

# KRISHNAMURTI FOUNDATION TRUST

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Krishnamurti at La Mahaudiere, Pontleroy, France, 10 October 1978

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*Is there one solution, or one observation, one insight, one comprehension that will bring about a total revolution psychologically in each one of us?*

J. Krishnamurti at Saanen, 19 July 1979

## **Is there one solution which will solve all our problems?**

I wonder if we could begin as though we are meeting for the first time and start anew, start afresh, so that perhaps we may be able to find some abiding truthful solution to all our complexities and problems. If we went into it carefully, diligently, hesitantly, what is the central issue that we would come upon that may resolve all our sorrows, grief, anxieties, the depressions, the failures, the non-fulfilments, the frustrations, and all that? Is there one solution, or one observation, one insight, one comprehension that will bring about a total revolution psychologically in each one of us; one absolute, irrevocable answer, not relative, but complete, whole, lasting, and yet timeless? Is there such a solution?

If each one of us put that question to ourselves, would we answer it according to our particular pleasure, our particular experience, our own knowledge; or would we, if we are at all serious and not too flippant, investigate together to find a remedy that will enlighten our hearts and minds? Can we look at the whole of life, not one particular segment, one particular part, one idiosyncrasy, and not try to find an answer politically, religiously, or in terms of economics. (I am using the word *religiously* rather sceptically.) Can we look at all these divisions, which man has brought about, as a whole? Looking at this world outside of us with all its innumerable divisions, and seeing that inwardly, psychologically we are fragmented, broken up, one asks oneself if it is possible to see the whole of this outer and inner as a total, indivisible movement, as a whole structural movement of thought. Is that possible? Or are our minds so broken up, so fragmented, so divided, that we are incapable of seeing the movement of life as one unitary movement?

Please, we are thinking this question over together. It is not that the speaker investigates and you listen, but rather together

you and the speaker find out for oneself if there is a way of living which is comprehensive, which is whole, which is not yours or mine, but is a life that is a movement without a beginning and without an end. To find that out, I think it is important, if one may point out, to be aware of one's own fragmentary outlook. If you are a psychologist or psychotherapist and are trained along that particular line, your brain, your conditioning is already established, and therefore you cannot see the whole. Or you may be a businessman, and the same phenomenon takes place. Or if you are a politician—then you are doomed. If you are inclined to be religious, not accepting any particular dogma, creed, ritual, or are an ordinary human being, we all are part of this—with anxieties, sorrows, and pleasures and fears, competition, comparison, measuring ourselves against others, and always trying to reach something which we have projected and hope to find.

So, are we together aware of our fragmentation—actually aware of it, not *imagining* that we are fragmented and then think that we are? If the idea of fragmentation is strong and that idea shapes our thinking, then we think that we are fragmented. Or one observes the actual state of the mind which is fragmented, broken up, shrivelled. Can such a mind observe totally this extraordinary complex movement of life, with its great beauty, subtlety?

Please, you are not listening to me. I only happen to be sitting on a platform for your convenience so that you can see the speaker, but the speaker is not the authority. In spiritual matters, in the matters of the spirit, in the matters of the investigation, there is no authority, no guru, which is obvious. If you carry the knowledge of others—and perhaps all knowledge is the result of others—and add your own particular knowledge to the accumulated knowledge already in your brain, can you find out if there is one act, one state of mind that will solve all our problems? Do you understand; are we meeting each other about the question itself? Ignorance is part of knowledge. There is the

whole concept of the priest, the guru, the one who knows, and in that concept, in that conviction, there is the one who is enlightened, clear, and helps the other to free himself from his own ignorance. The authority who has knowledge tries to dispel the ignorance of the other, but the knowledge of the authority is still part of ignorance. There is no authority whatsoever, because authority of any kind in spiritual matters makes you a prisoner to another's system, conviction, ideas, knowledge. In that there is no freedom.

So, to find out if there is a solution to all our complex innumerable problems, is there one seeing, one perception, one observation that completely frees the whole of this structure which man has put together psychologically? To go into this, one must have great humility; not humbleness, not sycophantism, not touching somebody's robes and saying, 'I am very humble', but that quality of humility that has never known vanity. Otherwise it is not humility. Go into this carefully. In those who are vain, arrogant, full of their own importance and their own knowledge, their own realization, and all that business, there is a sense of self-importance; and that state of mind then cultivates humility. Don't you know all this? A mind that has known vanity in any direction—scientifically, religiously, politically—that has the sense of achievement which gives it great self-importance and arrogance, can never comprehend a quality that is totally free of vanity.

