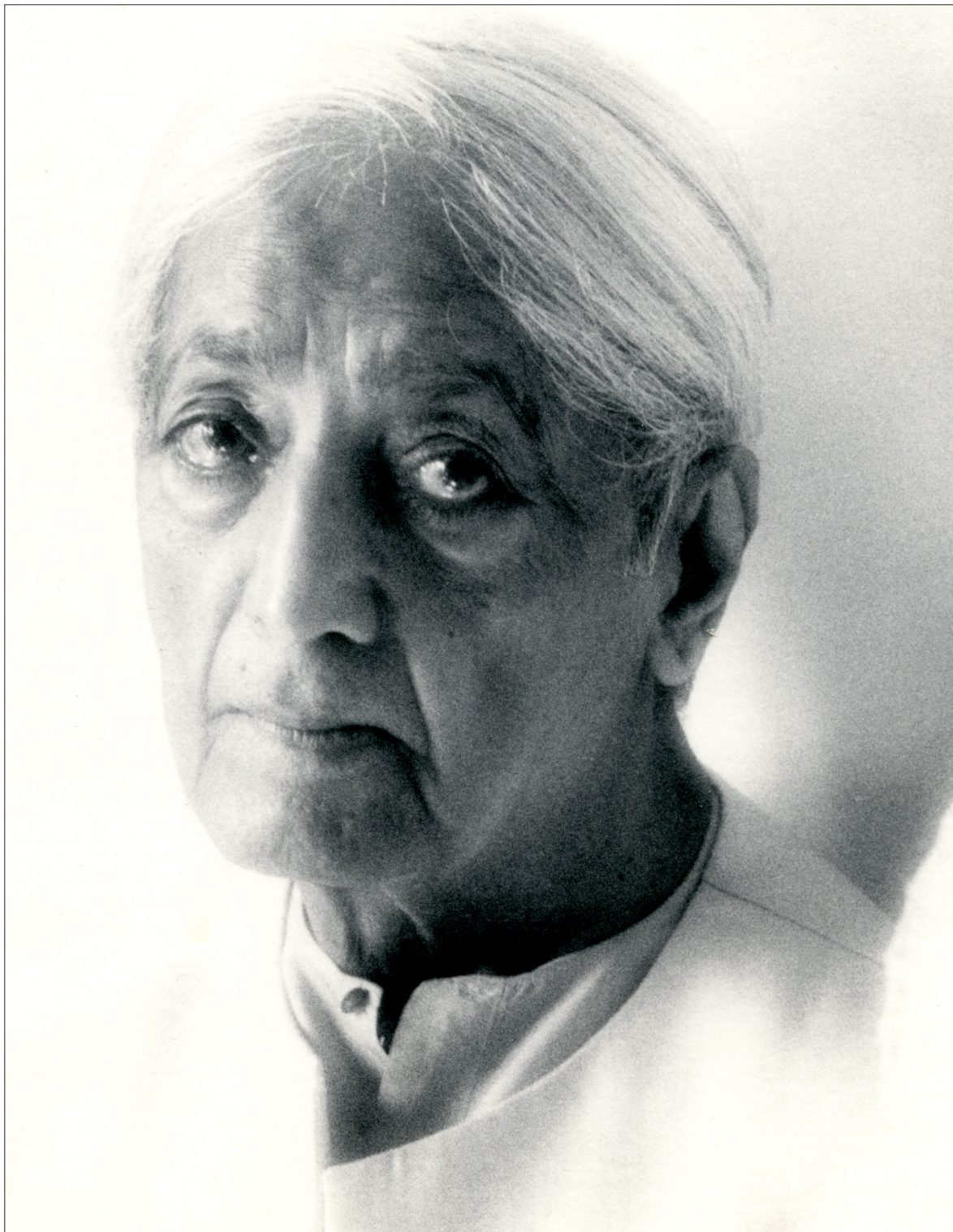


K R I S H N A M U R T I  
F O U N D A T I O N  
T R U S T

Bulletin 101 · 2020



*Is there a root cause  
of our misery, of chaos and  
uncertainty, terror and war?  
If you can discover the cause,  
you will be free of it and  
therefore of the effect.*

J. KRISHNAMURTI | SAANEN 1980

# Conditioning is Consciousness

FROM KRISHNAMURTI'S JOURNAL

He was standing by himself on the low bank of the river; it was not very wide and he could see some people on the other bank. If their talk was loud, he could almost hear them. In the rainy season, the river met the open waters of the sea. It had been raining for days and the river had broken through the sands to the waiting sea. With the heavy rains, it was clean again and one could swim in it safely. The river was wide enough to hold a long, narrow island, green with bushes, a few short trees and a small palm. When the water was not too deep, cattle would wade across to graze on it. It was a pleasant and friendly river and it was particularly so on that morning.

He was standing there with no one around, alone, unattached and far away. He was about 14 or less. They had found his brother and himself quite recently, and all the fuss and sudden importance given to him was around him. He was the centre of respect and devotion and in the years to come, he would be the head of organisations and great properties. All that and the dissolution of them still lay ahead. Standing there alone, lost and strangely aloof, was his first and lasting remembrance of those days and events. He doesn't remember his childhood, the schools and the caning. He was told years later by the very teacher who hurt him that he used to cane him practically every day; he would cry and be put out on the veranda until the school closed and the teacher would come out and ask him to go home; otherwise he would still be on the veranda, lost. He was caned, this man said, because he couldn't study or remember anything he had read or been told. Later the teacher couldn't believe that boy was the man who had given the talk he had heard. He was greatly surprised and unnecessarily respectful.

All those years passed without leaving scars, memories, on his mind; his friendships, his affections, even those years with the two who had ill-treated him. Somehow none of these events, friendly or brutal, have left marks on him. In recent years, a writer asked if he could recall all those rather strange events, how he and his brother were discovered and so on, and when he replied that he could not remember them and could only repeat what others had said, the man openly, with a sneer, stated that he was putting it on and pretending. He never consciously blocked any happening, pleasant or unpleasant, entering into his mind. They came, leaving no mark, and passed away.

Consciousness is its content: the content makes up consciousness. The two are indivisible. There is no you and another, only the content which makes up consciousness as the me and the not me. The contents vary according to the culture, the racial accumulations, the techniques and capacities acquired. These are broken-up as the artist, the scientist and so on. Idiosyncrasies are the response of the conditioning and the conditioning is the common factor of man. This conditioning is the content, consciousness. This again is broken up as the conscious and the hidden. The hidden becomes important because we have never looked at it as a whole. This fragmentation takes place when the observer is not the observed, when the experiencer is seen as different from the experience. The hidden is as the open; the observation—the hearing of the open—is the seeing of the hidden. Seeing is not analysing. In analysing, there is the analyser and the analysed, a fragmentation which leads to inaction, a paralysis. In seeing, the observer is not, and so action is immediate; there is no interval between the idea and action. The idea, the conclusion, is the observer—the seer separate from the thing seen. Identification is an act of thought and thought is fragmentation.

The island, the river and the sea are still there, the palms and the buildings. The sun was coming out of masses of clouds, serried and soaring to the heavens. In only loincloths, the fishermen were throwing their nets to catch some measly little fish. Unwilling poverty is a degradation. Late in the evening, it was pleasant among the mangoes and scented flowers. How beautiful is the earth.



# Introduction

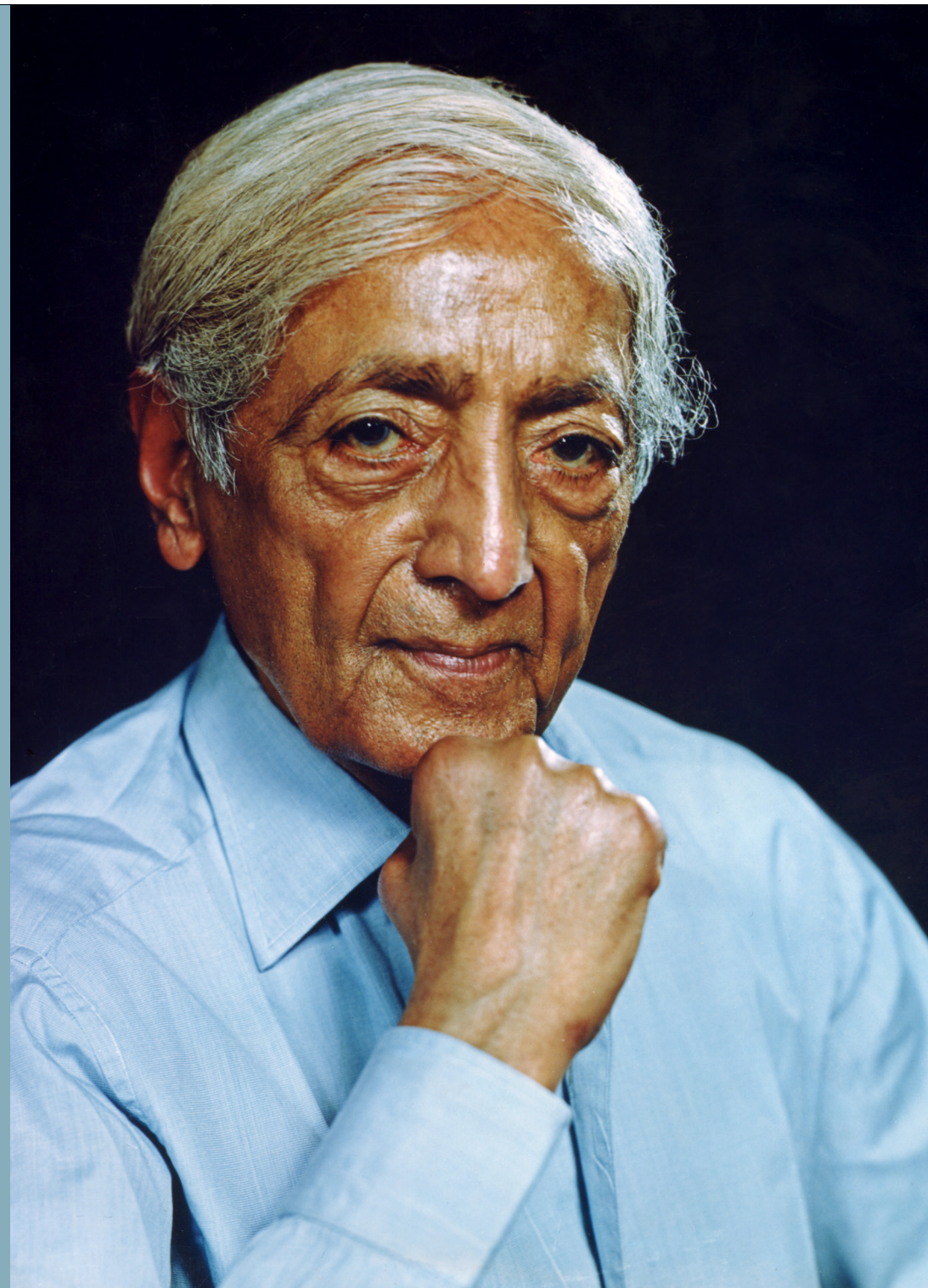
2020 is a year of disruption. Countless people across the globe find themselves having to rethink their lives, and despite the unimaginable amount of suffering Covid-19 is bringing to so many homes, the pandemic is also an opportunity to take stock of—to use Krishnamurti's words—humanity's *crisis in consciousness*.

