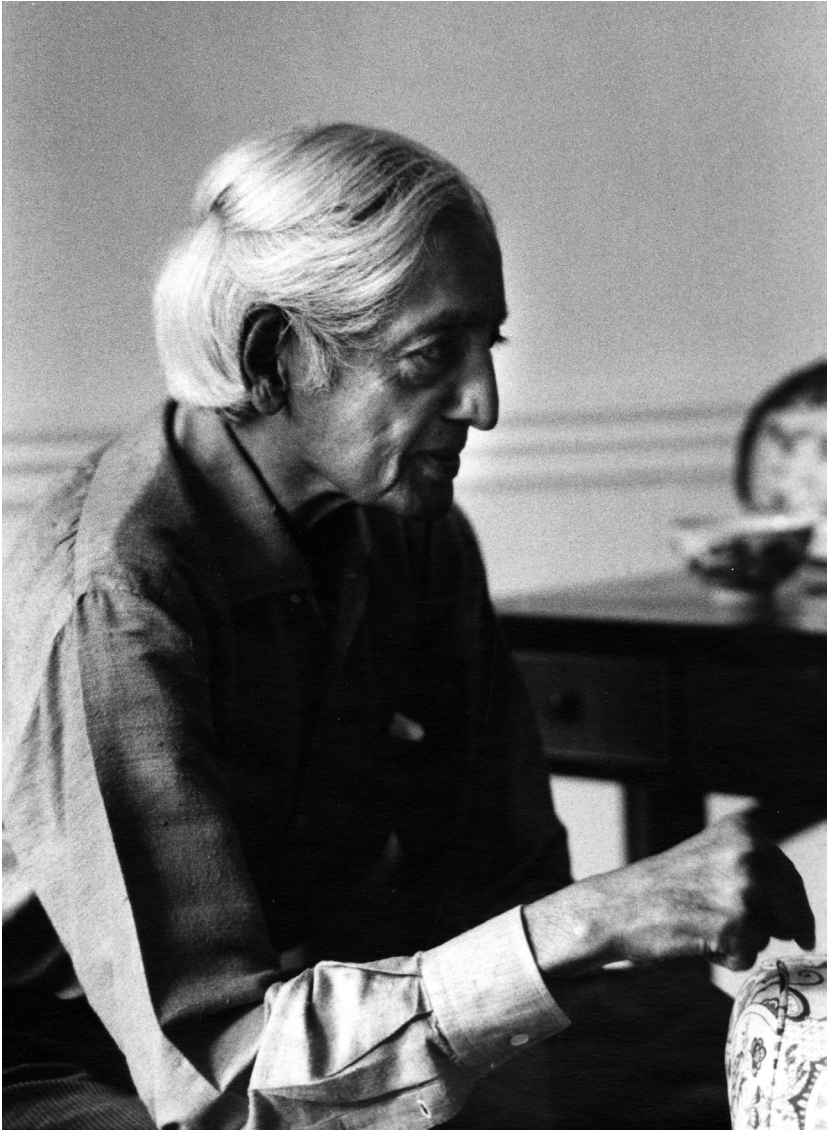


KRISHNAMURTI FOUNDATION TRUST

BULLETIN

97

December 2016



Krishnamurti in 1984

Photograph by Mark Edwards. Copyright © Krishnamurti Foundation Trust

Beauty can exist only when the self is not. When the mind, the brain is not chattering, caught in a net of words, when it is utterly quiet, when there is total absence of the 'me', the self, the ego, the persona, then you really see the extraordinary sense of beauty of the world.

J. Krishnamurti
Ojai, California, 1984

WHAT IS IT TO BE FREE?

This is the last talk, or conversation between two friends. We have been talking about various aspects of life. We said how important it is to have the capacity to doubt, to question everything that is taking place in the world, not only externally but also inwardly: all our thoughts, our feelings, one's own illusions—to question all those, because scepticism without cynicism has a great beneficial effect.

Our brains have been programmed for two thousand years by the Christian world, and for the Hindus or Buddhists, three to five thousand years. We have been programmed, as is a computer, to be Catholics, Americans, Russians, believers, non-believers, specialists, psychoanalysts, scientists, doctors and so on. Of that there is no doubt, because this programming has resulted in our being conditioned. Unless we question, doubt, have a great deal of sane scepticism, the brain can never be free.

