamurti Centre

Programme of Events 2020

February, Saturday 8 · **Introduction to Krishnamurti's Life and Teachings**

February, Sunday 16 to Sunday 23 · **Dialogue Retreat**

March, Friday 20 to Sunday 22 · *Is it possible to create a new society?*

April, Friday 10 to Monday 13 · *Is there anything sacred at all?*

April, Thursday 16 to Monday 20 · **Nordic Retreat**

April, Friday 24 to Sunday 26 · **Young Adults' Retreat** · *Learning about oneself*

May, Wednesday 6 to Wednesday 13 · **Spanish Retreat**

May, Friday 15 to Sunday 17 · *Can we perceive holistically?*

May, Thursday 21 to Sunday 24 · **Swiss Retreat**

May, Friday 29 to Sunday 31 · **Friends of Brockwood Spring Gathering**

June, Friday 19 to Sunday 21 · *Can the mind be free?*

July, Friday 3 to Sunday 5 · *Can we live without ambition?*

July, Friday 17 to Wednesday 22 · **Young Adults' Retreat** · *The mirror of relationship*

August, Friday 7 to Wednesday 12 · *Our Crisis of Identity: Is it 'out there' or 'in here'?*

August, Friday 28 to Monday 31 · *Is love pleasure?*

Can silence be part of life? · September, Friday 4 to Wednesday 9

Introduction to Krishnamurti's Life and Teachings · September, Saturday 12

Nordic Retreat · September, Thursday 24 to Monday 28

Spanish Retreat · October, Wednesday 7 to Wednesday 14

The movement of becoming · October, Friday 16 to Sunday 18

Friends of Brockwood Autumn Gathering · October, Thursday 29 to Saturday 31

Friends of Brockwood Celebration Day · November, Sunday 1

The nature of consciousness · November, Friday 13 to Wednesday 18

Observing without memory · December, Friday 18 to Sunday 20

Last Saturday of every month · Video screening of one of Krishnamurti's talks or discussions in the morning, followed by a dialogue in the afternoon.

Every fortnight · Open dialogue.

July 2019 saw representatives of our 40 Krishnamurti Committees from around the world attending the biennial International Committee Meetings (ICM) at The Krishnamurti Centre, Brockwood Park.

In the pre-digital era, committees played an important role in disseminating the work of Krishnamurti via book distribution, brochures, videos showings, and holding dialogues. Due to digital dissemination of the teachings, the role of committees has evolved. They now assist with translations, receive legacies on behalf of KFT, and help make people aware of Krishnamurti by organising dialogues, retreats and activities in their language. The assistance of committees is therefore still valuable, and the meetings are an opportunity to discuss and share experiences and challenges faced by us all.

At this ICM, the emphasis was on digital dissemination, and the Foundation gave a comprehensive presentation regarding its online endeavours. This was followed by discussions as to how these initiatives could assist the work of the committees. There were also presentations and discussions on the subjects of printed publications, dialogues inquiring into Krishnamurti's teachings, and a report from each committee highlighting its activities.

International Committee Meetings



New Podcast

THE KRISHNAMURTI PODCAST

Urgency Of Change

Podcasts have been on the rise for a long time now, and as a phenomenon have been embraced by large institutions as well as amateurs. It is a 'horizontal' type of media, allowing everyone to access the content.

