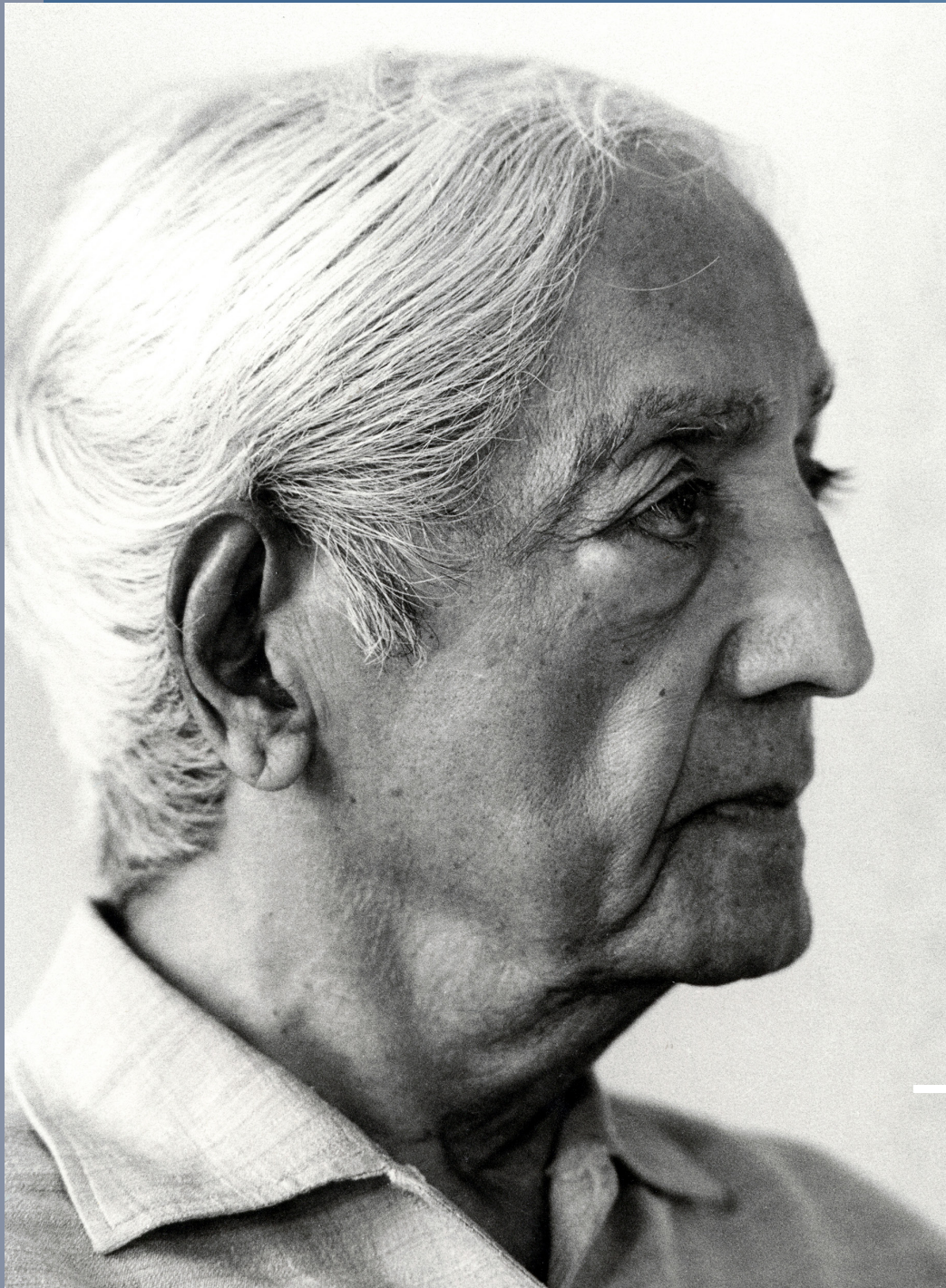


K R I S H N A M U R T I
F O U N D A T I O N
T R U S T

Bulletin 102 · 2021



Though one may have titles, possessions and capacities, life is shallow and empty. Realising this, we want to fill it, seeking ways and means to not only fill the emptiness but also find something not measurable by the mind.

J. KRISHNAMURTI | PARIS 1967

Choiceless Awareness and Attention

From the book **CAN THE MIND BE QUIET?**

After many days of cloud and rain, mist and fog, the sun came out early this morning, bright and clear in a cloudless sky. After so many days of darkness, the grass looked sparkingly green. Every leaf was laden with dew and the air was perfumed. There was a hint of autumn. On the bright green lawn were long shadows and five wagtails bobbing up and down. In the distance, two male pheasants were strutting, bright in the sunlight, their colours clear, their long tails gently sweeping the lawn. And beyond were the wooded hills with green slopes.

As you looked out, the mind was only observing, not recording, not even recognising the various trees and the many varieties of green, the sheep in the distance. It was extraordinarily still; there wasn't even a ripple of thought, and the depth of that stillness was not measurable. It is measurable only when thought takes part. It is curious why the mind suddenly becomes, without any volition, absolutely still, empty of every thought, of every feeling, and yet in a state of observation. *Meditation* is the wrong word. Meditation implies a meditator, an awareness that he is meditating, experiencing, recognising, storing up. All this is a matter of measurement, but now, watching the beauty of the land, the flying crows and that quiet dog on the lawn, there was no measurement as time and space, height or depth. Nothing else has no measurement.

What is the relationship between choiceless awareness and attention? What is attention? Does it come about through the act of will, through long practise, through any form of coercion, or does it come about naturally, without any effort? To observe with choice is one thing and to observe without choice is another. The one leads to conflict and strife,

the other to the clarity of understanding. To look without any reaction at the grime of the road and the tree beside it, just to observe them both without any differentiation, and yet be aware of the bright grass and the dirty gravel. The constant choice, the discrimination between this and that – that which is ugly and that which is beautiful, reacting to both according to our sensitivity – is to be caught in the mere shallow movement of existence. Observing and listening without any comparison or measurement gives the mind a quality of vulnerability that is incapable of being hurt and so incapable of hurting.

When you look out of the window and see the long shadows, there is an attention that is both outer and inner. When there is this attention, the body naturally becomes extraordinarily quiet, and all the activities of the brain, the recording and the reacting, are in abeyance. Though it has accumulated a great deal of knowledge, the brain itself seems to become free from it and can use it without the interference of the centre, the observer with all its egotistic activities. In this attention, space has quite a different meaning. The space of a room and the shape of the tree in space are both measurable. But the space of attention, having no centre and therefore no border, is not measurable. You cannot measure that which is totally empty. It is this emptiness that is aware, that is attention. It is this attention that can act without the impediment of the past.

Choiceless awareness is a movement in attention. They are not two separate things, but they become separate when you are attempting to be aware or trying to pay attention. When there is a choice of action, uncertainty of what to do, there is a division between awareness and attention. Choice exists only when there is uncertainty and therefore confusion. Action of clarity has no choice.

Attention gives the mind a quality of youthfulness. In attention, time as age disappears altogether. In attention, there can be no conflict whatsoever. It is strife, struggle and conflict, with their bitterness, anxiety and fear, that give age to the mind. Begin with the understanding of these things and the freedom that brings. Total freedom from these is attention.