At the Foundation during this period, our digital platforms disseminating the work of Krishnamurti, such as YouTube, Instagram, the Podcast and Twitter, saw a considerable increase in activity. It seems many people, forced to take a retreat from their usual lives due to the pandemic, have been contemplating the deeper questions of life, coming across Krishnamurti's teachings and engaging with them more.

The Foundation curated content touching on some of the common topics faced by people in these difficult times. We used our various digital platforms to bring this content to ever-increasing numbers of people, who discovered how Krishnamurti approaches these themes. Our focus for the past few years has been to bring Krishnamurti to a new audience, especially the new generations, and we are now seeing more young people engaging with the teachings and with the Foundation.

CONTINUES >

KRISHNAMURTI IN 1982





# Introduction

In this edition of the Bulletin, we elucidate some of the innovative ways we are disseminating the teachings. In the area of printed material, on the back of the successful publications of *What Are You Doing with Your Life?* and *Can the Mind Be Quiet?* which were received very well by readers, publishers are now showing greater interest in publishing Krishnamurti's books in a variety of territories and languages. A new hardback edition of the popular book *Happy Is the One Who Is Nothing – Letters to a Young Friend* was published in the UK and USA this autumn by Watkins Publishing. New and refreshed titles in English, published by reputable companies, bring the teachings to the attention of many people previously not familiar with Krishnamurti.

As well as articles related to the Krishnamurti Centre and its history, this edition contains more Krishnamurti material than ever before, along with some more rare photos from our archives, now a regular and popular Bulletin feature.

We hope you find these features interesting and the Krishnamurti texts valuable in these disrupted times.

THE GROVE AT BROCKWOOD PARK

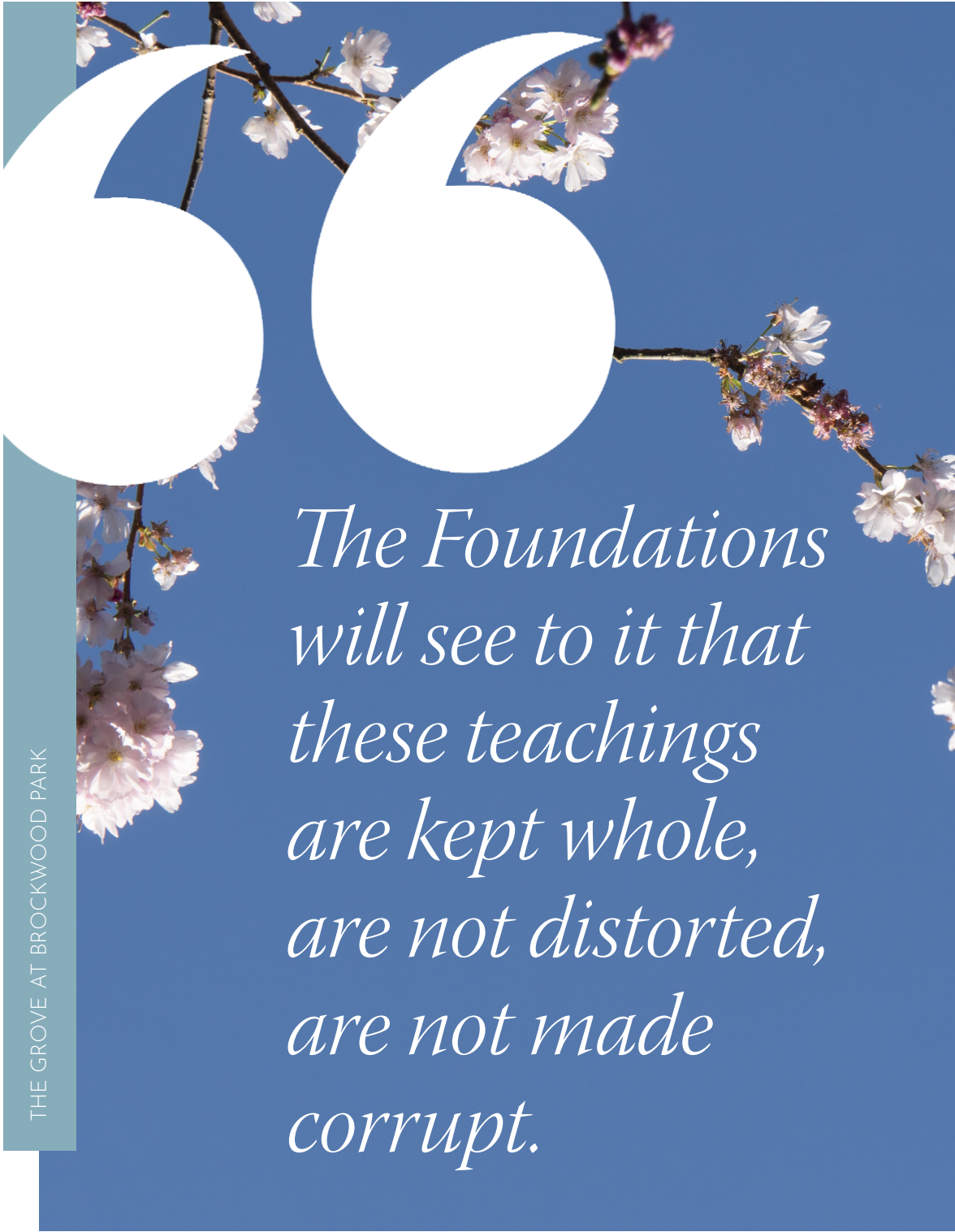


# Media Report

During the last few years, the Foundation has carefully developed strong dissemination platforms. With the advent of the so-called 'new normal', and a marked increase in interest in Krishnamurti's message, our aim is to offer a constructive response to the problems brought about by the reality in which we now all live. In our selections, we emphasised texts and videos on the themes of loneliness, fear, death, isolation, and change, engendering conversations that brought people together in their shared experience.

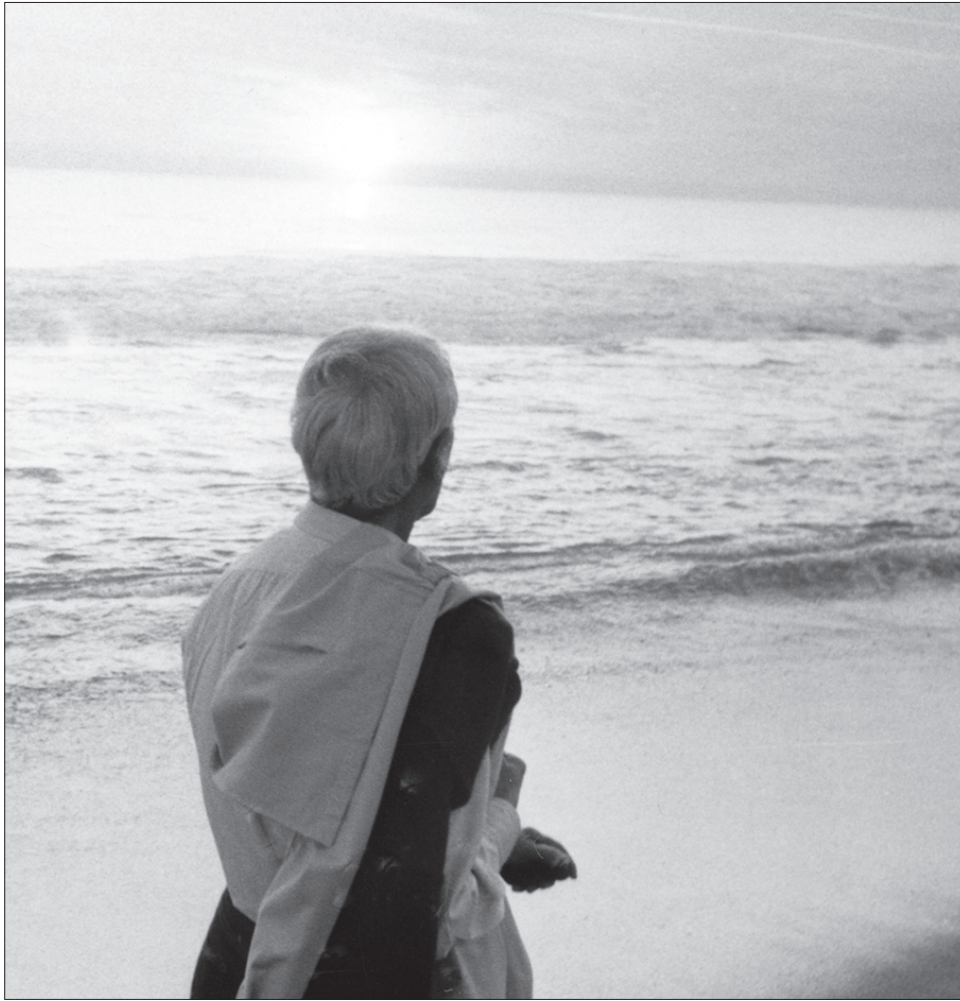
The approach to all our output remains the same: not to interpret, attempt to explain, or distort Krishnamurti's message. In other words, to let the teachings themselves do the talking. Why add anything to what is already a supremely pure instrument of self-knowledge? Any addition would inevitably be spurious.

