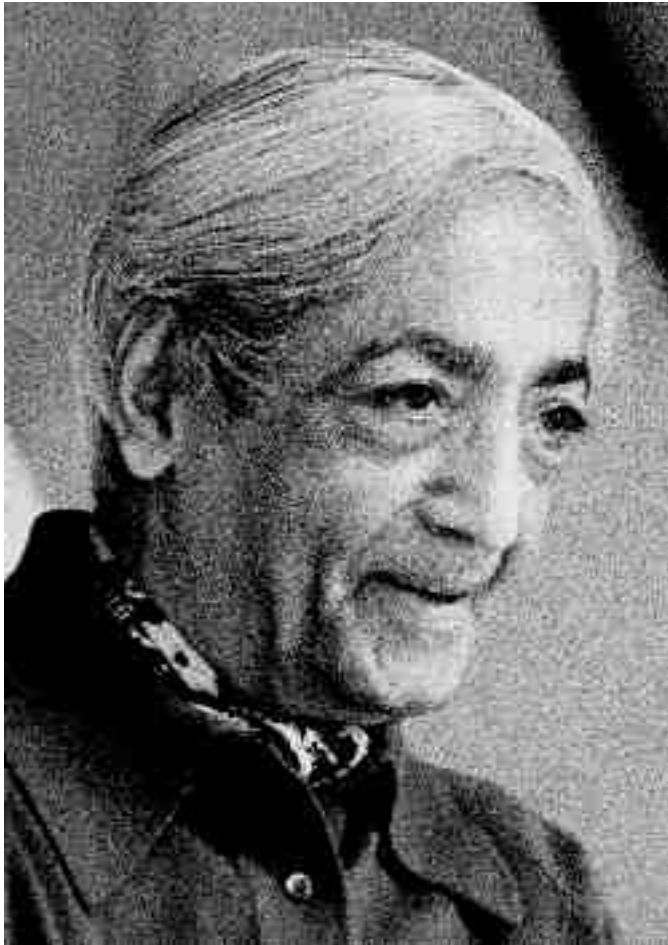


KRISHNAMURTI FOUNDATION TRUST

BULLETIN

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Krishnamurti at Brockwood Park in 1972

Photograph by Mark Edwards © Krishnamurti Foundation Trust Ltd

Is there any area of the mind which is really free from the known? Is there any part of the brain which is not cultivated by thought? If we do not find it, then we will always live in the field of the known, from which thought arises, which is matter.

J Krishnamurti at Saanen, Switzerland. 21st July 1974

IS THERE AN AREA IN THE BRAIN WHICH IS NOT CONTAMINATED BY THOUGHT?

We have been talking over together the materialistic attitude towards life. The word *materialism* means having values, opinions, judgements based on the thought that there is nothing else but the movement and modification of matter, including consciousness and will. That is generally accepted as the meaning of materialism. *Philosophy* really means the love of life, or the love of truth which does not mean ideals, suppositions, theories and systems which have been invented, conceived, or formulated. But most people in the world have been conditioned, shaped by religious, economic or social "philosophies", which have never tackled, inquired into or come to grips with the whole structure of the mind. The mind has built the egocentric activity. Egotism has been one of the major factors in our life, probably the only factor, and human beings have never come to the reality of it. We have accepted it as inevitable, as natural.

Personally, we have been concerned to see whether the "me", the ego, the whole subtle structure of it, can be utterly dissolved and yet live in this society. Can we understand this, not theoretically, not in a romantic identification with something greater, but actually, and be free of this egocentric action and its demands, its pursuits, its attachments? I do not know if you have gone into it. I do not know if you have inquired intelligently into whether this human mind, throughout the world, under different guises, in different forms, with different identifications, has been the central factor of man's cruelty, man's barbarity and suffering. I think it is important in life to go into that, not as an idea but as an actuality, not to define or explain what the "I" the "me" the ego, the personality and all that structure is, but to consider what we

actually are and to see if the mind, which has become so mechanical, can ever be free to investigate.

