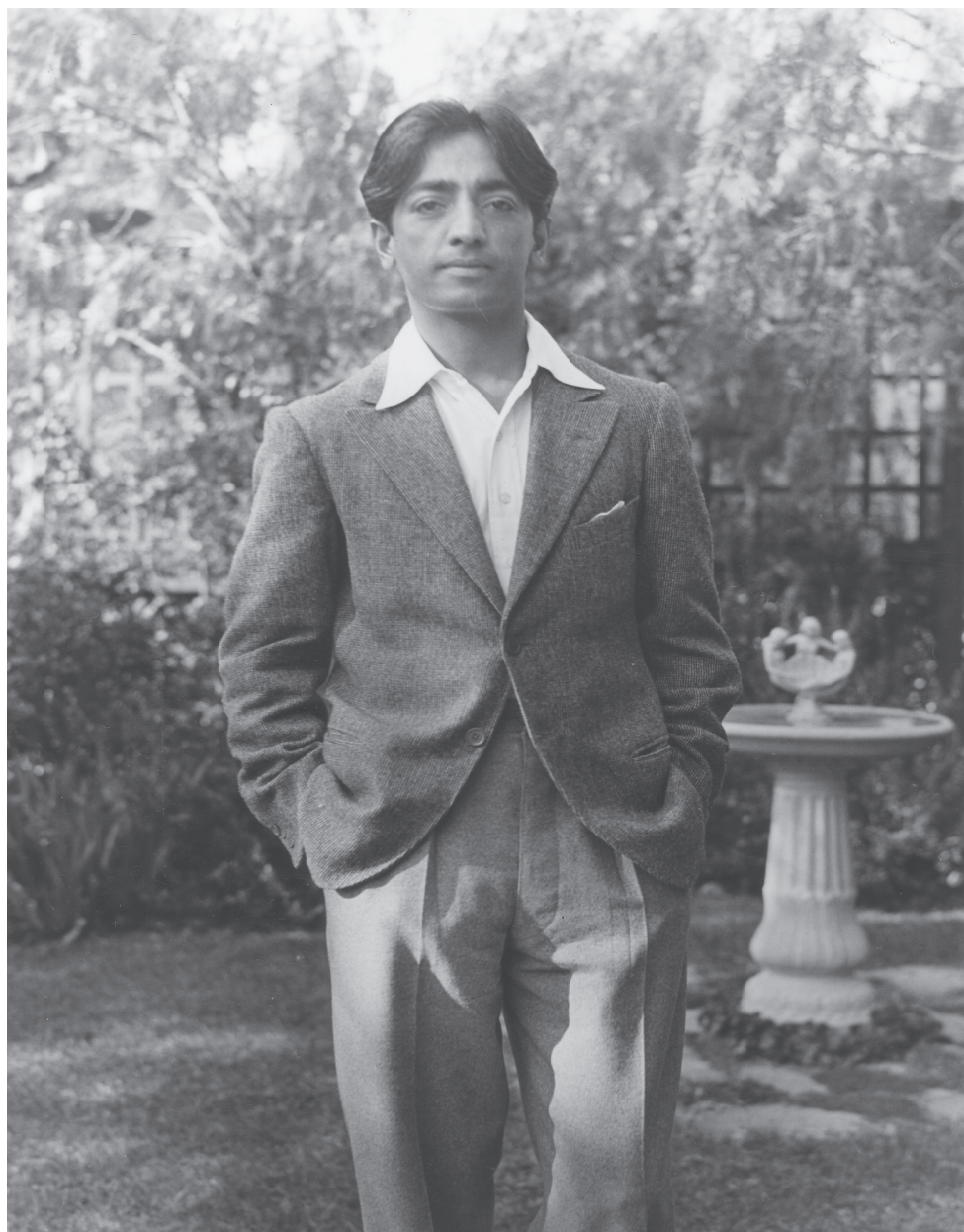


KRISHNAMURTI FOUNDATION TRUST

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90

DECEMBER 2009



J. Krishnamurti, Hollywood, 1935

Photograph by Ralph T. Gardner

Absolute freedom implies absolute responsibility, that means absolute response totally to the problem. And one cannot possibly respond totally, if one has not learnt to live a life in which love, death, everyday living are deeply—not verbally—understood.

J Krishnamurti at Brockwood Park, UK. 16th September 1972

ABSOLUTE FREEDOM IMPLIES ABSOLUTE RESPONSIBILITY

Considering what the world is, the violence, the extraordinary indifference to what happens to other countries, to other people, the continuing wars, the utter immorality of society, the divisions which religions, nationalities, the left and the right and so forth have created between one human being and another, I wonder what our response is to all this? What is our responsibility? What is our action towards the world around us, of which we are a part? We are the world and the world is us, the world is not separate from us. And looking at all this, not merely intellectually, verbally, but observing it with care, with attention, with that sense of the quality of a mind that really wants to solve all these problems, not superficially but profoundly, what is our responsibility to all this? What are we to do in this world of chaos, of this appalling suffering that is going on? People killing in the name of ideology, in the name of a revolution, what is a human being to do, and what is his responsibility? What is your responsibility?

The word *responsibility*—I looked it up in the dictionary just now—means to respond: and one can respond either totally, or respond fragmentarily according to immediate, political, nationalistic, personal demands. So one way in which we respond to all this is to act according to our temperament, our conditioning, our particular idiosyncrasy or a particular religious, political, or other belief. And if we do respond fragmentarily in this way, that action obviously, as one observes, leads to more and more chaos, more and more mischief, more and more complications. I am sure we are all aware of this. So one must ask, faced with all this appalling misery, what is total action so that politically, religiously, economically, in our personal relationship, there will be an adequate, a total response? Can we go into that? Would that be of interest?

One can observe quite objectively how fragmentary responses, responses at different levels, do breed not only contradiction in action but also bring about inefficiency, contradiction and confusion. If one is aware of all this, not intellectually or verbally, but actually *feels* all this, is aware in the sense not only of one's own particular fragmentary activity, one's own temperament and idiosyncrasies and characteristics, but also aware of the deeper levels of one's conditioning, then what in that awareness is right action? What is the adequate, total response to a society that is so immoral that morality has no meaning whatsoever, to religion that has ceased to be really religious at all? And what is the response in our personal relationship to each other?

