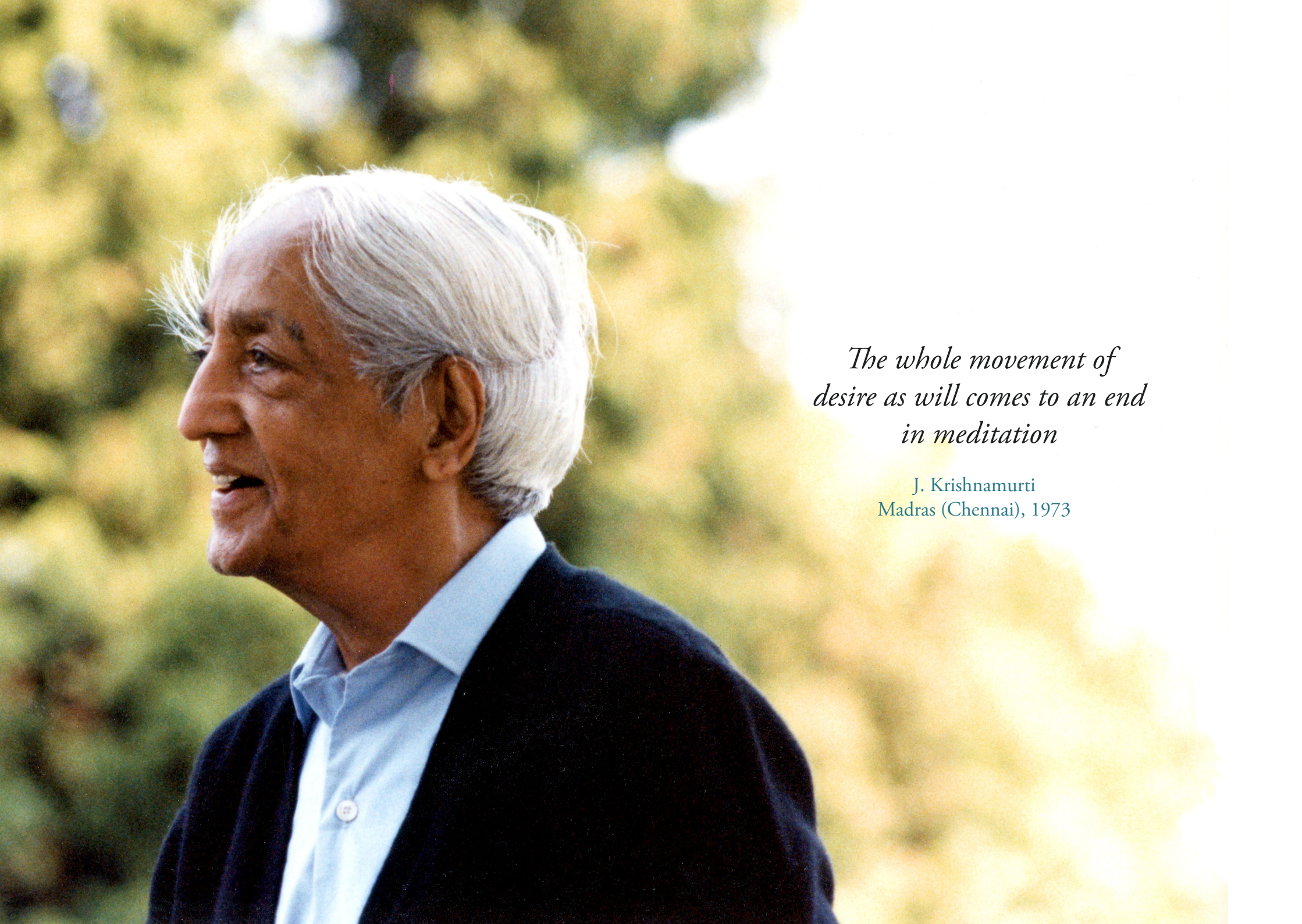


KRISHNAMURTI
FOUNDATION
TRUST

Bulletin 98 • 2017



*The whole movement of
desire as will comes to an end
in meditation*

J. Krishnamurti
Madras (Chennai), 1973

The ending of time is the ending of change

The ending of time is the ending of change. The being, trying to become, invents time. The being, whatever it be, is without time. The word is of time, and when the word is associated with the being, the illusion of movement from this to that takes place. But the being undergoes a radical transformation when the mind is free of time. The probing into this is meditation.

To probe is not to achieve. If you probe deliberately, with full intention of discovery, then what you discover will be the projection of your past. But if you probe without *you*, the thinker, then probing is endless, inexhaustible. The intention to probe comes with the intention to find, but the finding becomes trivial when it is an experience. Experience is recognition, and recognition is association, the past. There must be the abandonment of what is discovered in probing, all the time, for this allows freedom, and without freedom inquiry is negated.

The constant is of no-time, but it is not stationary. Meditation is the freeing from that state of mind that possessing decays. Innocency is this freedom. Love which possesses destroys itself. Meditation is the throwing away of all man's cunning, and the throwing away of the morality of thought.