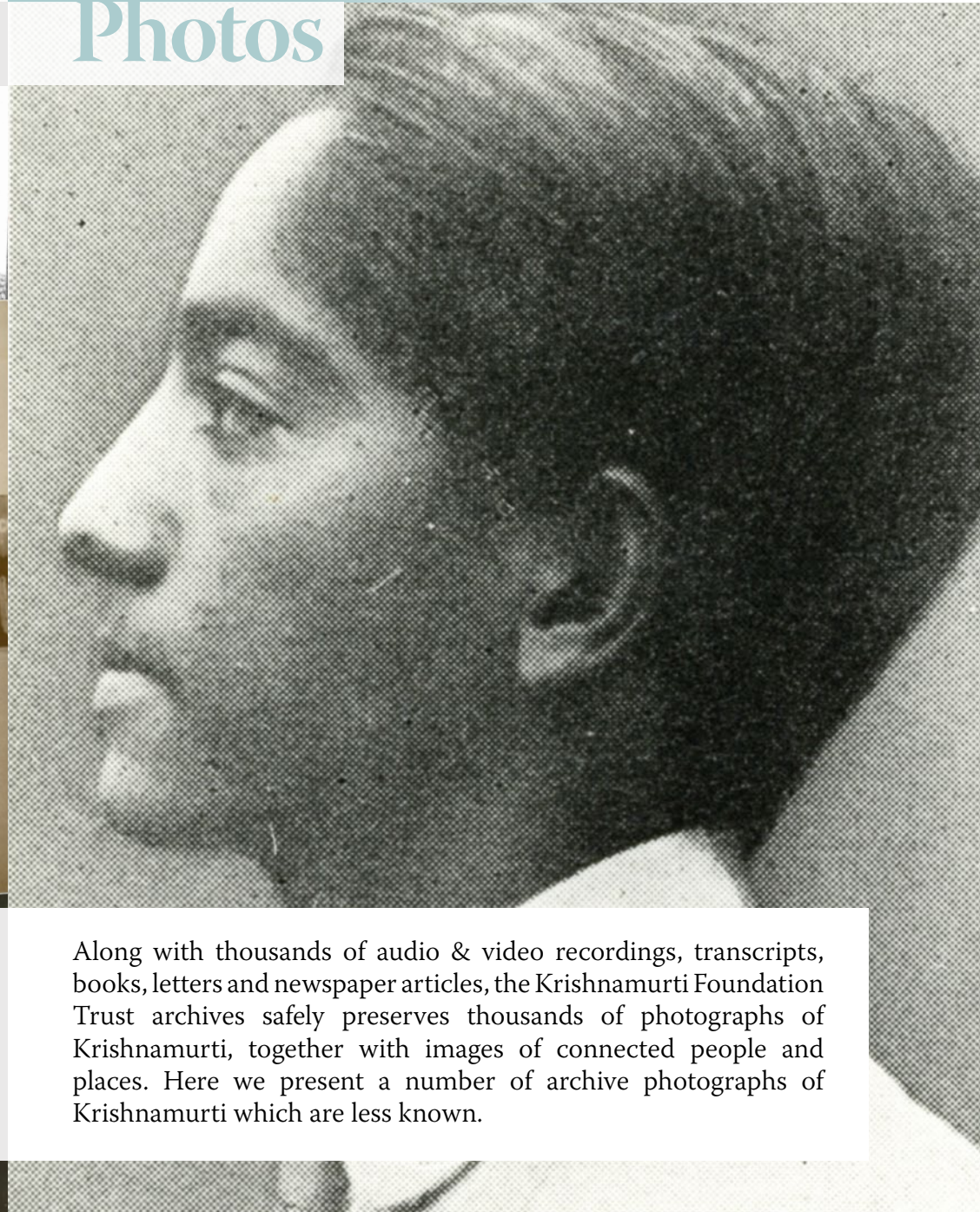
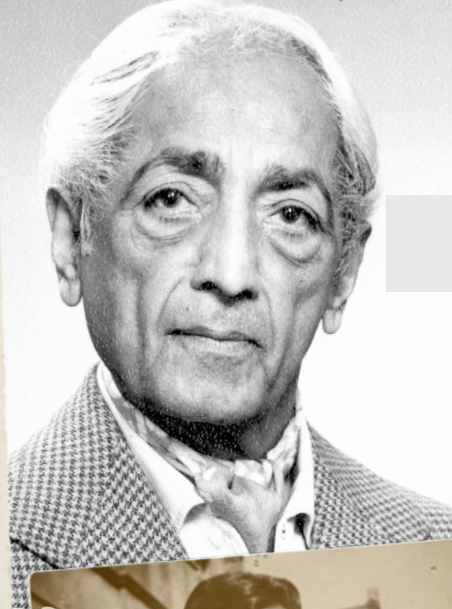
At the Foundation, we think the format is ideal for making available some of the most compelling audio recordings by Krishnamurti. In the ongoing first season, we are focusing on conversations between Krishnamurti and thinkers from many paths, including Iris Murdoch, David Bohm and Huston Smith, together with classic interviews. Episodes 2 and 3, released in September 2019, feature Oscar-nominated actor Terence Stamp reading from Krishnamurti's book *Commentaries on Living*.