This is a very serious subject, and it demands your attention, it demands your care, it demands your affection. When you care to investigate something you must also have affection not a sense of brutal scientific analysis. We must be serious, otherwise life is very shallow, life has very little meaning. Unless you are astonishingly, very deeply serious, it is like a stream going by, just on the surface, with all the reflections, with all the superficial beauty, with the noise, with the fuss rivers make. If we are really very serious, and I hope we are, we should really go into the question of whether man can live intelligently, sanely and happily without the "me" and all its complications, all its travails, its sorrows, its fussy little demands. That is what we are going to do.

First of all, to inquire into it we must understand our consciousness, which is the very centre of the "me". That consciousness may expand, include everything, but it still has a centre, and that centre with its structure, with its nature and activity is in essence the "me". To understand that "me", the "I", the ego, we must look into our consciousness. To be conscious means to be aware, to know, to comprehend. These are ordinary words, not special jargon.

Consciousness, your consciousness, is its content. Without its content, there is no consciousness. That consciousness with its content may invent a super consciousness, but it is still within the field of thought which is aware of the past.

I hope, please, that we are communicating with each other. That means that we are sharing. You are not just listening to the speaker. You are really listening and observing your own consciousness through the words of the speaker. So the words of the speaker have little value except as an indication and a helpful hint to watch your own consciousness. Therefore it is a sharing,

not a one sided affair; it is partaking together in this whole problem of human existence, which is your existence.

The content of consciousness is all the identifications: with the race, with the family, with the community, with an ideology, with a culture, with a tradition, and the misery, the conflict, the confusion, the struggle, the pain, the enormous amount of sorrow, with occasional joy and laughter. All that is its content. And that content is essentially the "me". Obviously. Take away your furniture, and what are you? Remove your name, and what are you? Remove all the ideologies, experiences, knowledge, the fears, the hopes, the pleasures, the pursuits, the ambitions—there is nothing left. And we make such an enormous fuss, such an enormous struggle to maintain this structure!

From that arises the question: is the mind mechanical? I mean by mechanical not merely the activity of a machine, like a car, an engine, but the activity of a mind that always operates in the field of the known. It is very important to understand this problem, because if the whole of the mind is mechanical, out of its own desperation, misery, it may conceive or philosophize or invent a theory. That is still mechanical. Can we find out if there is anywhere in the mind a field which is not mechanical, and not invent—as has been done in India and here for thousands of years—the idea that there is a greater, a superior consciousness. That is just a theory invented by a mechanical mind which always functions within the field of the known. Mechanical responses are those which are the outcome of stored up knowledge. If am a Christian, my conditioning being Christian, I respond from that, or if I am a communist, a Hindu, socialist and so on. Reflexive actions are mechanical.

From that one has to go into whether the totality of the brain is wholly conditioned by the culture, by environmental influences, by economic conditions, by the penetration of religious beliefs, ideals, gods, and hopes. Is the whole of the structure of the brain conditioned? And so is the mind totally conditioned? When we

use the word *mind*, we include the nervous responses of the body, and the recognition of emotional states by thought—thought being the response of memory stored up as knowledge. Also included, of course, are the intellect, emotions, and all that. So mind is the total, not just a part.

We want to find out if there is an energy that is non-mechanical. We have lived on an energy which is mechanical. I respond to your insult, or to your flattery. I respond according to my conditioning, and my conditioning is always the result of the economic, social, religious, environmental culture I have lived in. That is all within the field of the known, and as long as there is an operation within the field of the known, it must be mechanical. Man has recognized this and says there must be an outside agency to change this. To live in the field of the known all the time is to live in a prison, so he says that there must be an outside agency. So he begins to speculate, invent, theorize and say there is God, super consciousness, Atman and so on. But it is still born out of the known. It is a concept formed by the past, therefore it is still within the field of time. So it is nothing new.

In that field we have lived, and in that field we know there is a certain energy created by thought and friction—friction as ambition, friction as envy, friction as competition and so on. We have lived for centuries on that, in that field.

Please you are watching your own mind, your own life, not my life. You are watching your own ways of thinking, living, behaving, and responding. And when you watch you will see it is always mechanical, it is always from the known. The known can project itself as the future, but it is still the known. And in that field one has enormous energy. This is seen in the field of technology, science, political divisions, quarrels, antagonisms, wars, the extraordinary inventions of destruction and so on. All that demands tremendous energy.