People have tried for millennia upon millennia to find that absolute solution to their lives through austerity, an austerity that is harsh, strict, severe, stridently noisy, stridently strict, putting on robes of different colours all over the world and imagining that they are stridently simple. It is only the noise of their simplicity that prevents them from being simple. When you are simple, it doesn't matter what clothes you have on. But clothes have become extraordinarily important in the religious world, indicating a tradition which they accept and thereby hope to lead a simple life. Man has tried several things, played so many tricks

upon himself. But if we are at all serious, we honestly try to find a way of life and therefore a way of action, which comes from the comprehension, from the perception of that one solution.

Those of you who have different robes, and so on, don't be angry with me please; we have been through all that, and it doesn't mean a thing. I once followed a group of monks in the Himalayas. It was a beautiful country, with wild rhododendrons, lilies, the flowers of the alps at that altitude, and the great pine trees shooting into the heavens, blue skies, and the birds were singing. It was a lovely day. And these monks never looked up, never looked at the trees, the flowers, the skies and the wonder of the world, because they were concerned about their own ritual, repeating their mantras. And they think that way they will find heaven.

If one may point out, the word *mantra* is a Sanskrit word which means consider, meditate, ponder over not becoming, and also put aside all self-centred activity. The word *mantra* means that: Consider, go into your own becoming, and put aside every form of selfish activity. That is the real meaning of the word—and look at what the yogis have done to that word!

We see that all this—the various forms of physical torture in order to find enlightenment, various forms of rituals, robes, repetitions—have not in any way changed human beings and their relationship so that there is a new, good society. We mean by the word *good* not the nursery meaning, 'Be a good boy'. It is not a respectable word. It is not a word about which you can say that it is old-fashioned and throw it out. That word *good* has an excellent meaning, significance. Mankind through all these endeavours has never brought about a good society where people live happily, without conflict, without violence, with a great sense of responsibility, with care, with affection. That is what we mean by that word *good*. Man has not been able to achieve it.

One of the main reasons for the ugliness in the world is that all of us, most human beings, probably 99 per cent, are

fragmented, broken up. When one realizes that one is in a state of fragmentation, one is cognizant of it, aware without any choice; it is so. It is not that the speaker is imposing this on you, but it is a fact. And can that mind which is fragmented, can that heart which is also caught up in various romantic, emotional, sentimental, illusory nonsense, ever find a solution that is everlasting?

How shall we find it? Is it dependent on another? Follow this carefully. Can another, however much he may think he is, lead you or help you to that? Please ask this question. Can a group, can a community, can a series of ideas, conclusions, help you to that? Or must one be a light to oneself, not have a light which has been kindled at another's lamp or candle, or fire? Please, give your heart to understand all this!—which means not only your heart, but your mind, your brain. Freedom is not acting according to whatever you like. That is too childish, but it is what is happening in the world. Everybody is doing what they want; and any prevention, any restraint of that is considered lack of fulfilment. Therefore permissiveness in every direction, religiously, socially, morally, is encouraged. And this permissiveness; doing exactly what one likes, or saying, 'It appeals to me, I feel good in that', denies freedom. We are talking of psychological freedom, not freedom from law, from the policeman, from taxes, but freedom from dependence on another psychologically. Because when another instructs you from his knowledge, from his position, from his status, that knowledge is still part of ignorance. Knowledge can never be complete; therefore it is always part of ignorance. Knowledge can never be whole, can never be complete, total; and therefore in it there is ignorance. When you realize that, when you see that you cannot possibly depend on anybody in matters of the spirit, in matters of the psyche, in matters of deep religious inquiry, that is freedom, with its responsibility to be a light to oneself.

Are we like that? Because we are going together to find out—for ourselves, not at the behest of another, not stimulated



by another, not encouraged by another—find out totally, completely for ourselves, which is not egotistic, so that one can be a light to oneself. Are we together in this without being forced to agree, or being stimulated by the speaker with his intensity? If you are merely stimulated, then it is just a flame that can be blown out by the next wind.

So having heard all this, and knowing your mind's limitation—your mind being your brain, your senses, the quality of thinking—is your mind a light to itself? Not being prepared; preparation implies time. That is one of our pet theories, that one needs time to be a light to oneself.

You know, if you are really paying attention, it is like listening for the first time. It is like looking at the sunset or the sunrise; the beauty and the extraordinary light are never the same. You can see it day after day, month after month, and you never say, 'Well, I have seen it once, it is enough'. If we have paid attention to what has been said, and what is being said, it is not a repetition. Beauty is never that which is constantly happening, it is always new. A marvellous classical painting, or music, is new all the time. Our minds get so dulled by words and by the repetition of words and we say we are bored with it. But if we listen there is always something new, like the sunset, like the evening star, like the waters of a river.