Podcasts gain visibility not only due to excellent content but also according to the number of ratings and reviews they receive. Therefore we would be thankful to anyone who could visit Apple Podcasts – on iTunes or on your smartphone – and kindly leave us a review. (This can be done anonymously.)

The episodes are available to listen for free at all good podcast platforms.

» www.kfoundation.org/podcast

Archive Photos



Along with thousands of audio & video recordings, transcripts, books, letters and newspaper articles, the Krishnamurti Foundation Trust archives safely preserves thousands of photographs of Krishnamurti, together with images of connected people and places. Here we present a number of archive photographs of Krishnamurti which are less known.

Ray McCoy

Obituary

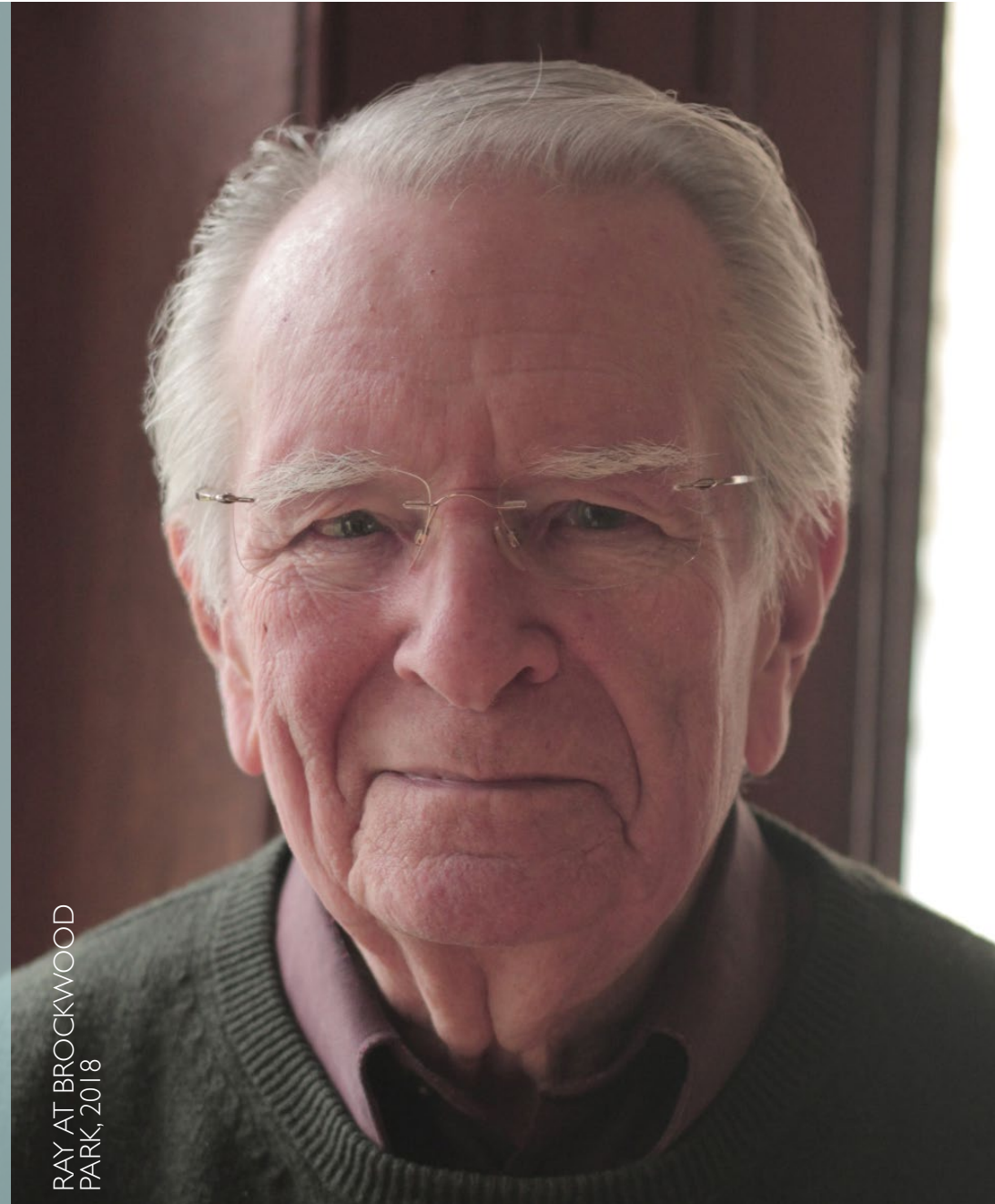
We are saddened to announce that Ray McCoy, former Krishnamurti Foundation Trust Administrator and Secretary, died on the 2nd April, 2019.