BULLETIN 102

Introduction

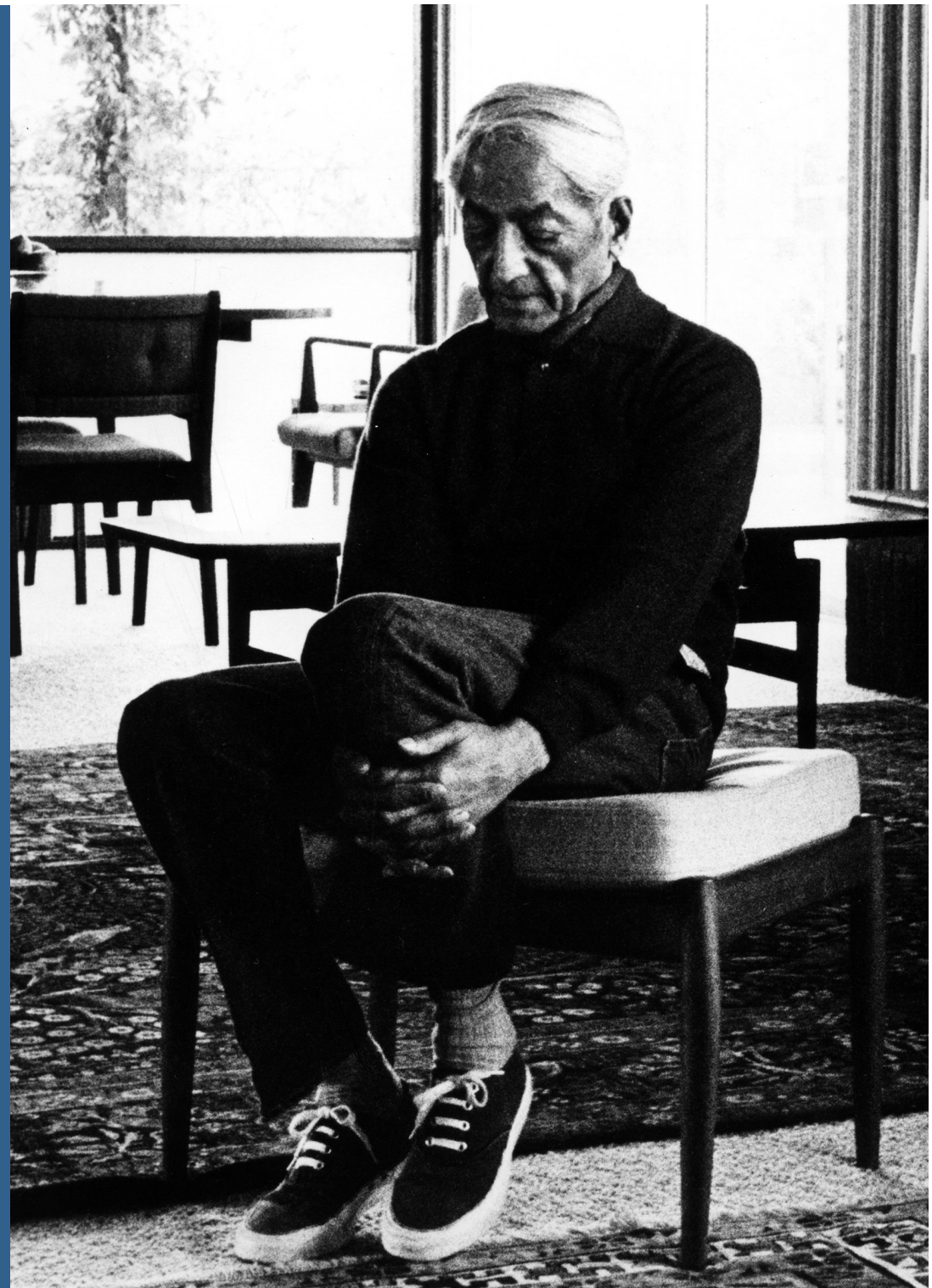
Welcome to the Krishnamurti Foundation Trust Bulletin 102.

In these uncertain times, one dependable constant is Krishnamurti's timeless message. Across seven decades of the 20th Century, Krishnamurti spoke consistently of the need to look closely at ourselves and our lives to find the possibility of a wholly different way of living. In the third decade of the 21st Century, Krishnamurti Foundation Trust is working to preserve this unique body of work for future generations. It continues its mandate in both innovative and traditional ways to make Krishnamurti's radical teachings available to anyone who may be interested.

This edition continues with the well-received expanded format of recent years. Our main intention when updating the Bulletin was to include more Krishnamurti material. In this Bulletin, you will find three extracts, along with quotes, and a complete talk at the end of the issue, spoken at a time when the world was rapidly changing, at least outwardly. Themes explored in these pieces include awareness, dependency, love, fear, the religious mind and what it means to seek. This relentless seeking of something, or someone, is reflected in a new book edition title, *What Are You Looking For?* featured on page 8. The book also explores in-depth our relationship to ourselves, others and the world.

CONTINUES >

KRISHNAMURTI IN OJAI, 1974



Introduction

The Media Report on page 12 outlines our continued emphasis on the leading social media platforms as the best way to bring Krishnamurti to new audiences, along with news about the two YouTube channels we manage. From page 20, we look at how the Foundation has responded to the ongoing pandemic, along with offerings such as two new digital booklets of quotes, bookmarks, and news of our podcast *Urgency of Change*, which now totals more than 110 weekly episodes.

On page 30, we highlight The Krishnamurti Centre and the experience of taking a retreat at Brockwood, individually or by joining a group event. Either provide an excellent opportunity to study the teachings of Krishnamurti in a unique place of quiet and beauty. There are few purpose-built retreat centres, and the Centre is an exceptional place to visit. Our continuing series of archive photographs, and an update on all of Brockwood Park's websites, round out the issue.

We hope you enjoy this Bulletin and find it valuable and informative.

THE LEBANESE CEDAR AT BROCKWOOD PARK

New Book Edition

What Are You Looking For?

Published by Rider (Penguin Random House), this new edition is a companion book to the popular *What Are You Doing With Your Life?* The book offers meditations, reflections and lessons on relationship, and addresses our relationships with parents and partners, colleagues and friends. In an unfolding series of excerpts, Krishnamurti answers questions such as 'What is love?', 'Who am I without my relationships?' and 'What is the relationship between myself and society?', unveiling what love truly means – for yourself, others and the world around you.

Addressing the titular question, Krishnamurti states: *It seems very important to find out what we are seeking. This is not a rhetorical question but a question that each of us must inevitably put to ourselves; and the more mature, intelligent and alert we are, the greater and more urgent our demand to find out what it is that we are seeking. Unfortunately, most of us put this question superficially, and when we receive a superficial answer, we are satisfied. The mind is merely seeking some kind of satisfaction, a pleasant invention that will gratify it; and once having found or created for itself a shelter of opinion and conclusion, therein it stays. So our search seemingly comes to an end. Or if we are dissatisfied, we go from one philosophy, dogma, Church or book to another, always trying to find a permanent security, inwardly and outwardly, a permanent happiness, a permanent peace.*

Overleaf, we feature a further extract from the book. Krishnamurti takes up the theme of seeking in the closing piece of this Bulletin.



