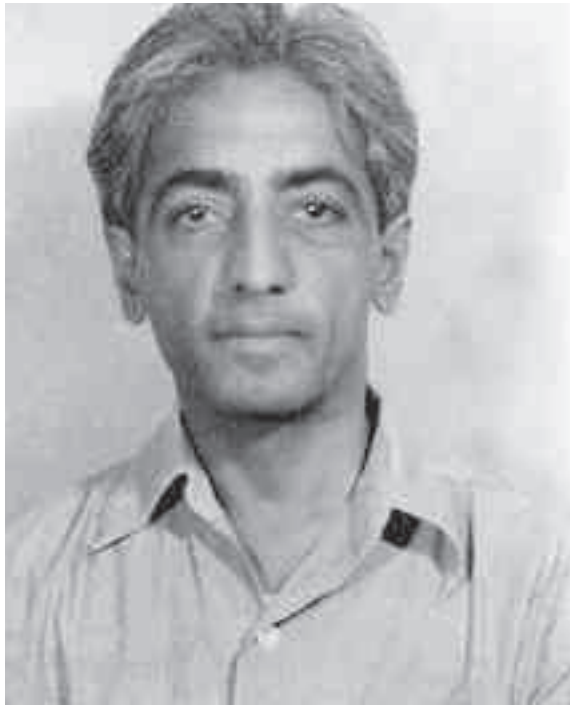


KRISHNAMURTI  
FOUNDATION  
TRUST

BULLETIN  
88

SEPTEMBER 2007



Krishnamurti, 1950's,

Photograph courtesy of KFA

*We seem not to realize the central fact that each one of us  
is responsible for what is going on in the world,  
the terror, violence, wars.*

J. Krishnamurti at Ojai, 17 May 1980

## **To see exactly what we are, and not depend on anyone**

Human beings throughout the world have been tyrannized by institutions, organizations, by priests, gurus, philosophers, theologians, by every form of authoritarian, aggressive assertion, or by their own idiosyncrasies, greed and anxiety. It becomes more and more imperative that human beings, whether they live in far away Asia or in the Western world, should bring about in themselves a radical transformation, a mutation. That is necessary because society as it is organized, upheld, has become extraordinarily complex, corrupt, immoral; and such a society is very destructive, leading to wars, oppression, every form of dishonest action. And to bring about a change in the society, it is necessary that human beings change themselves. And most of us are unwilling to do that. Most of us rely on an institution, an organization to change society, or some leader; and these leaders generally become tyrannical. We look to others to bring about the necessary change in society; but we human beings are responsible for it, have created it; we have put it together. We, in America, Europe, India or wherever we live, have made this society.

We seem not to realize the central fact that each one of us is responsible for what is going on in the world, the terror, violence, wars. To bring about change in ourselves we have to look at ourselves, we have to see exactly what we are, and not depend on anyone, including the speaker. We have all been led by others; that is one of the great calamities. So we become utterly irresponsible for our own acts, for our own behaviour, for our own vulgarity.

Most thoughtful people are aware that they are conditioned by society, by education, by all the various pressures, incidents, accidents and ideas. We are conditioned by religious beliefs, by philosophers with their theories—communism or other kinds of ideas. The word *philosophy* actually means the love of life, love

of truth, not love of ideas or of theological concepts. The actual understanding of life and loving takes place when one understands the deep meaning of living. That is the real meaning of a philosophy.

We have been conditioned by our own beliefs and the beliefs imposed on us, and the desire to be certain; the desire to have no fear has brought about our conditioning, be it American, Russian, Hindu, Muslim, Arab or Jew. We are conditioned, and as most of us are aware that we are conditioned we say, we cannot possibly change it, that it is impossible for the mind, for the brain, to uncondition itself. So we put up with it, modify it and carry on. If you observe yourself, that is what we are doing.

Please, if the speaker may point out, we are not doing any kind of propaganda. We are not instituting one belief against another belief, one dependence against another dependence. There is nothing to prove because we are thinking it over together. All of us, if we are serious, are giving our attention to the fact that we are conditioned and that out of this conditioning we are creating more and more havoc in the world, more and more misery, confusion. Talking over together, thinking together, we are asking whether it is possible that this conditioning can be totally freed, eradicated, broken down, changed, mutated. We are thinking it over together; you are not listening and agreeing or disagreeing. There is nothing with which to disagree or agree. We are thinking together and seeing the necessity of bringing about a radical change in society. That change can be brought about completely, wholly only when we human beings transform ourselves. That is a fact, not a concept. A concept is merely a conclusion, opposing one opinion against another opinion, one belief against another belief, and wrangling, or quarrelling about those concepts and ideas and ideals. Here we are merely investigating, looking, observing our conditioning.

Our consciousness is made up of its content, which again is a fact. Our anxieties, beliefs, ideals, experiences, the suffering,

the pain, the remembrances of things that are past, the doubt, the faith, the uncertainty, the confusion—all that makes up our consciousness. Please, as we are talking, look, observe your own consciousness. The beauty of the trees, the mountains, the lovely skies, are part of our consciousness; the hatred, the disappointments, the success, the travail that one goes through in life, all makes up our consciousness. Belief in God or disbelief in God, acceptance of a guru, or non-acceptance of a guru is part of the content that makes consciousness. You can expand that consciousness, limit it, but it is still its content.

We are asking whether it is possible for a human being psychologically to be totally free of fear. Fear, of which all of us know, is of various kinds. Is fear caused by things, or is fear the very structure of the mind; or has thought put fear there? Please, I am not asserting, we are talking together. Does the mind, which is all the movement of the brain, the reactions, the responses of our nerves, in itself have fear? Or has thought, which is part of the mind, brought about fear? We are asking this question. To find that out we must examine the nature of thought, our whole process of thinking, which is born as a reaction out of knowledge, experience, stored up in the brain. Knowledge is always incomplete, whether it is scientific knowledge or knowledge acquired through experience, or knowledge from books, study, research. That is a fact. Therefore thought is incomplete, fragmented, broken up, divisive. And we are asking if thought has introduced the fact of fear.

Thought is time, because thought is movement, and time is movement. Movement is from here physically to go there, to cover a distance. That same movement has been introduced into the psychological world—I am this, I shall be that, or I want to be that. So there is not only physical time, but also psychological time. And that is the pattern in which we live, that is part of our conditioning. We are asking, thinking over

together, whether thought is the factor of fear. If so, can that thought observe itself bringing about fear, and so find out, discover that the mind itself has no fear?

There is time of a million years and more of our brain being conditioned, evolving. The mind is part of that; it is conditioned. We are asking each other, thinking together, whether a mutation can take place. That psychological mutation can take place only when one can look at oneself very carefully, without any distortion. Is that possible? It is only possible when there is no motive to become something, to change something, when we observe without distortion what we actually are; not what we should be, or what we have been, but what is going on now.