One must understand the nature of this conditioning, this being programmed, and see whether it is possible at all to be free of it. Otherwise there can be no creation, only invention. Invention is totally different from creation. A technical invention is the product of thought. Invention along any lines, poetic, religious, technological and so on is comparatively easy. Most religions have tried to find out and to understand the nature of creation, and the depth and the beauty of it, but to find out what creation is one must understand and be free from being programmed.

What is it to be free? Is freedom *from* something?—freedom from our own misery, from our own troubles and problems, freedom to have an economic society that is providing for all human beings, a society that is not too corrupt, freedom from our own bondage, from our own peculiar tendencies, opinions and judgements in which most of us are entangled. Opinion, judgement, conclusion, is so strong with each one of us; and that prevents perception, seeing clearly what is going on in the world both outwardly and much more so inwardly, in the whole psychological complexity of one's own life.

What is it to be free?—not freedom *from* something, which then becomes a reaction. Freedom from capitalism has led to totalitarianism with all its misery and brutality. And freedom from our own particular fears is still in the area of a reaction: 'Oh, if only one had freedom,' from some peculiar urge or tendency, 'one could be so great,' and so on. Whereas to be free is something entirely different.

Although etymologically it is not very clearly established, the word *free*, to be free, implies love. We do not really comprehend in our own life what it is to love. If love is the opposite of hate, if love is the opposite of jealousy, or if love is the opposite of attachment, every opposite has its roots in its own opposite. If one is greedy, as most of us are, there is the urge not to be greedy. That contradiction is born out of one's own greed. Love is not something that thought can evolve, put together, nor can it be cultivated. You can cultivate a garden, you can cultivate anything, to plough, to cultivate, to grow. Love is not something that thought can cultivate.

We are having a conversation together. The speaker is not important. The speaker really means it, there is no personal worship; all that nonsense is stupid. But what he says is very, very important, and to be evaluated with scepticism, not accepting a thing. He is not a professional expert, but together, as two friends, we are examining our whole life, one's own life, which is very complex, which demands attention, care, perception, observation. So this is not a lecture or a sermon. We are not instructing or informing, as though one knows all about life and you know nothing about it. We are together, and it is important to understand what it means to work, to think, together.

Very few of us think together about anything. We have so many opinions, so many judgements, we never think together. We have opinions about thought, agreement or disagreement, you are not right, I am right, and so on. But the capacity, the demand to think together about everything requires freedom, a sense of affection, care, attention. Otherwise we cannot possibly think together. If you become a follower, a listener to be informed, to be instructed, to obey, we are back again in the old pattern. Could we think together about what it is to be free, not what you or the speaker think it is to be free, but together find out? In that togetherness, there is no you and the speaker. There is only the feeling that we are together examining, looking, sceptically, sanely into the whole question of one's own existence and the existence of everything around us.

It is very, very important to understand very deeply the nature of thought, thinking. If we really could understand that fundamentally, then we shall be able to resolve most of

our problems. Human beings are burdened with dozens of problems: of relationship, economic problems, social problems, problems of every kind.

Is it possible not only to understand the nature of freedom from something, and to be completely free, not *from* something, when thought is operating all the time? It is important to understand, and not only verbally or through explanations, the whole movement of thought. We live by thought, every action is based on thought, in every area, in every field of our life. Both outwardly and inwardly thought is operating. We have given thought tremendous importance, and until we unravel the whole structure and nature of the movement of thought, merely trying to be free, trying to cultivate freedom, becomes impossible.

We are concerned together as two friends with what freedom is and what it is to be totally free. Can there be a sense of wholeness, in which there is freedom? We are going to go into it.

We are programmed as Hindu, Catholic, Protestant and the many thousand divisions of Protestantism, and the Islamic world, and the Buddhist world. Our whole brain has been programmed for thousands of years, and as long as we are being programmed there can be no sense of total freedom. So is it possible to be free, or must we everlastingly be condemned to be programmed? The speaker is not a professional brain specialist, but he has observed in the course of sixty or seventy years how people's brains work. Observing them, and also observing one's own brain in operation, we see that it has become so

mechanical, repetitive. Its very accumulation of knowledge is limiting it. When one has a great deal of knowledge about various disciplines like science, medicine, telecommunications and so on, our brain actually becomes very small. It can expand along a particular line, but that expansion still is limited. Now, is it possible to be totally free from all this? Otherwise we will never know what it is to be creative, to see something totally unthought of, totally new.