Ray came to Brockwood Park in the early 1980s after teaching at Rishi Valley School in India. He worked at Brockwood Park School and the Krishnamurti Foundation for more than 35 years, as a teacher, tutor, archivist, administrator and editor.

Due, in part, to his own wide reading in psychology and Eastern philosophy, Ray had a mature and incisive engagement with Krishnamurti's teachings, which he was always happy to share and discuss. His intelligent and sensitive editing of many of Krishnamurti's books helped make the teachings available to a large international audience.

Ray died peacefully in his home city of Toronto.

In a video interview, recorded in 2017, Ray reflected on his years at Brockwood, how he came to be there, when he first met Krishnamurti and his feelings about Brockwood: » youtu.be/D-pCIYsyfFA



RAY AT BROCKWOOD
PARK, 2018

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,
Inwoods day school, ages 4 to 12)

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. / www.rajghatbesantschool.org
(Ages 7 to 18 & 19 to 21)

The School – KFI

S.No. 82/3A2 & 82/5A2B, Solai Street
Thazhambur, Chennai 600 130
office@theschoolkfi.org
(Day school, ages 4 to 18)

The Valley School

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

Sahyadri School

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

Pathashaala

Elumichampattu, Tamil Nadu 603405
www.pcfl-kfi.org/pathashaala
office@pcfl-kfi.org

USA

The Oak Grove School

220 West Lomita Avenue
Ojai, CA 93023
info@oakgroveschool.com
(Day school, ages 3 ½ to 19,
Boarding school, ages 10 to 19)

The Krishnamurti Foundations

UK

Krishnamurti Foundation Trust

Brockwood Park, Bramdean, Hampshire
SO24 0LQ, UK
+44 (0) 1962 771 525
info@kfoundation.org
www.kfoundation.org

INDIA

Krishnamurti Foundation India

Vasanta Vihar, 64/5 Greenways Road
Chennai 600 028, India
+91 44 2493 7596
+91 44 2493 7803
info@kfionline.org
www.kfionline.org

LATIN AMERICA & SPAIN

Fundación Krishnamurti Latinoamericana

Spain: (34) 966 460 530 / info@fkla.org
Argentina: (54) 11 4776 6532
daniel@fkla.org
www.fkla.org

USA

Krishnamurti Foundation of America

PO Box 1560, Ojai CA
93024-1560 USA
+1 805 646 2726
kfa@kfa.org
www.kfa.org

Worldwide & Committees

For a list of international committees and
worldwide centres, please visit
kfoundation.org/worldwide

Living and Acting Without a Centre

We are apt, I am afraid, to take one part of life and try to investigate or understand that one segment. I think we ought to understand the whole area of our existence, consider the wholeness of life, the structure and nature of our consciousness and its content. What is the state of the mind that is free from all pressure and so can act correctly, truly, without any distortion? What is the wholeness of life, the totality of life, not one part, segment or fragment? Can we understand and go into this whole problem, not as a problem detached from other problems, but see that all problems of our life are interrelated, acting upon each other, shaping problems according to circumstances, environment and our pressures? We are going to investigate together and find out whether one can perceive, observe or be aware of the whole of existence – economic, social, ethical, religious, spiritual; death, love and sorrow.