Now we are asking whether there is a field, an area of the mind or brain which has not been touched by the known. Is there a field, an area in the brain which is not contaminated, if I may use that word, by thought?—thought being the response of memory.

To find out is real meditation, unlike all the phoney stuff that goes on in the world in the name of meditation. How is the mind to find out, and not invent, not hypnotize itself in the hope for something new because it is in despair, because it is bored with existence, and wants something new? To find that out, every form of illusion must be totally put aside. Is it possible to have no illusion? What brings about illusion? Why does the mind deceive itself? And why does the mind not face the fact as it is? Why does the mind refuse to see what exactly is, but wants to cover it up, hide it, escape from it, go beyond it? Those activities are all based on illusion. Why does the mind do this? Why does the mind, *your* mind refuse to accept a fact? The fact is what is actually going on, not what should be, or what has been, but actually what is going on. The active present is the fact, whatever that fact is. And, if you observe, the mind refuses to face fact.

Is it part of our education never to come directly into contact with *what is*, because we have ideals, because we have a sense of denial of *what is*, the incapacity to deal with *what is*. Is that why the mind refuses to face *what is*, and always plays around it? Why? Is it our education to be like somebody else?—'You are not as clever as your brother.' 'You must be somebody in this beastly world.' We are educated to be other than what we are. And we never find out what we are because we are always educated to reform ourselves, to improve ourselves. Is it because we have ideals, which are always over there and never here, never actual but unreal? Is it because basically, fundamentally we do not know what to do with *what is*? The incapacity to deal with *what is* makes us move away from *what is*.

This is dreadfully serious, because the world is in chaos, it is getting worse every day, and a serious person has a tremendous responsibility to see how to face this chaos. Religions have not solved this, nor the politicians, nor the businessman, nor the scientist. They are just drifting, and the more you drift the more chaos grows. There is always the perpetual threat of war in one place or another. Anyone who is really very serious and knows and feels his or her responsibility, has to consider the transformation of their consciousness, because it is only there that there is any hope of bringing about a different world, a different human being, a different kind of education. And that is what we are trying to do.

Is it lack of capacity that makes us run away from *what is*? One suffers for various biological, physical, psychological, and intellectual reasons, intensely or superficially. Mankind has never solved this problem of suffering. He has carried on for centuries upon centuries, and he has never faced it and gone beyond it totally. Is it because he has not the capacity to understand it, to look at it, to see totally what is involved within it, its nature, structure and activity? To do that, one must look at it, one must watch it with care, with attention, with a sense of great affection, because without affection and care you cannot possibly understand it. But we run away from it, seeking comfort in another field. But the other field is still within the field of the known, and so we go on from suffering to suffering.

The mind has been trained, educated, in religion and every other way to operate and function in the field of the known. And man has invented an outside agency which is equally absurd. So the question arises: is there any area of the mind which is really free from the known? Is there any part of the brain which is not cultivated by thought? This is really important, please give your attention to this. If we do not find it, then we will always live in the field of the known, from which thought arises, which is matter. Thought is matter because it is the response of memory.

Memory is held in the brain cells and from there it responds; therefore it is still matter; and any activity of thought is still within the known and therefore matter. You may try to worship “God”, and become terribly religious and phoney, but it is still within that field. So you have to find out if there is any area of the brain, the mind, that thought cannot possibly enter. To find that out one must be free of the known, but realize its value as function.

First understand the problem. If we understand the problem, then the problem will solve itself. The problem is that man has cultivated the brain, the mind, giving a wide growth to knowledge. And there must be knowledge because otherwise I cannot speak English, I cannot drive a car, I would not know where to go. So knowledge is essential to function, to go to a factory, to write a letter; to do anything, knowledge is necessary. As long as the mind lives within that area it lives in a prison. It can decorate the prison, which we are doing—better bathrooms, better toilets, better cars, better this and better that. You know, the better is the enemy of the good. Think about it.