We are asking together if we can inquire with our minds and therefore our hearts, our whole being, with the quality of the senses not divided, knowing that thought and thinking are limited, fragmented, always of time, and that the brain is the result of millennia of conditioning, full of memories, knowledge, experience. (The brain is like a computer, but of course it is much more capable than a computer.) Can we inquire with this quality of mind? Or just be in a state of observation, just observe without the observer; because the observer is the past; the observer is the result of all the experiences, senses, responses, reactions, memories. To observe without the observer, so that there is only pure observation, not distorted, not broken-up, not

the result of choice. Just to observe. Then, in that state of pure observation, is there one act, one insight, one total perception of something that will resolve all these problems?

There is. Now, careful! The speaker says there is. You know nothing about it, naturally. If you are aware of it, you wouldn't be here. The speaker says—please listen carefully—it is not authority, it is not the result of experience, it is not the result of accumulated knowledge; it is none of that. The speaker says there is a solution, a way out of all this terrible confusion and misery and fear, torture and terror. Don't accept it. Where are you at the end of this?

Please, the speaker is asking this very seriously. At the end of this, what is the quality of your mind that is capable of receiving something? Do you say, 'Yes', and the *yes* is your own discovery, your own light, your own total attention which you have given to find this out?

Let me go into it carefully. One must have intelligence. Intelligence is different from knowledge. In knowledge, as we pointed out, there is ignorance, whereas intelligence is free from ignorance and therefore free from illusion, and it is not the result of accumulated knowledge. The quality of intelligence comes when there is perception and action; that is, perception and no interval between perception and action; you see, act. You see danger, like a precipice, and the very perception is action; you move away instantly. That is intelligence. That is part of that intelligence. You see a dangerous snake—and instant action. That's fairly simple because there is a physical response. The physical reaction is self-preservation, which is intelligence. It is the unintelligent who see danger and pursue it. Intelligence is the perception of that which is psychologically dangerous and acting instantly. Psychologically, it is dangerous to depend on another for affection, for love, for comfort, for enlightenment. That is dangerous because you are not free. The very perception of that danger and the acting of it is intelligence.

One must have that quality of intelligence. That intelligence is denied when you are conforming to a pattern laid down by some person. In that there is the ideal and the action which is different from the ideal, conforming or adjusting to the ideal, which is lack of perception, lack of seeing the actual movement. When there is perception, the ideal, imitation, conformity, following, totally end; and that is intelligence. I am not defining intelligence. It is so. It is only the neurotic who see danger and continue—the neurotic, the stupid, the thoughtless, those who just follow their own particular idiosyncrasies, pleasures, and give that a rational meaning. One must have this quality of intelligence. Then, with that intelligence is there a state, a movement or whatever you like to call it, which can solve all these innumerable conflicts and miseries, the mind that is totally intelligent? And that mind is inquiring.

With that intelligence we are inquiring to find out if there is—there may not be—if there is an act, a state, a quality that resolves every issue of our life. Surely—I am hesitant because one has to use words that have been spoilt, one has to use a word that has lost all its meaning. A word like *love* has become sexual, sensory, sensuous. With it go pleasure, fear, anxiety, dependence and all the ugliness that takes place in so-called relationship. So one uses that word *love* very, very hesitantly. It is in no way related to jealousy, fear, or sorrow. It is total responsibility, not only to your immediate person but total responsibility to the whole of life, not only your life but the other life.

I say that love is the total answer. Without that, do what you will, stand on your head for the rest of your life, sit in a lotus position, or whatever you do . . . With that intelligence goes the other. Without intelligence you cannot have the other. They are inseparable. And that is why compassion has this quality of great intelligence. And that is the solution which will solve all our problems.

*J. Krishnamurti at Saanen, 19 July 1979*

## **Foundation Report**

### **International Trustees' Meetings 2006**

The trustees of the four Foundations met in Ojai, California in April to talk over their activities and plans. Many topics were discussed, but rather than remark at length on each of them, it seems more pertinent to present the following comments made at the end of the meetings by Mary Cadogan. Mary worked with Krishnamurti for almost forty years, for many of them as Secretary of Krishnamurti Foundation Trust. She expresses the spirit of the meetings.