The wood was very thick, full of spring leaves, and as you looked through them at the blue sky you could almost see every vein of the leaf. On the road that went by the wood the cars whizzed by and nobody seemed to look at those woods or take delight in them. That is probably why they remained stately, isolated and quiet. There weren't many birds, but one blackbird was sitting on a branch calling to its neighbour. The ground was thick with the leaves of many years and it was soft underfoot. The smell of decaying leaves and the smell of new leaves filled the air. It was an isolated spot, full of charm and beauty. Thought could not touch it, but the senses were everywhere.

From the upcoming book Living, Learning and Meditation

Bulletin 98

DECEMBER 2017

Introduction

Here at the foundation we feel that the mandate and work to preserve and disseminate the teachings of Krishnamurti is not solely carried out by us as staff at Brockwood but is a shared endeavour involving volunteers, donors, legators, committee members and well-wishers. Therefore we wish to place more attention on communicating news from the foundation and our activities, so that we are all better informed and continue to be involved.

With this in mind, we decided to make certain changes to the foundation bulletin with the view to achieve the above and at the same time keep most of the traditional features. You will notice that the core of the bulletin has remained the same but elements such as colour, photos and layouts have been incorporated to enhance the design.

Along with significant news and events happening at the foundation and the Krishnamurti Centre, and the context behind it, we include two texts by Krishnamurti: a previously unpublished talk appearing at the end of the bulletin and a shorter piece at the beginning from the upcoming book, *Living, Learning and Meditation*.

We hope that this issue is informative and easy to read with the new design, and we look forward to hearing from you with any comments you may have in this regard.



Foundation entrance at Brockwood Park

KRISHNAMURTI FOUNDATION

BULLETIN

NUMBER 1

AUTUMN 1968

A Short History of the Bulletin

by RAY McCOY

In 1968, following Krishnamurti's break with Krishnamurti Writings Inc, a new office was needed to care for publishing work and to keep people informed of the dates of his public talks. Krishnamurti Foundation London, later Krishnamurti Foundation Trust, was registered as a charity for this purpose. Mary Cadogan, who had been the European agent for KWInc, became the first Secretary of the new charitable trust. She opened a small office in Beckenham near London to administer the foundation work. Mary and two assistants organised the sale and distribution of publications and recordings of the talks and discussions.

At that time Krishnamurti was mainly giving talks in California, Switzerland, England and India. In order to inform the public of these events, in 1968 the foundation published its first bulletin listing the dates when the meetings would take place. In 1984, the distribution of tapes and books was taken on by staff at Brockwood and in 1987, after the opening of the foundation office in the new Krishnamurti Centre, all of the work that had been going on in Beckenham was moved to Brockwood Park.

continues ›

In addition to the speaking schedules, the bulletins often had short pieces written by Krishnamurti. He also occasionally wrote something about Brockwood Park School. Another important feature of the bulletins was the listing of the names and addresses of the many centres throughout the world organised over the years by those interested in the talks and publications. Several of these committees arranged for translation and publication of the books then being regularly published by Gollancz in England and Harper in New York.

After Krishnamurti died in 1986, the bulletins continued to publish information about presentations of video recordings of the talks and discussions. Since the opening of the Krishnamurti Centre, KFT has been including in the bulletins the dates of Theme Weekends and Study Retreats where attendees come together to study the teachings and share their observations.



Ray McCoy retired this year and returned to live in Toronto. He came to Brockwood Park in the early 1980s after teaching at Rishi Valley School in India. He worked at Brockwood Park School and the Krishnamurti Foundation as a teacher, tutor, archivist, administrator and editor. Due in part to his own wide reading in psychology and Eastern philosophy, Ray has a mature and incisive engagement with Krishnamurti's teachings, which he is always happy to share and discuss. His intelligent and sensitive editing of many of Krishnamurti's books helps make the teachings available to a large international audience.

MESSAGE

Around the authority of a person or an ideology co-operation becomes meaningless and leads to various forms of conflict. All of us are working together in a spirit of real co-operation in which there is no authority: it is our interest in the teachings which brings us together and helps us to work together. So the authority of a central directive ceases; each of us is important and we all help each other.

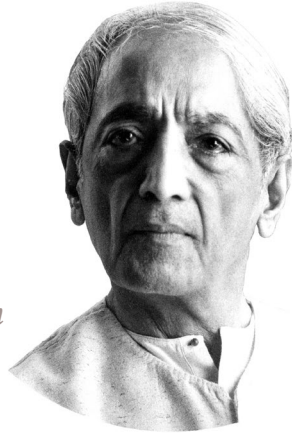
To make this possible the Krishnamurti Foundation is the new organisation without the psychological belonging and dependence which most organisations bring about. This is very important to bear in mind in all the work we are doing together. Co-operation is necessary but the ugly and brutal side of organisation has no part in what we are trying to do. There is a great deal to be done which has not been done in the past.

We must meet together at least once a year to talk things over as friends, expose our problems and resolve them. Organisation does not draw us together, rather we are drawn together as human beings to resolve our human problems.

f. Krishnamurti



The Krishnamurti Video Collection



Over the course of the last year, the foundation released all of Krishnamurti's video recordings on YouTube. The complete collection, comprising almost 600 full-length videos, is now *free to the world* and can be accessed on our YouTube channel. The collection is grouped by series, with each video carefully titled and summarised using archival transcripts.