Despite the increase in the standard and number of activities we offer online, our focussed team remains small and entirely in-house. We endeavour to stay alert to new routes of dissemination, utilising the know-how we have accrued in the last few years, while making sure integrity remains the fundamental bedrock of our work.



*The Foundations  
will see to it that  
these teachings  
are kept whole,  
are not distorted,  
are not made  
corrupt.*





*Meditation is one of the greatest arts in life, perhaps the greatest, and one cannot possibly learn it from anybody. That is the beauty of it. It has no technique and therefore no authority. When you learn about yourself, watch yourself, watch the way you walk, how you eat, what you say, the gossip, the hate, the jealousy; if you are aware of all that in yourself, without any choice, that is part of meditation. So meditation can take place when you are sitting on a bus or walking in the woods full of light and shadows, or listening to the singing of birds or looking at the face of your wife, husband or child.*

EXTRACT FROM KRISHNAMURTI'S BOOK **MEDITATIONS**.  
READ THE IN-DEPTH ARTICLE AT [KFOUNDATION.ORG/MEDITATION](http://KFOUNDATION.ORG/MEDITATION)

[www.kfoundation.org](http://www.kfoundation.org)

# KFT Website

Since its relaunch last year, the Foundation website has been enhanced with a great deal of new content. We now offer 23 In-Depth Articles, the last two of which were *On Hurt* and *On Loneliness*. Of the several Featured Articles available, *Krishnamurti on Yoga* continues to be very popular, together with the more recent *Krishnamurti on Meditation*. Earlier this year, we released a brand-new collection of Krishnamurti quotes, hand-picked by the Foundation staff, organised in 26 topics. Each quote has a title, includes a longer text and, when available, links to the full transcript and book.

Our intention in creating this website is to facilitate the approach to the teachings in a multi-layered way; newcomers may feel more at home starting with quotes and expanding on those that spark their interest, or perhaps by learning how Krishnamurti covers essential themes through our ten Key Topics. For those who want to explore further, the articles will provide avenues for deeper inquiry.

# Instagram

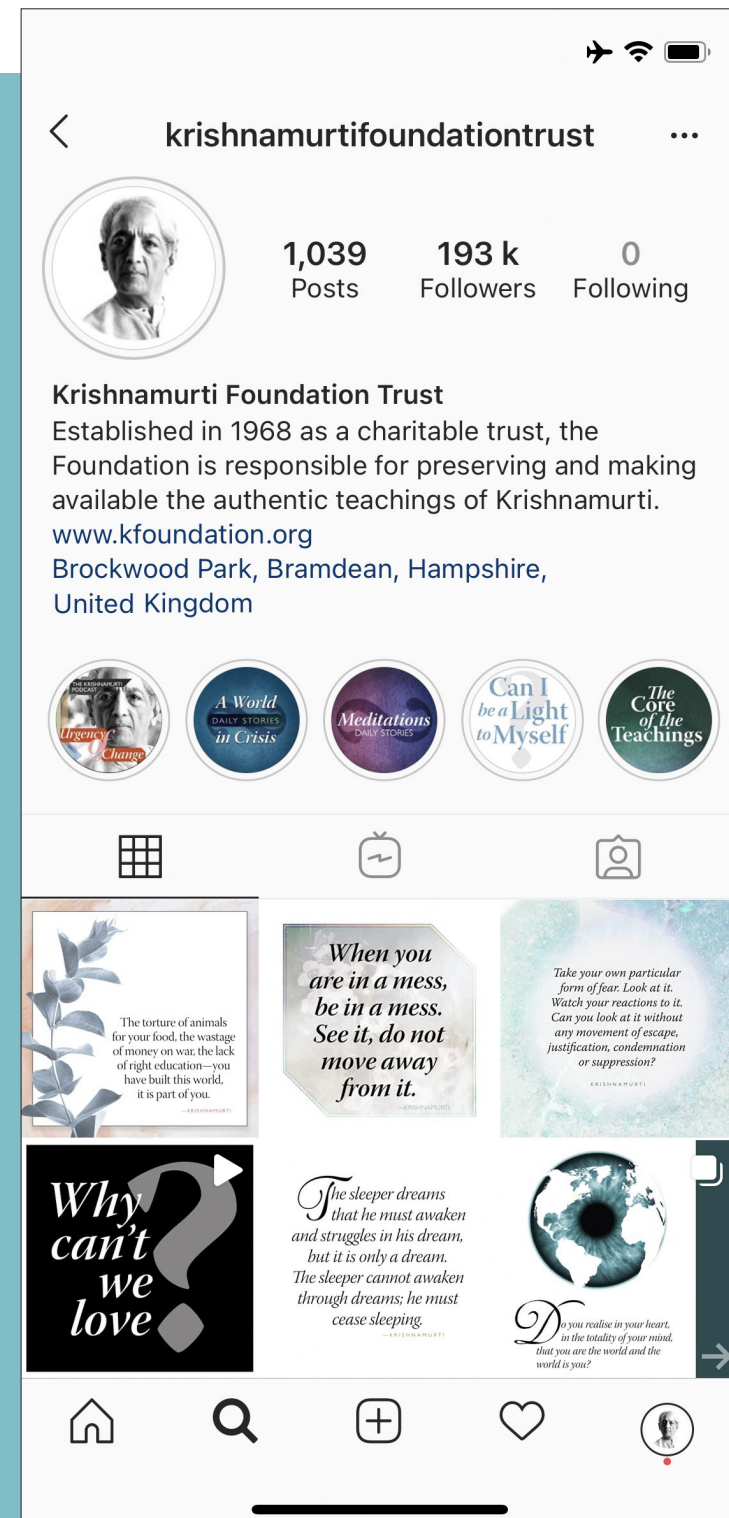
Instagram has remained our most engaged social space; our community is approaching 200,000 subscribers who are able to enjoy daily 'stories' with sequential text passages, daily visual quotes, three video extracts per week, and more. Our stories are seen by nearly 10,000 people per day, and the demographics are encouragingly young (the 25-44 age group makes for 65% of our audience) and female (56%). Significantly, the majority of our followers are new to the teachings. Some of our posts generate over a hundred comments and up to 5,000 'likes.' This channel of communication enables us to raise awareness about the teachings, the Foundation's work, the Centre and schools. A good example of how important social media has become is how connections are being converted from the digital realm into the physical reality of Brockwood Park, with volunteers offering their help, students discovering the school, and inquiries about events at the Centre.

## Why do you want a friend?

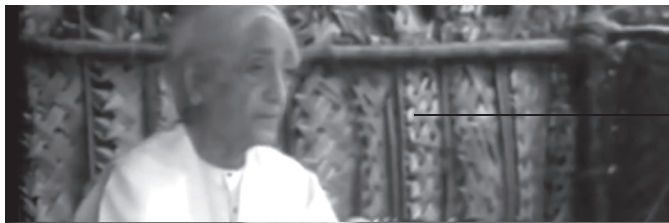
*Is it because you are lonely? Is it because you depend or rely on them? Is it to have companionship? Is it out of your insufficiency, depending on another to fulfil or to fill that emptiness, and therefore you are using another; exploiting another to cover your insufficiency and utter emptiness, and so call that person a friend? Most of us are lonely, and the older we get, the more lonely. You discover your emptiness, what it means to be lonely, to have no friend at all because you have led a superficial life and depended on others, exploited others, invested your thought, your feelings in another. And when they go away or die you feel so lonely and empty. Out of that emptiness, there is self-pity, and then you again begin the game of seeking somebody to fill that loneliness. Can you see all this and learn from it? Learn what it means to be lonely and not escape from it; look at it, live with it, see what is implied, so that psychologically you depend on nobody. Then only will you know what it means to love.*

FROM THE BOOK MEETING LIFE,  
OUR MOST COMMENTED POST

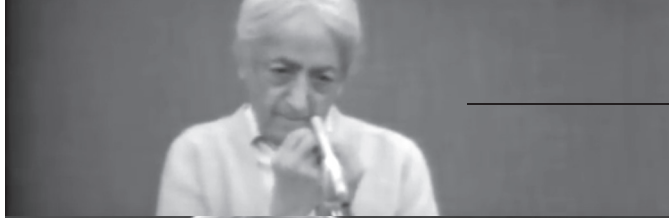
@krishnamurtifoundationtrust







*Does God exist?*  
2,000,000 VIEWS



*Is it true that yoga will awaken deeper energy, called kundalini?*  
1,700,000 VIEWS