Distortion takes place when there is any fear in our observation, and if there is any form of pleasure. This is one of the central factors one has to understand, look at. Pleasure is one of our driving forces: the pleasure of possession, of knowledge, of achievement, the pleasure of power, of status; and the pleasure of sex, the pleasure of following somebody, and the pleasure of achieving enlightenment (whatever that may be). Having pleasure is one of our central activities, like fear; they go together, unfortunately. I hope we are observing ourselves as we are, observing these two factors in life. It is not that the speaker is telling you; you know all about this. As long as there is fear, with all its anxiety, hatred, antagonism, comparison, conformity, imitation, and the tremendous drive to have more and more pleasure and the pursuit of it, there is a distorting factor in the observation of what is actually going on.

If we observe according to some psychologist, or philosopher, or guru, priest, or authority, then we are not observing. We are observing according to *their* knowledge, according to *their* investigation. Our minds have become very accustomed to accept others' research, investigation and conclusions, and with that knowledge in our mind we try to look

at ourselves. Therefore we are not looking at ourselves, we are looking through the eyes of another. This has been the tyranny with which human beings have put up for a million years and more.

We are not saying you must suppress pleasure, or transform pleasure, or run away from pleasure. That is what the priests have done. That pattern, that idea of suppression, escape through identifying with some idol, person, or concept, has not solved the problem. We have together to investigate, think about, the nature of pleasure. This is a serious matter that affects our whole life.

Let us together observe the nature of pleasure. Why have human beings all over the world condemned it? Why do human beings everlastingly follow it in different ways? What is pleasure? Why has sex become important? In this country, volumes and volumes are written about it. Is it a reaction to the Victorian era? It is as though one has discovered it for the first time. Here, without any restraint, without any modesty, we are not condemning, we are observing. Sex in different forms is part of pleasure, the remembrance, the picture, the desire, and so on.

Remembrance is remembering the pleasure of an incident which has passed, that at the moment gave great delight. That incident has left a mark in the brain; that mark is the remembrance of the incident which has gone. So our brain, our mind, is a bundle of past remembrances. These remembrances of various kinds have brought about desire, the pursuit of pleasure.

We are using the word *mind*. The mind is the brain with all its convolutions and all its experience stored up as knowledge. Reaction, physical sensations—the totality of all that is the mind. The mind is part of consciousness with all its content.

Remembrance is the recording of an incident that for a second, for a minute, has given you sensation, which has been transformed as pleasure. Can the mind not record? Our brain is



a recording machine, recording all the past experiences, pleasures, pain, anxiety, the psychological wounds, bruises one has received. All that is put together by thought, the remembrance, and acting, pursuing according to that remembrance. We are asking if the brain, the whole totality of the mind can not continue in registration. That is, if you have an incident, it is over, finished, not recorded. I will go into it a little bit.

From childhood we record the psychological wounds that we have received—the pain that has been imposed by our parents, by education, through comparison: you must be like your brother, or you must achieve a certain position, and so on. Human beings are wounded psychologically. If you are questioned now about the way you live, your beliefs, why you follow anybody, your confusions, your desire for power, you will get hurt. Now, can you listen to what is being said and not register? Not register flattery that you receive, or the wound, the insult.

Registration is almost instantaneous. If somebody tells you what a marvellous person you are, what a marvellous speech you made the other day, or that it was rather a stupid talk, there is immediate registration, and from that registration there is pleasure or the wound, and you carry it for the rest of your life, psychologically. We are looking at the mirror in which we see ourselves without any distortion. That is to be so attentive at the moment of flattery, at the moment of insult, at the second when somebody says a cruel word, or points out neurotic activities, that you see it as fact and do not register it. That requires attention at that moment. Attention implies that there is no centre from which you are attending.

If we are serious, we are concerned about the fact that human beings have created this society and that unless human beings bring about a radical psychological transformation in themselves they will go on suffering century after century,

creating misery for others and pursuing this everlasting illusion called “God”.

We are asking further: is love pleasure? Go into it, sirs, and ladies. Is love desire? Is love something you remember? Is it that you love an image you have created about another person? Is that love? Can there be love when there is conflict, ambition, the drive for success? Please inquire into all this; look at it in your own lives. We know the love of nature, the love of books, the love of poetry, and so on, but we are talking psychologically, which is far more important because that distorts our lives and so distorts our activities and our actions. And without love there is nothing. To come upon that strange flower called love, which cannot come about through institutions, through organizations, through belief!

And is love pleasure, desire, jealousy? If it is not, then is it possible to wipe out all that, effortlessly, naturally, easily? That is, can hatred, violence, which certainly are not love, end? Not at some future time, not tomorrow, but end as you are listening. End it.

We said that attachment is not love because attachment breeds every form of antagonism, dependency, fear. You all see that, you all know that, you are all fully aware of all this. And seeing is the ending of it. You do not see it merely logically, analytically, you see the fact of the total consequences of attachment. It is very clear. But for most of us seeing is analyzing intellectually, verbally explaining, and being satisfied with explanations. See what attachment implies actually, the pain of it, the jealousy, the antagonism, the whole sequence of that movement. The very seeing is not only visual, optical observation but also the art of listening to this movement. And when you listen to it completely, it is the ending of it.

We are talking of the ending of the content of our consciousness, which is the very essence of the “me”, the self, the “I”, because that *is* the “I”. The ancient Hindus in India said

that in the “I”, the centre, is the source, the very essence, reality, God, truth, and that around that there are many layers of ignorance. To free the mind of these various layers you must have many lives—you know, reincarnation, and all that stuff. We are not saying that. We are saying that as you see danger, hear danger, observe danger, there is instant response. When you see the danger of a bus coming towards you, you move away instantly, unless you are neurotic. But we don't see the tremendous danger of attachment, of nationalism, of our separate beliefs, our separate ideas, ideals and so on. It puts man against man, one guru against another guru, one religious organization against another religious organization, but we don't see the great danger of that. This is happening right throughout this country and all over the world. When you see danger you act. But unfortunately we don't see the psychological dangers: the danger of comparison, the danger of attachment, the danger of isolated individual demands.

We are not individuals. If you observe, we are not. The word *individual* means, indivisible, not broken up, not fragmented. Your mind, your brain, if you observe carefully, has evolved through millennia upon millennia, millions and millions of years. It is not your brain; it is the brain of mankind, the brain of humanity. Psychologically you suffer, you are anxious, you are uncertain, confused, seeking security. That is exactly what they are in India, in Asia, all over the world. So psychologically we are one, one unitary movement. But through our education, through all our personalities, our desires, and so on, we have narrowed all this vast, immense mind to our petty little quarrels and jealousies and anxieties.