Can the mind see the fact that knowledge is necessary, and yet realize the truth that as long as it lives there, it will everlastingly suffer because knowledge is based on thought? See the truth of it. Can the mind realize the value of knowledge and not be a slave to it? If the mind realizes this, it is free of knowledge, is not dependent on it, is not caught in it, is not enslaved by it. Therefore a new quality comes into being, a new kind of energy comes into being. Knowledge has its relative value, and being relative it is not all important, as we are now making it. Now can you, sitting there, see the reality that you must operate in the field of knowledge and yet not be dependent on it, and therefore have a certain quality of freedom from the known?

By watching the movement of thought and the source of thought, by being aware, you can begin to inquire into whether there is a demarcation, not drawn by thought, between the known and

something else which is not at the behest of thought, which thought cannot capture at all.

Let me put this differently. When we look at our life, our daily life, we see that we are very materialistic people. We depend on our senses; our senses dictate our action; we are really totally worldly people. In materialism, which has been the conditioning of our life, there are two principal factors: pain and pleasure. As long as we live within that field of materialism, pain and pleasure become extraordinarily important and there is no escape from that as long as we live there. We are materialistic; we depend and react according to our senses, opinions, judgements, evaluations, which are all the product of thought. And thought is matter. And as thought has become so extraordinarily important in the world, pleasure and fear are the principal factors that drive us to behave or not to behave. As long as we live in that area these two factors dominate, and there can be no escape. There is no escape because we escape only to more pleasure or more fear, conceived by thought. We avoid fear by seeking security in isolation, looking after ourselves, looking after “my” country with which I have identified myself, and “my” gods. There is gradual identification and isolation and therefore more fear. Where there is isolation, division, there is inevitably wider and deeper fear because the mind, being materialistic, pursues pleasure. That is all it has. Its gods, its moralities, its churches, its doctrines, beliefs, everything is based on the pursuit of pleasure. And therefore more fear. Please do see this.

When the mind discovers—not as an illusion, not as a hope, not as a belief, not as an idea—an area where thought cannot possibly enter, then only fear disappears entirely. And when there is no fear, there is then the understanding of pleasure, not the pursuit of pleasure but the understanding of it.

So can the mind be free from the known and yet see how important the known is? If it sees this, then in the field of the known the activity of the “me” does not enter. If I see the

importance of knowledge and its value, its significance, its necessity, then the "me" sees that it has no place in knowledge; it cannot identify itself with knowledge, because knowledge is pure function. But when function becomes status, that is the operation of the "me". In the field of knowledge without the ruthlessness of the "me" entering into it, there is objective efficiency, because it is pure function. See the beauty of it.

The mind then begins to look to see if there is any area where it is totally free of the human endeavour, human struggle, human pain, sorrow. Unless the mind finds that there is no way out. You can invent a way out but it is still the known, the materialistic. Now how does one discover this? Obviously there is no system; system is still part of the known. Therefore, what is the instrument of inquiry? What is the instrument of observation? Do you know it? You probably have read a great deal, gone to many libraries, done research or looked into books and religious literature, read intellectual literature and existentialism. You must have done all this. Have you found the answer? Or is this the first time that you are facing this problem? If it is the first time in your life that you are faced with this, you have to find it out; and, not through somebody else, because if you find it through somebody else it is not truth, it is like living in the shadow of another.

So when you are confronted with this problem for the first time, as you are, you have no answer. Really you have no answer. That is a great thing. It is a marvellous thing to say, 'I have no answer'. 'I don't know what to do', knowing that nobody is going to give you a hand to help you out, knowing that you cannot possibly look to another. You really don't know. Right? That is essential, that is real innocence.

Please listen to this carefully. It is deep, inexhaustible innocence, to say, 'I really don't know', not waiting for an answer, not expecting something. Remain totally in that state of not knowing, then out of that not knowing you have tremendous

energy. Then you are curious. You are not eager for satisfaction, not wanting to achieve something. Then in that state of totally not knowing, that not knowing is part of the brain which has not been contaminated.

Look, I can say, 'I don't know but I will find out'. I can find out by searching in my memory, or by looking to somebody, or reading in a book. I can say, 'I don't know' as one of our tricks, expecting an answer from you, from myself, or from somebody else, in a book, or some so-called idiotic wise man. We have done that. Or I can say, 'I don't know, but do tell me'; that is still the same thing. Or I can say 'I really do not know at all'. When the mind says that, realizes that, is it not from that area which has not been touched?