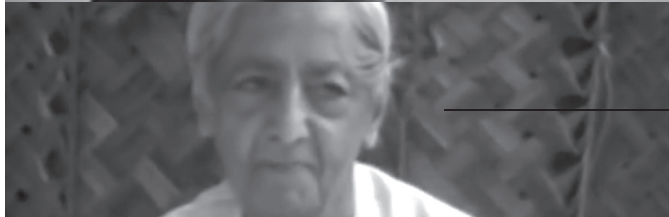
*Why does sex play such an important part in life?*  
1,300,000 VIEWS



*Is it necessary to marry in life?*  
700,000 VIEWS



*How does one break free of habits?*  
650,000 VIEWS



*Is there any survival after death?*  
550,000 VIEWS



*Has sitting quietly to observe thought any value?*  
500,000 VIEWS

LEFT: OUR SEVEN MOST-VIEWED VIDEOS ON YOUTUBE

*youtube.com/kfoundation*

# YouTube

KFT continues to manage the official international YouTube channel, which now has well over 300,000 subscribers. Every week, we publish a previously-unreleased full-length audio recording, and a new topical video extract. The channel offers over 2,000 videos and audios, and in an average month generates 1.4 million views, meaning a total of 220,000 hours (or 25 years) of viewing time, and gains at least 10,000 new subscribers. Our three most popular videos have been viewed 2, 1.7 and 1.3 million times. Remarkably, 33% of the views on the channel are brought in by YouTube's own watching suggestions. Well over 100 comments are made each day, moderated on a daily basis.

To navigate the vast amount of material that is now available (completely for free and without any adverts), this year we expanded two exhaustive PDF directories; the first lists all available translations (there are over 2,600 subtitles in over 30 languages), the second contains links to and information on all our audio and video productions, including extracts, with a handy list of topics. Updated directories will be available in January 2021, with over 100 new entries. To receive a free digital copy of either directory, please email [media@kfoundation.org](mailto:media@kfoundation.org)

# New Book Edition

A new hardback edition of the popular book *Happy Is the One Who Is Nothing – Letters to a Young Friend* was published in the UK and USA this autumn by Watkins Publishing.

This is a unique book in the Krishnamurti catalogue, it being made up of letters from Krishnamurti to a young friend 'who came to him wounded in body and mind.' Intimate, yet entirely relatable and universal in theme, these letters present the teachings in a new light. The content of the letters unfold and deepen over the years they were written (1948 to 1960). As Pupul Jayakar writes in the introduction: *the letters reveal a rare compassion and clarity: the teaching and healing unfold; separation and distance disappear; the words flow; not a word is superfluous; the healing and the teaching are simultaneous.*

Previous editions in our bookshop became a popular gift, often to be given to younger readers. However, the 24 letters will be of value to readers of any age. This new hardback edition has been expanded to include an additional six pieces originally published in the *Krishnamurti for the Young* series of booklets.

Importantly for the reach of Krishnamurti's work, the book is distributed by Penguin Random House. It is available from our bookshop and from all good book sellers.

## HAPPY IS THE ONE WHO IS NOTHING

LETTERS  
TO A  
YOUNG  
FRIEND

J KRISHNAMURTI



# Extract

From HAPPY IS THE ONE WHO IS NOTHING  
– LETTERS TO A YOUNG FRIEND

How is everything? Are your days swifter than a weaver's shuttle?  
Do you live in one day a thousand years?

It is strange that for most people, boredom is a very real thing; they must be doing something, be occupied with something, an activity, a book, the kitchen, children, or God. Otherwise, they are with themselves, which is very boring. When they are with themselves, they get self-centred, crotchety, or become ill or ill-humoured. An unoccupied mind—not a negative, blank mind but an alert, passive mind, a totally empty mind—is a sweet thing, capable of infinite possibilities. Thoughts are wearisome, uncreative and rather dull. A thought may be clever, but cleverness is as a sharp instrument—it soon wears itself out, and that is why clever people are dull.

Let there be an unoccupied mind without deliberately working for it. Let it happen rather than cultivate it. Read this with awareness and let it take place. Hearing or reading about the unoccupied mind is important, and also how you read and listen.

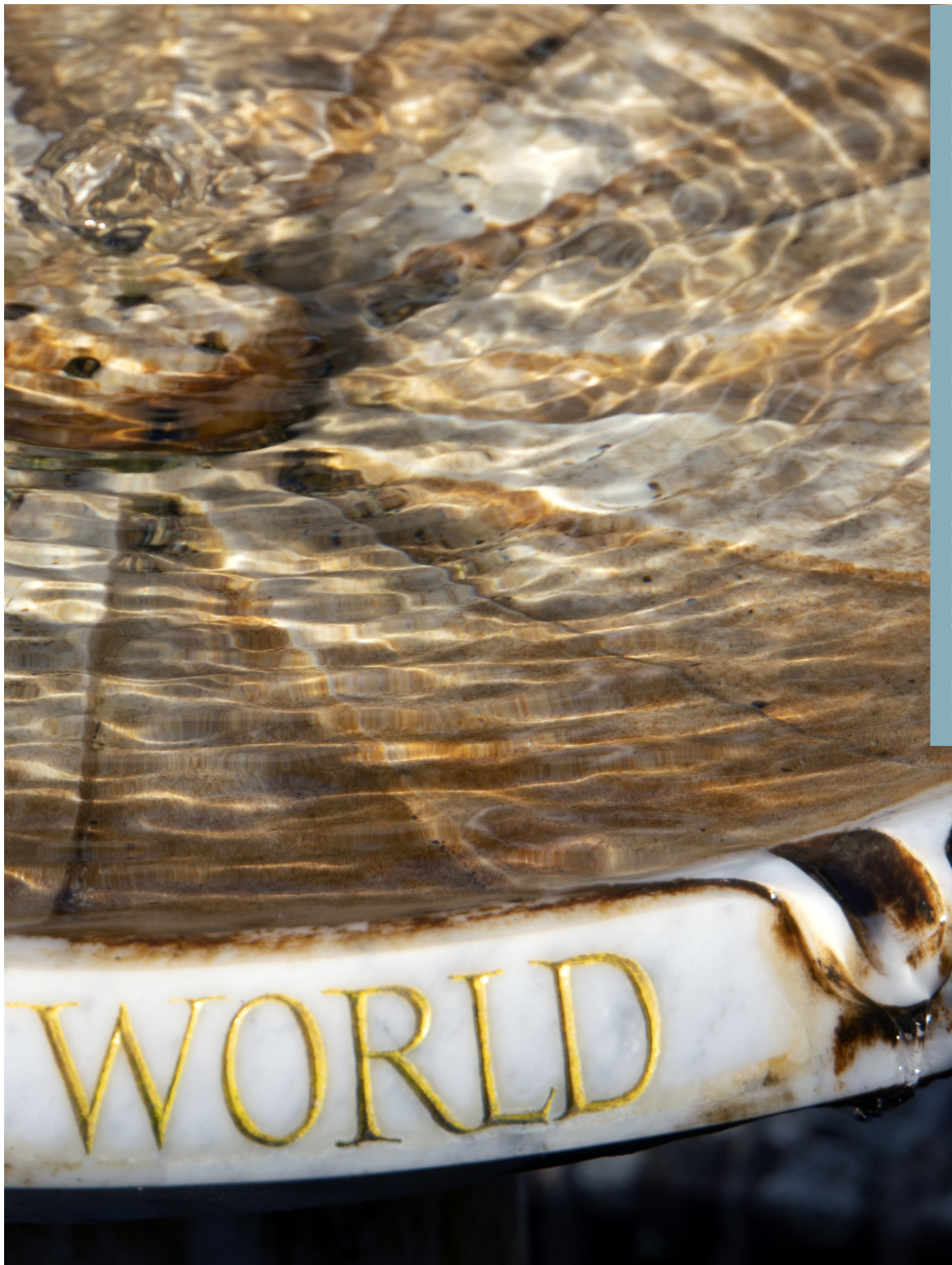
It is important to have the right kind of exercise, good sleep, and a day that has significance. But one slips so easily into a routine and then one functions in the easy pattern of self-satisfaction or self-imposed righteousness. These patterns invariably lead to death, a slow withering away. But to have a rich day, in which there is no compulsion, no fear, no comparison, no conflict, but simply to be aware, is to be creative.

There are rare moments when we feel this, but most of our life is made up of eroding memories, frustration and vain efforts, and the real thing goes by. The cloud of dullness covers everything, and the real thing fades

away. It is really quite arduous to penetrate through this cloud and be in the simple clarity of light. Just see all this, and that is all. Don't *try* to be simple. This trying only breeds complexity and misery. The trying is becoming, and the becoming is always desire, with its frustrations.

How important it is to free oneself from all emotional and psychological shock. This does not mean that one must harden oneself against the movement of life. These shocks gradually build up various psychological resistances that also affect the body, bringing various forms of illness. Life is a series of events, wanted and unwanted, and as long as we pick and choose which we shall keep and which we shall discard, there must inevitably be a conflict of duality, which is the shock. This series of shocks harden the mind and heart. It is a self-enclosing process, and so there is suffering. To allow the movement of life, without choice, without any particular movement, desirable or undesirable, taking root needs enormous awareness. It is not a matter of trying to be aware all the time, which is wearisome, but seeing the necessity of the truth of awareness; then you will see that the very necessity operates without your forcing yourself to be aware.