We have also to go into death, suffering, pain. I do not know if you want to go into all this, but it is part of your life. You can't say, well, I am not interested in death, I am not interested in suffering. That would be lopsided, unrealistic; a mind which refuses is an infantile mind. We have to investigate

the whole complex problem of life. Either you understand immediately the whole structure, or you take part by part, and hope thereby to understand the whole.

What is suffering? Why do human beings throughout the world go through this torture? If you are sensitive, if you are alert, watchful, you suffer a great deal, not only in your own little backyard but you suffer for human beings who have no opportunity, who have no food, who have no education, who will never ride in a car, who have only one piece of clothing. There is the suffering man has imposed on animals. There is immense global suffering through wars, the tyranny imposed by the dictators, the sorrow imposed by various doctrines. What is this? Why is mankind, human beings, you and everyone, not completely free of that thing?

Where there is suffering there is no love. How can you? Where there is desire, pleasure, fear, conflict, suffering, there can be no love. So it becomes very important to understand why human beings go through this year after year, century after century. Don't reduce it to some kind of romantic nonsense. It is an actual fact. When you lose somebody whom you think you love, or when you have failed in something, what agonies you go through! This is a tremendous weight carried by human beings, which they have not put off.

Is suffering to end by an act of will? You can't say, 'I will not suffer'. That very act of will is also part of suffering. You cannot run away from it. You do run away to church; you try every form of escape from this tremendous burden. In the Christian world you have escaped through an image. The Hindus, being a little more clever at this kind of game, say suffering comes because of your past life's misdeeds. Why have we not resolved it? Why have human beings, very clever in things technological, in killing each other, not solved this problem?

The first thing is never to escape from this, never to escape from psychological suffering. We have pain physically; you do something about it, take a pill, see a doctor. But psychologically, when you lose somebody, when there is deep attachment to a person and that attachment is broken, there are tears, anxieties, fear, sorrow. And when there is sorrow the natural—or unnatural—response is to seek comfort in drink, in drugs, in some ritualistic religious activity. They are all escapes because we have not solved suffering.

So, when there is the loss of someone, never escape from it psychologically. Look at it; that is, observe without distortion. Is that possible? In a state of agony, great sorrow, tears, shock, at that moment it is not possible. You are in a state of shock. Haven't you noticed all this? It may last a day, it may last a few hours—I hope it won't last more than a couple of days. When you come out of it, the immediate response is to find the cause of this suffering, to analyze it, which is another form of escape because you are running away from the central fact of looking at it, being with it. When you come out of that shock, thought begins—the remembrance of what you did together, what you didn't do, the remorse, the pain of the past, the loneliness which is now asserting itself. All that is coming out. Can you look at it without any movement of thought? Because thought is the central factor of fear. Thought is also the factor of pleasure and sorrow, which mankind has carried for a million years. It is part of the whole structure of the “me”, the “I”.

We are saying carefully, advisedly, that there is an ending to sorrow completely. And it is only then that there is the passion of compassion, love.

You know, sirs, and ladies, you may listen to all this, be stimulated by the speaker, or be antagonistic to him because he is disturbing you, breaking down your vanities, showing rather shoddy little pleasures, showing yourself in the mirror which the speaker is putting before you; but all that has very little meaning

unless you act. Action is very, very complex. It isn't just doing what you feel like doing. That is what some of the psychologists, others are saying: 'Do what you want'. That is what you have come to now: instant response to your desires, instant meditation and instant illumination. What nonsense all that is! What you want, what you have done has brought about this terrible society in which we live. That is the beginning of degeneration. With this lovely climate, beautiful country, there is rapid degeneration going on, of which few of us are aware. We haven't even matured before we degenerate; we haven't even come to that.

All these talks and discussions and question and answers have very little meaning unless one learns the art of listening, listening to oneself without any quiver, without any distortion, without any false response, just to listen to oneself. There is also the art of seeing, observing yourself. You cannot observe yourself with your past experience. You have to observe yourself as you are, moving. Then there is an art of learning, which is not the accumulation of knowledge and information. This whole business of living is so complex. One has to observe the whole movement of life.

*J Krishnamurti's fifth public talk at Ojai, California  
17 May 1980*



Change is not brought about through compulsion, through reward or punishment. The mind itself sees the absurdity of all this; it sees the necessity of changing itself, not because you tell me to change, or God or the priest or somebody tells me to change. I see the chaos around me and that chaos has been created by human beings, and I am that human being, and I have to act; it is my responsibility, a global responsibility.

*Ojai, 15 May 1980*

## FOUNDATION REPORT

### **Meetings of the International Committees 2007**

Krishnamurti Foundation Trust welcomed forty representatives from twenty-two countries to The Krishnamurti Centre at Brockwood. Every second year, representatives from Krishnamurti Committees in most parts of the world are invited to share ideas and experiences with each other, renew friendships, strengthen their ties with the Foundation and inquire into the teachings.

This year, people attended from Australia, Belgium, Brazil, Bulgaria, Canada, Canary Islands, Croatia, Finland, Greece, The Netherlands, Hungary, Ireland, Italy Jordan, New Zealand, Norway, Poland, Romania, South Africa, Switzerland and Tanzania.

Gisele Balleys reported on the activities of the three-part annual Gatherings that she organizes in Switzerland. To everyone's delight, Mary and Alex Cadogan chatted with the delegates and answered many questions with great candour and humour.

### **Working as One Foundation**

The Foundations based in Europe (KFTrust), the USA (KFAmerica), India (KFIndia) and the Spanish world (FKLatinoamericana) work closely together and meet every year at one of their centres to discuss their activities and study the teachings. One very important program is digitizing audio and video tapes to preserve the works and to provide the format needed in the design of DVDs and other digital content for Internet downloads and streaming. The prototype of an international menu for DVDs has been created by KFT in close cooperation with KFA. This menu, which will include profiles of Foundations, Schools and Retreat Centres, has been developed at KFT and will be included in all DVDs produced by KFA and KFT. KFT and KFA also work together on publications in many languages to place new contracts with publishers.

## **Publications Report**

The joint approach to publishing by KFT and KFA will mean that representatives from either KFA or KFT will now be able to discuss books produced by both Foundations when dealing with publishers and distributors, rather than having representation based on who holds the copyright as it has been in the past. The Foundations will work together on distribution throughout the world of their self-published titles and on websites and at book trade fairs. Eventually there will be one catalogue and one Internet site advertising all titles and handling sales.

Both Foundations will now have all their DVDs produced at Brockwood Park in England, thus reducing some duplication of work and resources.

### **New Book Coming in Spring 2008**

*As One Is: To Free the Mind from All Conditioning*, the talks and question and answer meetings in Ojai, California in 1955, will be released by KFA early next year. These talks focus on meeting conditioning without the idea of progressing or becoming something, and the nature of the religious life.