Many years in the making, this project has been a huge undertaking for KFT. The videotapes were professionally digitised, then painstakingly checked and made ready for release. The original tapes, along with the new digital recordings, are now carefully preserved in our state-of-the-art archives at Brockwood Park, with copies at our sister foundations in America and India.

Making available Krishnamurti's teachings is one of our core mandates, and the completion of this project is a milestone in the history of the foundation. This project could never have taken place without the generous donations we received through the years.

Today, online platforms grant access to Krishnamurti's body of work in a way that is more fluid than ever. However, such outlets also pose a risk in how they can distort content. By creating an official repository, we want to ensure that everyone can access the teachings for free at its most undiluted.

Our work is far from over now that all videos have been released. There are over 1,600 audio recordings (out of 2,500) still to be produced and released. We look forward to being able to provide these for free online, and as a taster we have uploaded four remarkable series on our YouTube channel. These include the earliest recorded public talks in Ojai, 1949; the first series of public talks ever to be held in Saanen, Switzerland in 1961; the eye-opening discussions Krishnamurti had with Alain Naudé in Malibu, 1971-72; and a series of conversations with David Bohm and others in Gstaad, Switzerland 1965.

An important future area of focus is the poor picture and audio quality of many videos that are in need of professional restoration. Additionally, film reels kept in our archives can be digitised at high resolution using cutting edge technology, making it possible to watch Krishnamurti videos in high-definition quality.

Above all, we wish to bring the teachings to the young and help introduce newcomers to Krishnamurti's body of work in an accessible yet uncompromising manner. We will do this through carefully designed digital campaigns, one of which is the new iteration of jkrishnamurti.org.

All of this, and much more, will be carried out with a renewed spirit of cooperation between the departments at Brockwood Park: Schools, Krishnamurti Centre, and Development.

We hope that you will appreciate this video project and our future activities. We would like to hear what you think so please feel free to get in touch with any input, writing to media@kfoundation.org

YouTube channel: youtube.com/kfoundation

Audio series: bit.ly/2xo2fSU

Translating the Timeless

Subtitling Krishnamurti's Videos

Since the beginning of video production at the foundation, we have aimed to make Krishnamurti's recordings available to as many people as possible, regardless of language or geographical location. When VHS tape was the main medium, we released many 'dubbed' series, with a superimposed voice translating in real time. With the advent of DVD and digital files, suddenly multiple translations could be added to videos, allowing for a wider reach. Today, thanks to the massive increase in the use of the internet, dissemination has never been easier.

When we started the project of subtitling videos in 2004, only a handful of video series were produced and even fewer were offered with translations. Fast forward 13 years, the foundation has released the entirety of around 600 video recordings. Not only can anyone across the globe access the videos directly, but also a growing number of over 2,200 subtitles in more than 30 languages. To give an idea of how much work our invaluable network of volunteers has put into this project, these figures represent the creation of one new video translation every two days.

How are subtitles created? Firstly, the spoken word is painstakingly transcribed. After being verified at least twice, the transcript enters our archives in both printed and digital format. This final transcript is the basis of the English subtitles. The step from written document to the text we see on screen is one that requires great skill and attention to detail. Each line of text must be carefully arranged using specialist

software in a way that makes sense to both the eye and the brain. English subtitles—the first subtitles to be made for a video—are therefore of crucial importance, as they act as the blueprint to which subtitles in every other language refer.

When a subtitle is translated into, say, Hebrew, the translator watches the video alongside the English subtitles and mirrors the content as faithfully and grammatically correctly as possible. This translation is then proofed by another volunteer, and once finalised sent to the foundation. The subtitles are then embedded into DVD discs, digital files, and uploaded to our YouTube channel.

This huge body of translated work is now readily available on YouTube at youtube.com/kfoundation. Each language has its own playlist where users can easily find translated videos. Information such as video titles and summaries are also translated so that when a user accesses the channel from Spain, for example, the channel content will be in Spanish.

Our volunteers are very active and the production of subtitles keeps growing steadily. Many countries have one or several groups whose members review each other's work. This setup often leads to creating friendships and opportunities to explore the teachings together.

We look to the future with excitement, as technologies on the horizon promise to remove barriers between cultures thanks to improved automated translations and voice recognition. For the time being, the dozens of volunteers involved in subtitling remain key to disseminating Krishnamurti's transformational message worldwide.

We are always looking for new volunteers to translate video subtitles. If you have an excellent command of your native language and English, a deep interest in Krishnamurti's teachings, and would like to help us with this, please email digital@kfoundation.org



Archives & Verification

An Update on the Foundation's Preservation Efforts

Photographs

The foundation's extensive archive of photographs was supplemented this summer by two donations. The first originated in a quiet bookshop in Switzerland. In one of the boxes of books brought to us, we were delighted to find some unseen photographs of Krishnamurti in Saanen in the early 1960s and at the Star Camp in Holland. Soon after, the Dutch committee visited Brockwood, bringing many boxes of photographs from their archives. This collection included many excellent quality early prints, along with dates and names of people unknown to us previously, allowing us to fill in the gaps. We are now scanning and cataloguing these welcome additions to our archives.