Many people, being aware of all this, try to answer it by forming a community. I do not know if you have noticed young people all over the world saying, 'This is all so ugly we are going to form a little community by ourselves.' That community soon breaks up, because it is based on some ideology, or on the denial of authority, which is associated with the establishment. But they themselves have to have an authority in the community, and when you reject authority without understanding it, the community soon breaks up. Or you join some political party. Or you join the latest guru with extraordinary ideas. Or you take to drugs. Surely none of these are adequate responses. Neither is joining a revolution, which is a physical expression of violence to bring about a different kind of society.

We know all this. Again, being aware of all this, what is one to do, you and I? Not belonging to any particular organization, not believing in the religious doctrines, beliefs, and saviours, and gurus, not being nationalistic, except perhaps carrying a passport, what is your direct response to this challenge? How can you respond *totally* with your mind, with your heart, with your intelligence so that in action there is no contradiction ever? I

think it is important to ask this question and to find out, or to learn, what the answer is. Not coming to any conclusion, because the moment you come to a conclusion—*how* to act, then that very conclusion breeds contradiction between you who have one kind of conclusion and another who has a different kind of conclusion or opinion.

So how is one to act, being responsible, because freedom implies responsibility? When you put aside the religious doctrines, beliefs, political chicanery, political ideologies, communism or socialism—you know what they are leading up to—how do you, as a human being, respond to this? And to find that out, what to do, one has to learn, it seems to me, the whole process of living—what is implied in living, in existence, in our daily activity. Without understanding that, to try to answer a vaster question has no meaning. One has to begin very near, with oneself, to go very far. Unless one has this deep psychological revolution in oneself, to answer that question will inevitably be fragmentary, and therefore mischievous.

So there must be psychological understanding, beginning with the psyche, the mind, and from there move outwards. I don't know if we are communicating with each other. Communication means, as we said the other day, learning together, sharing together, observing together, creating together. That is the real meaning of communication. So we must, you and I, move together step by step, and not you wait for somebody to teach you. We are learning together. That is real cooperation, that is real community, this understanding together, travelling together, sharing together, learning together, and therefore creating together. That demands, naturally, affection, love, care, attention.

So to answer this question, which everybody is asking, whether in India or in America, including people living under tyranny, secretly they too are asking: What is the action that will be a total

response to a world that is so insane, where freedom is denied, and yet the human being is seeking absolute freedom? Absolute freedom implies absolute responsibility, that means absolute response totally to the problem. And one cannot possibly respond totally, if one has not learnt to live a life in which love, death, everyday living are deeply—not verbally—understood.

Now let's proceed. Having laid the foundation of that, and it is not that I am laying it, and you therefore build your house on that foundation, we are laying the foundation together, it is our house. It is our earth to live on, to be happy, to enjoy life without sorrow, pain, anxiety.

So we have to understand our life, the life that we lead, the life that has become meaningless, the life that is full of travail, sorrow, conflict, competition, dishonesty. And in learning about that, we shall also learn what love is. And in learning what love is, we shall learn also what death is, because life *is* all that—death, love and everyday living. And to merely concentrate on everyday living, that is, bread and butter, position, more things, and so on, and neglect the rest of it, which is what the world is doing, brings about imbalance, contradiction, and mischief. So we have to learn about the whole thing—death, love and daily living.

First, we must see clearly for ourselves what our daily living is. What is our living? What is the thing that we call living? Do we live, or do we *tolerate* living? Do we live according to an idea, according to a conclusion based on a belief, a dogma, a memory? Because the mind is always concerned with remembering, imagining, contriving. Please we are moving together. If you have observed your mind, you will see imagination plays a tremendous part, remembering and calculating, contriving. Our life, our daily existence, is based on that, on images we have built about each other in our relationship. And these images

have their relationship, and so we lose direct relationship. If I have an image about you, because we have lived together for ten years or five days, and you have your image about me, our relationship is essentially based on that image. The images have relationship, not you and I, there is no direct response to each other. And therefore relationship comes to an end. I don't know if you...

So our problem—*one* of our problems unfortunately!—is how to end these images and how not to create these images in relationship, because all images are a kind of knowledge. One must have knowledge, but when in relationship there is this image between you and me, which is knowledge of you and me, then that image, that knowledge, becomes an impediment in our relationship. I don't know if you see this. I hope you do. See it in the same way as you feel hungry, as you feel so many other things so strongly. Then you realize in your daily living, whether at the office, at home, with a neighbour, playing golf, or whatever you do, how extraordinarily important these images are, which are part of remembering, imagining, contriving. So how can the mind be free of this image which it has built up, and what will prevent further images being formed? I don't know if you ... Are you asking all these questions or am I asking you these questions? Well, it doesn't matter, I am asking you, so you have to reply.

To understand this, one has to go into the question of attention: to attend. We rarely attend to anything, because we are lazy, accept so many things for granted, and do not want to disturb the pattern of habit, for fear of what it might reveal. So we are never totally attentive. You are not totally attentive now as you are listening. You are listening, comparing, judging, wasting your capacity of attention in distraction. So you are not actually listening. Now, to find out, to go into this, and learn how to end the formation of images, and what to do with the images that you

have already, one has to understand this question of attention. When you are attending—listen to this, please—when you are attending no image is formed. It is only in the state of inattention, when there is no attention, that images are formed. Are we meeting each other? That is, when you, in our relationship, insult me, I react instantly. That reaction is habitual. In that habit all kinds of other responses come into being. But if when you insult or nag me, or whatever you do in our relationship, there is attention, and I am listening to you totally, there is no necessity of image at all because I am listening to what you are saying.

We are learning this, please: you are not memorizing this and practising it. Because the moment you practise, it becomes mechanical. It is a remembrance, and when you remember something, and then put it into action, it is the past that is operating and therefore it is inattention. And what do you do with all the images that you have about a dozen things? What will you do? Will you get rid of them one by one, becoming aware of each image and saying, ‘I must not form it, I’ll...’ and so on? Or is there an action which dissipates all images, whether from the past or in the present—the images that one has formed and the images that one is forming? Attention means energy, energy in which there is no wastage—please see this. When you form an image, it is a waste of energy. And when you give complete attention, there is no waste at all. So you have this energy operating, and therefore the past images have no value. I wonder if you see this. Because we are talking about relationship between human beings, and that relationship cannot be harmonious, real, truthful, honest, if it is based on images, which it is now. Attention is to be totally free of the formation of images, of the machinery that forms them. In that attention you have the energy to observe the images taking place and therefore dissipate them. Can we go on?