### **Book Fairs**

Book fairs around the world are a chance for those in, or interested in, the publishing trade to meet and discuss business and make new contacts. Many book fairs also offer the general public a chance to browse and buy books. The Foundations attend to promote the publishing of Krishnamurti's teachings in English and translations, meeting with many people they would not otherwise contact. There are fairs, usually annually, in London, Frankfurt (the world's most important book trade show), Guadalajara (Latin America's most important trade/public show), Los Angeles and Miami. This year, for the first time, the Foundations are visiting the Beijing International Book Fair. Many Chinese readers are interested in Krishnamurti's works



and the country now seems more open to having his books available.

### **Job Opportunities**

Krishnamurti Foundation Trust would appreciate hearing of your interest to assist in its work to preserve and make available the works of J Krishnamurti. Inquiries are welcomed from those with a serious interest in Krishnamurti's teaching and a commitment to working with others in a spirit of dialogue and cooperation. If this applies to you and you have experience in areas like information technology, computers, design, marketing or management, please send your CV and letter to [kft@brockwood.org.uk](mailto:kft@brockwood.org.uk) Please describe your interest in working and living at Brockwood Park, your specific work interests and when you would be available.

**Volunteers** are needed to transcribe and verify transcripts made from recordings, electronically scan manuscripts and photographs, enter information into computers, and to do other less technical work. If you would like to help, please email us or telephone the Foundation office at (44) (0)1962-771525.

Are you interested in being a **UK Information Centre**? Perhaps you would like to form a study group or hold video showings. If so, please contact [info@brockwood.org.uk](mailto:info@brockwood.org.uk) to let us know. If you wish, KFT will post your details on the KFT website and in the Bulletin and will be happy to mail your information to people in your area.

### **Krishnamurti Video Showings in Central London**

**50 Gloucester Place W1**

**on Wednesdays**

**17th October, 14th November, 12th December 2008**

**Starting at 7.00pm with a short discussion on the theme of the video. Ending at about 9.00pm.**

**For more information, please contact Colin Foster:  
[colinmfoster@hotmail.com](mailto:colinmfoster@hotmail.com)**

## **Saanen Gathering in Switzerland in 2008**

After a summer of sharing inquiry, observing and relating at different levels, we are just in the mood for organizing our next year 2008 as follows:

26th July to 2nd August 2008: Parents and children meet at Chalet Alpenblick near Gstaad

2nd August to 16th August 2008: Main 2008 Gathering at Sport-Chalet in Murren

17th August to 24th August 2008: Young People's Retreat in the mountains at Bourg-St-Pierre Vs.

One participant sent this letter:

"We had brought with us all of our cares, conflicts, ego, and over the course of the week were able to see it all dissolve in the beauty of the mountains and in the glimpses of the nature of human existence and all that it entails. Trying to move beyond the mechanistic nature of our habits poses a real challenge.

By the end of the week, the timeless nature of humanity and its problems seem to be somewhat lighter to bear on our shoulders. We have returned renewed and much refreshed to our daily work."

It is the care, interest and participation of each one which creates *this learning together* so thank you to everyone. Gisele Balleys.

## **International Committees' Activities**

### **Australia**

#### **KRISHNAMURTI SPRINGBROOK GATHERING**

7th to 14th November 2007

Theme: Is it necessary for one to be serious to change?

(A Wholly Different Way of Living)

Krishnamurti Australia will conduct a gathering for one week of living and interacting together at beautiful Springbrook

Mountain which provides opportunities for friendship, relaxation, exploration and inquiry. The program is to include Krishnamurti videos, talks by guest speakers, dialogue groups, workshops, Tai-Ch'i and bush walks.

Venue: The Theosophical Education & Retreat Centre,  
2184 Springbrook Road, Springbrook, 4213.

Dates & Times:

Arrive Wednesday PM 7 November 2007

Depart Wednesday PM 14 November 2007

Cost: For the Week Australian\$371.00

Day Rate Australian\$53.00

Cost includes Accommodation, Meals &

Administration.

All meals are Vegetarian. Accommodation is in single rooms.

NB: You need to bring bed linen & towel.

Payment: Payment by Cheque/Money Order made out to Krishnamurti Australia Inc. is required with Registration Form no later than 1 November 2007. Payment may be made by Credit Card by filling out the details on the Registration Form. A completed Registration Form together with full payment is to be forwarded to:

Krishnamurti Australia Treasurer

PO Box 40, Mudgeeraba Qld 4213.

Transport: Free transport will be available from Coolangatta Airport and Robina Train Station. Please make travel bookings to arrive at these locations as near as possible to 2 PM on 7 Nov 07.

Contacts: For further information contact Barry Hora: (07)5533 5211 or Email-[bhora@bigpond.net.au](mailto:bhora@bigpond.net.au) or Gerald Reardon (07)5533 5247 or [reardongerald@bigpond.com](mailto:reardongerald@bigpond.com)

### **Austria, Carinthia**

We are preparing a new brochure. Video showings and discussion meetings are held on the last Friday of the month at 19.00, except in December/January and July/August.

There is a little library of books in English, German and Dutch. The house is open for all who are interested.

For more information contact: Omer copejans alt-ossiach 106/7 9570 Ossiach at the lake, Carinthia, Austria.

Tel/Fax: 0043(0)424321409

E-mail: [omer.copejans@aon.at](mailto:omer.copejans@aon.at)

### **Canada, Montreal**

The Krishnamurti Information Centre of Montreal is presenting a series of six Krishnamurti video showings this fall at Concordia University in Montreal.

The theme will be "Facing a World in Crisis".

The dates are: October 12, 19, 26, and November 2, 9, 16.

For more information, please contact us at

[kicmontreal@yahoo.ca](mailto:kicmontreal@yahoo.ca)

### **Canary Islands**

New bilingual webpage is at

[www.centrodeinformacionkrishnamurtidecanarias.org.es](http://www.centrodeinformacionkrishnamurtidecanarias.org.es)

### **China**

Krishnamurti books have been donated to public libraries in Hong Kong. A library is available in Hong Kong Information Centre. Video Showings of K's Teaching are held monthly at the Hong Kong Information Centre. Participants can meet to watch videos and have discussions afterwards.

Krishnamurti publications have been selling well in China, and we look forward to having more translations available in the coming days.

## **Finland**

### ENGLISH VIDEO SHOWS

At the Public Library meeting room in Helsinki, Rikhardinkatu 3 from 6th October to 25 November 2007.