WHAT ARE YOU LOOKING FOR?

'One of the five saints
of the 20th century'
TIME

J. KRISHNAMURTI

The 4 million copy bestselling author

Where There Is Attachment, There Is No Love

Extract from **WHAT ARE YOU LOOKING FOR?**

Is not our relationship with each other a state of psychological dependency? I am not talking about physiological interdependence, which is entirely different. I depend on my children because I want them to be something I am not. They are the fulfilment of my hopes and desires; they are my immortality, my continuation. So my relationship with my children, with my wife or husband, with my neighbours, is a state of psychological dependency, and I am fearful of being in a state in which there is no dependence. I do not know what that means, therefore I depend on relationships, on books, on society; I depend on property to give me security, position and prestige. And if I do not depend on any of these things, I depend on the experiences I have had, on my thoughts, on the greatness of my pursuits.

Psychologically, then, our relationships are based on dependence, and that is why there is fear. The problem is not how not to depend, but just to see the fact that we do depend.

Where there is attachment there is no love. Because you do not know how to love, you depend. It is this inward psychological dependency on ideas, on people, on property, that breeds fear. So, you cannot be free from fear as long as you do not understand relationship, and relationship can be understood only when the mind watches all its relationships, which is the beginning of self-knowledge.

Now, can you listen to all this easily, without effort? Effort only exists when you are trying to get something, when you are trying to be something. But if, without trying to be free from fear, you are able to listen to the fact that attachment destroys love, then that very fact will immediately free the mind from fear.

There can be no freedom from fear as long as there is no understanding of relationship, which means, really, as long as there is no self-knowledge. The self is revealed only in relationship. In observing the way I talk to my neighbours, the way I regard property, the way I cling to belief, experience or knowledge, that is, in discovering my own dependency, I begin to awaken to the whole process of self-knowledge.

So, how to overcome fear is not important. You can take a drink and forget it. You can go to the temple and lose yourself in prostration, in muttering words, or in devotion, but fear waits around the corner when you come out. There is cessation of fear only when you understand your relationship to all things, and that understanding does not come into being if there is no self-knowledge. Self-knowledge is not something far away; it begins here, now, in observing how you treat your children, your neighbours, your wife or husband. Relationship is the mirror in which you see yourself as you are. If you are capable of looking at yourself as you are without any evaluation, there is the cessation of fear. Out of that comes an extraordinary sense of love.

Love cannot be cultivated; love is not a thing to be bought by the mind. If you say, 'I am going to practise being compassionate,' then compassion is a thing of the mind, and therefore not love. Love comes into being darkly, unknowingly, fully, when we understand this whole process of relationship. Then the mind is quiet; it does not fill the heart with the things of the mind, and therefore that which is love can come into being.












Media Report

When it comes to disseminating the teachings, time has proven how the trajectory the Foundation embraced with urgency a few years ago is a flourishing one. This less-conservative, agile, responsive-yet-measured approach has informed what is now an abundance of online initiatives we offer. Each platform is characterised by the Foundation's uncompromising stance that the teachings remain undistorted, free from interpretation and not be mixed with other figures, teachings or philosophies.

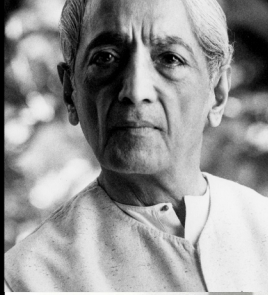
Adding to this essential quality of integrity, we have been more and more aware in our work that new technologies hide potential dangers when it comes to decontextualising and trivialising Krishnamurti's message. At the same time, they offer unprecedented opportunities to touch the hearts of audiences we couldn't have dreamt of reaching only a decade ago.

Social media has been changing the way we perceive the world around us. Attention has become the currency that corporations fight for within their lucrative paradigm of media addiction. Within this controversial arena, Krishnamurti's teachings risk being submerged. But they can also act as a beacon of sanity, laying bare the very dangers residing online. In accordance with the workings of each platform, and in-keeping with the quality of integrity aforementioned, the Foundation strives to find new formats and strategies that simultaneously pay respect to Krishnamurti's wishes and make use of the new opportunities at hand.

-  G • 1 month ago
Hello Krishnamurti Foundation Trust, you guys are amazing and doing the most wonderful thing ever by uploading these videos. There has been a new kind of learning ever since I started watching videos of K.
-  H • 8 months ago
I am 17 years old. His' presence' is really guiding me. I want to thank the foundation from the bottom of my heart ..❤
-  D • 2 months ago
This format of focusing on a topic and taking extracts from different talks is just amazing. Filled with invaluable Jems. I am so grateful to K sir. I am so thankful to the Trust foundation for taking efforts in presenting these videos. I am forever indebted to your team. May you be very happy and may the mankind make the best use of these resources. This is the best gift I can get.Thank you
-  A • 2 years ago
You're listening to someone who cracked the code of thinking. Keep listening. No one is more true than this man. You might go around listening to others but you will end up with him. The reason is simple: he knows what he is talking about. In time you might get bored of him because he speaks in the same way and people run away and think he doesn't touch the heart of people. But this is a huge misunderstanding, because he shows you the way intellectually and the opening of the heart will be your sweetest surprise. He doesn't want his experience to be yours; he simply wants you to have your own. He throws you into the ocean of your deepest fears and lets you swim alone. Nobody can swim for you. And there is the success of a true master.
-  R • 1 week ago
Thank you ,KFT ,U .K .
The whole team of volunteers who have helped in uploading this K video.
The sub titles are just great .
I can fwd these videos to friends who are not comfortable with listening English but can easily follow K talks with the help of these sub titles ..
Thanks again and God bless...
-  T • 3 years ago
Your foundation, and K's "teachings", have changed "my life", thank you. I would love to get involved somehow. I live in the Boston MA area. Here to help in any way. Take care
-  I • 5 months ago
I live in such a community where i think i would not have changed my life so dramatically, if i had not listened to this great Man. Thank you very much for such miracle uploads.
-  R • 4 months ago
These talks have changed my life. I'm so thankful for this channel
-  S • 5 days ago
Thanks to J Krishnamurti foundation you preseverd most precious wealth which is spreading you now this wealth makes man wealthy as providing most important wealth in the form of life heartly thanks to whoever helping and running this foundation