Are you listening and learning, which means learning as we go along, observing yourself, and in the observation of yourself you are learning?

Unless we *live* in relationship, which is life, there is no living. Isolation, which is the forming of images, is non-living. The non-living is 'living' according to a conclusion, a remembrance, a memory.

So from that one goes on to ask: What is this relationship in which there is no image? Is that love? And we don't know what it is. We are going to learn. We are going to learn together, to learn together, and come upon what is called love. We depend on each other, and it is necessary to depend at a certain level—I depend on the postman, the milkman, the builder. But when I depend psychologically on another, it is because I am isolated, lonely, and in my loneliness I need someone to lean on, someone through whom I can escape. Haven't you noticed all this? So I am attached to you. I am attached to you, because you give me comfort, companionship, you offer me sex, you give me a dozen things, and therefore I cling to you because you are my security, my hope, my pleasure, my escape from my isolation. And all the time the mind is isolating itself. See what is happening. I want to escape from isolation because I see that where there is dependence there is pain and fear, and yet my activity is self-centred and therefore isolating. I wonder if you see all this!

Freedom means responsibility. Freedom implies absolute responsibility. That means absolute order, not the order of calculation, but the order that comes when I understand disorder. And disorder is the image in relationship, disorder comes when there is dependency and attachment, which means the mind needs security in companionship, in you. And when that security is threatened, as it is all the time, then I become violent, vicious, all the rest of it follows. So one asks: is love dependency? Please

we are learning together, not saying yes or no. And is love pleasure? Pleasure is the response of memory, and the pursuit of that memory in daily life. Watch, learn this, you will see it for yourself. And so one sees love is not pleasure—not that there is not pleasure, not that there is not a sense of joy and real enjoyment of life, but when there is the *pursuit* of pleasure, you deny joy, you really deny love.

So to understand what love is, one has to understand the machinery of thinking. Thinking is the response of memory, and when memory plays a part in relationship, that relationship ceases, there is therefore no love in that relationship. Are we learning together as we go along, not merely accepting a lot of words that have no meaning? Because we see in the world the utter absence of love, though religions, churches, human beings have talked about it. When they say to each other, ‘I love you,’ it is love of the image which they have about themselves and about the other, and hence endless conflict between each other. Though they may live together in the same house, in the same bed, they are always living apart, and so there is in that relationship no sense of real love, affection, care.

We also have to learn about death, because life includes death. Death isn’t something apart from living. Death isn’t something at the end of our life—old age, disease, accident, pain and then death. But we have separated death from living, from love, from the whole of our existence. Please see this. People are frightened even to talk about it. So we have to learn about it, as we have to learn about living, how to live without conflict, to live without images in our relationship, to live in the movement of learning all the time, which includes death. And to understand that movement or to learn about death, fear must be understood. Because most of us, young or old, ill or healthy, faced by old age with all its difficulties, we are always avoiding that inevitable thing. And that inevitable thing is treated as something

sorrowful, something to be avoided at any price. So together we are going to learn about it. It seems funny on a lovely morning like this, with the clouds and blue sky and the pattern of leaves on the tent, to talk about death. But it is part of our life, you cannot deny it and live only in a secluded part called living, you have to take the whole of it. And when you understand the whole of it, then your responsibility, your action to the world is entirely different.

Why is the human being so frightened of death? Or, not being frightened, one rationalizes it, says that it is inevitable, that it is natural, like the tree falling in the forest feeds the new tree, there are dozens and dozens of explanations, but at the end of it, there is that thing called death that is waiting. And one wants comfort, because one says, 'I have lived for twenty, forty, eighty years: I have accumulated tremendous experience, knowledge; I have suffered untold agonies; I have found fulfilment in this and that, and frustration in this and that; I have never reached the end of things which I wanted to do; I have always lived with a great burden and great sorrow.' And the mind wants comfort. Because if living is to die, and there is the ending of the whole thing, it is rather appalling to realize that. Therefore we say, 'I must have comfort.' And the man who seeks comfort will find comfort in an illusion, not in reality. For him what is important is to be comfortable, not to be disturbed, not to break down the habits he has built for so many centuries. So he invents a belief that there is a life after death, or that there is resurrection after death, or that you are absorbed in the light of truth, and so on and so on.

Now, to learn about death fear must end. Learning about fear is the ending of fear, and the mind that seeks comfort can never find the truth of death. Are you meeting all this? Are we putting too much in one talk? Ah, we are, but it doesn't matter. It is up to you.

So we are learning about something which we don't know, and of which we are afraid. And when one dies, look what happens. You die with disease, unconscious, a burden on the rest of the family, or on society—we don't die like wild animals, naturally, easily, we are always dying with fear and pain—haven't you noticed this? In a hospital bed, and the little money that you have collected is dissipated on nurses and doctors. We have lived wrongly; we have never learned to live rightly, and end up in a bed in a hospital, or in an accident, or in disease.

So to learn about death is to find out if death is at the end or at the beginning, if death is something to be avoided, or rather to *live* with, knowing that it is inevitable that the mechanism of the body, the organism, wears out. It will wear out naturally, if you live a natural life. If you live an unnatural life, you will naturally end unnaturally. I do not know if you have noticed in the autumn a leaf turning yellow, how beautiful it is, full of colour, and it falls to the ground, its pattern is so clear and so beautiful, so alive. And we never die that way.