It is very simple if you look at it, if you go into it. It is the part of that brain that actually says, 'You have not touched me at all'. All the things which man has put together through centuries I know very well, but when I say, 'I don't know', I have entered, the mind has uncovered, a field which has not been touched. Now can the mind remain there and still function in knowledge?

We have searched for God, for happiness, for a better way of life. We have invented political philosophies, of the extreme Left, historical materialism, capitalism, socialism. We have invented various gods, saviours, Jesus, Buddha, Krishna, dozens of them. And man has not been able to solve his problem of sorrow. Unless he solves it, he cannot possibly come upon that area which has not been touched by thought. Can the mind see its activity, because the observer is the observed, just observe the activity, not to try to change it, not to reform it, not to control it, just to observe it, and see what it discovers in the field of the known, and be totally responsible for that? That means not to let knowledge be used by thought as the "me". Therefore I am only function, no status. Where there is status there is the "me" operating.

Now can we do this? Can you do it, not in theory, but do it in daily life? You know that means great attention. Not the attention of will. Just watch it as you watch a squirrel playing round the trees, as a child running about; just watch it, with care and affection. Then you will see that the "me" does not enter at all into the field of the known in its operation, in its function. Then you have a whole area of the mind, the brain, which is totally unoccupied. You know, when there is no occupation it is free, it is alive, it is moving. . . .

Does the realization of the totality of all this take time? Or do you see the whole thing instantly? You will see the whole thing—knowledge and the freedom from it—instantly, when there is no direction, when you do not want to achieve. The desire to achieve is a factor of the "me", which gives a direction. Self-improvement is a matter of time, but the total emptying of the mind of the "me" is not of time because you see the reality. When you see something dangerous, there is instant action. So, do you see the whole of this, all that has been said, the totality of it? . . .

Give your total attention, and when you do you cannot help seeing the whole thing, and then it is over, finished.

Saanen, 21st July 1974.

Foundation Report

Archive In the archives at Ojai and Brockwood there are 608 video titles, currently on studio quality videotape. In June, KFT began remastering these videotapes into uncompressed digital video, using state-of-the-art professional equipment and software, assuring the finest quality for both archive storage and production of DVDs. For archive storage, every frame of video is stored individually in a Motion JPEG2000 file on hard drives kept securely in the archive vault. This video file is the same format widely used for digital cinema projectors, with one hour of video taking around 30 gigabyte. These files are copied and sent to KFA for storage in a 40 terabyte storage device. Likewise, KFA sends copies of videotapes they have remastered to KFT for storage. It is sound archive strategy to maintain duplicate archives in separate locations to assure against fires, natural disasters and the like. (For most other file formats, a third copy is maintained in the archive at KFI.) When needed for publication, the archive file can be tidied up and rendered to DVD or Internet video quality. As technology advances, we will be able very quickly to port the archive files to new formats and storage devices, ensuring nothing becomes obsolete. Because KFT uses professional quality equipment for digitizing audio, very good quality MP3 files can be created with none of the hiss associated with the audio cassette. More than 44% of all original reels—1200+ hours—have been preserved digitally.

A centralized computer server room for Brockwood was built this summer and features a fibre optic network and air conditioning to keep several servers running at optimum temperature. An archive server will house digital versions of manuscripts; the Ojai collection; thousands of archive-quality letters and photographs; and all KFT public talks.

Publications Shambhala will soon publish a ‘pocket Krishnamurti’ called *The Art of Living. Think on These Things* has been released in eBook form through Amazon where the aim is to provide a complete library of Krishnamurti books in electronic format. Having been out of print, *Krishnamurti's Notebook* will be published in German by Fischer in 2009. *Freedom from the Known*, as audio book, will soon be for sale in Internet shops. *J. Krishnamurti: A Biography* by Pupul Jayakar will be back in print next year in French.

Krishnamurti Foundation of America and Krishnamurti Foundation Trust UK are working closely to make Krishnamurti's works available. The third annual Cape Town Book Fair was attended in June with the goal of getting Krishnamurti's material published and distributed in Africa. The Foundations have provided a crate of Krishnamurti's books on education to the Learning Foundation in Tanzania where courses will be developed based on Krishnamurti's educational philosophy. The Learning Centre will work with teachers in training, those already in the field and the Education Ministry's Teacher Development Bureau to encourage them to include Krishnamurti's work in their syllabi.