Yoga
has become
a business

f. Krishnamurti



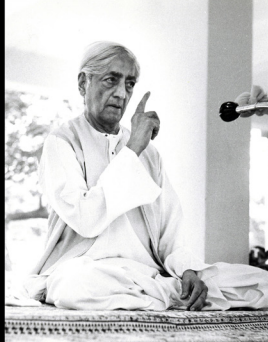
Thought
strengthens
desire

f. Krishnamurti



There is
nothing left
of tradition

f. Krishnamurti



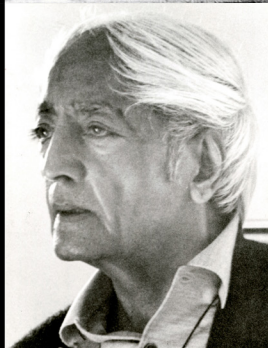
Remain with
loneliness

f. Krishnamurti



On
reincarnation

f. Krishnamurti



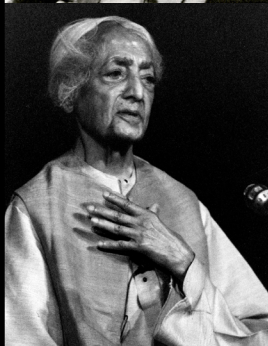
Krishnamurti
reading 'truth is a
pathless land'

f. Krishnamurti



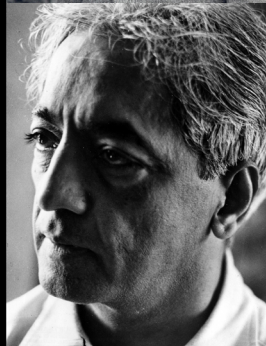
'Know
thyself'

f. Krishnamurti

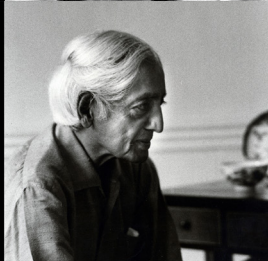


Never run
from sorrow

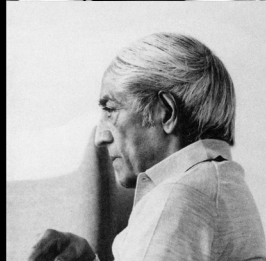
f. Krishnamurti



What's wrong
with desire?



I am
anger



EXAMPLES OF VIDEOS ON OFFER ON KFT'S YOUTUBE CHANNEL

CONTINUED Media Report

The Foundation manages the official Krishnamurti YouTube channel, which now has well over 450,000 subscribers. It hosts more than 600 full-length audio recordings, 575 full-length videos, and in excess of 400 video extracts. Each week, we release a new audio recording and a new video extract. In 2021, over 150,000 people subscribed to the channel and 3.3 million hours of content was watched on the platform – the equivalent of 376 years. This is all made available completely free of charge and advert-free.

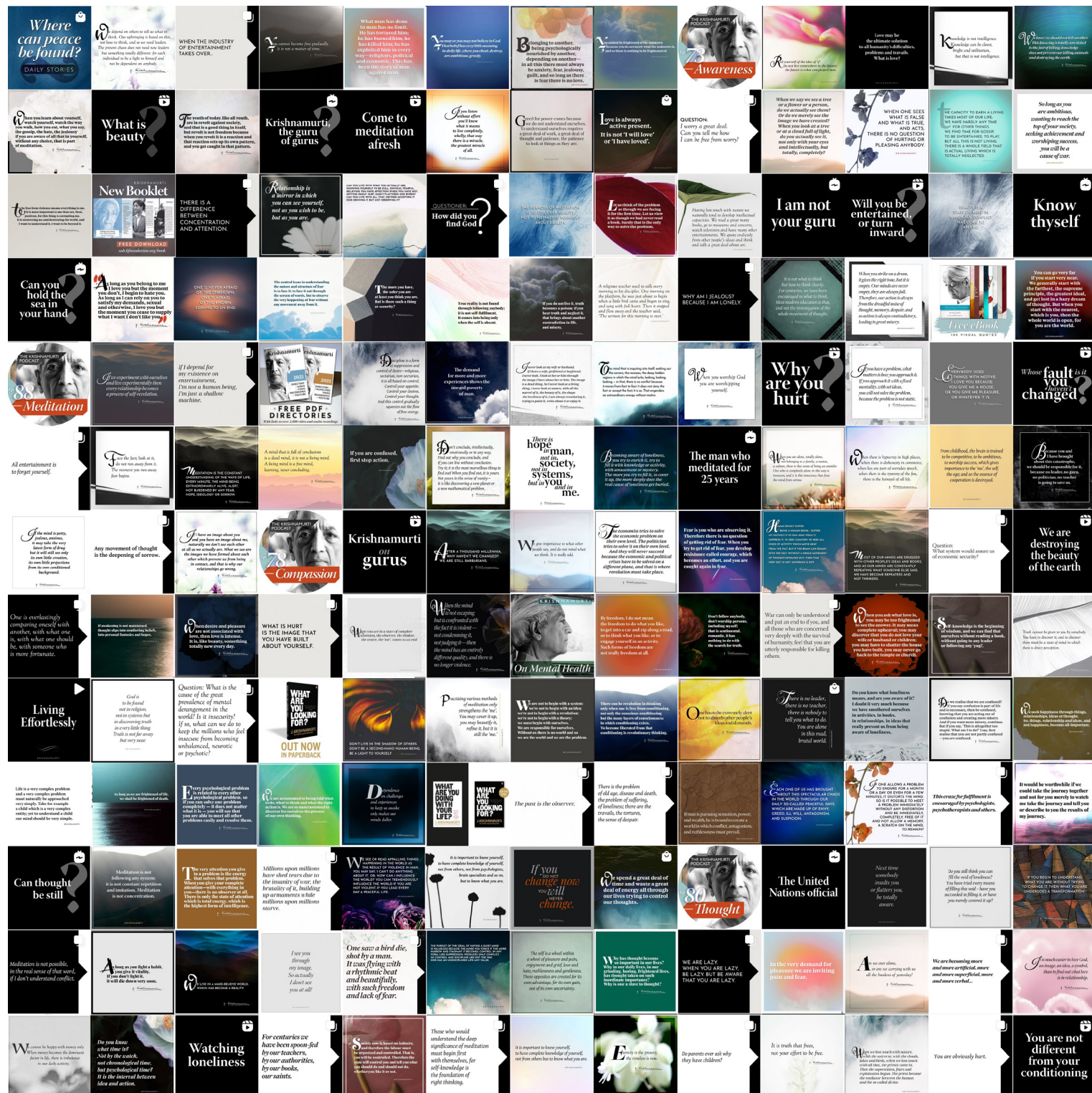
The vast collection is the direct outcome of decades of work, from the seminal act of videoing the talks in the 1970s to creating thousands of transcripts, summaries, digitising the original audio and video tapes, and producing modern digital media.

In addition to the main channel, KFT now manages a second YouTube channel focusing on shorter clips and our *Urgency of Change* podcast. With its different pace and a less archival focus, this platform has reached 100,000 subscribers and releases a new clip every other day.

Media Report

Instagram continues to be a key tool of dissemination, with its audience displaying unparalleled levels of engagement. Our efforts on the platform increased, adapted and were refined over the years, attracting a varied audience approaching the 400,000 mark. Subscribers can expect long, sequential daily quotes, daily visual quotes, and five video extracts each week, ranging from 30-second 'Reels' to IGTV videos over 10-minutes long, plus frequent announcements related to new releases and features. It is not uncommon for content to reach over 10,000 likes and a hundred comments.

On Facebook, albeit on a smaller scale of engagement, we mirror the vast majority of content posted on Instagram, with the addition of daily videos, while our Twitter account continues to release carefully selected quotes every day.



Are you afraid of public opinion, public opinion being what your friends and others think of you? Most of us, especially while we are young, want to look alike, dress alike, talk alike. We do not want to be even slightly different because to be different implies not to conform, not to accept the pattern. When you begin to question the pattern, there is fear. Now examine that fear, go into it. Don't say, 'I am afraid,' and run away from it. Look at it, face it, find out why you are afraid.