So one has to learn how to live with death, which doesn't mean you commit suicide, or become morbid, or any of that silly nonsense, but you live with death. Now what does that mean? To live with no image—we understand that very well, that is fairly clear, both intellectually and verbally, and perhaps some of you see it very clearly, because you are attentive, and have seen the truth of it in your relationship. And also perhaps you see, learn, what love is, and see that it is not pleasure. Pleasure is the pursuit by thought of things that have happened before and the demand for them. One sees that very clearly. And also one sees that where love is, will is not. But to learn what death is in living, to live with death is quite another matter. So we are going to learn about it together. What it means to live with death. I don't know if you have ever put that question. I'm afraid you never have. You have either put it in a morbid, depressed, mood, or when

feeling utterly inferior because you have compared yourself with somebody whom you think is superior. So depressed, agonising about some silly thing, you say, ‘How am I to die?’—which is an invitation to death.

That is not what we are doing. What we are trying to learn is how to live with, to learn about, that thing which we call death. To learn about it is not to be afraid. To be afraid implies that mind, thought, foreseeing its own end, is frightened of the unknown, and therefore clings to the known, which is my family, my house, my property, my beastly little mind, my quarrels, my memories, and all the absurdities which I have built up for forty, fifty, sixty years. And the known is familiar, and what is familiar I am used to, I accept. The known is my home, my abode, my sense of security. The unknown I am uncertain of and therefore frightened of. The unknown in comparison with the known, otherwise I don’t know the unknown. I don’t know if you understand this. Because I compare the known with the unknown, I am frightened of the unknown. If I don’t compare, the unknown has no meaning. To find out something I learn, but when I compare, I am comparing the known with something I do not know—and therefore there is fear.

So what does it mean to learn about death in living? This is really rather a lovely question, isn’t it? I don’t know if you see the beauty of it. Why is the mind so attached to the known, to the familiar, to the habits, to all the memories it has accumulated, the remembrance of things past? Why? And the things past are words. When I remember a joyful afternoon in the bright clear sunlight, and the shadows, that is a remembrance, known, accepted. And I live with that memory, because that is the most pleasant memory I have had during the whole of this summer, of this year. And in that memory the mind seeks and finds security. And you can expand this, complicate it, put it in various forms. That is, the past *is* the mind—it may project from the past to the

future, or operate from the past in the present, but it is always living in the past—the known, whether that known is conscious or unconscious. And the unknown is death. As long as the mind holds on to the known, it will always be frightened of the unknown. We are learning, let us continue.

So can the mind free itself from the known? That is, the known is knowledge, whether personal knowledge, or the accumulated knowledge of the race, of the culture. That is the known. And can the mind be free of it, and yet use it? It can use it only when it is free intelligently. When it is not free, it will misuse that knowledge, which is what is happening in the world. We have marvellous technology, go to the moon, there are all the extraordinary things human beings have invented. And they have also invented extraordinary instruments for killing each other, from the accumulated knowledge of centuries. Knowledge is necessary, not for killing each other, it *is* necessary, but will invariably be misused when there is no freedom of the mind from the accumulation of memory. I wonder if you see all this!

So dying is the ending of knowledge. Are you meeting this? No, don't agree, you don't know what it means. The knowledge which I have accumulated about myself, the knowledge which I have gathered through experience during my lifetime of ten, forty, fifty, years. The knowledge that I have invited, which has become my habit, the very structure of my being, and that is the 'me,' and that is the 'you.' And that knowledge is always within the field of the known, and I won't let it go, because I don't know what the other is. I would rather have my furniture—or rather have an empty house without it.

So from that arises the question: whether the mind can ever be free from the known, and can freedom from the known and the known move together? Not keeping one in a watertight compartment and the other in another, divorced from each other,

but married, living together, moving together. That is dying to the known, and that is to learn to live with death all the time, to the end of our daily existence. You understand? Freedom from knowledge and knowledge moving together. When you understand the whole of it—the living, the sense of love and death—then your responsibility to society will be an adequate response, it will be the total response of a human mind that is really cultured, of a mind that has depth, meaning.

So to understand not the totality of existence, but only a part of it, must inevitably lead to utter chaos. And when we see this, it becomes extraordinarily important for each one of us to learn to live totally differently.

Brockwood, 16th September 1972.

Foundation Report

Digitization

With some new commercial and technical resources coming from a benefactor, the Krishnamurti Foundation has recently changed its way of digitizing archive video. The archive's need to preserve the material in a digital format had obvious implications for the subsequent publication of video on DVD and the Internet. However, work was progressing slowly and even though the publications side has an equal importance for the work, it has a more pressing demand. So with archivists ensuring the quality of the work is still up to scratch, the project has now developed an impetus more commonly found in the commercial world. The rate of video digitization by KFT has dramatically risen.

In the months of August and September, the core vault of 678 archival Betacam SP tapes was digitized in an intensive burst. New video players, Macintosh computers and additional manpower were brought in to facilitate the process, and the previous digitization procedure was dropped, in favour of one which would see better results over a shorter period. The last tape in this stage of the project was digitized on 23rd September, and there is now a digital archive of over seventy-three terabytes (a terabyte is one thousand gigabytes) of uncompressed and unedited video stored on LTO data tape of the kind used by organisations with a lot of data to back up. The use of data tape has saved KFT the expense of building and maintaining a computerised server-room at Brockwood Park.

The next stage of the project is to digitize the 450 'Duplication Master' Betacams. These tapes have been the source of VHS and DVD production over many years and are the origin of much of the Krishnamurti video that people have seen. They have a

slightly softer picture quality than those in the core vault, but are post-production versions and are ready for publication. They will be digitized in February to the same lossless 'uncompressed' standard as the archive video, and the resulting digital files will be the source for a new generation of 'generic' DVDs, so that soon everything which has always been available on video cassette will also be available on DVD.

Publications

After many years of working at the school, Celeste Calvet is since last August our new Publications coordinator. For any queries regarding our publications department you can contact her at publications@kfoundation.org.

Derek Dodds from KFA and Jerome Blanche attended the Beijing book fair in September and, with Amanda Cozens joining us in Germany, the Frankfurt book fair in October. At both fairs the interest in Krishnamurti's work has been very enthusiastic (with more than 50 appointments in total) and new translations are now on their way to be realized. In China alone (which Derek Dodds has previously been going to for 5 years) more than 10 Krishnamurti books have been published, or are close to being published, and 18 more titles are in discussion.

New Releases

Books

The Pocket Krishnamurti edited by Ray McCoy was published by Shambhala last June.