Here we include photographs from these collections taken at the Ommen and Saanen gatherings, showing an informal Krishnamurti interacting with attendees of the talks.



Transcript Verification

The aim of this long-term project is to create an accurate text record of all 2,800 audio recordings of Krishnamurti's talks, discussions and conversations. Begun in the mid-1990s and based on the first version of the Krishnamurti Text Collection, this painstaking work is central to the role of the foundation. These transcripts form the basis of all video subtitles and the published works in books and online.

Each transcript goes through at least three stages—typing, first verification and final verification—the end result forming an archival record of the spoken word in a low-technology format. Printed on acid-free paper using durable ink, the transcripts will last hundreds of years. Further future-proofing is enabled by using opensource file formats, with copies shared with the American and Indian foundations for printing locally and storing in their own archive vaults.

This long term project has recently been accelerated due to the careful training of new final verifiers, who continue to help us create this vital accurate record of Krishnamurti's teachings. We aim to finish the KFT-copyright material by the end of 2018.

Social Media

New Landscapes of Dissemination

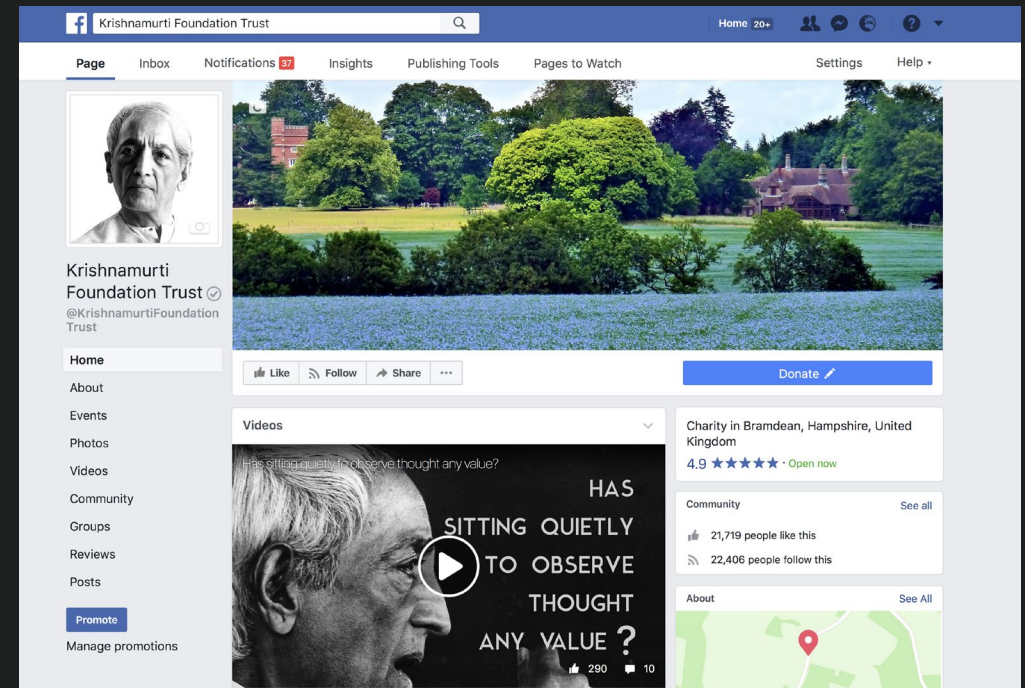
With its pros and cons, social media has become one of the main means by which people communicate, share their experiences, and watch videos. Facebook alone accounts for one in every six minutes spent online; it sees 1.3 billion daily active users, and it is also the place where 88% of so-called millennials get their news.

Krishnamurti predicted that the computer would become dominant, but what would he have said had he been privy to the modern digital landscape, as to the extent of this growing phenomenon?

The foundation has the responsibility to ensure that dissemination of the teachings occurs on major platforms, and social media has become one key area of focus for us to engage with the global audience and the young in particular. Taking into consideration the nature of the internet—short attention span, hyper-consumerism, spectacular entertainment—sharing Krishnamurti's timeless message proves to be a challenging endeavour, one that must be approached with great care.