To understand the programming and why we accept it, one must go into the whole desire to be secure. We have gone into the nature of thought many times, but most of us really haven't seen the depth of it, the quality of thought, how limited thought is, though it has done the most extraordinary things in the technological world and also in the psychological world. But whatever it has done it is still very limited because there is always the 'more', not only in the technological world but also inwardly: the 'more', the 'better'. The 'more', the 'better' is measurement, and where there is measurement there is limitation.

This has been one of the problems of religious people. The ancient Greeks were concerned with measurement; otherwise we wouldn't have this extraordinary technology in the Western world, because the Western world has its roots in the ancient Greeks. In India, the ancient people said measurement in any form is illusion; you cannot possibly measure the immeasurable. So there are two contradictory statements: technologically you must have measurement, and psychologically also we have accepted that there is measurement as the 'more', the 'better', 'becoming'. Whereas for the ancient Hindus, every form of

measurement is limitation. Measurement implies thought. Thought is based on knowledge, experience and memory, and knowledge is always limited, now and in the future. So thought is always limited. It can imagine the immeasurable, it can invent all the gods on the earth, all the rituals, all that business, which is extraordinarily unreal.

Thought can never be free; thought can never bring about a sense of being totally free because thought itself is limited, and therefore whatever it does will still be limited. And as thought is driven by desire, we have to inquire into the nature and the structure of desire.

The word *desire* means longing for, wanting something more; not having and so wanting. I do not know if you have observed, not in only yourself but in all the people around you, and the hierarchy of priests, the popes through history, and all the monks of the world, and all the human beings in the world, people being dissatisfied with what they are, so they want something more, are longing for something more. Aren't you all longing for something more? Aren't we all driven by desire: to be successful, to have money, to have position, to be famous? We are full of desires.

What is the relationship between desire and thought? Please ask this question. As two friends talking together, the speaker is saying to the friend, 'Look at it, what is the relationship between desire and thought? Why has thought in religious areas insisted on suppression of desire?' The monks throughout the world have said you must have no desire, suppress it; or identify that desire with something you call God, your saviour,

symbols. Desire has an extraordinary importance in our life, and we are not trying to suppress it, or transcend it, or identify that desire with something nobler, symbolic, significant; we can wipe out all that. We are now trying to understand the nature of desire. We are now afresh, anew, examining this thing. To examine, one must be free not only from personal worship but there must also be freedom from the fear of not being without desire. There must be a sense of perception in which there is no distortion, no motive, to observe very closely the whole movement of desire.

We are sitting under trees, dappled light on all of us, and there is blue sky through the leaves, and in the distance are hills and mountains. Seeing all this clearly and seeing the beauty of it all, we ask what the relationship is of beauty to desire. So we must also inquire into what beauty is.

What is beauty? A beautiful poem, a beautiful picture, a beautiful tree in a solitary field, the beauty of a wave, the quiet beauty of a blue sea, and the beauty, the immensity, the dignity, the immovability of great mountains, their snow-capped line against the blue sky; we look at all the museums in the world, with their ancient sculptures, modern paintings, and the classic statuary, and we say how extraordinarily beautiful they are. When you see the Parthenon in Greece for the first time, you almost go on your knees to the beauty of the structure. And when you see a beautiful man or woman, or especially a child, you are breathless for a moment with all the beauty of this world. Does beauty lie in the perceiver? Is beauty a matter of instruction, being well-informed about the paintings in the world, who painted them, from Picasso to the ancients? Is all

that beauty?

What is beauty? When do you perceive beauty? In a face, in a mountain, in a tree, or the slip of a moon when it first appears, and in the quietness of a still evening? When do you perceive all this? The word *beauty* seems to suffice for most of us; just to say, 'How beautiful it is,' and go on to the next thing. You see the marvellous paintings by Leonardo da Vinci, or Michelangelo and so on, and then go off and have tea. This is what we generally do. We never really go into the question of what beauty is. When do you perceive this sense of immensity and the truth of beauty? When you see a great mountain, with the deep valleys and the snow against the blue sky, aren't you lost for a second, in the dignity and the majesty of the mountain? For a second you have forgotten all your problems, you have forgotten all your misery, confusion, sorrows. The great immensity of that snow-capped peak drives 'you' away, drives your 'self' away. Right? Haven't you noticed all this?