The Revolution from Within edited at KFA and published by Hohm Press, USA was released in October.

MP3 Disc

J. Krishnamurti with Staff & Students: Selected Discussions 1969-1985 at Brockwood Park School (MP3 CD).

Compiled for Brockwood's 40th Anniversary Reunion in August 2009, this MP3 disc contains seventeen discussions between Krishnamurti and the staff and students of the school. One discussion has been carefully selected from each and every school year, starting with the first, in the autumn of 1969, through to the last in 1985. Varying greatly in tone and content, these newly digitized recordings are now made available for the first time.

Content: 1 MP3 CD - Duration: 21.4 hours

DVDs

The Challenge of Change: A Biographical Film on J. Krishnamurti.

Subtitles: English, Chinese, French, Italian, Russian, Spanish, Portuguese, Thai. Audio: English

The Transformation of man: additional subtitles are now included: French, Italian, Portuguese (Brazil) and Spanish.

Audio: English

To order these items please visit:

<http://kfoundation.org.uk/acatalog/>

New Translations

- China: *The Ending of Time* and *Krishnamurti's Journal* were published last August.
- Croatia: *The Book of Life*
- France: A new edition of *The Flight of the Eagle*
- Latvia: *Meditations*
- Bulgaria: *Education and the significance of life*
- And more to come...

International Committee Meeting 2010

Committee representatives around the world are reminded to reserve July 16th to 20th for meetings at Brockwood Park.

Volunteers are needed to transcribe and verify transcripts made from audio recordings. If you would like to help, please email Amanda at info@kfoundation.org.

Are you interested in creating an **Information Centre**? Perhaps you would like to form a study group or hold video showings. If so, please contact info@kfoundation.org to let us know.

Help take the Paper out of News

Please help us save money and energy associated with paper manufacturing and distribution. If you prefer to receive our Newsletter, Bulletin or Annual Appeal by email rather than on paper, please go to the Guestbook at www.kfoundation.org and enter your email address and contact details.

A note about Legacies

Legacies provide critically-needed funds for continuing holistic education and preserving Krishnamurti's work and making it available. They can also provide a significant tax relief to the donor. You may register your bequest with your lawyer who in turn will contact us. If you have a question, Clive Gray, KFT Company Secretary, welcomes your inquiry at + 44 (0)1962 793 820 or clive.gray@brockwood.org.uk

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Teachers Academy 2010

“It is the educator who needs educating”—J. Krishnamurti

In conjunction with the American foundation, Brockwood Park School of the Krishnamurti Foundation Trust is happy to announce the launch of its Teaching Academy 2010. This event, which has successfully run for four consecutive summers in California, is coming to Europe for the first time. The Academy lasts for two weeks.

Week One: *Re-envisioning Education*: 4-10 July, dates inclusive. This course will explore the philosophy of education and the challenges we as educators face. It will seek to establish a basis of dialogical inquiry whereby the issues germane to education are explored at their widest and deepest level. While not ignoring the implications of technology, ecology and economics, it will seek to bring about a climate of shared meaning. There will be some exposure to Krishnamurti's teachings in text, audio or video format, the intention of which is to set a tone of relaxed attention and self-reflective exploration. The focus will be on “making it new”, using our experience but, at the same time, looking at education as a vehicle for change: the awakening of intelligence and flowering in goodness.

Week Two: *The Art, Science and Craft of Learning/ Teaching*: 12-18 July, dates inclusive (11 July is a “turnaround” day).

This course will tackle the hands-on issues of classroom communication, pedagogical process and, where possible, inquiry-based learning. It will introduce the notion of questioning knowledge—at the same time as conveying it—as a means of developing “inquiry within a subject”. This enhancement of the self-reflective process provides the clue to a new pedagogy and may even alter subject content. Under the heading of art (creativity), science (inquiry) and craft (skills and practice) participants will engage in exercises designed to improve their effectiveness as teachers. Working in pairs or in

small groups, they will have the opportunity to give and receive feedback while bearing in mind that their own learning is and remains the vital thread.

Cost: For either week attended separately: £490. For both weeks (two courses): £900.

Course Coordinator: Gopalakrishna Krishnamurthy

Co-coordinators: Karen Hesli, Colin Foster, Stephen Smith

Course Credits: The Teaching Academy is co-sponsored by the Gerwitz Graduate School of Education of the University of California at Santa Barbara (UCSB) and eligible participants may apply for four units of professional-level credit per course. There is currently no equivalent eligibility in the UK or Europe.

Location: Brockwood Park School, Bramdean, Hampshire
SO24 0LQ, UK

The event will be hosted at the school, making ample use of the house and grounds. The number of participants may not exceed forty.

Further information: For further information and to make a booking, write to teachingacademy@brockwood.org.uk

The Krishnamurti Centre at Brockwood Park

Theme Weekends and Study Retreats are for those who would like to inquire together in an atmosphere of openness with like-minded people. These events are for those who are acquainted with the teachings as well as for those who are new to them. Videotapes or audiocassettes of Krishnamurti's talks are followed by dialogues among the participants. These dialogues are usually found to be helpful in deepening one's understanding of day-to-day issues. Both events start on Friday at lunchtime and end after lunch on the last day.

Theme Weekends and Study Retreats for 2010

February, Friday 19th to Sunday 21st

Is it possible to transcend conflict?

March, Friday 12th to Wednesday 17th

What does it mean to see 'what is'?

April, Friday 16th to Wednesday 18th

Freedom from the known

May, Friday 14th to Sunday 16th

Can we live our lives effortlessly?

June, Saturday 12th

Introduction to Krishnamurti

July, Friday 9th to Wednesday 14th

The transformation of man

August, Saturday 28th

Introduction to Krishnamurti

September, Friday 24th to Sunday 26th
What does it mean to be a light to oneself?

October, Saturday 2nd
Introduction to Krishnamurti

October, Friday 15th to Sunday 17th
You are the world and the world is you

November, Friday 19th to Wednesday 24th
Do we have a self or an illusion of a self?