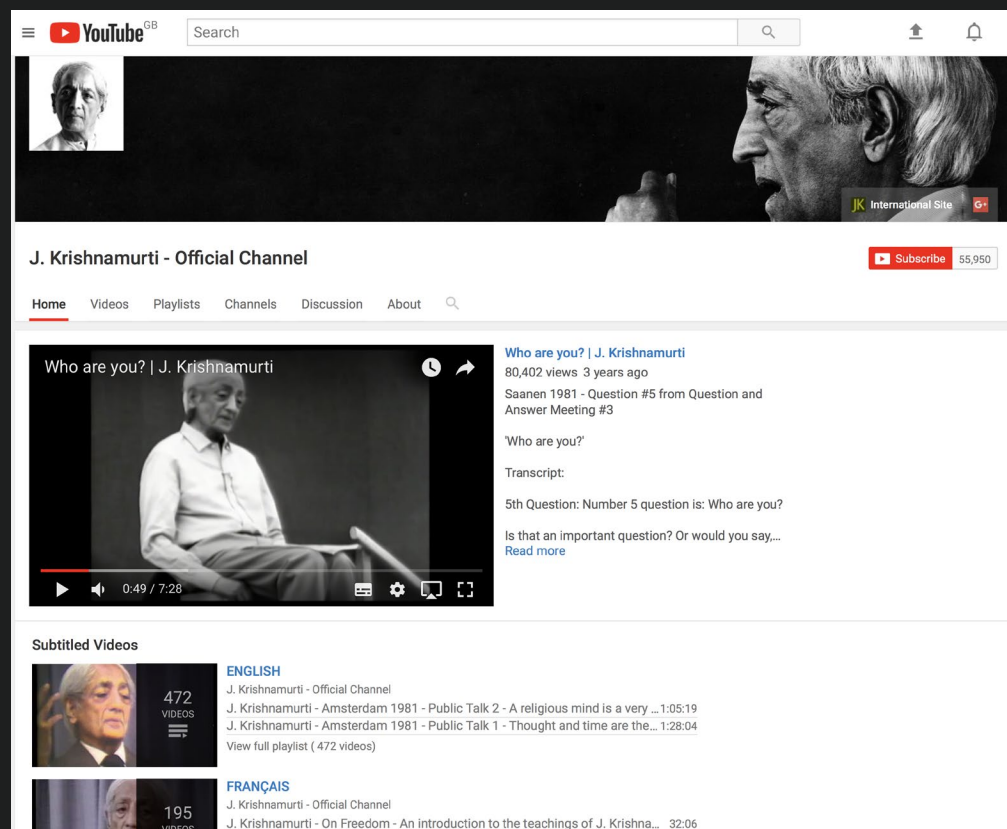
Because of such a challenge, and how easy it is to idiosyncratically 'colour' the teachings online, in the past the foundation has been hesitant to fully embrace such new opportunities. However, over the last few years we have taken important steps to build excellent, wholesome online platforms, preparing a strong base from which we hope to be able to start several new activities in the future.

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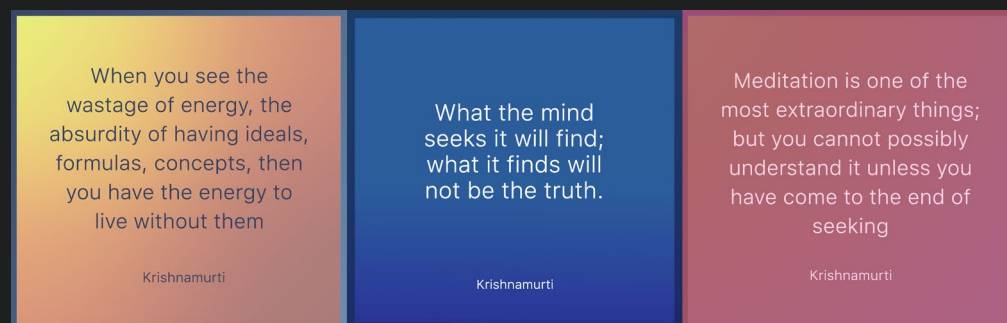
*Above – Foundation's Facebook page
Below – International Twitter page*





Above – The Foundations' YouTube Channel

Below – Visual quotes from Facebook



Another challenge is for KFT to engage and interact with its audiences. Social platforms are prone to generate heated discussions, far from the guiding principles of proper dialogue. Sometimes it is all too easy to defer the responsibility of being respectful towards each other when interacting online. How then is the foundation to best moderate and offer guidance to people wanting to discover and explore Krishnamurti's teachings?

This and several other questions are central to our discussions at KFT, as we want to make use of this great opportunity to reach out while maintaining the integrity that Krishnamurti saw as an essential component of all of the foundation's activities.

We hope that you will appreciate our current and future efforts in these new landscapes of dissemination. Please consider helping us by liking, sharing and subscribing to our online activities.

KFT Facebook: facebook.com/KrishnamurtiFoundationTrust

International Facebook: facebook.com/jk.krishnamurti

Twitter: twitter.com/orgKrishnamurti

YouTube: youtube.com/kfoundation

Publications

Frankfurt Book Fair & Upcoming Titles

KFT attended the Frankfurt Book Fair, the world's largest publishing event, in early October. It was an intense but valuable three days of 25 meetings with publishers from the UK and around the world, followed by two days when the public visited the fair and our stand.

The foundation attends this book fair as well as those in London and in Beijing, for example, primarily to meet publishers and understand the ever-changing world of publications. This enables us to edit, publish and make Krishnamurti's books relevant and more available.

Even though the digital era has impacted the sales of printed books, there is still plenty of demand. As an example, more than 4,000 copies of *Freedom from Known* are sold each year in English, with the many translated versions highly demanded.

At the foundation we intend to learn more about the current trends in the publications industry and to bring clarity to our relationship with existing publishers. This will help us find out what can be done to bring Krishnamurti's work to the awareness of a wider audience.