So beauty can exist only when the self is not. When the mind, the brain, is not chattering, caught in a net of words, when it is utterly quiet, when there is total absence of the 'me', the self, the ego, the persona, then you really see the extraordinary sense of beauty of the world, of the tree and the sky. What is the relationship of that sense of extraordinary beauty to desire? We want to capture that beauty, we want to hold it, to live with it, to have this sense of utter... to be totally free of all the turmoil, the noise and the vulgarity of the world.

So we must ask rationally, clearly and sanely, what desire is. Desire has built a great many things in life, and it has also

created wars and destruction. We must really understand this tremendous urge that human beings have, to which we are slaves. When you sit under trees and look at the beauty of the light, you have a great sensation, don't you? Your senses are awake; if you are alert, your senses respond to all that. The trees, the light, the hills, the quietness, awaken sensation. When you see the ocean, can you look at all that water with all your senses? Have you ever done it, with all your senses fully alive, alert? In that total sensation with *all* your senses—not partially, one operating more than the other, but the whole organism, the nerves, the whole entity of a human—when you give such tremendous attention, have you noticed there is no self at all, there is no 'me' at all?

We live with sensations. It is fairly obvious. These sensations are taken over by thought and given a shape, or an image. To make it very simple: you see something beautiful in a shop, you touch it, have contact with it, feel the quality of the material; there is sensation. Then thought comes along and says, 'How marvellous if I had it, how nice it would look on me.' When thought creates the image out of the sensation, desire is born. When thought builds or makes out of that sensation an image of having that beautiful shirt, or that car, that house, a refrigerator, then at that moment desire is born. This is so clear and obvious if one perceives every second the whole movement of it, which requires great attention not to miss a thing.

So thought is giving shape to sensation as an image, as a picture, a pleasure. At that second, desire is born. Now the question is: can there be a wide interval between sensation and thought creating an image out of that sensation? An interval.

That requires tremendous attention, and where there is attention there is discipline. This is important because we live in conflict perpetually. To understand conflict is to see the fact and the conclusion of the fact. There is the fact, and what we make of that fact. What we make of that fact is an abstraction called idea, or ideal, and between the fact and the ideal there is always conflict. If we see where there is sensation, which is natural, which is healthy, clear, and see thought giving shape to that sensation, making the image, can these two be kept apart for a while? To keep them apart requires great attention, so there is never suppression of desire but watchfulness of desire. If you suppress desire, it then becomes a conflict. If you say, 'I will transcend desire,' that becomes a means of conflict. Whereas if there is great attention and watchfulness of how thought shapes sensation, then that attention, that watchfulness has its own intelligence. So when it is necessary, you go into the shop and buy something, and get on with it, but you do not make conflict about it.

Do you understand this? Understand some of it at least, because it is really important to understand whether one can live without conflict on this beautiful earth. We live with conflict all the days of our life, from the most ancient times until now. It is our heritage to live with conflict, not only externally as war and so on, but also much more inwardly; conflict with each other, conflict in our intimate relationships with each other, and so on. Can this conflict ever end so that the brain is totally free? That is why it is important to understand the nature of desire and the nature of this sense of immense beauty of life, of this earth.

We should also go into the question of what love is. Let's not become sentimental or romantic about it, but when we say, 'I love you,' what do we mean by that? When a woman says to a man, or a man says to a woman, or friends say to each other, 'I love you,' what does that mean? There is the love of a book, love of a poem, love of sports, love of sex, we love to be famous. We use this word so easily, but we have never, apparently, gone into the full meaning of what it is to love. Love has become another means of conflict. One loves one's wife and there is conflict, quarrels, jealousy, antagonism, divorce, and all the pain of that relationship, and the pleasure of it too. So we should go into this question very carefully. When we understand whether love is in the brain, or outside the brain, whether love is contained in the brain as thought, anxiety, pain, depression, fear, loneliness, the whole content of our consciousness, that may be the solution to all our problems. Is love part of that consciousness? Or is it totally outside consciousness, outside the brain? One hopes you will not mind asking these questions.