#### ***Treading the Tightrope***

The International Trustees' Meetings in Ojai at the end of April had as their theme "Outreach to a New Generation". We were discussing the challenges to the Foundations of making Krishnamurti's work really accessible to the widest possible range of people, and particularly to the young who will become successors in the Foundations, Committees, and Schools. Krishnaji charged us to do this, and we know that we have to look at this challenge with openness and honesty if anything significant is to happen.

To digress somewhat, working in a Krishnamurti organization is rather like treading a tightrope. There are many challenges—and the greatest of these is Krishnaji himself, both when he was alive, and now that he is no longer with us. He constantly pointed us towards that transforming, demanding, absolutely direct yet strangely mysterious awareness he felt was possible in all our work and relationships. And now, when he is dead, although we sense the extreme preciousness of the teachings he gave us, we can no longer seek his advice, tap his energy or become

directly charged with his passion. Yet we want to carry on the work.

Let us look briefly at what the Foundations have done, and are doing. Of course, for decades we have had a vigorous programme of book publication, endeavouring in this to present the great range of Krishnamurti's teaching. We also make the talks and dialogues available on audio and video tapes, CDs, DVDs, and internet websites. There is the teachings CD-ROM, and we are developing more and more possibilities for using interactive technologies.

One of the most important tasks at present being shared by the Foundations is the Complete Teachings Project. This involves meticulous checking of newly transcribed and already published versions of Krishnamurti's public Talks and Dialogues, deciding when new editing is necessary, and so on. For this we have a large team of transcribers, proof-readers and editors.

The process of reaching out continues also through libraries and journals, private discussion groups and our Committees worldwide. There are also centres and retreats at Brockwood Park, in India and here in Ojai. In Saanen, Switzerland, the international gatherings, which attracted so many young people when Krishnaji spoke there, are continuing. Also, of course, there are our schools. But the question, constantly to be asked, is: are we doing enough?

We must bear in mind that all the technologies available to us are also used by other movements. Today, a young person who is "seeking" might well sometimes feel overwhelmed by all the information, educational

material and propaganda with which he or she is bombarded. Selecting from it what is most relevant and vital must indeed be difficult.

Also I recall many occasions when we would discuss with Krishnaji how to make the teachings more widely available. He would at first seem interested in all these processes, and listen with extraordinary attentiveness. But frequently he would throw a very large cat into the pigeons of our discussions: 'Is that all?' he would demand, with passion. 'Just a lot of books and tapes and so on.'

Now we know that he valued these, but he was drawing attention to their limitations in making the teachings accessible. He would then talk about the need for every member of the Foundations and Schools, and everyone who listened to the Talks, to be able to "convey the perfume of the teachings".

This is the ultimate challenge. *Have* our lives been touched deeply enough by K and his works to make our reaching out meaningful? We know that he felt there was only one thing we all needed to do—this, of course, was to *live* the teachings, to allow openness, insight and awareness to flower in our consciousness and being, and in our relationships.

We are all truly blessed to be living now, with access to the teachings which Krishnamurti has expressed in the immediacy, directness and vitality of twentieth-century—indeed twenty-first-century—language. He speaks to us and all humanity, now and in the future, and we must see that his message is delivered.

Many people will be attracted to the work and the teachings by books, tapes and the internet. Many will also

come if they are drawn to the people who have really been touched by the teachings.

Perhaps I may cite a personal incident here. At the beginning of the 1950s, when my husband and I were to hear Krishnamurti speak for the first time in our lives, we travelled to the meeting place in London on a motorbike. It was a fifty mile journey on a cold evening, and we arrived semi-frozen, almost needing to be lifted off the bike. We entered the hall with raw, red faces, and goggle-marks. The lady who was then responsible for organizing Krishnamurti's talks in Europe, Doris Pratt, came up to us and asked if, after the Talk, we would like to meet him for what she called 'a hand-shake'. Of course we said 'Yes', and what a lot that meeting led to! It was Doris's way of reaching out to 'the young' (which, of course, we then were!). Perhaps we can all now consider if and how we too can open the door and invite others to explore all this with US.

To end, may I quote from something Krishnaji said to a group of international trustees in 1977, here in Ojai:

*So what are you to do when K is gone? He pours his life into it and discusses it with you... Then gone. What is going to happen?... This is a sacred treasure. This is a mine where there is immense gold and it is sacred; I will leave it with you.*



## **Saanen Gathering 2006**

As she has done now for twenty years, Gisele Balleys arranged four weeks of activities in Gstaad, Schonried and Martigny in Switzerland in August. The first week, for parents and children, in Gstaad, was followed by two weeks of video tapes of meetings with Krishnamurti and discussions on related subjects in Schonried, with the theme "How to Live with Love and Freedom". The final week, in the mountains near Martigny, was for post-school young people. For information about next year's events, please contact Gisele Balleys, 7A chemin Floraire, CH1225 Chêne-Bourg, Geneva, telephone 022-359-6674.