One may travel, be educated in the best of schools, have the best of foods and instruction, a good climate, but does all this make for intelligence? One knows of such people, and are they intelligent? This shaping of the mind does have certain obvious effects—more efficiency, a certain quickness and alertness of mind—but all these different capacities do not make intelligence. The very learned people, those who have plenty of information and knowledge, and those who are educated scientifically, are they intelligent? Don't you think intelligence is something entirely different? It is the total freedom from fear. Those whose morality is based on security, security in every form, are not moral, for the desire for security is the outcome of fear. Fear and the constraint of fear, which we call morality, is not moral at all. Intelligence is the total freedom from fear. Intelligence is not respectability, nor is it the various virtues cultivated through fear. In understanding fear, there is something wholly different from the formulations of the mind.



DETAIL OF THE FOUNTAIN AT THE KRISHNAMURTI CENTRE

# Responsive & Resilient

BROCKWOOD PARK SCHOOL and COVID-19

On March 17<sup>th</sup>, an email went from Principal, Antonio Autor, to all parents of Brockwood Park School students, saying that the Boarding School Association, acting on advice from the UK government, was now recommending that all boarding students return home as soon as possible. By March 23<sup>rd</sup> the corridors, classrooms, dining room and bedrooms at Brockwood were emptied of students and would remain that way for almost five months, the longest period in the Schools' 50-year history.

For many, the lockdowns that occurred across Europe and elsewhere were enforced retreats and often included leisure and reduced activity. Not so for Brockwood's teachers. The School immediately embraced online teaching, and the staff set to work learning the necessary skills and developing lesson plans to convert curricula to this new medium. In addition to meeting students regularly online for classes and providing pastoral support where possible, they also kept in close contact with parents and adjusted the programmes on offer as feedback came in.

When it became clear that students would not return for the summer term, additional online platforms were created allowing the whole School to keep in touch, and for staff to provide video updates as well as organising and holding Inquiry Times together and the Silent Morning Meetings. The teachers had to undertake the disagreeable task of ranking students and giving predicted grades to substitute for examinations. And

CONTINUES >



while there was no online substitute for the important non-academic learning that occurs at Brockwood and the annual end of year events, the School did its best to finish the year on a high note, with those students leaving this year giving online speeches, and students and staff participating in a farewell online concert, regardless of where in the world they were.

It was a short summer break for the staff, but there was time enough to prepare a detailed Brockwood Covid-Safe Plan, shared with parents and students, and to appoint a Covid Lead to oversee the School's pandemic protocols. By mid-August, the first of 26 students were being welcomed back. The new academic year began September 3<sup>rd</sup>, with 64 students in residence from more than 20 countries, all practising social distancing, regular hand-washing, and wearing masks in communal spaces. After two weeks of careful management, a 'Brockwood bubble' had been safely formed for everyone resident. The masks came off, there was hugging in the corridor, and it was school as usual!

*Inwoods Small School closed in March due to the pandemic and for restructuring. It reopened in September and, though it has a reduced number of staff and children, it is thriving.*







# Archive Photos

Continuing our regular feature of presenting lesser-seen photos of Krishnamurti, here is a new selection from our extensive collection we are cataloguing and carefully preserving in our archives.





# Podcast

With over 60 episodes and more than a year in, the Krishnamurti Podcast, *Urgency of Change*, has proved very popular, often ranking in the top 50 most-listened podcasts in certain categories, in several countries. Episode 51 marked a move away from the established interview and conversation format; the new season features episodes based on a major theme of Krishnamurti's teachings, such as freedom, self-knowledge, authority, beauty and meditation. Extracts are carefully selected to represent Krishnamurti's different approaches to each of these universal and timelessly relevant themes. More than ten of these new episodes have already been released.

You can listen to the podcast on our website at [kfoundation.org/podcast](http://kfoundation.org/podcast), or even better, subscribe to be notified of every new episode on Apple Podcasts, Google Play, Spotify, or wherever you listen to podcasts.

The podcast currently has a 5-star rating on Apple Podcasts. If you enjoy the content and want to help us, please consider leaving a written review on Apple Podcasts or iTunes. With each review, you are helping Krishnamurti's message reach a broader audience.

*Frank Waters: When I came here two days ago, I happened to meet two people whom I'd known 35 years ago and both of them told me they had been listening to your talks for 35 years. What struck me, as well as some of these crazy questions that you were asked, these people showed no signs of having understood at all what you've been saying. Now the question that kind of comes to my mind is this: if a person is prepared, they get what you have to say immediately—in a flash, they get the thing—and other people can go years or a lifetime and they don't get it. Now, this is the form my question would take: is there a natural—I hate to use the word evolution—but a long preparation before people are ready? In other words, you can lead a horse to water but you can't make him drink.*

*Krishnamurti: (Laughs) Yesterday afternoon, I saw a group of people and one of them was quite young—she is probably first year in college and is already caught and conditioned, self-satisfied, self-criticising, which gives her gratification, if you know what I mean, and it was very difficult to move her out of that groove. And perhaps that's what happens with most people—don't you think?—that they start out wanting to find out,*

## THE KRISHNAMURTI PODCAST

# Urgency of Change

*wanting to live differently, wanting to have a different kind of life of affection and all the rest, and suddenly find they are caught in a trap and cannot get out. And you are saying are you, that one needs a considerable preparation to understand what we're talking about?*

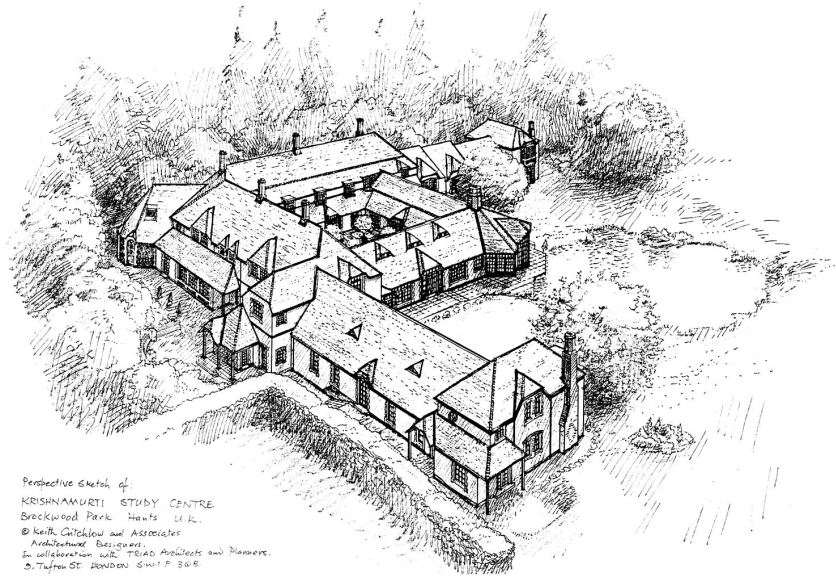
FW: Yes.

*K: I'm not at all sure. I know people in India, in Europe and here who have set out deliberately, 'preparing themselves'—in quotation marks—'studying' 'observing' 'meditating'—and somehow, though they think they have prepared themselves, it doesn't seem to do a thing. Some friends I've known for 40 years if anything are far worse. So is it a matter of preparation or is it a quality of mind that has really gone through a great deal of trouble, a great deal of pain, and not come to any conclusion, any barrier, any resistance, and says, 'I have lived. Please, here it is'?*

EXCERPT FROM EPISODE 29: INTERVIEW BY FRANK WATERS, MALIBU, 1972



# The Origins of the Krishnamurti Centre



Keith Critchlow, who designed the Krishnamurti Centre, died in April 2020, aged 87. Keith was an artist, author, professor of art and architecture, and expert in sacred geometry. He was also a frequent visitor to the Centre, which he was asked to design in 1985.

Here we look at the origins and intentions of the Krishnamurti Centre, with accounts from some of those involved during its creation.

2020 has been an unusual year for us all and is the first time the Centre has had to close for extended periods. In the autumn, we launched a completely redesigned website. To find out more about the Centre and to book your stay, which will help revitalise and sustain this unique and special place, please visit [krishnamurticentre.org.uk](http://krishnamurticentre.org.uk)



KRISHNAMURTI: *There have been talks every year, seminars and all the activities of audio and video recording. We have reached a point now to make Brockwood much more than a school. It is the only centre in Europe representing the teachings, which are essentially religious. It must be a centre for those who are deeply interested in the teachings, a place where one can stay and study.*



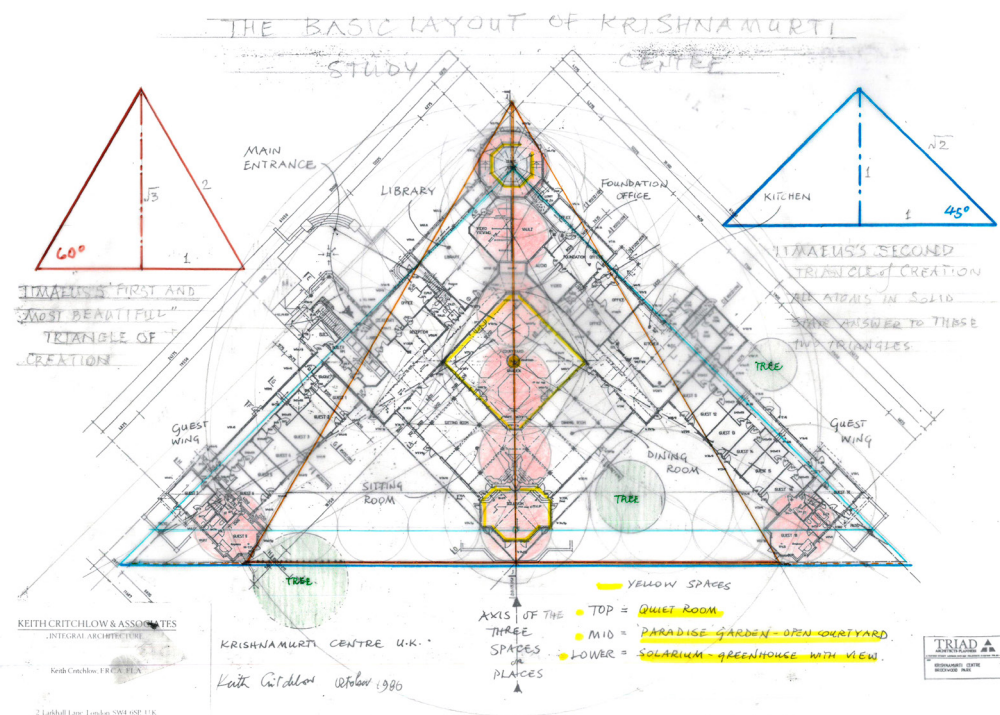
*In the old days, an ashrama, which means retreat, was a place where people came to gather their energies, to dwell, and to explore deeper religious aspects of life. Modern places of this kind generally have some sort of leader who guides, interprets and dominates. Brockwood must have no such leader or guru, for the teachings themselves are the expression of that truth which serious people must find for themselves. Personal cult has no place in this. It is a place which must demand the awakening of that intelligence which comes with compassion and love. The Study Centre will enhance, enrich, bring a new colour; a new perfume to the School.*