What is love as we know it? Love brings a great deal of conflict in our life, a great deal of pleasure, a great deal of anxiety, fear, jealousy, envy. Is desire love? Is pleasure love? Is love in the field of thought? Apparently for most of us it is in that field: conflict, pain, anxiety, and thought. Understand what love is—not understand, but have the depth of it, the greatness of it, the flame of it, the beauty of it. How can there be jealousy, how can there be ambition, aggression, violence? Can one be free completely of all these things? Please do ask this question. Where there is love, then do what you will, it will be right action and never bring conflict in one's life.

So it is important to see that jealousy, antagonism, conflict, and all the pain of relationship has no place where there is love. Can one be free of all that, not tomorrow, *now*? Time is the past, the present and the future; all time is contained in 'the now'. And if we say, 'I will cultivate love,' or 'I will try to get rid of my jealousy,' and so on, when you are trying to be free, *trying*, then you will never be free. When you say, 'I will do my best,' it is so silly; it means that one has really not fully perceived the truth that all time, the past, the present and the future are in the now, now, in the present actually. If you don't do something now, it will be continued tomorrow: the future is in the now. So, can one put aside completely all the causes of conflict, which is the self, the 'me', so that there is this sense of the flame, the greatness of beauty, of love?

We should talk over together what religion is. All the organised religions of the world, with their rituals and their fancy dress, with their symbols and so on, is all that religion? The root meaning of that word, etymologically, is not clear. It has been said that religion is a binding, a bond between man and God. There must be scepticism, questioning of one's faith, one's belief; otherwise you can't possibly examine to find out the truth about religion. Most of us live in illusions about religion. We never see that thought has been responsible for all the rituals, the robes and the gods and the ceremonies, the incense. The whole works is put together by thought.

So what is religion? It is important to find out, because man has from the beginning of time inquired into whether there is something more than the mere physical world with all its turmoil, with all its complexities, struggle and pain. Is there

something far beyond all this? You ask that question and somebody comes along who says, 'I will tell you all about it. It began with the ancient Sumerians, the ancient Egyptians, and the ancient Hindus.' They will tell you that they became the priests, were the original people who wrote, read, and so they became the interpreters. And so it became a good profession, like any other profession; and that has continued from time immemorial. To find out what the religious mind is, what the truth of religion is, one must be free from all authority, from all belief, all faith; not belong to a thing. There must be a sense of being totally free.

Then one can ask about or observe or perceive what truth is. Let's differentiate between truth and reality. (Gosh, there are a lot of things to explain, aren't there?) I don't know why one has to explain all this. I am afraid you are all too learned, you have too much knowledge, have read too many books, listened to professors and so on.

What is reality? Reality is that you are sitting there, and the speaker is up here. The reality is the trees, the reality is nature, the birds, the ocean, the whales, the beauty of those enormous creatures in the deep depth of the sea. Reality is *what is* both externally and inwardly. Nature is a reality, and also reality inwardly is the illusion that you have created and hold on to, the symbol, the idealised picture, however illusory. You hold on to that; that is a reality. So reality and truth are two different things. Truth is not a matter of conjecture, of speculation, of idealisation. It is not the invention of thought. And to find that truth—not *to find*—for that truth to exist, it has been said you must meditate; to find that eternal thing which is beyond all

measure and beyond all thought, beyond all words, you must meditate. They said, too, that in order to meditate you must follow a system, a method, and that we will tell you what the method and the system is. The gurus have played upon this theme endlessly, coining money.

So we are going to inquire into, not how to meditate—which seems so silly to ask—but what meditation is. Why is it necessary to meditate at all? The meaning of that word *meditation* is to ponder over, think over. But it also has a deeper meaning: to measure. Meditation is being free completely from measurement, measurement being comparison: ‘I am this, I will be that.’ To live a daily life without a shadow of comparison. Have you ever done it? To live like that, never having an example, never a goal, never an end, never having the future, which is comparison—‘I am this, I will be that’—to live without becoming, which is comparison. When you go to a museum you compare. You compare between two materials: one cloth is better than another cloth. You compare one car with another car. That’s natural, that’s necessary. But to be completely free of inward comparison, that is part of meditation. The brain then is free from all sense of comparison, except where it is necessary physically. Is this possible? Can one live that way, never comparing? See what happens if you don’t compare. There is the end of conflict.