Saturday 6th October, 14.00 to 15.10: Thought and Problems of Our World

Sunday 7th October, 14.00 to 15.15: Looking at the Whole Content of Consciousness

Saturday 27th October, 14.00 to 15.20: Love and Compassion with Intelligence

Sunday 28th October, 14.00 to 15.10: The Religious Life, Beauty and Meditation

Saturday 24th November, 14.00 to 15.20: What is Insight? and other questions

Sunday 25th November, 14.00 to 15.25: Awakening of intelligence and other questions

Organizer: Krishnamurti Tiedotusyhdistys ry

PL 390, 65101 VAASA, TEL : 358 (0) 6 - 3171 190

<http://www.krishnamurti.fi>    <mailto:info@krishnamurti.fi>

## **Indonesia**

On behalf of Mr. Nadpodo, we announce that the Indonesian Krishnamurti Committee is developing a website at [www.krishnamurti.or.id](http://www.krishnamurti.or.id) in the Indonesian language. Any news the Committee wishes to make will be found on the website.

## **Ireland**

For DVD showings by arrangement in Dublin City, Kerry, Cork, Tipperary, Belfast and Derry City please contact the committee for further details.

DVD Krishnamurti regular Belfast public showings commence in September 2007 second Thursday of every month until June 2008 from 6.00pm until 8.00pm at Ormeau Road Public Library, Ormeau Road, Belfast BT7 3GG .

The dates are

Thursday 13th September 2007, Thursday 11th October 2007

Thursday 8th November 2007, Thursday 13th December 2007,  
Thursday 10th January 2008, Thursday 14th February 2008,  
Thursday 13th March 2008, Thursday 10th<sup>h</sup> April, Thursday 8th  
May 2008, Thursday 12th June 2008.

There is a good Krishnamurti DVD, video and book library  
available: details on request.

### Education

A number of parents and educators from Republic of Ireland and  
Northern Ireland are interested in Brockwood Park School.  
There is a DVD available about the School; information and  
details can be supplied anywhere in Ireland for parents, children  
or educators interested in Krishnamurti and education. Please  
contact us.

Krishnamurti's book *Beyond Violence* has been donated to prison  
and hospital libraries.

### Visit to The Krishnamurti Centre at Brockwood Park

In May a most successful visit, which lasted four days, was  
organized by the Ireland Committee with a number of people  
visiting and staying at the Centre. We have been asked to  
continue this. If you live in any part of Ireland and are interested  
in visiting the Centre with others, this will probably take place in  
May 2008. Please contact us as soon as possible for information  
and details.

Krishnamurti Ireland Committee  
Kate McManus/Alastair Herron  
7 Rosetta Park, Belfast BT6 0DJ  
Telephone (028) 90648387

### **Jordan**

#### Krishnamurti Committee in the Arab World

The Krishnamurti Committee in the Arab world would like to  
encourage all Arabic-speaking people who are interested in  
Krishnamurti's teachings and in making them known in the Arab  
world to contact the Committee. If you are interested in

translating, reviewing, or publishing translations of Krishnamurti's books, subtitling videos, developing a website, or simply making the teachings available in your area, we would like to hear from you. On the other hand, if you need more information about Krishnamurti, his books or videos, or just want to discuss the teachings with like-minded people, we would be very happy to help.

Please send your inquiries and ideas to [zafira@wanadoo.jo](mailto:zafira@wanadoo.jo)

We look forward to hearing from you soon!

Thank you for your cooperation! Zafira Labadi, Jordan

## **Nepal**

K Chapter Nepal along with The Quest is releasing an eBook on 15th September 2007: *Unconditionally Free* by J Krishnamurti: a collection of quotations from a wide range of the writings, talks and conversations to give the reader a general introduction to the teachings. Please check [www.thequest.org.np/download](http://www.thequest.org.np/download)

*Holding a Jewel: Anecdotes of J Krishnamurti* by Pieter Langedijk is a collection of wisdom, inspiration and insights, *Colours of Life* by Kumar R Shrestha is a collection of brief portraits of time and space, of life and that which lies beyond, inspired by Krishnamurti's words.

International Autumn Krishnamurti Gathering, Nepal

Can we meet and share life intimately, deeply and intensely?

Sharing, silence and action among lush green fields, wild woods and gentle hills.

We are very happy to announce that the 2007 Autumn Gathering will be held in Kathmandu during the warm and festive days for a week from 20th to 27th September 2007.

The themes of the Gathering will be decided by the participants. Small treks, silence walks and cultural visits will complement the dialogue sessions. Above all, this one-week Gathering will be an experience and investigation into living together sharing, responsibility and harmony.

Brief program of the event:

20-21 Arrivals - Gathering Starts - Theme building

22 Saturday Nature Trek - Picnic - Group Dialogue

23 Sunday Group Dialogue - Cultural Show

24 Monday Group Dialogue

25 Tuesday Group Dialogue - Cultural Visit

26 Wednesday Dialogue - Silence Walk

27 Thursday Last Morning Dialogue - Gathering Ends

For details please check

[www.kinfonet.org/Classifieds/default.asp](http://www.kinfonet.org/Classifieds/default.asp) or

[www.thequest.org.np/news.html](http://www.thequest.org.np/news.html)

**Kumar Shrestha**

### **The Philippines**

The K Committee Philippines recently inaugurated the University of the Philippines (UP) Krishnamurti Student Center. Situated within the campus of the premier state university, the UP K Student Center is managed by the University of the Philippines Krishnamurti Society (UPKS), officially recognized as a University-based student organization. Students who had developed a deep interest in the work of Jiddu Krishnamurti, founded the UPKS. For about three years, the UPKS was only a College-based (College of Social Sciences and Philosophy) student organization. In August 2007, the UPKS became a University-based student organization. As such, UPKS has the right to use the university premises for sponsored events and activities not only in the flagship campus but also in all the UP campuses stretching from northern to southern Philippines. The UP System has eight campuses in strategic cities all over the nation.

From September 24th to 28th, the UPKS will present an exhibit on Krishnamurti in the lobby of Palma Hall Building. To be showcased are Krishnamurti books and pictures of Krishnamurti delivering talks around the world. Most of the books to be



exhibited are part of the donations received by UPKS from Krishnamurti Foundation India (KFI); a number of DVDs were also included in the package. Krishnamurti videos, dialogues, and readings will be held throughout the duration of the exhibit. The overall coordinator of the event is Ms Venice Rhea Bagalan, President of the UPKS with contact address at D-106 Hardin ng Bougainvillae, Pook Aguinaldo, U.P. Campus, Diliman, 1101 Quezon City, Philippines.