The other morning, we were talking about correct action, action not based on memory, hurt or fear, an action not based on what one likes to do, which all distort and deform actual action. We said action, the active present of that word, is always now, at the moment. We said that the past modifies action, and if one has a future ideal, one is acting according to utopian, conceptual, theoretical ideas and therefore it is not action. Right action is when neither the future nor the past interferes with the present. That is, when time comes to an end, which is now. So we have to inquire into the question of what is time. This complex problem of time may be the whole of our life.

What is time? Time is a movement from here to there, from this to that, physically or psychologically. To reach a certain place takes time, and there is psychological time from the past, through the present, to the future. The past, modified, continues into the

future, which is a movement. This movement is essentially the movement of thought: *what is* and *what should be*. The pursuit of *what should be* is a movement from *what is*, projected by thought. This movement is the movement of time and thought, in any direction, vertical or horizontal, subliminal or linear. So our minds are occupied with time and thought, a constant movement, constant chattering, constant occupation. That is our life, a constant restless chattering, an endless movement. You must have noticed this. That is the nature of time. In whatever direction we go, it is still the movement from a centre to something thought has projected.

That is, we are always acting from a centre. There is a centre from which you are moving. That centre is made up of the things thought has brought about: the *me*, with desires, urges, reactions, longings, loneliness, misery and confusion. From that centre, we move, we act. Thinking takes place from that centre. So there is this problem: time as movement, time as thought; and thought has created the *me*, the centre, and the centre is constantly moving – I want this, I don't want that, I must have it, I must not have it, I am unhappy, I must be happy, I want more, I want less – this endless movement of time and thought. That is the whole movement of our consciousness.

Let's make it very clear that we are not analysing but merely observing. When you analyse, there is a division between the analyser and the analysed, and that division creates conflict. The analyser is starting from a centre, which is the accumulation of the past – past information, past knowledge, past analysis. That analyser then analyses. But the analyser is the analysed. Please, it is very important to see this. If you really, deeply see this, not because the speaker says so but if you see the rationality, the truth of it, that the analyser is the analysed, the thinker is the thought, the experiencer is the experience, if you once see that, analysis

totally comes to an end and a different process comes into being. This is a fundamental principle, that the analyser, the thinker, the experienter, is the experience, the thought, the analysed. Once one has that insight, one can observe without analysis, let the map unfold and tell you what it is.

We are used to thinking about what should be, what must be, describing it, going into it, but we don't allow the fact to reveal itself. We tell the fact what it must do; we don't let the fact tell its story. It can only tell its story if you listen, if you observe with care, with attention, watching every detail, every movement, which has nothing whatsoever to do with analysis. This may be rather difficult because we are highly educated, conditioned, accepting the analytical process as the way out of our confusion, misery and neurotic habits. We are so conditioned by this that we have not questioned it. We have not said there might be a different way altogether.

An unfortunate fact is that we like to obey and follow. We like somebody to say, 'I know. I will tell you all about it.' Being rather gullible, we accept without questioning. To question, there must be doubt, scepticism – healthy, normal scepticism. The propagandists say to analyse. The professional analysts encourage analysis, and we laymen are so caught in that, we accept it. But there is a totally different way of looking, which can only come about when one realises the whole nature and structure of analysis, and therefore abandon it, let go – not fighting it but letting it go. Then there is only observation of the fact, and the fact tells you what it is. Not you tell the fact what it is, but the fact, *what is*, the actual, the real, tells you what it is. Then it opens itself up completely, the conscious as well as the layers below the conscious.

We are now observing, without analysis, the whole movement of time, not only chronological time but psychological time invented by thought – I am in despair, but one day I will fulfil; I am not good, but I will be good. This *better* is the enemy of the

good. Goodness has no future. It is good; it doesn't *become* good. So the flowering of goodness can only take place when there is no time. Please, at least grasp this intellectually, see the reason and logic of it, and then let the logic end and observe what is going on. Don't let reason function all the time. Reason is thought in sequence. When the sequence is not proper, there is disorder – it is illogical, unreasonable, neurotic – but when the sequence is right then reason points, and there is an action not based on reason or conclusion.