Meditation is not a practice, not a system, not repeating a mantra. The word *mantra* means to ponder over not becoming. And also it means ending all self-centred activity. The root meaning of that word in Sanskrit is to ponder, consider not becoming, consider the whole question of becoming; and it

also means putting away altogether all self-centred activity. If you are given some words and you repeat them, you are just playing a game. It is not worth it. The speaker is not telling you not to do it. If you want to do it you will do it, if it pleases you, but your repetition has no meaning, whether it is 'Ave Maria' or your particular mantra.

Meditation means to be free from fear, from all sense of conflict, and also, much more seriously, the ending of thought. To see whether thought, which is time, has a stop. If there isn't a sense of being totally free, then the brain becomes limited, and all its activity will be limited, and so the limitless, the timeless can never exist.

We are asking if thought, which is of time, which is time itself, can stop. Not you stop it by will. That is silly; you cannot stop thought by will. Will is the essence of desire. So can thought come of its own accord to an end? Thought must be used, naturally, when you drive a car, when you go from here to your house, when you cook. When you wash dishes, and so on, thought must be there. But what is the necessity of thought in the psychological world at all if thought is really understood; all its activities, its beginnings, its origin? Its origin is experience, knowledge, memory stored in the brain, and the reaction to that memory is thought. All this process is limited because knowledge, whether in the future or now, is limited. Perceive actually the limitation of thought, not the imagination of it, not the idea of ending, but actually see for yourself that thought, whatever it does, both in the technological world and in the psychological world, will always be limited. When you see the absolute fact of that, and the necessity of thought in a

certain area, when you give your total attention to that, then you will find out for yourself if thought can end. If you say, 'What is there if thought ends, is there something more?' then you are lost. Do you follow how our brain works?—I will see if thought can end, if you give me something in return. If thought can end, you will find there will be something totally different. And this is meditation. Not controlling thought, because the controller is part of thought. So the controller is playing a game; there is always the controller trying to control thought. But the controller, who is also thought, is the controlled. There is no division between the controller and the controlled right through life. If you can understand this profoundly, you will eliminate conflict altogether. The brain, which has been conditioned, narrowed down, has lost its tremendous vitality, its immense capacity.

Meditation is to be totally free from all bondage, from all measurement, from all conflict. The brain becomes quiet, utterly still. And that silence, stillness, has its own beauty, its own truth, its absolute sense of the immeasurable. Meditation is not a reward, it is not something that you get illumined by practising.

Truth is something which is not to be measured, and it has no path to it. And that is beauty, that is love.

J. Krishnamurti in Ojai, California, 27 May 1984

FOUNDATION REPORT

KFT Trustee Announcement – November 2016

As a result of a review of the Krishnamurti Foundation Trust, the Trustees have decided to appoint Nasser Shamim as Foundation Director, tasked with assisting in the development of a new Foundation strategy that will help keep abreast of the changing global situation. It will also nurture our relationship with, and support for, the International Committees and proactively work with our sister Foundations on joint initiatives.

Jerome Blanche, our Foundation Administrator, will work closely with the Foundation Director in order to fully harness the energies and capacities of the enlarged Foundation.

Marie-Bertrande Maroger

We are very sorry to announce that Marie-Bertrande, beloved wife of Jean-Michel Maroger and mother of Arianne, Daphne and Diane, died at their home in Switzerland on 7th November 2016. She was a dear friend of Brockwood, and translated *Krishnamurti's Journal* into French.

International Committees Meetings 2017

The next meetings with the International Committees will be held at the Krishnamurti Centre from Thursday 6th July (arrival) to Monday 10th July 2017 (departure).

Job Vacancies

We are interested in hearing from potential residential or non-residential staff with various skills. If, having come across Krishnamurti before, or having looked through our website, you feel this might be the kind of endeavour you want to be involved in, please send an initial letter of interest and introduction to Vicki Lewin:

recruitment@brockwood.org.uk

Social Media

Our YouTube channel hosts over 300 full-length videos that can be accessed for free, and each week we release a Question & Answer extract containing a question posed by the audience during public meetings. The international Facebook page and the new Krishnamurti Foundation Trust Facebook page release quotes and videos daily. You can visit us at:

YouTube www.youtube.com/kfoundation

Facebook www.facebook.com/jk.krishnamurti
www.facebook.com/KrishnamurtiFoundationTrust