At the Abu Dhabi National Exhibition, the Foundations learned much about this growing and challenging market and plan to make a few Krishnamurti titles available in the Middle East by next year. While some K markets are shrinking, others such as Slovenia, Estonia and China hold promise.

The Foundations are also working together on the J Krishnamurti Online teachings website with an anticipated launch date in early 2009. Enhanced versions of the DVD series *Washington Talks* and *Transformation of Man* have been released. Not only has the video quality been enhanced but the packaging has been reduced to make it more eco-friendly and less expensive.

UK Information Centre Meeting

On the weekend of 10-12 October, KFT will welcome as their guests representatives from more than half of the 34 UK Information Centres to a retreat at the Krishnamurti Centre at Brockwood Park. The representatives will share news from their centres, learn from each other, listen to a K tape or two and otherwise have time to retreat and to make and renew friendships.

Job Opportunities: Foundation

Working at Brockwood Park in any capacity is more than a job opportunity—it is a lifestyle. A sincere interest in Krishnamurti's work and a commitment to creating a serious environment in (sometimes intense) co-operation with others are essential. All residential staff receive the same salary of £7,046 per annum regardless of function, along with food and accommodation. There is no pension or other material benefits. The successful candidate will be resident in the European Union or otherwise be free to work within the UK.

An **Administrator** is required to manage the day-to-day operations of the Foundation including production of books, audio and video recordings and their sale and distribution, directing and working closely with a team of six people. The Administrator supervises preparation of the Foundation bulletin and newsletter, as well as correspondence and other records. She or he prepares and manages the budget, directs the archives and publications work and maintains good communications with the public, international committees, and other Foundations. Essential are a familiarity with the works of Krishnamurti, good English language usage, strong computer skills, administrative and organizational abilities, familiarity with basic accounting procedures and the ability to work well with others.. Knowledge of electronic media and databases is highly desirable.

A **Publications Coordinator** is needed as soon as possible to assist with the 'making available' aspect of the mission of the Foundation. A keen interest in and familiarity with the works of J Krishnamurti are essential as are computer and general office skills. Knowledge of the publishing industry and Internet publishing is a plus. Good English language usage and the ability to work well with figures, databases and contracts are necessary. You may wish to check www.kfoundation.org and the links from there to the School and Retreat Centre for an idea of the place. Please send your CV and covering letter stating why you wish to live and work at Brockwood Park and how your capabilities match the position you seek to donna@brockwood.org.uk.

Mary Taylor Zimbalist **1915 – 2008**

Many readers of the Bulletin will remember Mary Zimbalist. Mary died June 17th, aged 93, at Pine Cottage in Ojai, California. She had been a close friend and personal assistant to Krishnamurti for the last twenty years of his life. In 1969 she drove Krishnamurti to Brockwood from Paris on his very first visit to see the new School. Mary was a founding trustee of the School and the Krishnamurti Foundations in England and California. She divided her time equally between Brockwood and Ojai for thirty-five years until her final departure from England in October 2004.

Mary was always very welcoming and open. All were struck by her graciousness and the wide range of her interests, which included not only the deep issues raised by Krishnaji but also the latest events in theatre, the arts and politics. Her freshness and clarity of mind were sustained right to the end of her long life. She was inspiring, and we are left with a warm and admiring affection for her.

Frances McCann 1919 – 2008

Frances McCann died June 19, 2008 in Ojai after a long illness. She had been a friend of the Foundations and the Schools for many years during which she attended all the gatherings at which Krishnamurti spoke in California, Brockwood and India. Her generosity made it possible for Krishnamurti to establish Brockwood Park School in 1969. She will be remembered for her unassuming ways, gentle humour, and warm friendliness to all.

News from International Committees

Philippines There are now three Krishnamurti Information Centres in the Philippines which have libraries, viewing and quiet rooms and are open for most of the year for individual study. Times are set aside for dialogue meetings, theme weekends and introductory days.