News from International Committees

Americas

Quebec, Krishnamurti Information Centre, Montréal For more 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

Australia

Australia 11-18 November 2009 Theme: Do we need a belief of any kind, and if we do, why is it necessary? Krishnamurti Australia Inc 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 listening to Krishnamurti on DVD, talks by guest speakers, dialogue groups, workshops, Tai-Chi

and bush walks. Cost: For the Week \$392.00, includes Accommodation, Meals (vegetarian), Insurance & Administration. Accommodations are single rooms.

For further information contact: Gerald Reardon at gerald.reardon@gmail.com or T: + 61 (0)7 5533 5247.

Europe

Open Door Retreat in the Pyrenees invites you to monthly gatherings in the French Pyrenees to be held from September 2008 to July 2009. Contact Jackie McNley + 33 5 61 90 69 07
E: jackiemcnley@hotmail.com
www.opendoorinfo.com

La Maison, A new retreat centre in France located in West Burgundy, only 2-1/2 hours' drive from Paris, among the meadows, rivers and woods of Central France, La Maison offers year-round hospitality and a programme of events relating to the work of J. Krishnamurti. Sustained by the beauty and peace one can feel in the environment, various opportunities enabling the study of Krishnamurti's teachings are available as individual and group retreats, monthly theme workshops and seminars on education. Other activities can be organized upon demand.

Under the open beams of a lovely attic room you will find a well-furnished library of K books and videos in English, French and other languages, along with all the talks available to date on DVD. Large dining and sitting rooms look out over the green and handsomely wooded grounds. Vegetarian and alcohol free meals are provided. There is no drinking of alcohol or smoking in the house.

The project of "La Maison" has been made possible thanks to the generosity of a donor, deeply touched by K's teachings, followed by many enthusiastic guest helpers and workers coming from

different regions whom we would like to take the opportunity to thank greatly for such a gift.

For details of study and volunteer programmes, dates and prices of retreats and themed weekends, please contact: **La Maison**, Champ de la Fontaine, 58700 - Beaumont La Ferrière; France.

Bénédicte Notteghem or Luc Vanderwinkel

T: + 33 3 86 38 21 78

E: info@lamaian-bourgogne.net

www.lamaian-bourgogne.net

Greece A new website is being "built". You can have a look at it: <http://www.klibrary.gr/> and please note, that the email address has now changed to info@klibrary.gr.

T: + 30 21 (0) 6436681 F: + 30 21 (0) 6432605

Ireland There are three main public meetings/DVD showings every month between September 2009 and June 2010. The meetings are free and open to the public and held on the first and third Thursday of every month in Dublin (7pm until 9pm, Carmelite Community Centre, 56 Whitefriar Street, Aungier Street Dublin 1). And the second Thursday of the month in Belfast (6pm until 8pm, Ormeau Road Public Library, Ormeau Road, Belfast BT7 3GG) There is a new Krishnamurti Ireland website with other ongoing events, links, up to date details and resources, please visit: <http://www.krishnamurti.me/>

If anyone would like more information about the activities of Krishnamurti Ireland or would like to become involved please contact:

Martin Gibbons, 24 Rathdown Crescent, Terenure, Dublin6W.

T: 866087588 E: martin@krishnamurti.me

Alastair Herron 7 Rosetta Park, Belfast, BT6 0DJ.

T: + 44 (0)2890 648387 E: alastair@krishnamurti.me

Italy During autumn and spring there will be a series of video showings in Milan held at a public venue plus a dialogue group to be held in private premises. At Casa Della Pace, Umbria, there are gatherings and retreats every second month. For details see www.krishnamurti.it and www.casadellapace.org. A retreat at the Krishnamurti Centre, Brockwood Park will be organized for a group of Italian people during the year.

The Italian Committee wish to thank the Foundation for having made it possible to donate the book "Beyond Violence" to all the prisons in Italy at the beginning of 2009.

Switzerland After a dynamic summer in 2009, with deep inquiry, exchanges, listening, questioning, we still feel very humble in front of the gold mine, as Krishnamurti once described the teaching. We will start again next year in 2010 and we have already reserved the following chalets for our Krishnamurti meetings in Switzerland:

A one week parents and children group at chalet Alpenblick Gstaad from 24th to 31st of July centred on the topic of education.

Main gathering in Sport Chalet Muerren from 31st of July to 14th of August.

Mountain programme for young people from 15th of August to 22nd of August.

For further details please check www.kinfonet.org or contact giseleballeys@hotmail.com

Middle East

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 at zafira@wanadoo.jo

South East Asia

Thailand Stream Garden Retreat 5-9 December 2009 Theme: To be Unconditioned (Examining Limits – Is there Perfection?)

The programme will consist of showing Krishnamurti talks and dialogues on DVD (with Thai subtitles), group discussions, walks in the forest, swimming in the river pool and taking the opportunity and space for silence. For those attending this gathering for the first time, you may want to know that the Stream Garden is nestled in a quiet and beautiful forest with a stream (sometimes a river) flowing through the grounds. It is situated about 45 minutes drive away from the city of Hadyai, distant enough from the hustle and bustle of the city. For further information

E: questfoundation@hotmail.com

www.anveekshana.org & www.kinfonet.org

T: + 66 (0)8 1328 7132 + (66)(0)74 531 115 +(66)08 1896-9635

F: + (66) 0 7425 7855 + (66) 0 7425 7374

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Park, Bramdean, Hants SO24 0LQ, UK

T: + 44 (0)1962 771 525

F: + 44 (0)1962 771 159

E: info@kfoundation.org

www.kfoundation.org

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KRISHNAMURTI INTERNATIONAL COMMITTEES

ARGENTINA

C. I. K. c/o Daniel Herschthal, Humboldt 2208 5A,
1426, Ciudad, Buenos Aires
T/F: + 54 11 4776 6532
E: daniel@fkla.org
www.fkla.org

AUSTRALIA

Krishnamurti Australia
Leon Horsnell, 54 Michie Street,
Wanniassa ACT. 2903, T: + 61 (0)2 6231 6738
E: Leonh@pcug.org.au
www.krishnamurtiaustralia.org
Gerald Reardon, P O Box 40, Mudgeeraba,
Queensland 4213
E: gerald.reardon@gmail.com

AUSTRIA

Krishnamurti-Forum D|A|CH
Central Office: Klara & Bernd Hollstein, Zwerenberg 34
D-71560 Sulzbach, GERMANY
T: + 49 (0)71 93 -91 10 71
E: k-forum@akffeev.de
www.jkrishnamurti.de