The Real Revolution

KFT and KFA have acquired the rights for these eight programmes, produced and broadcast in America by the National Educational Television Network. They represent the earliest sound films of Krishnamurti speaking to audiences – it was the first time that he had allowed his talks and discussions to be filmed. The principle settings are the Oak Grove in Ojai, California, and the Thatcher School in the Ojai Valley. The series can be watched for free on our YouTube channel, and DVD discs can be purchased on our online store: <https://store.kfoundation.org>

Fire in the Mind

The book *Fire in the Mind* has been reedited from archive transcripts and published by the Foundation. It consists of fifteen dialogues between Krishnamurti and Pupul Jayakar, a friend for many years and author of *Krishnamurti: A Biography*. Held between the years 1978 and 1984, these dialogues cover a vast range of concerns – fear, sorrow, time, death, and the ending of the self. They also explore subjects central to scientific research today, such as the questions of biological survival, the nature of consciousness, and the ageing and renewal of brain cells.

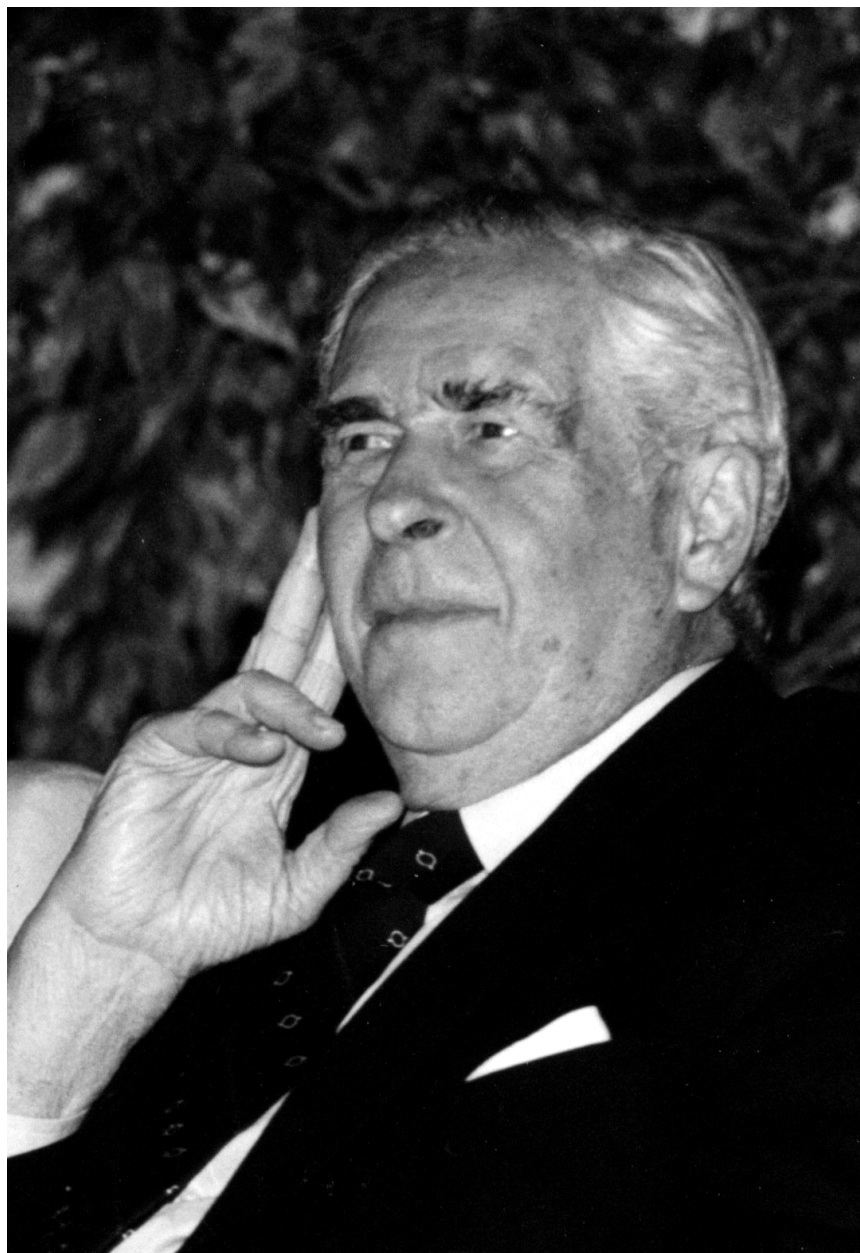
Count Hugues van der Straten Ponthoz

We are very sorry to inform you that Hugues van der Straten died at his home in Brussels on 18th October at the age of 97. We send our deepest sympathy to Suzanne and their children and grandchildren.