1. The University of the Philippines Krishnamurti Centre is located at D-106 Hardin Bougainvillea, University of the Philippines, Diliman, 1101 Quezon City, Philippines. Dialogue meetings are every Sunday 2-7pm.
2. The University Belt Krishnamurti Centre, also known as the Inward Flowering Institute (IFI), is located on the 3rd Floor, New CMFFI Building., Ricardo Papa Street, Sampaloc, Manila. Dialogue meetings take place every Wednesday 4-7pm. The IFI website is www.krishnamurti.darkbb.com.
3. The Angeles City Krishnamurti Centre, also known as the Open Paradigm Centre is located on the 3rd Floor of the Arcagge Building, McArthur Highway, Angeles City, Pampanga. Dialogue meetings take place every Saturday 2-6pm.

Open Door Retreat, Pyrenees invites you to monthly gatherings in the French Pyrenees to be held from September 2008 to July 2009. For more details, see jkrishnamurti.ning.com/profiles/blog/list

The Krishnamurti Springbrook Gathering in Australia will be held 12-19 November 2008. The theme of this week-long gathering is *Is it not important to understand and so transcend conflict?* There will be time at Springbrook Mountain for friendship, relaxation, exploration and inquiry. The program includes K videos, talks by guest speakers, dialogue groups, workshops, exercise and bush walks. For further information, contact Barry Hora at 00 (07)5533 5211 or bhora@bigpond.net.au or Gerald Reardon at 00 (07)5533 5247 or gerald.reardon@gmail.com

Krishnamurti Ireland There is a DVD showing and dialogue 7-9pm the first Thursday of each month at the Carmelite Community Centre, 56 Whitefriar Street, Aungier Street, Dublin. There is a DVD showing and dialogue 6-8pm the second Thursday of each month at the Ormeau Road Library, Ormeau Road in Belfast. For details contact Martin Gibbons in Dublin at 872740698 or lifeorientering@hotmail.com or Alastair Herron in Belfast at 90648387 or a.herron@ulster.ac.uk

Krishnamurti Information Centre of Montreal For information about times and places of meetings please visit www.krishnamurtimontreal.org

Argentina, C.I.K. Video showings and dialogues are held at 6pm Sundays at Humboldt 2208-5A, 1425, Ciudad Autonoma de Buenos Aires, Argentina. For further information, please contact Daniel at + (54) (11) 4776-6532 or daniel@fkla.org

Italy In autumn 2008 and spring 2009, there will be a series of video showings in Milan and at Casa della Pace, Umbria. Details can be found at www.krishnamurti.it

Switzerland A gathering will be held in Mürren 1 to 15 August 2009; the parents-children chalet in Gstaad 25 July to 1 August; and the Mountain Program in Bourg-St-Pierre 15 to 22 August. For details, please check www.kinfonet.org or contact giseleballeys@hotmail.com

The Krishnamurti Committee in the Arab World would like to encourage Arabic speaking people interested in Krishnamurti's teachings and in disseminating the teachings to the Arab world to contact the Committee. The Committee would like to hear from those interested in translating, reviewing, or publishing the translations of Krishnamurti's books; subtitling videos; developing a website; or simply making the teachings available in your area. If you need more information about Krishnamurti, his books or videos or just wish to discuss his teachings with like-minded people, please contact Zafira zafira@wanadoo.jo

The Krishnamurti Adult Retreat and Study Centre in Brockwood Park is open to anyone who is seriously interested in studying Krishnamurti's teachings. Although most of the study material is in English, there is a wide range of books and audio and video tapes translated into different languages. In the past four years, groups from France, Italy and Spain have held video showings and dialogues in their own languages. The Centre would be happy to help organize such events and can be contacted at Brockwood Park, Bramdean, Hampshire SO24 0LQ, England, +44 (0)1962 771 748 or info@krishnamurticentre.org.uk

Theme Weekends and Study Retreats for 2008

- 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

Theme weekends for 2009 will be posted soon on the Centre's website. www.krishnamurticentre.org.uk

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USA	The Oak Grove School 220 West Lomita Avenue Ojai CA 93023 Email office@oakgroveschool.com	Day School from 3 1/2 to 19 Boarding School 10 to 19

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