Plans for future releases include two new books: *Living, Learning and Meditation*, an extract from which is included at the beginning of this bulletin, and *On Studying the Teachings and On Study Centres*. Also upcoming is a new version of *The Perfume of the Teachings: Working with Krishnamurti* and an expanded edition of *Krishnamurti's Journal*, with 13 additional entries. Rider, part of Penguin Random House, which has in recent years published the classics *Freedom from the Known* and *The First and Last Freedom*, is preparing a UK version of *What Are You Doing With Your Life?*



Foundation staff at the 2017 Frankfurt Book Fair

International Trustee Meetings 2018

The International Trustee Meetings (ITM) will be held at Brockwood Park in May 2018. Representatives from all four Foundations—Krishnamurti Foundation Trust in the UK, Krishnamurti Foundation of America, Krishnamurti Foundation India and Fundación Krishnamurti Latinoamericana—will come to Brockwood to meet, discuss and share amongst each other matters significant to them.

These meetings happen biennially and the 2018 meeting was initially intended to be organised by FKLA. However, due to the constraints faced by FKLA it was decided that the 2018 meetings be held at Brockwood, with the subsequent 2020 meetings organised by FKLA.

Some of the areas that will be looked at are the joint projects in archives, publications, digital dissemination, as well as sharing and discussions around the works of the schools and study centres.

Krishnamurti often reminded the foundations that they should work together and act as one foundation. As a result, the ITM is an important event bringing trustees and senior staff of the foundations together to discuss these matters in a spirit of cooperation and friendship.

New Staff at KFT

Mina Masoumian and Yamini Patel are two new additions to the Foundation team.

Yamini Patel first stumbled upon Krishnamurti in the book *Meeting Life* around 13 years ago. Since then she has developed a deep interest in the teachings and has found through her own experiences their positive significance in her life. She first came to Brockwood two years

ago as part of the school's administration as a residential staff member. In August Yamini moved to the foundation where she oversees the bookshop and works directly with the team, alongside assisting with the running of the Krishnamurti Centre.

Mina Masoumian joined Brockwood in 2015, initially as a volunteer assisting with the review of its operations. Krishnamurti's teachings impacted her life, resulting in a change in direction. Mina has lived, studied and worked in Iran, Canada, Singapore and Australia, and uses her background in law, finance and change management for the benefit of Brockwood. She is currently the charity's Business & Finance Manager and works part-time as Rights Manager & Publications Coordinator, helping the foundation manage its relationship with publishers, agents and translators. This role is integral in making sure the teachings of Krishnamurti can reach a wider public.

Invitation to Potential Volunteers and Staff

KFT invariably works with limited resources to continue to work towards its mandate, and so the assistance of volunteers and residential staff is integral to our operations.

We therefore welcome enquiries related to assisting in our work to preserve and make available the teachings. Regardless of whether or not a position has been advertised, we would like to hear from those with a serious interest in Krishnamurti's teachings and a commitment to working with others in a spirit of inquiry and cooperation.

If this applies to you and you have skills or experience in one or more of the following areas, please make contact: information technology, marketing and design, social media, administration, archives, translation and subtitling, editing, fundraising/outreach. Please send your CV to director@kfoundation.org, the covering email outlining your interest and whether you wish to be considered for a staff position or as a volunteer.



Krishnamurti Centre

At the Krishnamurti Centre there is an ongoing inquiry as to how to sustain its unique atmosphere and attract a younger generation to visit, and to the teachings of Krishnamurti.

In light of this, during 2017 the centre has been offering a variety of events with the aim of encouraging a wider range of guests to come and explore the relevance of Krishnamurti's teachings in their lives. One of the new events organised this year was a dialogue retreat for young adults, with participants exploring the topic 'What am I going to do with the rest of my life?' Most of the participants had never been to the centre before and they all appreciated the shared inquiry, self-reflection and exposure to the teachings. The centre intends to continue offering this programme in the future.

Another newly created event is a meeting that takes place on the last Saturday of every month. This is open to day visitors and residential guests alike and it is an opportunity for people who live in London or within easy reach of Brockwood to visit the centre for the day. The programme consists of a Krishnamurti video in the morning, lunch and then a dialogue in the afternoon.

On the following pages is the Krishnamurti Centre's full programme of events for 2018.

Krishnamurti Centre

Programme of Events 2018

Saturday 3 February · **Introduction to Krishnamurti's Life and Teachings**

Friday 16 to Sunday 18 February · **How do our actions affect society?**

What is society? This question was raised by Krishnamurti on many occasions.

In pointing out that society starts in the relationship between two people and from there it expands to the rules and agreements we experience as a social entity, Krishnamurti invited a reflection on the nature and quality of our actions amongst ourselves. In considering how we relate with people, things and ideas, we can reflect on how we create and impact society.

Friday 16 to Sunday 18 March · **Spanish Retreat**

Saturday 7 April · **Introduction to Krishnamurti's Life and Teachings**

Friday 13 to Sunday 15 April · **The observer is the observed**

This is a central theme and an important feature of what Krishnamurti had to say related to consciousness. We are accustomed to believe that the *I* is permanent and different from thoughts that appear transient. Energy and effort therefore goes into managing thoughts. Krishnamurti fundamentally questioned if this split is real or illusory. During the retreat we will hear what he had to say about this and we will have ample time to explore this question. As part of our inquiry we will also look into when and how the observer is not the observed and in what manner this process is revealed.