Extract from the book HAPPY IS THE ONE WHO IS NOTHING

CONTINUED Media Report

A recent interesting, perhaps controversial, addition to our social media platforms is TikTok. Initially propelled by a younger audience, the platform is known for its highly addictive videos. Due to its inherent nature, TikTok presents obvious challenges for our content, which has a fundamental tenet that space and silence are essential qualities to foster if we wish to respond intelligently to the urgent crises the modern world confronts us with. Whilst not typical of the platform, Krishnamurti's videos reach thousands of viewers here, who might not find his teachings elsewhere.

Last but not least is the KFT website, which continues to act as a central guiding light of the teachings, offering an abundance of carefully curated material, including dozens of In-Depth and Featured articles, a comprehensive quotes section, key topics, along with information about the Foundation and its various initiatives.

With its profit-making and attention-grabbing propensity, the digital landscape keeps mutating, and its increasing potential is not lost on us. The Foundation works tirelessly to stay abreast of developments, being ever-mindful to ensure wholeness is maintained and new interest in the teachings flowers, especially among the younger generations.

The Impact of Covid-19 on Dissemination

The disruption caused by Covid-19 has brought great uncertainty into the lives of countless people across the world. As the unpredictable nature of our ever-changing reality was brought to the fore by the pandemic, many experienced feelings of fear, anxiety and depression – issues regularly addressed by Krishnamurti. In these moments of crisis, as Krishnamurti once said, humanity comes together, and the opportunity for a radical change in our way of living presents itself.

At the Foundation, we were swift to realise the relevance of Krishnamurti's teachings to the emerging disruption. We proceeded to build upon the marked increase of engagement across all of our channels by creating and highlighting content linked closely to the issues people were experiencing. For many, the pandemic represented the first time they were forced to reflect deeply on – and in some cases reconsider – their lives. We published and promoted articles on the subjects of loneliness, death and mental health, and put special focus on such topics in our curation of video and text excerpts on social media. How long this newly-found interest in the deeper questions of life will last is unknown, but our responsibility is to respond to it accordingly in our dissemination work.

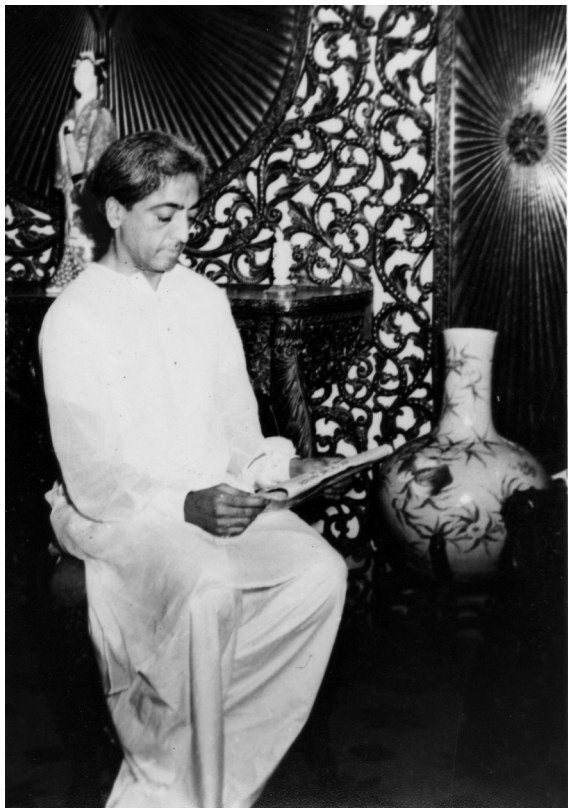
To Be Sane in a World of Insanity

From the article [KRISHNAMURTI ON MENTAL HEALTH](#)

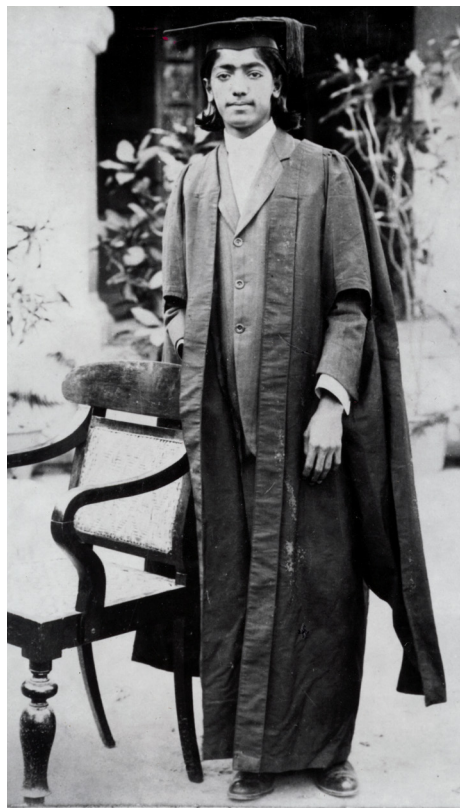
See the whole pattern of fear, its results and its interrelated causes. You are afraid of your neighbour, you are afraid of your wife or husband, of death, of losing your job or falling ill, of not having enough money in old age, or that your wife or husband might run away. Fear. Fear which each one of us has. If it is not understood, it leads to every form of distortion, to mental illnesses. The man who says that he is great like Napoleon is mentally unbalanced, as is the one who is pursuing masters and gurus or the ideological patterns of existence. All that is unbalanced, mental illness.

To be sane is an extraordinarily difficult thing in a world of insanity, in a world in which people are mentally ill. Think of the absurdity of the churches with their dogmas and beliefs – not only the Christian belief but the Hindu, Islamic and Buddhist beliefs, which millions of people cherish. It is all ill health, mental illness born of fear. You might sneer at the dogma the Catholics believe in, for example, that the Virgin Mary went physically to heaven. You say, 'What absurdity!' But you have your own forms of absurdity, so don't brush it aside. We know the causes of it. We know the extraordinary subtleties of it. By considering one fear, the fear of death, the fear of the neighbour, the fear of your wife or husband dominating over you, will that open the door? That is all that matters – not how to be free of it; because the moment you open the door, fear is completely wiped away.