KATHY FORBES: We began looking at the least expensive form of architecture. A visit was arranged to see a large A-frame building in the New Forest. No one felt this design was right. It just wasn't aesthetically pleasing enough, and there was no money anyway. On the way back in the car, Friedrich Grohe said he would donate the money. With this very generous donation, it seemed it might be possible. It was at this time that Scott and I were asked by Krishnaji to be responsible for building the Centre and for me to manage it. We found architects, had a small model built and requested planning permission.

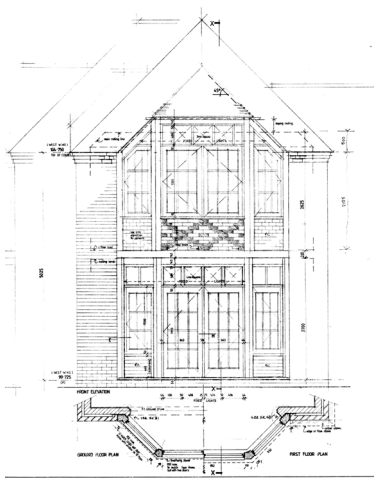


MARY ZIMBALIST: Krishnaji felt that there should be something for adults, a place where they can come to study the teachings. It must be uniquely for that. It isn't that they come to do some project of their own—some people have wanted to come and write a book or something—it's to come to study in the quiet, and everything should be available for them there. But the importance of quietness was extremely relevant to this place. He said there must be nothing going on there but that people bring their own interest, and they come to study. And it should be comfortable, it should be beautiful, it should be, above all, quiet.



KEITH CRITCHLOW: We decided to look at some of the traditional buildings in the local Hampshire villages. This meant barns, churches, cottages, farm buildings and outhouses. We very soon learned that there was a particular time-honoured way of construction in this area. One that went back many centuries and utilised the available local natural resources.





SCOTT FORBES: *Krishnaji picked out the materials for the building (for example, the bricks and roof tiles), and looked at all the drawings as they were produced. He appreciated building perspective drawings, and Keith Critchlow provided lots for him from different angles, as well as of architectural details, like the entrance, the insides of rooms, etc. The Centre is absolutely unique in being a building that Krishnaji made a sustained and very substantial contribution to its beauty. So, it has a kind of beauty that Krishnaji found beautiful.*

KEITH CRITCHLOW: *A seriously intentioned building needs to follow, in some way, the human form. On this basis, I did a drawing of a human body sitting in what is generally known as the lotus position of legs folded up underneath the torso, with the hands resting on the knees. Which seemed appropriate for the present circumstance, the position of a person in study, contemplation or even meditation.*



*The requirements of the Study Centre were quite complex yet unified. This resulted in very careful thought as to where the different organic bodily parts should be located. The critical or focal corner of the building was the most easterly facing. This corner was the critical unification as well as generating aspect of the whole centre. 'The 'point of departure', as it could be called, is the place of the Quiet Room where all who visit or work there can find silence and peace. Krishnamurti had said this room should be the 'fountain and the fire' of the whole building. He only requested of me that it shouldn't be too 'chapel-like'. From my perspective, it represents sitting within one's own heart, the true place of silence.*



KATHY FORBES: *In the beginning, my function was to set up the interior of the Centre. I had to imagine what the building would look like, what each room would look and feel like. I imagined what it might be like to come to a place like this and what my needs might be. Everyone would be well taken care of. Their basic needs would be met and they should feel safe and comfortable, so all that was left to do and the most important thing would be to take the opportunity to immerse themselves in the teachings.*





RAMAN PATEL: *It took a lot of time and energy to maintain the necessary simplicity, austerity, cleanliness and the atmosphere at every level possible; and we maintained it to a large extent. Yet we had to constantly remind ourselves that, while all that was necessary, the outer order and the beauty of the place should not become a disproportionate concern, a disguise, an escape, a substitute or a measure for the inner work, but rather the outer work would flow out of our inner work. While many visitors came from far afield 'to drink at the fountain,' we also had to remind ourselves that we too were there for the same reason, for it is easy to lose sight of that.*



FRIEDRICH GROHE: *Visitors often remark that the Centre has great meaning for them because otherwise they'd be inquiring entirely on their own. And one feels this common thread of asking questions about life there, even if there are different ways to do it.*

SCOTT FORBES: *After a talk, Krishnaji would sometimes say, 'Something new came out' or other words to that effect, as if his own speaking out of looking with emptiness produced insights that were new to him. This seems to be a kind of speaking that we seem generally to know very little about, but which Krishnaji indicated was available to us all. Krishnaji intended the Centre to be a place where serious people, interested in his teachings, could meet and generate this kind of speaking, these kinds of 'dialogues' that facilitate insights. As the insights Krishnaji described seem as needed today as they ever were, if not more so, the Centre as a place that brings people together in a way that facilitates such insights is more relevant than ever.*

MARY CADOGAN: *There seems to be a religious sense in the fabric of the Centre—and this was there from the very beginning. Krishnaji said of it: 'The first stone we lay should be religious,' and that surely has been so. In the symbolic sense, let us and everyone*



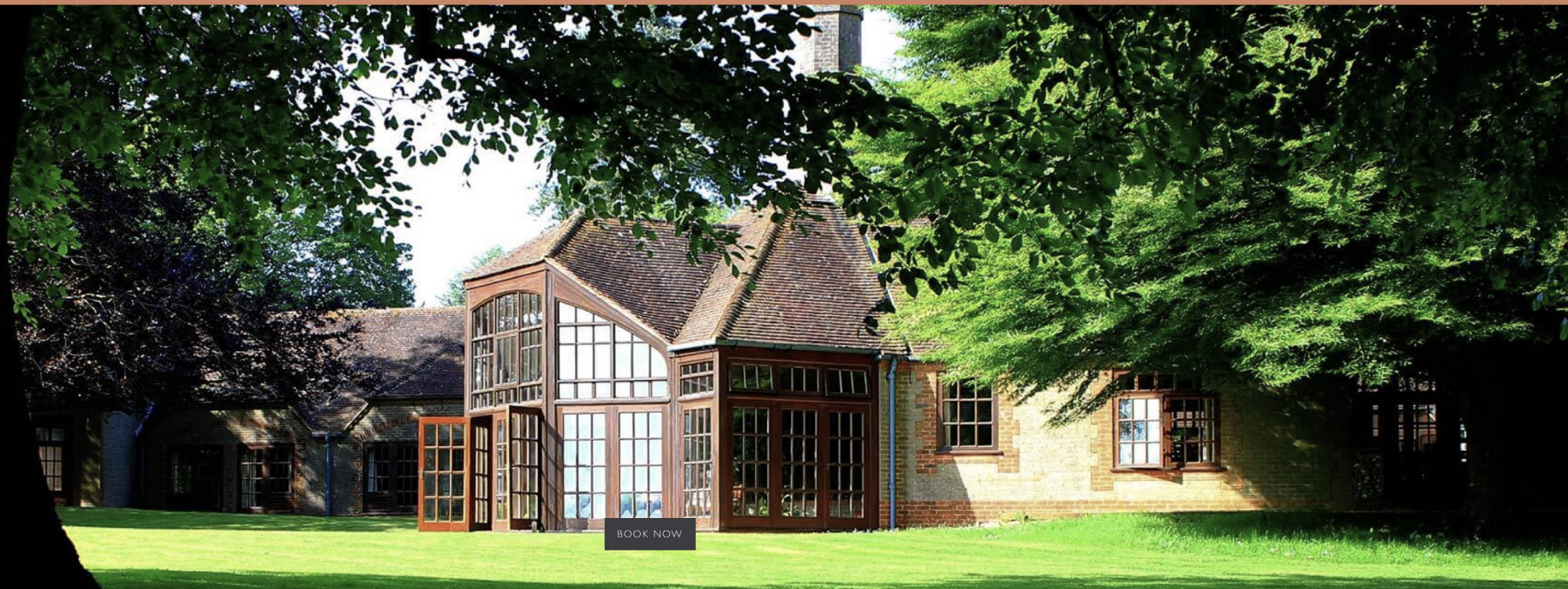
*associated with the Centre all continue to lay down spiritual stones here. If we do so, as Krishnaji said, 'The Study Centre will enhance, enrich, bring a new colour; a new perfume to the School'—and, of course, to so many other aspects of life.*





# New Centre Website

KRISHNAMURTICENTRE.ORG.UK



In 2018, we launched the new Foundation website; in 2019 it was Brockwood Park School's turn to get a beautiful new online home; and now 2020 sees a much needed overhaul of the Krishnamurti Centre website, [krishnamurticentre.org.uk](https://krishnamurticentre.org.uk)

This new platform for the Centre was developed in-house, making sure its design was in line with the other sites, bringing a coherent identity across all of Brockwood (Inwoods Small School's website is in development and should have been launched by the time you read this, at [inwoods.org.uk](https://inwoods.org.uk)).