Friday 20 to Monday 23 April · **Nordic Retreat**

Friday 4 to Sunday 6 May · **Slovenian Retreat**

Wednesday 9 to Wednesday 16 May · **Spanish Retreat**

Friday 1 to Sunday 3 June · **Friends of Brockwood Park Spring Gathering**

French Retreat · Saturday 9 to Saturday 16 June

The transformation of consciousness I: The challenge* · Friday 22 to Sunday 24 June

It is no exaggeration to say that the transformation of consciousness is the central thrust of Krishnamurti's teachings, a *leitmotiv* he returns to again and again. During the retreat we will investigate what is implied in this topic, examining both the terms in their own right and their interface with our own existential dilemma. From this may emerge a clearer understanding of the depth of engagement we require if we are to change.

Young Adults Retreat · Tuesday 3 to Friday 6 July

Following from the first young adults retreat in 2017, the centre hosts the second with an invitation for participants to discover a new way of living. With silence, nature and dialogue at the core of this retreat, participants will be challenged to sustain an inquiry into issues of everyday life that concern and connect us all. The potential for thinking together through the format of dialogue will be explored as a possible transformative tool in society.

The transformation of consciousness II: The process* · Friday 13 to Wednesday 18 July

It behoves us to examine in depth and in detail what is involved in the process of change. This five-day retreat affords an opportunity for those who have attended *Part One: The Challenge* to go further into the mechanics of consciousness, both in what they reveal and how they block us. The investigation will be prompted and supported by a showing of the complete series *The Transformation of Man*, featuring Krishnamurti in dialogue with David Bohm and David Shainberg.

What does it mean to die? · Friday 17 to Sunday 19 August

Seeing the changes in the seasons, we see the fact that death, like life, is all around us: it seems a wholly natural phenomenon. But when it comes to human life, and our own death, it takes on a very different complexion, as if it were something that should not be. Being unable to face it, we have invented theories that posit an after-life. Nevertheless, the fact remains. In this retreat we will attempt to penetrate beyond the word and touch on the reality of death itself, creating the space for a fresh, original approach to a topic which inevitably concerns us all.

** The Transformation of Consciousness: Please note that this is an event composed of two parts, a Theme Weekend followed by a Study Retreat. In order to attend the Study Retreat participants will have to previously attend the Theme Weekend in June. The Theme Weekend is open to everyone.*

Friday 24 to Monday 27 August · *What is compassion?*

Krishnamurti said, 'We have no compassion. We have a great deal of knowledge, a great deal of experience, we can do extraordinary things, medically, technologically, scientifically, but we have no compassion whatsoever. Compassion means passion for all human beings, and animals, nature.' With the world presenting us with conflicts and wars, this event intends to explore the relevance of compassion in our lives. How is one to relate and respond to the battles that are around us? Can we bring about compassion in our lives?

Saturday 1 September · *Introduction to Krishnamurti's Life and Teachings*

Friday 14 to Wednesday 19 September · *Can suffering end totally?*

We seem to assume that suffering is part of life. Even when basic needs such as food and shelter are fulfilled and one has a comfortable life surrounded by friends and family, the ghost of suffering seems to be present. Is there a way of living without this burden? In this retreat we invite participants to explore the topic of suffering: its content, manifestations and causes. Only then, perhaps, can the question be posed: can it end?

Friday 21 to Monday 24 September · *Nordic Retreat*

Friday 5 to Sunday 7 October · *Learning, human enquiry and the challenge of social media*

How are we to deal with what has become culturally known as being online or indeed going offline? What questions of dialogue arise in the midst of an ever-changing global communications upheaval? Krishnamurti predicted the dislocation of humanity by computing technology. What kind of human communication is unfolding with the advent of internet, smartphones, Instagram, Twitter and Facebook? What is the consequence of the inquiry Krishnamurti proposed in the modern communication context?

Wednesday 10 to Wednesday 17 October · *Spanish Retreat*

**Friends of Brockwood Park Autumn Gathering · Thursday 25 to
Saturday 27 October**

Friends of Brockwood Park - A Celebration · Sunday 28 October

French Retreat · Monday 29 October to Sunday 4 November

Dialogue Retreat · Friday 16 to Wednesday 21 November

Krishnamurti referred to dialogue as a conversation between two friends, embraced by affection and deep attention. David Bohm proposed an approach to dialogue which promoted thinking together and sharing meaning rather than exchanging opinions, defending positions or trying to convince one another. This retreat intends to be an immersion in dialogue, exploring participants' questions and concerns while trying to create an open and free space where everyone feels involved and is moving together.

Are beliefs necessary? · Friday 14 to Sunday 16 December

'Belief: an acceptance that something exists or is true, especially one without proof; a firmly held opinion; a religious conviction; trust, faith, or confidence in someone or something.' The Oxford English dictionary presents a definition of belief to which most of us can relate. Krishnamurti on the other hand stated, 'Belief is a denial of truth, belief hinders truth; belief divides, it never brings people together.' In this event participants will have the opportunity to reflect on the realm of common beliefs, examining what role they play in life and in the way we understand the world.