C. 1950



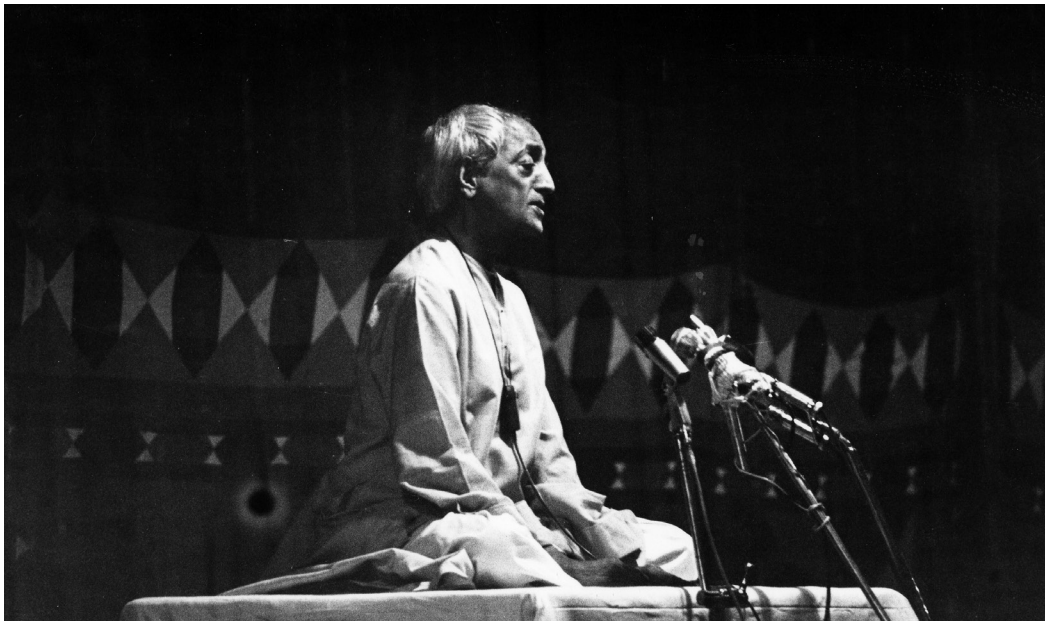
C. 1913



1934, CARMEL, CALIFORNIA

Archive Photos

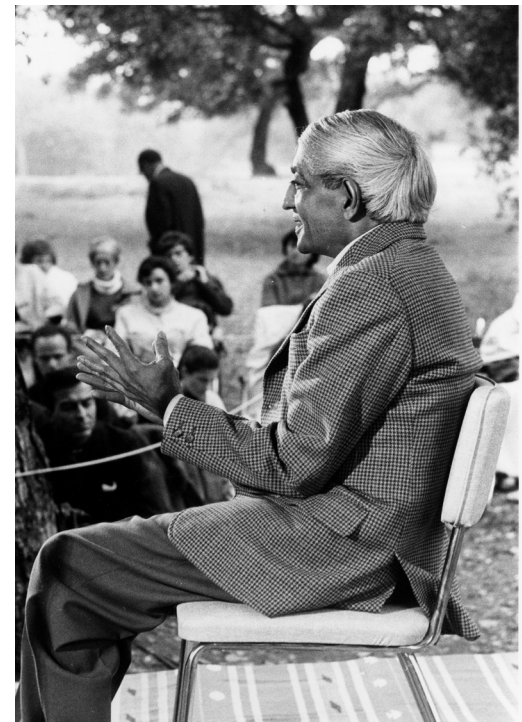
In 2021, we completed the task of cataloguing the photographs in the KFT archives. The original prints and negatives are housed safely in the archive vault, and have been scanned at high resolution. Here we present a small selection chosen from over 10,000 in the collection.



1969, NEW DELHI



1926, CONEY ISLAND, NEW YORK



1966, OJAI, CALIFORNIA

Free Publications

In 2021, the Foundation offered three new publications, free of charge. The first is the latest set of two PDF directories that help users navigate the vast amount of material available on YouTube. One PDF lists all available translations (over 3,000 subtitles in more than 30 languages), while the other directory contains links to, and provides information on, all our audio and video productions, including extracts, together with a handy list of topics.

The second publication is the digital booklet *Nobody Can Teach You About Yourself* – a brand new collection of short and longer quotes representing the reach and depth of Krishnamurti's work. Organised in categories, the format provides easy access to subjects of interest. Readers will find a selection of carefully chosen quotes on each topic, interspersed with photographs from many eras of Krishnamurti's life, hand-picked from the extensive archives.

Lastly, the eBook *The Beginning of Freedom* builds on the popularity of our Instagram visual quotes, being an elegantly designed collection of 100 quotes by Krishnamurti.





Season two of our Podcast ended in August this year. It featured 50 episodes on major themes of Krishnamurti's teachings, and its conclusion marked 100 episodes of the show. *Urgency of Change* is freely available on all major podcast platforms and has become the foremost Krishnamurti Podcast.

In September, Season 3 was launched. Following the successful format, each of the further 50 episodes covers a key topic explored by Krishnamurti, of which yoga, revolution, the mind, entertainment, health, and simplicity are only a small sample.

Subscribe to *Urgency of Change* wherever you listen to podcasts to be notified of our weekly releases, and please consider helping by leaving a review on Apple Podcasts or iTunes.

PURCHASE AT STORE.KFOUNDATION.ORG

Bookmarks

Nine new bookmarks are now available, printed on quality paper, featuring Krishnamurti quotes and photographs, along with beautiful pictures from Brockwood Park. They can be purchased at our online store. Making an excellent gift, each bookmark you share will inspire someone with a memorable quote and at the same time promote the important work carried out at Brockwood Park.



A Website Ecosystem

With the redesign of the Inwoods website, Brockwood's digital ecosystem has been entirely updated. Encompassing all four departments, each now shares a consistent look, enhancing the synergy of our online presence. Clear leitmotifs can be seen across the four websites, including the typography and user experience, yet there are marked differences that highlight the unique nature of each department. This is a milestone, as it is the first time in its digital history that Brockwood has introduced itself in a unified and professional manner. The four websites represent only part of a larger design approach that includes several other areas, such as social media, print and graphic design.

Krishnamurti Foundation Trust

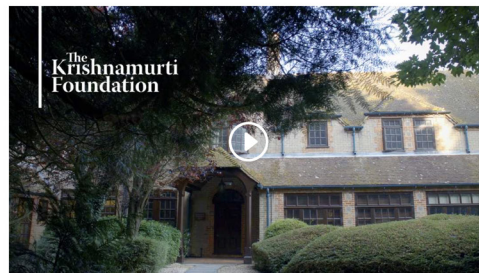
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[We are on Instagram](#) [Daily Quotes & Videos](#) [➔](#)

Krishnamurti Foundation Trust

Established in 1968 as an educational charitable trust, the Foundation exists to preserve and make available the teachings of J. Krishnamurti. It is not a religious organisation but provides a service to those who may be interested in pursuing an understanding of Krishnamurti's work in their own lives.

[Introduction to Krishnamurti](#) [The Foundation](#)



Brockwood Park School

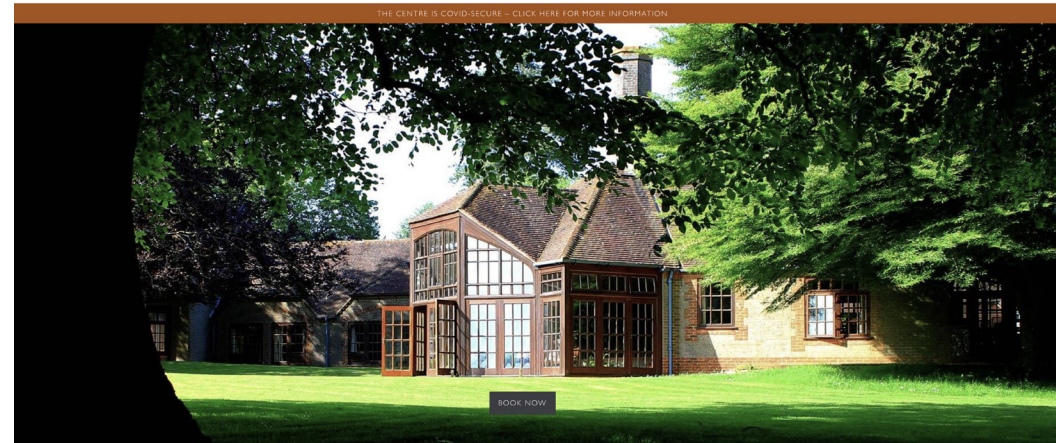
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The Krishnamurti Centre

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[THE CENTRE IS COVID-SECURE - CLICK HERE FOR MORE INFORMATION](#)



Inwoods Small School

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The Krishnamurti Centre

Since its opening in 1987, the Krishnamurti Centre has invited people from all over the world to a unique experience. The invitation itself poses a challenge: stop everything, put aside, even if just for a few days, your work and commitments. Take a break from everything, retreat, let space and quietness permeate your thoughts and feelings as you settle into a simple yet beautiful place. Let nature take you by the hand in the movement of slowing down, embraced by a unique quality of stillness and silence. Not forced – natural.