By employing spacious, neutral, image-rich layouts, we attempted to capture the timeless atmosphere of the Centre. Combined with modern navigation flow and content presentation, this gives the site a world-class contemporary feel.

*It is essential sometimes to retreat, to stop everything you have been doing, to stop your beliefs and experiences completely, look at them anew and not keep on repeating them. You would then let fresh air into your minds.*

—KRISHNAMURTI

The homepage welcomes visitors with a beautiful video shot by a professional filmmaker. Relevant Krishnamurti quotes are used to introduce each section. Other pages tell the fascinating story of the Centre's architecture and contextualise the Centre within its locality. Extensive links to the teachings, testimonials, a beautiful photo gallery and an intuitive booking system complete the user experience.



Due to the pandemic, the Centre was forced to close for seven months in spring 2020, and again in the autumn.

While having a retreat of its own, the Centre received significant maintenance work and a careful reflection of its operations in order to be able to reopen under the current circumstances. During the closure, considerable time and energy were dedicated to the woodwork at the Centre, resealing and varnishing the windows and doors of all guest rooms. Additionally, major work was done to repair damaged areas around the building.

In light of the present restrictions, the Centre has to rethink much of its functioning, from the way bookings are taken to face-to-face interactions with guests, the use of communal areas and hosting events. Having carefully reviewed our internal practices and introduced enhanced cleaning procedures. On reopening after the second lockdown, only personal retreats can take place. Unfortunately, all events have been cancelled for the time being.

As mentioned on page 36, the Centre launched its brand-new website in September. This was a collaborative effort between the Centre and Foundation. We hope this new site conveys the extraordinary beauty and uniqueness of the Krishnamurti Centre. The website also highlights our COVID-Secure plan, where guests can find all the relevant health and safety information and the procedures in place.

The uncertainty of the pandemic obliges the Centre to postpone the launch of its calendar of events for 2021. We would usually announce the new series of events for the following year in the Autumn, but due to the circumstances, the Centre has decided to wait until the beginning of 2021. Nevertheless, we continue to nurture the spirit of study and inquiry at the Centre, allowing all guests to have a meaningful retreat.

We look forward to welcoming you to the Krishnamurti Centre soon.

## Centre Update





# The Krishnamurti Schools

## UK

### **BROCKWOOD PARK SCHOOL**

Bramdean, Hampshire SO24 0LQ  
admin@brockwood.org.uk  
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. / 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  
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)

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## Worldwide & Committees

FOR A LIST OF INTERNATIONAL COMMITTEES  
AND WORLDWIDE CENTRES, PLEASE VISIT  
KFOUNDATION.ORG/WORLDWIDE



# Why Is There Such Chaos in the World?

**I**t is becoming more and more evident that human beings are the terror of this world. Human beings are destroying each other. Human beings are dividing themselves into tribes, into nationalities, classes, with every kind of destructive and divisive process. Politicians will never transform the world, nor will scientists. Physicists exploring the universe outside of themselves are not going to find the solution. Human beings, that is we, you and another, are bringing about great chaos in the world. We are a danger to each other. Our religions, the organised beliefs, dogmas, rituals and all that absurd nonsense without much meaning, are dividing people, preparing for wars. There is great terror in this world.

Some are trying to escape from this monstrous world by joining communes or monasteries, or by following gurus. But they also cannot possibly solve the problems. You cannot escape from *what is*. Ideologies have not helped man. On the contrary, political ideologies and the ideologies of religion are dividing and destroying us. There is so much confusion, and so human beings desire to commit themselves to something, a group or idea, activity or philosophy, or outrageous, nonsensical gurus. Human beings desire to depend, to rely on, to commit themselves to beliefs, ideas and concepts.

I hope that we can think about these matters sanely, not antagonistically, not meeting each other with arguments, opinion against opinion, a conclusion against another conclusion, but rather that together, you

and I, are concerned with these matters. If it is possible, we will think together, not agreeing, not opposing each other, not contending against ideas and opinions, but rather together, each one of us, thinking about this. We cannot possibly think clearly together if we are committed to an experience, and we hold on to that, or if we are very learned, have read a lot of books, are steeped in philosophies, theories and ideas, we cannot think together.

If you are very learned, if you are clinging to a certain belief or experience, and hold on to that, how is it possible to think together? The experiences, conclusions and beliefs will prevent you from exchange. So if you will kindly put all those aside, if you can, then we can meet each other. The speaker has no beliefs or values; he does not belong to any group or religion. He is not trying to do any kind of propaganda, to persuade you to think in any direction or to convince you of what he is talking about. We must be very clear on this matter from the very beginning. There is no belief demanded or asked; there are no followers, no cults; there is no persuasion of any kind. Only then can we meet on the same ground, at the same level. Then we can together observe the extraordinary phenomena of human existence. I hope this is very clear.

Why are human beings, who have lived on this earth for a million years, still carrying on the same pattern? What is wrong? What has happened to man's brain and heart after a million years? I do not know if you have asked such a question. Through a million years or more of evolution, time, gathering immense knowledge, experience, the travails of everyday life, why are we still like that? Why, after such a lengthy period, are we still suffering, still hating each other, still living in peculiar personal illusions? Why are we tribal, committed to tribalism? What is the cause of all this? There have been thousands of philosophers and politicians, the leftists, the rightists and the centralists; there has been every kind of religious teacher and the so-called saints—who are probably neurotic people, really not saints at all. The theologians in the



Christian and Asiatic world, the pundits and scholars with their vast accumulation of knowledge, have not solved any of our problems. This is a very serious question: why do human beings, you and another and perhaps oneself, go on in this way? What is the cause of it?

From the beginning, man has lived in conflict, not only with his environment but also with his neighbour and with his wife. It has been a constant battle and strife, endless misery and suffering for generation upon generation. We are not exaggerating; these are facts. When we study history, the story of man, his violence and wars, his gathering of land for himself and his family, we see that man has always been destructive. Religions have tried to tame him, make him a little more peaceful, a little more gentle, a little more considerate, but they too have not succeeded. Perhaps the Christians have destroyed more human beings than any other group. They talk about peace and love but are responsible for murdering millions. Then there is the Asiatic world with its superstitions and innumerable gods. Their religions say, 'Don't kill,' but they do kill and they are as destructive as those in the West.

What has gone wrong with the human mind? The brain has evolved through time. Your brain is the result of thousands and thousands of years. It is not your particular brain, though we think it is our own, an individual brain. If you examine it very carefully, it is the human brain. Genetically, racially, this brain has grown and evolved through time. It has followed certain patterns of living, always trying to seek security, physically as well as psychologically. Its preeminent demand has been to find security, at any price. Is this eternal demand for personal security the cause of this present chaos, misery, confusion and terror? Though the brain, your brain and mine, each brain, is the result of evolution, it is not *your* brain; it is the human brain. Some scientists are beginning to discover that this brain is not yours or mine, that it has grown through time, evolved. So it is the human brain. And that brain has sought security inwardly and outwardly. Is that the cause of the terrible chaos in the world?

You know, if there is a cause of anything, there is an end to the cause. If there is a cause of physical pain, an end to that pain can be found. If there is a cause of psychological disturbance, chaos, misery, the cause can be found and ended. So where there is a cause, a beginning, there is also an ending. Is our present degeneration, the danger after all these millennia, the result of separateness, individuality?

Please, I am not laying down the law; we are together thinking about all this. You must exercise your brain as the speaker is doing. If you listen with care and attention, perhaps we will meet each other. But if you are merely casually listening, thinking about other things, we shall not meet, and there will be no communication.

This is a very serious matter. We are trying to find out together whether there is a root cause of all this misery, for this terrible chaos, uncertainty, terror, war. If one can discover it, not have somebody tell you the cause and you agree with it, but if you yourself discover or come upon it through observation, you will be free of the cause and therefore of the effect. So we are asking if this confusion and misery is the result of the human brain seeking security at all levels of life. Is that the cause?

One must have security physically: clothes, food, a roof over one's head. One must have that. But psychologically, inwardly, though one may seek it, is there security at all? This desire for security may have brought about the concept of the individual, 'me' and 'you', we as a group against another group. Is the cause of this chaos the idea, the concept that each one of us is a separate entity? We have never questioned or gone into whether the brain of each one of us is the common brain of humanity. We are inquiring into that now. Is that the cause? Or is there also another cause, the ideas and ideals that are the very substance of knowledge?



Knowledge has become all-important in the world. There is technological knowledge; if you want to be a good carpenter, you must spend time learning, accumulating knowledge about wood, tools, design, acquiring great knowledge as a carpenter. That knowledge is used skilfully. If you are a religious scholar, you acquire a great deal of knowledge, reading many books, storing up knowledge in the brain as memory and giving importance to that, assuming that gradually, through time, through the accumulation of more and more knowledge, you will ascend. There is the knowledge of a surgeon. There is the knowledge of a philosopher, not only of outward things but of the psychological structure of man, the structure of the mind. Is that knowledge the cause of this present misery?

I hope you are following all this. We are not talking to please you or entertain you. There are cinemas, football, tennis, every form of entertainment. This is not intellectual or, if one may use an ugly word, *spiritual* entertainment, nor romantic, emotional froth. This is a very serious matter into which we are going: why human beings, with all the immense knowledge accumulated through millennia, are still the same, a little more sophisticated, a little more polished but still with the same psychological brutality and cruelty, not only to each other but to animals and the world around them. Why? What has happened to us?