BELGIUM

Krishnamurti Comite Belgie vzw (Flemish)
Jef De Smet, Eglantierlaan, 86
B-2610, Wilrijk
T: + 32 (9) 223 7067 E: jef.desmet@skynet.be
Comite Belge Krishnamurti (French)
Mina Aloupi, 9 Normandylaan, B-1933 Sterrebeek
T: + 32 (2) 782 05 88
E: Krishnamurti.belgique@telenet.be
www.krishnamurti.be

BOLIVIA

C. I. K. c/o Mario Hammerschlag
Ramon Rojas 334, Tarija T: + 591 466 43517,
F: + 591 461 13707
E: mariohammer_2@hotmail.com

BRAZIL

Instituicao Cultural Krishnamurti
Rua dos Andradas, 29 Sala 1007 RJ 20051-000, Rio de
Janeiro, T: + 55 (0)21 232 2646
E: j.krishnamurti@uol.com.br
www.krishnamurti.com.br
Centro Tiradentes
Rachel Fernandes, Rua Joao Batista Ramalho, 207, MG
CEP 36325-000, Tiradentes, T: + 55 (32) 3355 1277
E: rachelrf@mgconecta.com.br

BULGARIA	Philippov Philippe , Maestro Kanev 7, 1618 Sofia, or 154 Grotewinkellaan, 1853 Grimbergen BELGIUM T: + 359 (0)2 267 1627 E: filip.filipov@abr.be
CANADA	K.I.C.M. , PO Box 543, Station B, H3B 3K3, Montreal, Quebec, T: + (1) 514 937 8869 E: info@krishnamurtimontreal.org www.krishnamurtimontreal.org
COLOMBIA	Asociacion Krishnamurti de Colombia c/o Carlos Calle, Apartado Aereo 43, Rionegro, Antioquia T: + 57 4 531 9055 E: asokrishnacol@hotmail.com
DENMARK	Krishnamurti Komiteen Henrik Petersen, Thorsgade 85, 1, Tv. , Copenhagen N, 2200 E: shp7772003@yahoo.dk www.krishnamurti.dk
ECUADOR	C. I. K. c/o Wm Hernandez, C. P. 17-08-8424, Quito T: + (593) 2 237 8032 E: whernancez@nrgecu.com
EGYPT	Krishnamurti Committee Egypt Mr Y. K. Abagui, 17 Shagaret El Dorr, Zamalek, Cairo, T: + 20 2 735 1554 E: sycamore@internetegypt.com
FINLAND	Matti Rautio , Karjalankatu 18, 65100 Vaasa T: + 358 (0)6 3171 190 E: info@krishnamurti.fi www.krishnamurti.fi
FRANCE	Association Culturelle Krishnamurti 7, rue du General Guilhem, 75011 Paris T: + 33 1 4021 3333 E: ack@krishnamurti-france.org www.krishnamurti-france.org
GERMANY	Krishnamurti-Forum D A CH Klara & Bernd Hollstein, Zwerenberg 34 D-71560 Sulzbach T: +49 71 9391 1071, T: + 49 (0)71 9391 1065 E: k-forum@akffeev.de www.jkrishnamurti.de
GREECE	Krishnamurti Library Mr N Pilavios, Tim Filimonos 22 115 21 Athens T: + 30 1 210 64 36681 F: + 30 1 210 64 32605 E: info@klibrary.gr www.klibrary.gr

HONG KONG	Krishnamurti Committee Hong Kong Angela Wong, H1 No.7 Victoriana Ave, Royal Palms, Yuen Long T: + 852 2877 1661, + 852 9803 3211 E: angelawong422@hotmail.com
HUNGARY	Nora Simon Marifjora, 6873, Norway E: norasimon105@aol.com
INDONESIA	Krishnamurti Indonesia Committee Nadpodo P Semadi, J1 Asem Dua no27, Cipete Selatan 12410, Jakarta T: + 62 21 766 7839 E: nadpodo@yahoo.com www.krishnamurti.or.id/
IRELAND, NORTHERN	Krishnamurti Committee Ireland Alastair Herron, 7 Rosetta Park, Belfast, BT6 ODJ, T: + 44 (0)2890 648387 E: alastair@krishnamurti.me www.krishnamurti.me
ISRAEL	Krishnamurti Committee Israel Avraham Jacoby, Shear Iashoov St No 3/14 Ramat Gan 52276, E: jacoby@canit.co.il
ITALY	Krishnamurti Committee Italy Olga Fedeli, Via Ai Prati 13 28040 Lesa, Novara T: + 39 0322 7261 E: fedeliolga@gmail.com www.krishnamurti.it
JORDAN	Zafira Al-Labadi , PO Box 911182, Amman 11191, Jordan, T: + 962 777 225590 E: zafira.labadi@gmail.com
MALAYSIA	Committee Malaysia Casey Tiew, HB-4-2, Lorong Kenari, 11900 Sg. Ara, Penang, T/ F: + 60 4 644 8228, E: caseytw@yahoo.com
MAURITIUS	Holistic Education Network Devendra Nath Dowlut, 16 Av. Capucines Quatre Bornes, E: devendra@intnet.mu
NEPAL	Krishnamurti Study Centre Nepal Arun Shrestha, Tushita Rest House, PO Box 3004, Kathmandu T: + 977 1 226 977, + 977 1 227 030 E: fort@mos.com.np
NETHERLANDS	Stichting Krishnamurti Nederland Peter Jonkers, Jan Gossaertlaan 11 3723 CM, Bilthoven T: +31 30 229 0741 E: hzz.pj@freeler.nl www.krishnamurti.nl