## **Krishnamurti Foundation Trust**

**VOLUNTEERS** have contributed extensively to our work. A group from London came to the Krishnamurti Centre for a week and spent many dusty hours cleaning out old files in the attic and sorting books. Others came to help scan photographs, enter data into computer programmes, and to help with maintenance and gardening in the School. We very much appreciate all of this kindness and warmly thank all who helped.

If you would like to offer your help, you may wish to work from home or to come to the Foundation office, either for one visit or periodically. From home in the UK, you might verify transcripts of recordings of Krishnamurti's talks, hold video showings or maintain a lending library. In the Foundation Office you might scan photos for the archives, enter publication contract data into our computer database, or scan contracts using your basic computer skills. If you have internet skills, you could help update the Foundation website. Those with a literary or design flair might help with the Bulletin and Newsletters. For



additional information, please express your interest in an email to Muru at [info@brockwood.org.uk](mailto:info@brockwood.org.uk) or call +44 (0) 1962 771 525.

**INTERNATIONAL COMMITTEES MEETINGS 2007:** Committee representatives around the world are reminded to reserve July 12th to 16th 2007 for meetings at Brockwood Park.



**Donald Ingram Smith**

We are very sorry to have to inform you that our friend Donald, the long-serving President of Krishnamurti Australia, died on 4th July 2006.



**The Krishnamurti Centre**

Dialogue meetings for groups in English or in other languages

The Study Centre at Brockwood Park is open to anyone who is seriously interested in studying Krishnamurti's teachings. Guests are welcome to stay at the Centre for individual study retreats, but we would also be very happy to welcome groups who would like to benefit from our study facilities and to have dialogue meetings here. Although most of our study material is in English, we have a wide range of books and audio and video tapes translated into different languages. In the past four years we have had groups from France, Italy and Spain who had dialogues in their own languages.

We would be very happy to help with the organisation of such events. If you are interested in coming to the Centre as a group for such study, please contact us for more information at the address for the Centre shown below.

## **THEME WEEKENDS AND STUDY RETREATS FOR 2007**

February 23rd to 25th: The art of inquiring

March 23rd to 28th: Death

April 27th to 29th: Ambition and the search for power

May 12th: An introduction to Krishnamurti's teachings

May 17th to 20th: La responsabilité (TWE in French)

May 25th to 27th: Open dialogue

June 9th: An introduction to Krishnamurti's teachings

June 22nd to 24th: Prejudices and opinions

July 7th: An introduction to Krishnamurti's teachings

July 27th to August 1st: Is it possible to end violence?

August 11th: An introduction to Krishnamurti's teachings

September 8th: An introduction to Krishnamurti's teachings

September 21st to 23rd: The meaning of beauty

October 26th to 28th: Guilt

November 23rd to 28th: Bringing about a fundamental  
change in one's life

For more information, please contact:

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## **Brockwood Park Schools**

Brockwood Park School and the Small School at Inwoods have begun their new year with a fresh influx of smiling eager faces. The main School has students from over twenty different countries joining the already cosmopolitan mixture of staff and mature students. Two new teachers are David Lewin (Information Technology) and Stephen Rex (Drama), both from England.

The returning students were delighted to find that the fine aesthetics of the Assembly Hall, perhaps our most useful and

most used room, had been further enhanced by a gleaming new floor surface. This special walnut floor has been lovingly resurfaced by Michael Lowe, a professional from London, who spent several weeks and used his own resources to restore it.

Brockwood Park School is now accepting **student applications** for entry in August 2007. For more information or to obtain a copy of our School prospectus or free DVD describing the School, please contact Vicki Lewin on +44 (0) 1962 771744 or email: [enquiry@brockwood.org.uk](mailto:enquiry@brockwood.org.uk)

The School will have an **Open Morning on Saturday, 11 November 2006 from 10.00 am to 1.00 pm**. This is an opportunity to visit us to:

- see our facilities and beautiful grounds
- view students' work and observe classes
- talk with staff and students over refreshments.

To find out more, please visit [www.brockwood.org.uk](http://www.brockwood.org.uk) or contact Vicki as shown above or write to her:

Mrs V Lewin  
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UK **Brockwood Park School**  
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Boarding School  
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