So we are observing the fact that thought is time. Thought as time created the centre and from that centre, we act. Is it possible to act, to live, without a centre? One has to find out, investigate, not accept. This demands a discipline which comes out of observation, not a discipline imposed. The word *discipline* comes from the word *disciple*, one who is learning. Not a disciplined mind but the disciple who is learning, and the very act of learning has its own order. Whereas, for most of us, discipline has become an imposition, conforming to a pattern, like a soldier is highly disciplined to kill. So we are not imposing any will in observation. We are not saying, 'I must observe' – then there is pressure and observation is distorted. One must learn the art of observing without pressure. In that observation, one asks whether it is possible to have no centre at all.

What then is action without a centre? What then is life without a centre? Please ask yourself, not me asking you to ask. Having a centre is the very essence of sorrow. The centre creates the tomorrow. Thought, which is the centre, the movement of time, creates the tomorrow. And in the tomorrow is hope; in the present is despair. In the present is ignorance; in the tomorrow is knowledge. In the centre is attachment. The centre is attached to another, and in that attachment there is pain, anxiety, fear and jealousy. I am attached to you, and you may leave me, go off to somebody else, look at somebody else, sleep with somebody else.

In that attachment there is sorrow and pain, a tremendous sense of guilt and anxiety. So that centre is the essence of sorrow. Observe in yourself that centre is the state of sorrow.

So, is there an action not of the centre and therefore not of sorrow? This is a very serious question. One observes very cautiously, hesitantly, listening to the centre, what the centre is saying. It is saying it is the cause and essence of misery, confusion and sorrow. Then the question is: can I live without sorrow, is there a living without sorrow? Is there a living without attachment and loneliness? Most of us are lonely. Loneliness is the essence of isolation, and most of us, whether we know it or not, are functioning in isolation. So, is it possible to live without isolation? There is a sense of great loneliness, a sense of deep, unfathomable discontent, dissatisfaction with everything.

The centre is the cause of attachment, with its anxiety, fear, its struggle to be detached and the pain of detachment – isolation, a sense of being completely away from everything and a sense of deep sorrow. Watch yourself, this whole movement of life from the centre, with all the travail, anxiety, guilt, misery and deep sorrow. Ask yourself, is there an ending to sorrow, the ending of the centre which is the essence of sorrow? Then what is action, what is life? If there is no centre and therefore no sorrow, no travail, no anxiety, what is action?

Is there space at all in our mind, or is it so occupied, so cluttered up, so full of knowledge, experience and wanting? When the mind is so completely occupied, there is no space. Can occupation end? When the mind has leisure, it is not occupied, and you can only learn when you have leisure. You know, the word *school* comes from the word *leisure*. You cannot learn when your mind is fully occupied, cluttered up like a disordered cupboard in which you put everything. It is full. So only when there is leisure, when the mind is not occupied, can you learn. But our minds are occupied with God, mischief, sex, money, and goodness knows what – you

know it better than I do. The mind is occupied, and therefore there is no space. And you must have space to see. If you are too close, you cannot see, so there must be space, a distance, a hiatus. Now in our mind there is no space because it is filled with the movement of the centre, filled with the movement of time and thought.

Then the question arises: is it possible to end the movement of chattering? Not through volition or will because then you divide into the chattering and the will trying to control the chattering. Part of the chattering is also the will. So, without any sense of pressure, observe the chattering and let the chattering tell you its story. And it has very little to tell. When you observe it and listen to the story the chattering is telling, it is so trivial; it is nonsense, superficial, there is nothing at all to it. But if you exercise will, put pressure on it, chattering becomes more active, becoming deeper and deeper. Or at least you think it is deep. So, is there a way of living without chattering, having space, which is the ending of occupation?