In your own time, find out more about what Krishnamurti had to say about ambition, fear, relationship or meditation. The topics Krishnamurti talked about for more than fifty years encompass the content of human life: sorrow, death, love, loneliness, education, religion. From whatever perspective one approaches, it is likely a sentence or question will deeply touch you. In a world forced to stop abruptly due to a pandemic, the suggestions proposed by Krishnamurti seem more relevant than ever.

Still, one may ask what the appeal is of such a place. What makes The Krishnamurti Centre distinctively different from other retreat centres? The secluded location in the countryside and the unique architectural features of the building are among the Centre's highlights. They provide guests with a peaceful atmosphere where there are no distractions and no schedules to abide by. Above all, there is a sense of authentic freedom in which one can look inward. There is no authority whatsoever or guidance in exploring Krishnamurti's teachings or in one's personal inquiry. There are like-minded people with whom one can share questions and reflections.

Being on a retreat at The Krishnamurti Centre can feel like being in a safe place, where one can study quietly and think diligently. In the movement of slowing down and with a constant invitation to solitude, guests have the opportunity to observe themselves with deeper attention. This can take place during mealtimes, on a walk or while sitting quietly in the library looking out to the orchard. The intimacy is tangible. A retreat also provides opportunities for guests to explore together. The relaxed atmosphere presents ample space for people to meet spontaneously and reflect on life's fundamental questions. Guests may arrange to watch a video together, go for a walk or have a dialogue on a topic of common interest.

Krishnamurti stated, 'The understanding of the mind is the beginning of freedom.' Understanding the way one thinks and acts is of paramount importance. What we think conducts the way we live our lives, the quality of our relationships, our hopes and dreams, and ultimately our effect on society. Going on retreat allows one to 'Take stock of everything' and 'Stop the routine,' as Krishnamurti pointed out. It is this pausing that may shine a light on the workings of one's mind. Exploring what spirituality may be and its meaning in one's life has space and time to take place. Indeed, Krishnamurti said, 'In a retreat, do not plunge into something else, do not take a book and be absorbed in new knowledge and new acquisition.'

The quality of a retreat at the Krishnamurti Centre is entirely personal, entirely up to oneself. Many visitors who had their first retreat after the Centre's reopening on May 17th can shed light on this. One guest mentioned: 'Thank you for the lovely stay. It was my first visit to the Krishnamurti Centre. It provided the perfect space without distractions to immerse into Krishnamurti's teachings and engage with people from all walks of life in dialogues and chats. It is unique in that everyone who stays has that shared interest.'

With most of the restrictions having been lifted, the Centre could resume its programme of events. The end of September brought back Theme Weekends, a residential event that begins Friday afternoon and finishes Sunday lunchtime. For the rest of 2021, the Centre will also host a further Theme Weekend and a five-day Study Retreat. On the following pages, you will find The Krishnamurti Centre's complete programme of events for 2022. We look forward to seeing you soon.





The Krishnamurti Centre

Programme of Events 2022

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

Is it possible to create a new society? · March, Friday 18th to Sunday 20th

Where can peace be found? · April, Friday 1st to Sunday 3rd

Silent Retreat · May, Friday 13th to Sunday 15th

Our crisis of identity: Is it 'out there' or 'in here'? · June, Fri. 10th to Wed. 15th

Friends of Brockwood Summer Gathering · June, Friday 24th to Sunday 26th

Can the mind be free? · July, Friday 29th to Sunday 31st

Is there anything sacred at all? · August, Friday 26th to Monday 29th

Introduction to Krishnamurti's Life and Teachings · September, Saturday 3rd

Is there an end to sorrow? · September, Friday 16th to Wednesday 21th

Spanish Retreat · October, Wednesday 5th to Wednesday 12th

Can we perceive holistically? · October, Friday 14th to Sunday 16th

French Retreat · October, Saturday 22th to Friday 28th

Friends of Brockwood Autumn Gathering · October, Friday 28th to Sunday 30th

Is love pleasure? · November, Friday 25th to Sunday 27th

Can we live without ambition? · December, Friday 16th to Sunday 18th

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.

Please visit krishnamurticentre.org.uk for more information

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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AND WORLDWIDE CENTRES, PLEASE VISIT
KFOUNDATION.ORG/WORLDWIDE

Seeking the Religious Mind

The religious mind is entirely different from the mind that believes in religion. The religious mind is not only psychologically free from the structure of society, but it is also free from any form of belief, any form of the demand of experience, of self-expression. And throughout the ages, we have sought, through belief, through a concept, that which we call God. That concept has been necessary because we found life a sorrowful affair, a battle, with conflict, misery, a spark of light, beauty, and occasional joy. Belief in a concept, formula or idea had been necessary because life had very little significance. The everyday routine – going to work, family, sex, the loneliness and boredom, the conflict of self-expression – all these had very little meaning because there was always death at the end of it all. So we had to believe; it was an imperative necessity.

According to the climate and the intellectual capacity of the inventor of these ideas and formulas, God, the Saviour or the Master, took shape. We have always tried to reach that, to reach a state of bliss, truth, reality, and a state of mind that could never be disturbed, so we posited an end, a goal, and worked towards it. The authors of these concepts and ideas laid down systems, paths that must be trodden in order to achieve that ultimate reality, and we tortured our minds through discipline, control, self-denial, abstinence, austerity and control.

Different ways were invented to approach that reality. In Asia, they have many ways, depending on temperament and tendency, and they say you have to follow those paths to that reality not measured by

thought. In the West, there was only one Saviour, and through Him alone you could find that ultimate something. Both systems, of the East and the West, imply constant battle, twisting the mind to conform to a pattern laid down by the cunning priests, by the books and by those unfortunate saints who are, in essence, violent. Their violence is to deny not only the flesh but every form of desire and beauty. They controlled and conformed to a certain pattern laid down, and they had very little humility. Humility is not a thing to be shown outwardly. Like any virtue, it is from moment to moment and cannot be cultivated, established and nailed down as a pattern to be followed.

Throughout the ages, we have followed. The original person who experienced something called reality laid down a system, a method, a way, and we followed. Disciples, through cunning propaganda and ways to capture our minds, have established churches, dogmas, rituals, and we are caught in that. This means that anyone wishing to find that extraordinary thing must go through some kind of twisting, suppression and torture to come upon that beauty. Intellectually, one sees the absurdity of all this, how absurd it is to have any belief at all, the idiocy of any ideology. Intellectually, the cunning mind says it is all nonsense and discards it, but inwardly, deep down, there is always a seeking, beyond the rituals, dogmas, beliefs, saviours and systems.