In addition to the big event mentioned above, there are regular Krishnamurti video showings and dialogues every Wednesday from 5 to 7pm (for students) and Sunday, 2 to 5pm (for professionals). Venue: UP Krishnamurti Student Center, D-106 Hardin ng Bougainvillae, Pook Aguinaldo, U.P. Campus, Diliman, 1101 Quezon City, Philippines. Tel. +63(2) 929-5508 (from abroad) or Mobile Phone: +63 (2) 09209140027. Email: [amperez@up.edu.ph](mailto:amperez@up.edu.ph)

Krishnamurti Retreat House. The Krishnamurti Committee of the Philippines plans to put up a K Retreat House in the heart of an eco-tourism area in the province of Tarlac, Philippines, (around 90kms north of Manila). The land-grant by the provincial government of Tarlac was made possible through Mr Jun de Leon, a long-time reader of Krishnamurti. Mr Jun de Leon attended several public talks given by Krishnamurti in Ojai, California.

Arturo M. Perez  
Secretary, Krishnamurti Committee Philippines

## **Brockwood Park School**

### **Open Mornings:**

Saturday 3rd November 2007

Saturday 8th March 2008

Saturday 5th May 2008

Brockwood Park will receive visitors from 10am to 12.30pm, offering a tour, light refreshments and the opportunity to meet with staff and students. To attend or receive more information, please contact the Admissions Officer at [enquiry@brockwood.org.uk](mailto:enquiry@brockwood.org.uk) or telephone 00 44 (0) 1962 771744

### **Inwoods Small School**

**A Primary Teacher** is needed for Inwoods Small School with experience teaching children between the ages of 4 and 11 years who is willing to live and work with a small team of teachers to provide an excellent educational and caring environment for children.

Inwoods has existed for 11 years and is currently at full capacity of 27 children. It is located on two acres of beautiful grounds surrounded by woods, a ten-minute walk from Brockwood Park School.

For further details, please contact:

Adrian Sydenham

Acting Director

Brockwood Park School

Bramdean, Hampshire

SO24 0LQ United Kingdom

Phone + 44 (0) 1962 771744 Fax (44) 1962 771875

Email: [admin@brockwood.org.uk](mailto:admin@brockwood.org.uk)

## **The Krishnamurti Centre Brockwood Park**

### **Theme Weekends and Study Retreats in 2008**

February 22nd to 24th: Justice and injustice

March 14th to 19th: Improving oneself: myth or reality?

April 11th to 13th: Is the brain different from the mind?

April 20th to 26th: L'éducation, méthode ou art de vivre? (In French)

May 16th to 18th: Open dialogue

May 31st: An introduction to Krishnamurti's teachings

June 14th: An introduction to Krishnamurti's teachings

July 11th to July 16th: The search for God

August 30th: An introduction to Krishnamurti's teachings

September 26th to 28th: Competition

October 4th: An introduction to Krishnamurti's teachings

October 17th to 19th: Humility and honesty

November 7th to 11th: Qu'est-ce que la mort? (In French)

November 21st to 26th: Images of oneself and of others in relationship

---

Krishnamurti Foundation Trust Bulletin 88 September 2007

Copyright © 2007 Krishnamurti Foundation Trust Ltd

Brockwood Park, Bramdean, Hants SO24 0LQ, England

Telephone: 44 (0)1962 771 525 Fax: 44 (0)1962 771 159

Email: [info@brockwood.org.uk](mailto:info@brockwood.org.uk)

Registered Charity No. 312865

## **KRISHNAMURTI INTERNATIONAL COMMITTEES**

- ARGENTINA** **C. I. K.** c/o Daniel Herschthal, Buenos Aires  
Tel/Fax (54) (11) 4778 0947 Email:  
daniel@fundacionkrishnamurti.org
- AUSTRALIA** **Krishnamurti Australia**  
Leon Horsnell, 54 Michie Street,  
Wanniassa ACT. 2903, Tel. 00 61 (0)26231 6738  
Email LeonH@pcug.org.au  
www.krishnamurtiaustralia.org  
**Gerald Reardon**, P O Box 40, Mudgeeraba,  
Queensland 4213, Australia  
reardongerald@yahoo.com.au
- AUSTRIA** **Krishnamurti Committee Austria**  
Klara & Bernd Hollstein, Zwerenberg 34  
71560 Sulzbach, GERMANY, Tel +49 71 9391 1071  
Email info@jkrishnamurti.de
- BELGIUM** **Krishnamurti Comite (Flemish)**  
Jacques Van Besien, Werkhuizenstraat 7  
B-9050, Gent  
Tel +32 9223 7067 Email jef.desmet@skynet.be  
**Comite Beige Krishnamurti (French)**  
Mina Aloupi, 9 Normandylaan, B-1933 Sterrebeek  
Tel +32 (2)782 05 88 Email aloupi@hotmail.com  
krishnamurti.belgique@versateladsl.be
- BOLIVIA** **C. I. K.** c/o Mario Hammerschlag  
Ramon Rojas 334, Tarija Tel. 591 466 43517,  
Fax 591 461 13707 Email  
mariohammer\_2@hotmail.com
- BRAZIL** **Instituicao Cultural Krishnamurti**  
Rua dos Andradas, 29 Sala 1007 RJ 20051-000, Rio de  
Janeiro  
Tel +55-021-232-2646 Email  
j.krishnamurti@uol.com.br www.krishnamurti.com.br
- BULGARIA** **Philippov Philippe**, Maestro Kanev 7, 1618 Sofia, or  
154 Grotewinkellaan, 1853 Grimbergen BELGIUM  
Tel +359 (0)2 267 1627 Email filip.filipov@abr.be
- CHINA** **Leibo Wang**, #37, Rm. 202, 1466 Lane Sanlin Road,  
200124 Shanghai Email krishnachina@gmail.com  
Tel +86 21 2876 3965, 86 13472424728
- COLOMBIA** **Asociacion Krishnamurti de Colombia**  
c/o Carlos Calle, Apartado Aereo 43, Rionegro,  
Antioquia,  
Tel. 57 4 531 9055  
Email asokrishnacol@hotmail.com