As we said, where there is a cause, there is an ending of that cause. If you have a toothache, there is a cause of it, and there is an ending of that pain. Similarly, where there is a psychological cause, there is an ending of that cause. There is a cause of war: economics, nationalism, prestige, power and so on; division of ideologies, the totalitarian and the non-totalitarian, the so-called democratic and the autocratic. When one sees that war is a result of all this, that there is a cause to it, then it can be ended. But nobody seems to want to end it. So can we understand the principle, the truth that where there is a cause, that cause can be ended?

We are finding out, observing together the cause of the extraordinary things going on in our lives and the world. What is the essence of that cause? Is it that, at the very beginning of man, we took a wrong turn? Look at it please, go into it with me. Why should we suffer? If man is the creation of God, God must be a rather horrible entity, a monstrous entity that is making human beings go through hell. He must be total disorder because we live in disorder and are killing each other through terror, bombs, kidnapping, all the terrible things that are happening in the world. If he created us in his image, that image must be monstrous. But it is quite evident that man is responsible. Nobody outside of us, no gods, no angels, no Brahman, none of that is responsible for this. We are responsible.

So, what is the cause of this? Is the cause selfishness? Is the cause accumulated knowledge? We are not against knowledge: it is necessary to drive a car, to learn a language, to operate electronics, and so on. Knowledge is necessary, but is the psychological knowledge one has accumulated, generation after generation, the cause of this? Is it that knowledge has been translated psychologically into concepts, into your belief and my belief? We must be deeply concerned with why we live this way, as so-called civilised human beings, with cars, marvellous surgery, excellent communication, transport and all the rest of it, but psychologically, inwardly, inside the skin, we have become the most dangerous people. We may occasionally be kind, loving, unselfish, but this separate individual unselfishness and so on has not solved the problem. It is not poverty, starvation or disease that is the problem; it is us, our consciousness.

So how shall we find out the cause of this degeneracy, this great cruelty, bestiality, indifference? How will you find out? By the speaker telling you? I know you want that. That would be the easiest thing, and our minds are always seeking the easiest way. But the speaker cannot tell you and will not tell you. Then where are you? Please face this, because it is your responsibility to find the cause of this state of the world.



You know, if you love, if there is a sense of great compassion in your heart, this question remains. You may follow somebody, but none of them have asked this question, or have answered it. They have theories. The Hindus have gone into this and invented a theory, and the Christians say it is original sin. That is a very convenient theory; then you can have saviours, and all the rest of it follows.

Your brain, your whole psychological structure is the result of millions of years. That structure is not yours: every human being in the world is of that structure. They suffer in the Far East, in the Middle East and the West. They are cruel; there is no sense of affection and care. There is divorce. Every kind of brutality is going on. And each one of us is part of that. If you feel tremendously responsible for all this, as you must if you are at all awake and aware of what is happening in the world, how will you inquire, how will you find out the cause? Are you sufficiently earnest to give your time, your heart, your mind to find out? Not how to meditate, not yoga and all that business—this is far more important than all that because if you can find the cause, there is an ending to that cause. If there is a discovery of the cause of sorrow of every human being in the world, that sorrow can be ended.

Why is there such conflict between human beings? What is the cause of it? When you discover the cause, it can be ended, but not through time, saying, 'I'll take time to find out the cause, I'll spend a week meditating about it, thinking about it, pondering over it, discussing it.' That is allowing time to discover the cause. Our brains are the result of time, which is evolution, and we think in terms of time, and we are now going to spend time discussing it. Or can you be free of time and observe what the cause is? Would you admit that your brain is the result of time? When you are born it is small, but as you grow older it gathers strength and vitality; there is more blood to the brain, and it evolves, grows. This is the process of man, and it is common to all of us. This process is not yours, your petty little brain's; it is the brain of all humanity, which suffers, which designs, which calculates, which creates images, which creates gods. The whole thing is common to all of us.

Time is the pattern in which the brain lives and pursues. Observe your own brain, how it acts, how it thinks. The speaker is not a specialist in the brain, though he has discussed it with specialists who agree—some of them; some of them don't agree. Some of them go very far with the speaker; some of them say it is all nonsense. Scientists are investigating matter, and through that investigation they want to find out the ultimate. We are matter. You are matter; your brain is matter. And they go out and investigate; they don't begin with themselves. If they went through themselves, they would come upon something most fantastically original, creative, beyond all time. But that requires tremendous observation of oneself, tremendous energy given to this. Nobody wants to do that because that is not popular. That brings you nothing—no money, no position, no power, no status. But it is only through oneself, which is matter, that you can come upon that thing which is the beginning of all things.

So we are asking how one is to find out the cause of all this. Or are there several causes? Cause A may be that in conquering the environment at the beginning, man gradually built the idea that he is separate, that he is an individual against other individuals. Cause B may be the continuous idea of individuality. Cause C may be this tremendous psychological knowledge.

You have gathered knowledge for the last twenty, thirty, fifty, sixty years as a separate individual: 'My experience, my belief, my consciousness.' Is this belief, this concept, this experience, which is, after all, psychological knowledge which you have gathered, the cause? Or is it none of these? Is this becoming too difficult, too abstract? No, it is not abstract, it is not something that you read in a book and put aside; it is not something that some philosopher invents and you read and agree or disagree with. It is something actual that you are facing now. This is not then a concept, an idea; we are dealing with the actualities of our daily life, which is so enormously complex. The cause may be thought. Please go into it carefully. Is thought the cause of this spreading complex cruelty of man, his behaviour, his vanity, his terrible cruelty?



Thought and knowledge go together. Knowledge is always compounded in ignorance. That is, knowledge can never be complete, whole, and therefore it is always within the shadow of ignorance. This is logical: there is no complete knowledge about anything, about computers or about your wife or husband. Whatever it is, knowledge is always within the shadow of ignorance, so knowledge is always incomplete. Is thought, which is the child of knowledge, the cause? You have to exercise thought when you drive a car, work in the office or factory, or at home when you cook or wash dishes. Whatever one does physically, one must have knowledge. But psychologically, is knowledge necessary at all? Please go into it carefully. Is thought the origin, cause of all this chaos, misery, confusion, uncertainty and insecurity? If thought is the cause of it, then thought can be ended. Where there is a cause, there is an end. Where there is a beginning, there is an ending. If you are addicted, if you are a smoker, there is a cause, and you can end it. Similarly, if thought is the cause of this state of the world, that can be ended. And with the ending, there is a new beginning, totally different from that which thought has put together. So is thought the origin of all this?

I will go into it, but not for you to follow. I am not your guru, thank God! I am not your leader. I am not your philosopher. But the speaker has gone into this matter very, very deeply. All his life he has done this and has come to a point where he has found for himself, realised the cause of all this. Only when you have discovered the cause and the ending of the cause does meditation begin. Meditation comes naturally, uninvited when you have finished with the cause. So, without any vanity, without any sense of doing propaganda, let us walk together and find out. Let us walk together on the same path, not your path and my path but the path of intelligence, which is not your intelligence or the speaker's. That intelligence is to discover the cause. When there is the discovery of that cause, there is that supreme intelligence, which in its very nature is compassionate love.

So, perhaps there is no other cause but this one cause: thought. You see, man has never really gone into this question of thought. Scientists are just beginning to inquire. The ancient Hindus went into it up to a certain point and stopped. But we, ordinary people with our daily problems, anxieties and attachments, our griefs and pains, are asking if this is all the result of thought. Thought includes feeling, sensation, pleasure and fear. Thought has created the world in which we live, some of it of great beauty: marvellous cathedrals, mosques, temples, poems and literature. But what is inside the cathedrals, mosques and temples is put there by thought.

So, if thought is the cause of this chaos, thought can end and something totally new can begin. This is your responsibility as a human being, not as an individual but as a human being, whether in the Asiatic world, the Middle East or the West. If it is the cause, then how can that cause be dissipated and ended? From the ending of it, there is a new beginning, a totally new beginning, which is the real revolution. What is your responsibility, and what is your answer to that question? The ball is in your court!

How will you answer this question? It is for you to find it out, so that you are not a follower, so that you have no authority over you to tell you what to think or do. Then you are a complete human being.

KRISHNAMURTI IN SAANEN 1980, TALK 1



# *We Can All Help*

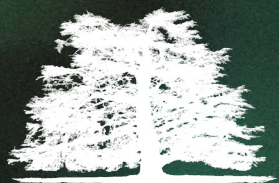
Krishnamurti Foundation Trust releases new videos and audios containing previously unpublished talks and discussions; it assists with the translation of this material into more than 30 languages; it visits book fairs throughout the world to meet publishers and arrange for Krishnamurti titles to be printed; 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: [kfoundation.org/donate](https://kfoundation.org/donate) or by contacting the Director of the Foundation: Nasser Shamim, Krishnamurti Foundation Trust, Brockwood Park, Bramdean, Hampshire, SO24 0LQ, UK.

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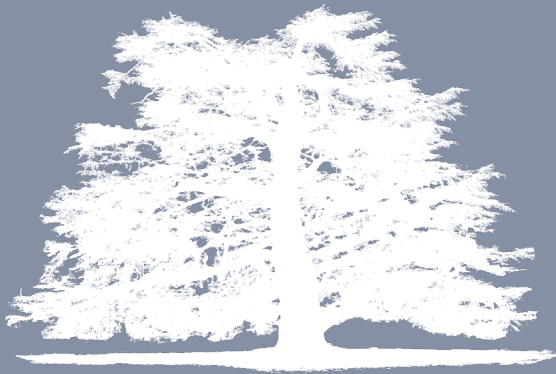
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