The more one lives and observes the exploiting process of the churches and temples, the mosques and priests, the more one can deny all that. But it is much more difficult to be free of seeking because we want to find something untouched by humanity, untouched by thought, not contaminated by culture or society, something that reason cannot destroy. We are seeking it deeply because life is travail, battle, misery, routine. Although one may have the capacity to express verbally, in a painting, a statue or music, even that becomes rather empty. Life, as it is now, is empty. We try to fill it with the arts, literature, amusement, entertainment, ideas and knowledge, but when one goes a little more

deeply and widely, one discovers how empty one is, how shallow our existence is. Though one may have titles, possessions and capacities, life is shallow and empty. Realising this, we want to fill it, seeking ways and means to not only fill the emptiness but also find something not measurable by the mind. So one takes drugs: LSD or the drug of belief. Both are similar. Both produce a result, an experience, and so once again, one gets lost, caught. Though one may discard the outward authority of belief, invented by priests throughout the world, one creates for oneself one's own belief that one will find, come upon this extraordinary thing that we have been searching for.

The nature and structure of search are fairly clear, why one seeks. It is essentially self-interest. But seeking in any form becomes a hindrance. This one must understand very simply and clearly. One may objectively discard the authority of any external agency, but to discard all seeking is necessary.

What is one seeking? What is it we are groping after? What is it we want? Seeking implies something you already know, that you have lost and are trying to get to it. In seeking is involved the process of recognition. That is, when you find it, whatever it is, you must be able to recognise it; otherwise your seeking has no meaning. One seeks something, hoping to find. To find it, one must recognise it. But recognition is the action of memory and therefore you have already known it, had a glimpse, or have already mesmerised yourself into that state. You are the result of such tremendous propaganda that when you are seeking, you already have a concept, an idea of what you are seeking. When you find it, it means you have already known it, and therefore it is not truth.

Being free from all search and all belief does not mean stagnating or becoming cynical. We think that if we do not seek, strive, struggle, grope endlessly, we shall wither away. Yet we do wither in daily life because we imitate, copy, follow, obey, and conform. But a mind no longer caught in any belief, outwardly or self-created, nor seeking anything,

is tremendously alive because truth is something only from moment to moment. Like virtue and beauty, it is something that has no continuity. What has continuity is the product of time, and time is thought. Time breeds sorrow. We have tortured and brutalised ourselves in order to find truth. We have cultivated artificial virtue and morality, resulting in a dull, stupid, cunning mind. Must one go through this process, step by step, discarding belief, discarding search, discarding the torturing of the mind, discarding indulgences? Seeing the nature of all we have done in order to find that which we call reality, one asks if there is a way, or a state of explosion, that wipes away all this at one breath.

Time is not the way, and search implies time: ten years, or we believe that through reincarnation we'll eventually find. Time implies gradually wiping away difficulties, problems, becoming wiser, being more cunning, slowly, gradually unconditioning the mind. Time is not the way, nor belief, nor the artificial disciplines imposed by systems, teachers, gurus, philosophers or priests – all that is too immature. So is it possible not to go through all that at all and yet come upon this extraordinary thing? That thing cannot be invited, cannot be sought after, because the mind is too silly and small, our emotions too shoddy, our ways of life too confused, for that enormity, that immeasurable something to come, be invited into a little house, an untidy room. So one cannot invite it. To invite it, you must know it, and you cannot know it. It does not matter who says it; the moment one says, 'I know,' one doesn't know. The moment one says, 'I have found it,' you have not found it. When one says one has experienced it, one has never experienced it. Those are all cunning ways of exploiting others, your friend or your enemy.

You can see all this at one glance. You don't have to read volumes to find this out; with one breath, with one look, you can understand this whole thing. You can only understand this whole business when you know yourself, as you are, very simply. And there it is. When you know yourself as you are, you understand the whole structure of our endeavour, our deception, our hypocrisy, our brutality, our search.

So seeing all this, not verbally but in daily life, in your daily activities, when you pick up a pen, when you talk, when you drive or when you are walking alone in the wood, seeing all this, one asks whether it is possible to come upon this thing without inviting, without waiting, without seeking, without exploring, just to be there, just for it to happen, like a cool breeze that comes when you leave the window open. You cannot invite the breeze; one must leave the window open. This doesn't mean a state of waiting, which is another form of deception; it doesn't mean that one must be open to receive it – that is another cunning way of thought. But if one has asked oneself, without seeking, without believing, then in that very asking is the finding. But we don't ask. We want to be told; we want to have things corroborated, affirmed by another, which means, essentially, we are never free, basically, fundamentally, deep down; free from every form of outward or inward authority. This is one of the most curious things in the structure of our psyche, wanting to be told. We are the result of what we have been told. What we have been told is the propaganda of thousands of years, the authority of books, of a leader, of the speaker. To deny all authority, deep down, means to have no fear.

Actually, what we are seeking is pleasure. The pursuit of pleasure is extraordinarily important for us, and the greatest pleasure of all is supposed to be God. It may be the most frightening thing, but we have imagined God to be the ultimate. Again, when you have a pleasure, you already recognise it by the pleasure of yesterday, so one is not really in contact with actual experience, an actual state. The memory of yesterday covers the present.

Seeing all this, is it possible to not do a thing? Not striving, not seeking, but be totally negative, totally empty, without any action, because all action is the result of an idea. If you have observed yourself acting, doing, you will see that action takes place because of a previous idea, memory or concept, and so there is a division between the idea and the action. However small the interval is, a millisecond, in that space

is conflict. And so can one be so completely negative that the mind is completely quiet, not seeking, not believing, not afraid, and therefore extraordinarily alive, intense?

This complete state of negation is the highest form of passion because passion implies total self-abandonment. To totally abandon oneself, there must be tremendous austerity. Austerity is not the harshness of the priests or of all the agonised people who have tortured themselves, who have become austere because they have brutalised their minds. Austerity is really extraordinary simplicity, not in clothes or food, but inwardly. This passion is the highest form of total negation. And then perhaps the thing comes uninvited, and the mind is no longer capable of striving. Then do what you will because then there will be love.

Without this religious mind, a true society cannot be created where this terrible activity of self-interest has very little place. Such a religious mind is the only mind that can be at peace, outwardly as well as inwardly.



KRISHNAMURTI IN PARIS 1967, TALK 5

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.

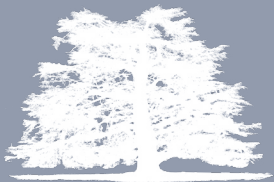
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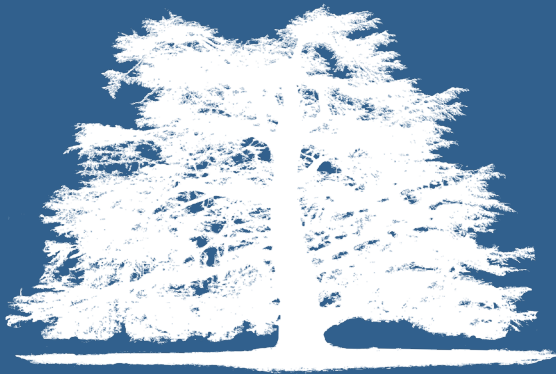
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