DENMARK	<b>Krishnamurti Komiteen</b> Henrik Petersen, Thorsgade 85, 1 tr. 2299 Kobenhavn N, Email k.lieberkind@mail.tele.dk
ECUADOR	<b>C. I. K.</b> c/o Wm Hernandez, C. P. 17-08-8424, Quito Tel. (593) (2) 237 8032 Email whernancez@nrgecu.com
EGYPT	<b>Krishnamurti Committee Egypt</b> Mr Y. K. Abagui, 17 Shagaret El Dorr, Zamalek, Cairo, Tel +20 2735 1554 Email sycamore@internetegypt.com
FINLAND	<b>Matti Rautio</b> , Karjalankatu 18, 65100 Vaasa Tel +358-(0)6-3171 190 Fax +358-(0)9-4523 493 Email matti.rautio@krishnamurti.fi or info@krishnamurti.fi www.krishnamurti.fi
FRANCE	<b>Association Culturelle Krishnamurti</b> 7, rue du General Guilhem, 75011 Paris FRANCE Tel +33-14021 3333 Email ack@krishnamurti-france.org
GERMANY	<b>Krishnamurti-Forum Deutschland</b> Klara & Bernd Hollstein, Zwerenberg 34 71560 Sulzbach Tel +49 71 9391 1071 Email info@jkrishnamurti.de
GREECE	<b>Krishnamurti Library</b> Mr N Pilavios, Tim Filimonos 22 115 21 Athens, GREECE Tel +30 210 64 36681 Fax (work) +30 1 64 46927 Email knp@otenet.gr www.kathens.org
HONG KONG	<b>Krishnamurti Committee Hong Kong</b> Angela Wong, H1 No.7 Victoriana Ave, Royal Palms, Yuen Long, HONG KONG Tel +852 2877 1661, +852 9803 3211 Email: angelawong422@hotmail.com
HUNGARY	<b>Nora Simon</b> 105 Conifer Way, Wembley, Middlesex, HA0 3QR, ENGLAND Tel +44 (0)20 8385 0116 Email norasimon105@aol.com
ICELAND	<b>Mr S Halldorson</b> , Bakastig 1, Reykjavik

INDONESIA	<p><b>Krishnamurti Indonesia Committee</b>  N. P. Semadi, Bukit Pamulang Indah E22/19,  Pamulang 154117, Tel +62 021 766 7839  Email nadpodo@yahoo.com</p>
IRELAND, NORTHERN	<p><b>Krishnamurti Committee Ireland</b>  Alastair Herron, 7 Rosetta Park, Belfast, BT6 ODJ,  Email: a.herron@ulster.ac.uk  Tel+44 (0)2890 648387</p>
ISRAEL	<p><b>Krishnamurti Committee Israel</b>  Avraham Jacoby, Shear Iashoov St No 3/14  Ramat Gan 52276, Email jacoby@canit.co.il</p>
ITALY	<p><b>Krishnamurti Committee Italy</b>  Olga Fedeli, Via Ai Prati 13  28040 Lesa, Novara Tel +39 0322 7261  Email fedeliolga@hotmail.com  www.krishnamurti.it</p>
JAPAN	<p><b>Krishnamurti Centre of Japan</b>  Ryuju Iwatani, 1-102-513 Chiyogaoka, Chikusa-ku  Nagoya, 464-0005 Email ryuju@sun.email.ne.jp</p>
MALAYSIA	<p><b>Committee Malaysia</b>  P/O Casey Tiew, HB-4-2, Lorong Kenari, 11900  Sg. Ara, Penang, Tel / Fax: 604-6448228, H/P: 016-  3110172 Email caseytw@yahoo.com</p>
MAURITIUS	<p><b>Holistic Education Network</b>  Devendra Nath Dowlut, 16 Av. Capucines  Quatre Bornes, MAURITIUS  Email devendra@intnet.mu</p>
NEPAL	<p><b>Krishnamurti Study Centre Nepal</b>  Arun Shrestha, Tushita Rest House, PO Box 3004,  Kathmandu  Tel +977 (1) 226 977 Email fort@mos.com.np</p>
NETHERLANDS	<p><b>Stichting Krishnamurti Nederland</b>  Peter Jonkers, Jan Gossaertlaan 11  3723 CM, Bilthoven  Tel +31 30 2290741 Email hzz.pj@freeler.nl</p>
NEW ZEALAND	<p><b>Krishnamurti Association in New Zealand</b>  Jane Evans, 64 Ryburn Rd., RD4, Hamilton  Email kanzadmin@gmail.com  www.krishnamurti-nz.org</p>

NORWAY	<p><b>Krishnamurti Committee Norway</b>  Helge K Lovdal, Frantzebratveien 9  0283 Oslo, NORWAY  Tel +47 95210366 Email helge@krishnamurti.no</p>
PHILIPPINES	<p><b>Krishnamurti Information Centre Philippines</b>  Unit 209, Antel Seaview Towers, Roxas Blvd.  Pasay City, Metro Manila 1300  Tel +63-2-8330439 Email k.manila@usa.com</p>
POLAND	<p><b>Krishnamurti Committee Poland</b>  Felix Gorski, Mieleckiego 7/2  61-494 Poznan  Tel +48-61-8333782 Fax +48-61-8529075  Email szczesnyg@tlen.pl</p>
PORTUGAL	<p><b>Nucleo Cultural Krishnamurti</b>  Maria Branco, Av. Leonor Fernandez 36  7000 Evora, Tel +351 266 700564  Email joaquimpalma@sapo.pt  www.kfoundation.org/portugal/index</p>
ROMANIA	<p><b>Krishnamurti Cultural Association</b>  Str Triumfului 14, Sector 1  78614 Bucuresti, ROMANIA  Tel +40 21 6671036  Email flight772000@yahoo.com</p>
SINGAPORE	<p><b>Krishnamurti Committee Singapore</b>  Peter Awyong, UOB Kay Hian Pte Ltd, 80 Raffles Place,  #18-00 UOB Plaza 1,  Mobile: (65)-97940018  Email: krishnamurti_singapore@yahoo.com.sg</p>
SLOVENIA	<p><b>Krishnamurti Committee Slovenia</b>  Viktor Krasevec, Zelena Pot 15  1000 Ljubjana, Tel +386 1 281 10 81  Email viktor.krasevec@siol.net</p>
SOUTH AFRICA	<p><b>Krishnamurti Learning Centre of South Africa</b>  Mrs Rose Doel, 30A Tully Allen Road, Rondebosh,  Capetown 7700, Tel 00 27 (0)21 685 2269  Email rosedoel@telkomsa.net</p>
SOUTH KOREA	<p><b>Krishnamurti Committee Korea</b>  Prof. Young Ho Kim, Department of Philosophy  Inha University, 253 Yonghyun-Dong, Nam-Ku  Inchon (402-751) Tel +82 (0)16-9551-6002  Email yohokim@hotmail.com www.ikck.org</p>

**SRI LANKA**  
**Krishnamurti Centre Sri Lanka**  
Ravi Palihawadna, No 310 High Level Road  
Colombo 06 Email ravi@informatics.lk

**SWEDEN**  
**Krishnamurti Centre of Sweden**  
Sten Frodin, Rymdvagen 1, SE-175 60 Jarfalla  
Tel +46 (0)8511 77834  
Email krishnamurtistockholm@telia.com  
www.abc.se/~m437

**SWITZERLAND**  
**Gisele Balleys**, 7A Chemin Floraire  
CH1225 Chene-Bourg/Geneva,  
Tel & Fax +41 (0)22 349 66 74  
Email giseleballeys@hotmail.com  
**Krishnamurti Forum Zurich**  
Martin Mattli, Rietholzstr 54  
CH8125 Zollikerberg, Tel +41 (0)1 392 19 53  
Email mattli-tschudi@bluewin.ch  
www.krishnamurti.ch