NEW ZEALAND	Krishnamurti Association in New Zealand Jane Evans, 64 Ryburn Rd., RD4, Hamilton, 3284 E: kanzadmin@gmail.com www.krishnamurti-nz.org
NORWAY	Krishnamurti Committee Norway Helge K Lovdal, Frantzebratveien 9 0283 Oslo, NORWAY T: + 47 9 521 0366 E: helge.lovdal@nho.no www.krishnamurti.no
PHILIPPINES	Krishnamurti Information Centre Philippines Prof. Arturo M Perez, D-106 Hardin Bogainvillea, Pook Aguinaldo, University Philippines, Diliman, 1101, Quezon City T: + 63 2 489 8657 E: amperez@up.edu.ph
POLAND	Krishnamurti Committee Poland Felix Gorski, Mieleckiego 7/2 61-494 Poznan T: + 48 61 833 3782 F: + 48 61 852 9075 E: szczesnyg@tlen.pl
PORTUGAL	Nucleo Cultural Krishnamurti Ivone Apolinário & João Quintas, Rua Cândido Oliveira, 75, 4º Trás, 4715-012 BRAGA T: + 351 965 477360; 969 734650 E: nucleok@sapo.pt www.kfoundation.org/portugal/index
ROMANIA	Krishnamurti Cultural Association Mariana Straton, E: flight77_2000@yahoo.com
SINGAPORE	Krishnamurti Committee Singapore Peter Awyong, 80 Raffles Place, #18-00 UOB Plaza 1, 048624, Mobile: + 65 9186 9759 E: krishnamurti_singapore@yahoo.com.sg
SLOVENIA	Krishnamurti Committee Slovenia Viktor Krasevec, Zihorlova ulica 39 1000 Ljubjana, T: + 386 1 281 10 81 E: viktor.krasevec@siol.net
SOUTH AFRICA	Krishnamurti Learning Centre of South Africa Mrs Rose Doel, 30A Tully Allen Road, Rondebosh, Capetown 7700, T: + 27 (0)21 685 2269 E: rosedoel@telkomsa.net
SOUTH KOREA	Krishnamurti Committee Korea Prof. Young Ho Kim, Department of Philosophy Inha University, 253 Yonghyun-Dong, Nam-Ku Inchon (402-751) T: + 82 (0)16 9551 6002 E: yohokim@hotmail.com www.ikck.org

SPAIN	Fundación Krishnamurti Latinoamericana Calle San Isidro 3, Jávea, Alicante 03730 T: + 34 966 460 530 E: fkl@fkla.org www.fkla.org
SRI LANKA	Krishnamurti Centre Sri Lanka Ravi Palihawadna, No 310 High Level Road Colombo 06, E: ravi.paliha@gmail.com
SWEDEN	Krishnamurti Centre of Sweden Sten Frodin, Rymdvagen 1, SE-175 60 Jarfalla T: + 46 (0)8511 77834 E: krishnamurtistockholm@Telia.com www.abc.se/~m437
SWITZERLAND	Gisele Balleys , 7A Chemin Floraire CH1225 Chene-Bourg/Geneva, T: & F: + 41 (0)22 349 66 74 E: giseleballeys@hotmail.com Krishnamurti Forum Zurich Martin Mattli, Zelglistrasse 34, CH8634, Hombrechtikon, T: + 41 (0)55 244 2331 E: k-forum@krishnamurti.ch www.krishnamurti.ch
THAILAND	The Anveekshana P O Box 5, Tunglung Post Office, T.Patong A., Hadyai, Songkhla, 90230 T: + 66 (0) 81 328 7132, E: questfoundation@gmail.com www.anveekshana.org
TURKEY	Krishnamurti Committee Turkey Barbaras Blvd. No: 18/5, Balmumcu, Istanbul Turkey T: + 90 (0)212 274 33 38 E: kinfo@fuarplus.com
UGANDA	Krishnamurti Committee Uganda Deograti Ssemakula, P O Box 1419, Masaka, East Africa T: + 256 7598 9692 / + 256 4812 0514 E: deossemakula@yahoo.com
VENEZUELA	C. I. K. Marco Bonilla, Calle Roraima, Quinta Zeiba #72 Entra Avda., Rio de Janeiro y Avda. Araure., Chuao, Caracas 1060 T: + 58 (0)212 991 8627 E: kvenezuela@hotmail.com
VIETNAM	Krishnamurti Committee Vietnam Nguyen Tan Loc, 98 Ly Tu Trong Street District 1, HCMC E: tanloc_kr@yahoo.com

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THE KRISHNAMURTI FOUNDATIONS

UK	Krishnamurti Foundation Trust Brockwood Park, Bramdean, Hants SO24 0LQ, UK T: +44 (0)1962 771 525, F: +44 (0)1962 771 159 E: info@kfoundation.org www.kfoundation.org
INDIA	Krishnamurti Foundation India , Vasanta Vihar, 64/5 Greenways Road, Chennai 600 028T India T: +91 44 2493 7803 E: kfhq@md2.vsnl.net.in www.kfionline.org
LATIN	Fundacion Krishnamurti Latinoamericana , Calle San Isidre 3, Jávea, Alicante 03730 Spain T: +34 96 646 0530 E: fkl@fkla.org www.fkla.org
USA	Krishnamurti Foundation of America PO Box 1560, Ojai CA93024-1560 USA T: +1 805/646-2726 E: kfa@kfa.org www.kfa.org

THE KRISHNAMURTI SCHOOLS

INDIA	Rishi Valley Education Centre Rishi Valley Post, Chittoor District 517 352, A.P E: office@rishivalley.org Rajghat Education Centre Rajghat Fort, Varanasi221 001, U.P. Varanasi221 001, U.P, E: kfivns@satyam.net.in The School – KFI Damodar Gardens, Besant Avenue, Adyar Chennai 600 020, E: alcyone@satyam.net.in The Valley School 'Haridvanam', Thatguni Bangalore 560 062, E: thevalleyschool@vsnl.net Bal-Anand Akash-Deep, 28 Dongersi Road, Malabar Bombay 400 006 Sahyadri School Amresh Kumar Tiwai Hill, Rajgurunagar District, Pune 410513, Maharashtra E: sahyadrischool@vsnl.net	Boarding School Ages: 9 to 18 Ages 7 to 18 & 19 - 21 Day School Ages: 4 to 18 Day and Boarding Ages: 6 to 18 An after-school centre for young children Boarding School Ages: 9 onwards
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Krishnamurti Foundation Trust
Brockwood Park
Bramdean, Hants SO24 0LQ
England

info@kfoundation.org
www.kfoundation.org
www.jkrishnamurti.org