There is also great occupation, consciously or unconsciously, with death. The older you get, diseased, feeble, a little bit gaga – and perhaps we are gaga from the beginning – the more there is this occupation with death: what happens after death, the whole revelation of reincarnation and hope in that; is it true, is it not true, there is evidence, there is no evidence. The word *reincarnate* means to be reborn. Why are you reborn after death? Why don't you be reborn now? I wonder if you understand my question. Incarnate now! But we are so occupied with death. Books have been written. We read them, and we are frightened of death. India has played a tremendous part throughout the world in so-called religious and spiritual matters, and one of their concepts is that you, the centre, will be born next life – if you are living rightly now, in the next life you will have a better opportunity, either to become a millionaire, which is generally understood, or a marvellous

priest, or an enlightened human being. All this implies that what is important is not the future, but what you are now, what you do now, how you act, how you behave, what you think, what you feel now – this life. But the believers in reincarnation don't pay attention to that. They say they believe, and in the meantime lead shoddy little lives.

So we are occupied with this tremendous thing called death. From the most ancient civilisations to the present sophisticated, abnormal civilisation, every age has been concerned about this, much more than whether it is possible to live rightly, with tremendous dignity, grace and love. Instead, we are occupied with what happens hereafter. To totally end this occupation means to end the fear involved in this occupation. Why are we, if one may ask, so occupied and frightened about death? Would you answer to yourself? This is not group therapy or a confessional, but would you ask yourself why you are afraid of death? I understand the fear of pain, the agony of a disease, but the ending – why is one so frightened of an ending? You are not frightened about the ending of sorrow, are you? On the contrary, you crave for it. Why is there fear of ending? We have to find out what it means to end, terminate. If one grasps the significance of ending, the truth, the extraordinary quality that comes when you end, to find out what that quality is, you must inquire what it is to end. What is it to end? And what is it to continue? When we talk about ending, we also must go into the question of what is continuity.

So these two things are involved: ending and continuity. What is it that continues? The centre? Which is thought in action, accumulated experience, knowledge – the centre is the essence of all that. And thought says, 'I must continue.' We want continuity, only without pain, without anxiety, without the agony of uncertainty, without sorrow. Which is, continuity in pleasure, and avoiding everything else: pain, anxiety, guilt, hurts, fear, sorrow, but let me have this one thing. So that is what we call continuity:

the continuity of something one has known, taken delight in, the remembrance of it, and pursuing the remembrance of it. This is the great movement of continuous pleasure. Is that what we want to continue next life? That pleasure may be in enlightenment, pleasure in seeking God, in becoming a priest, in becoming a success, in owning something, possessing something – persons, ideas, furniture, a house – and the continuity of the centre, with its misery, confusion, sorrow, fears, guilt and hurts. We don't observe the centre and its content. There is no observation or listening to the story of the centre, the story the centre is showing. The centre is telling a story, which is fear, pain, anxiety, pressure, loneliness, agony, despair, hope, longing, isolation, death. That is the centre, and that centre says, 'I must never end,' which is death. Death is not only the organic death. We accept that as something natural, inevitable, but we don't accept the ending of the centre, the centre which is the essence of sorrow. We don't want sorrow; we want pleasure. But sorrow is the shadow of the pursuit of pleasure.

So what is there to continue, what is there to end? And when there is a total ending, there is a beginning. When one ends attachment, with all the implications of it, completely ends it, there is a totally different state, a different beginning. So the ending is the beginning of incarnation. In dying there is the beginning, there is a total renewal, there is an incarnation, that is, to be born. Not as Mr or Mrs Smith with all the misery, confusion and sorrow – but the ending of that is a beginning of something totally new. So is it possible to totally end? Not a hankering, a longing of some deep memory, but the total ending of all that.

How is the centre to end? I see it must end because that is the only way of living. If you continue with all your memories, it leads nowhere. But if you see the truth of this continuity, you ask the question: how is one to end attachment? Take one simple thing, such as attachment – how is one to end it? Is there an end to attachment, without conflict, without will, without the pressure

of the wife or husband – without the pressure of anything? This question is very complex because the brain is conditioned. The brain is very, very old, conditioned for millions of years, and it is asking itself whether this conditioning, which is the very centre, can end. Can this conditioning disappear, vanish, be abandoned? Can I ever be free or must I go from one conditioning to another, from one guru to another, from one group to another? Can conditioning, with its centre, end?