**THAILAND**  
**The Quest Foundation**  
Joy, 80/54 Nipatsongkhrao 4 Rd, T.Hadyai 90110,  
Hadyai, Songkhla, Tel: +66 (0) 7436 7763  
Email questfoundation@hotmail.com

**TURKEY**  
**Krishnamurti Committee Turkey**  
Barbaras Blvd. No: 18/5, Balmumcu, Istanbul Turkey  
Tel+90 (0)212 274 33 38  
Email kinfo@fuarplus.com

**UGANDA**  
**Krishnamurti Committee Uganda**  
Deogratus Ssemakula, P O Box 1419, Masaka,  
East Africa  
Tel + 256 7598 9692 / + 256 4812 0514  
Email deossemakula@yahoo.com

**UKRAINE**  
**Krishnamurti Association Ukraine**  
Alexey Arkhangelsky, P O Box 1880  
Zaparozye 330 095 Email 77angel88@mail.ru

**VENEZUELA**  
**C. I. K.** Calle Roraima, Quinta Zeiba #72  
Entra Avda., Rio de Janeiro y Avda.  
Araure., Chuao, Caracas 1060  
Tel +58 (0)212 991 8627  
Email kvenezuela@hotmail.com

**VIETNAM**  
**Krishnamurti Committee Vietnam**  
Nguyen Tan Loc, 98 Ly Tu Trong Street District 1,  
HCMC Email tanloc\_kr@yahoo.com



## Krishnamurti Foundation Trust 2007 Donation Form

Please print your details so we can ensure our records are accurate

Name .....

Address .....

.....

.

I/we would like my/our gift to help (please tick)

- with your general charitable objectives
- the Foundation to preserve and make known Krishnamurti's work
- audio and video digitization work
- the adult study Centre
- Inwoods Small School
- provide promising students with scholarships

Enclosed is a cheque/postal order for £.....

Payable to **Krishnamurti Foundation Trust**

Or please use my MasterCard/Visa/CAF Charity Card/Euro card

AMOUNT IN WORDS.....

Card Number

Expiry Date ...../ ..... Issue No. /Valid from ...../.....

Signature .....Date .....

**Direct transfers: National Westminster Bank, 5 East St, Alresford, Hants  
SO24 9EE, UK Sort Code 51-61-09, SWIFT code NWBKGBZL  
Account 04128966 for Krishnamurti Foundation Trust Ref Code AA05**

**From outside UK:**

**IBAN No. GB67 NWBK 51610904128966, BIC NW BK GB21**

**American taxpayers** can obtain tax credit by donating through The American Fund for Charities.

**Gift Aid - Tax Free Giving**

If you are a UK taxpayer please tick the box below so we can claim back 28p for every £1 you give - at no extra cost to you.

- Yes, I would like Krishnamurti Foundation Trust to treat the donations I make from today's date as Gift Aid donations. (Please tell us if your donations no longer qualify for Gift Aid.)  
Please print your name .....Date .....
- No, I am not a UK taxpayer.

**Making a regular contribution**

If you would like to make a regular contribution to Krishnamurti Foundation Trust from your UK bank account, please complete the following:

£5  £10  Other amount £.....

Please debit my account number:

Bank Sort Code

beginning on ..... (date)

Please allow at least one month after signing this form for the first payment to be deducted.

Signature ..... Date .....

To the Manager (Bank name and address)

.....  
.....

The Data Protection Act gives you the right to advise us if you do not wish to receive any mailings.

**Krishnamurti Foundation Trust, Brockwood Park,  
Bramdean, Hants SO24 OLG, England**

## THE KRISHNAMURTI FOUNDATIONS

### **Krishnamurti Foundation Trust**

Brockwood Park  
 Bramdean, Hants SO24 0LQ, England  
 Telephone 44(0) 1962-771-525, Fax 44(0)1962-771 -159  
 Email [kft@brockwood.org.uk](mailto:kft@brockwood.org.uk)  
[www.kfoundation.org](http://www.kfoundation.org)

INDIA **Krishnamurti Foundation India**, 64/5 Greenways Road, Chennai 600 028 Tel: 00 91 44 2493 7803

Email [kfihq@md2.vsnl.net.in](mailto:kfihq@md2.vsnl.net.in)  
[www.kfonline.org](http://www.kfonline.org)

LATIN **Fundacion Krishnamurti Latinoamericana**,

AMERICA C/ Juan Perez Almeida 12-2°-A, 28019

Madrid Tel/Fax 91 569 31 01

Email [fkf@fundacionkrishnamurti.org](mailto:fkf@fundacionkrishnamurti.org)

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

USA **Krishnamurti Foundation of America**

PO Box 1560, Ojai CA93024-1560 Tel: 805/646-2726

Email [kfa@kfa.org](mailto:kfa@kfa.org)

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

## THE KRISHNAMURTI SCHOOLS

INDIA **Rishi Valley Education Centre** Boarding School  
 Rishi Valley Post Ages 9 to 18

Chittoor District, 517 352, A.P.

**Rajghat Education Centre**

Rajghat Fort

Varanasi221 001, U.P.

Email [admin@jkrishnamurti.org](mailto:admin@jkrishnamurti.org)

**The School – KFI**

Damodar Gardens, Besant Avenue, Adyar

Chennai 600 020

**The Valley School**

'Haridvanam', Thatguni

Bangalore 560 062

Email [kfibr@blr.vsnl.net.in](mailto:kfibr@blr.vsnl.net.in)

**Bal-Anand**

Akash-Deep, 28 Dongersi Road, Malabar

Bombay 400 006

**Sahyadri School**

'Priyali', S. No. 84/2

Baner Road

Pune 411007

Boarding School

Ages 7 to 18

Women's College 19 to 21

Day School

Ages 4 to 18

Day and Boarding School

Ages 6 to 18

An after-school  
 centre for young  
 children

Boarding School

Age 9 onwards

UK **Brockwood Park School** International  
 Bramdean, Near Alresford Boarding School

Hampshire SO24 0LQ

Email [admin@brockwood.org.uk](mailto:admin@brockwood.org.uk)

from 14 years

Day school from 5 years

USA **The Oak Grove School** Day School from 3 1/2 to 19  
 220 West Lomita Avenue Boarding School 10 to 19

Ojai CA 93023

Email [office@oakgroveschool.com](mailto:office@oakgroveschool.com)

Krishnamurti Foundation Trust  
Brockwood Park  
Bramdean, Hants SO24 0LQ  
England

[info@brockwood.org.uk](mailto:info@brockwood.org.uk)