Hugues was a founding trustee, in 1968/9, of Krishnamurti Foundation Trust and Brockwood Park School. His dedication as a trustee and governor continued for over thirty years. Even before that he had been active with the Saanen Gatherings Committee organising and sponsoring Krishnamurti's talks in Switzerland from 1961 to 1985. Each day of the gathering, in three languages, he would tell the large audiences how much had been donated to date by those attending, and remind them how much still had to be raised to cover costs. It was suspected that he would personally cover the shortfall whenever the final donations failed to cover costs.

His generosity continued at Brockwood, as the work of the Foundation and the School benefited from his donations over many years. He paid for many special projects and helped with the bursary fund for students. He took an active interest in the finances as well as student care and staff welfare. He made a point of discussing the management of the School with the various principals over the years, and they were grateful for his kindness, constant support and gentle, humorous guidance. He enthusiastically encouraged the Foundation's work to preserve and proclaim Krishnamurti's teaching worldwide.

We remember him with great affection and gratitude for his kind thoughtfulness and his beneficent help in so many ways for over fifty years.



THE KRISHNAMURTI CENTRE – PROGRAMME 2017

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 attended by those who are acquainted with the teachings as well as those who are new to them. Video or audio recordings 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.

Saturday 4 February – Introduction to Krishnamurti's life and teachings

Friday 17 to Sunday 19 February – *The search for meaning*

Friday 17 to Wednesday 22 March – *Can thought see its own limitations?*

Saturday 25 to Monday 27 March – *What do we mean by education?*

Saturday 1 April – Introduction to Krishnamurti's life and teachings

Friday 7 to Sunday 9 April – *What is the relationship of man to nature?*

Thursday 20 to Monday 24 April – Dutch retreat

Wednesday 3 to Wednesday 10 May – Spanish retreat

Friday 12 to Sunday 14 May – Friends of Brockwood Park gathering

Friday 19 to Sunday 21 May – Open dialogue

Wednesday 24 to Wednesday 31 May – French retreat

Saturday 3 June – Introduction to Krishnamurti's life and teachings

Friday 16 to Sunday 18 June – *What is our relationship based on?*

Friday 23 to Sunday 25 June – *The art of looking, listening and learning*

Friday 21 to Wednesday 26 July – *Meditation: a practice or a way of life?*

Friday 18 to Sunday 20 August – *Is there a perception free of time?*

Tuesday 29 August to Friday 1 September – Young adults retreat

Friday 22 to Wednesday 27 September – *The root of fear*

Wednesday 4 to Wednesday 11 October – Spanish retreat

Saturday 7 October – Introduction to Krishnamurti's life and teachings

Friday 13 to Sunday 15 October – *Creativity and learning*

Friday 20 to Sunday 22 October – Friends of Brockwood Park gathering

Friday 10 to Wednesday 15 November – *Is it possible to love
without the interference of the mind?*

Friday 8 to Sunday 10 December – *What is our responsibility in
the world we live in?*

Last Saturday of every month, 11:30 a.m.

A video or an audio recording of one of Krishnamurti's talks or discussions is played in the Centre library, followed by a dialogue.

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admin@brockwood.org.uk
www.brockwood.org.uk
(International Boarding School, ages 14 to 19)

INDIA

Rishi Valley Education Centre

Rishi Valley Post, Chittoor District
517 352, A.P / office@rishivalley.org
(Boarding school, ages 9 to 18)

Rajghat Education Centre

Rajghat Fort, Varanasi
221 001, U.P. / rbskfi@gmail.com
(Ages 7 to 18 & 19 to 21)

The School – KFI

Damodar Gardens, Besant Avenue, Adyar
Chennai 600 020 / theschool.kfi.chennai@gmail.com
(Day school, ages 4 to 18)

The Valley School

‘Haridvanam’, Thatguni
Bangalore 560 062 / office@thevalleyschool.info
(Day and Boarding, ages 6 to 18)

Sahyadri School

Tiwai Hill, Rajgurunagar
District, Pune 410513, Maharashtra
sahyadrischool@gmail.com
(Boarding school, age 9 onwards)

USA

The Oak Grove School

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