So now the centre is facing a new question, not an old question. It is asking itself a tremendous question. It realises that it is conditioned, shaped, controlled, under great pressure since the beginning of the anthropoid ape. So can the registering process end? The brain is registering, like a tape recorder. It is used to registering everything – unpleasant, pleasant, happiness, ecstasy, experience – and it is asking: is there an ending to registration? Which is, the brain is saying to itself: can I observe without registering? This is meditation: for consciousness, which is the essence of the brain, with all its content, misery and confusion, to end. Otherwise, there is no beginning, nothing new under the sun. So the brain now asks: is it possible not to register? Not to register a hurt, not to register somebody saying, 'What a marvellous person you are.' Can there be no registration? Then what is the state of the brain that does not register?

Why does it register? In recording, there is security. And when there is no registration, is there security at all? The brain can only function in security, efficiently or inefficiently. It may find security in some stupid belief and hold on to it. All beliefs are stupid anyhow, but in that particular stupid belief it has found security, something romantic, conceptual, mystical. And when you take drugs it brings out certain experiences, and in those experiences there is security. So, the more you take, the more you are in illusion. We thought there was security in the things we held, but is that security? Is there security in belief? You believe in

Christ, or whatever you believe in, and that belief is based on your conditioning. So the brain realises there is no security in belief. But where am I to find security if there is an ending?

Where is there security? The centre is created by thought, and thought is so limited, conditioned, narrow; a broken-up thing. It discovers that in this broken-up thing, which has created the world in which we live, there is no security. If there is none there, where is there security? The brain can only function effectively, sanely, rationally, skilfully when there is complete security. But most of us are insecure, uncertain, confused, and so our actions are neurotic, mischievous, deadly. And the brain itself is in operation and says, 'I have seen that there is no security in all this.' When is it capable of saying that? When it has very carefully observed, reasoned, and seen that it is empty. The perception of that futility is intelligence. To see the illusory nature of the centre, to see the falseness and the unreality of it, which is verbal, which is memory, which is the past and so on, to perceive that is intelligence.

So the brain is saying it can only function when there is absolute security. It realises one has lived in illusory security. Is this realisation so to you? If it is, that perception is the very act of intelligence. That intelligence is complete security. See the sequence of it, not just a casual observation. See clearly the sequence of what we are saying, and therefore it is orderly. Because it is orderly, it is the essence of intelligence. It is the disordered mind that is stupid, dull, unintelligent. So the brain has discovered for itself, rather than somebody telling it, a quality of security that can never be destroyed, never be changed. It is immovable where everything else is movable.

J. KRISHNAMURTI
OJAI, CALIFORNIA, 15 APRIL 1978

We Can All Help

Each year, Krishnamurti Foundation Trust releases new videos and audios containing previously unpublished talks and discussions; it assists with the translation of this material into more than 30 languages; it visits book fairs throughout the world to meet publishers and arrange for Krishnamurti titles to be printed; and it continues its programme of preservation and dissemination of the teachings with state-of-the-art archives and a growing online presence.

A main objective is to make Krishnamurti's teachings available to the world for free. This necessitates the reliance on donations and legacies, as many of the Foundation's activities are not generating any charitable income.

We feel strongly that Krishnamurti's teachings are increasingly relevant to the various challenges faced by society and humanity. You can support us in this important work by making a donation, however small, or with a legacy.

This can be done online at: www.kfoundation.org/donate or by contacting the Director of the Foundation: Nasser Shamim, Krishnamurti Foundation Trust, Brockwood Park, Bramdean, Hampshire, SO24 0LQ, UK.

Email: director@kfoundation.org · Tel: +44 (0) 1962 771525



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KRISHNAMURTI FOUNDATION TRUST
BROCKWOOD PARK, BRAMDEAN
HAMPSHIRE, SO24 0LQ, UK

INFO@KFOUNDATION.ORG
KFOUNDATION.ORG
JKRISHNAMURTI.ORG

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