Introductions to Krishnamurti's Life and Teachings · These events offer a brief overview of the work and life of Krishnamurti, exploring its themes and his legacy. There will be a tour of the centre, the school and the grounds. Short videos will be screened as part of the programme, followed by discussions.

Last Saturday of every month · Video screening of one of Krishnamurti's talks or discussions in the morning, followed by a dialogue in the afternoon.

Every fortnight · Open dialogue in the afternoon.

International Committee Meetings 2017

There are 40 committees around the world assisting with the work of the foundation. Representatives of these committees attend the biennial International Committee Meetings (ICM), the last of which was held at Brockwood in early July.

Committees played an important role in the pre-digital era and were essential in disseminating the work of Krishnamurti, distributing books and brochures, showing videos and holding dialogues. Today, due to digital dissemination their role has changed somewhat. Committees assist us with translation work, receiving legacies on behalf of KFT, and making people aware of the teachings by organising dialogues, retreats and activities in their own language. Their assistance is therefore still very valuable and the ICM is a venue to discuss and share experiences and challenges faced by us all.

In light of this, we held a session at the meetings about digital dissemination in which KFT presented its view regarding the presence of the teachings online and the opportunities and challenges that come with it. There were also discussions around new and old ways of dissemination, and committee members shared their views and experiences in this respect.

One of the challenges faced by both the committees and foundations is how to attract younger generations to the teachings and consequently to Krishnamurti centres, schools, foundations and committees, so that the work currently being done can continue in the future.

The next ICM will take place in 2019 and we look forward to the ongoing collaboration with committees around the world, assisting each other with this important work.



Krishnamurti International Committees

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In meditation there is no direction

What unhappy people we are. We never seem to live happily, letting things fall from us, totally detach, not indifferently but being kindly, generous, affectionate. We seem to have none of these qualities and we live with a great deal of unhappiness, a great deal of travail, suffering, uncertainty, until old age and death. We never seem to live totally, completely happily—not with things, not with ideas, not with some future hope, but with a mind that has never experienced despair; to live wholly all the days of our life, with ease, grace, beauty and affection.

Meditation is a very serious matter. To go into this whole question of meditation, which is so important, which is the basis of our whole life, one or two things must be very clear so that we are in a state of communication with each other. First of all, I would like to point out that in matters of the spirit one should never follow anybody. One must be wholly and completely a light to oneself. That is the fundamental state, fundamental reality, if one wants to go very, very deeply into meditation. There is no authority; one must be completely, totally self-reliant, which does not mean that one is vain, full of confidence. On the contrary, to find out what meditation is there must be a great sense of humility, a sense of not knowing. But unfortunately the word *meditation* has spread. In India it is accepted as normal, while in the West meditation has been imported. The importers are rather mischievous people, they don't know what it means, but people are practising meditation.

Once we were walking on the beach in California and passed a boy and a girl. They recognised us and walked beside us. Presently they said, 'Let's sit down and meditate, if you will.' And I said, 'What do you mean by that word?' 'Oh, just to think about things, concentrate, look at the beauty of the waves.' They wanted to practise something they had been told. For most of us meditation is really something we don't know. If we could, you and I, start with that. Don't let us be pretentious, don't let us say, 'Yes, we do know, we have practised, we have followed a system, we want to achieve some kind of enlightenment, glory, happiness, something beyond, and therefore we must sit quietly, close our eyes, breathe in a certain way,' and so on. But if we could, if we are at all serious, start with not knowing a thing about it. There is great beauty in not knowing. I do not know if you have ever gone into that question at all—not knowing. Not about science, biology and mathematics, archaeology and history, but essentially, inwardly, not knowing. That gives the mind a quality of great humility, and it is only the mind that is totally humble, not in words but in actuality, that can understand very deeply what is involved in meditation.

So can you seriously put aside everything you have heard about meditation? That is rather doubtful because it has become a habit to sit at a set time, shut your eyes and practise. If we could abandon all that and start together to see, understand, have an insight into what meditation is, then we will see that it covers the whole of life, all the days of our living.

To go into it one must exercise reason. You exercise reason when you are earning a livelihood, when you have to carry out a certain task. Reason is the capacity to think sanely and logically, to think clearly, coherently. It is very important that our minds observe rationally, otherwise we will go along the paths of illusion, caught up in romantic, fanciful nonsense, and call that meditation. But rather if we could

exercise sanity, a perception of the whole of life, everyday life, and live a life that is meditative. In order not to be caught in illusions, fanciful visions, we must exercise the capacity that we have when in the office, when earning a livelihood—we must exercise reason, logically, sanely, and also when we are considering spiritual matters, if I can use that word *spiritual* without becoming rather gooey and sentimental.

So what is meditation? I am not asking you. If I ask you, you will have ready answers, learnt from others, gathered from books or from a guru. And you don't know, because all you know is what you have been told—that you must meditate, you must sit this way, practise, do this and that, ten different things. That way you will never find out, never know the extraordinary thing that actually takes place when there is real meditation. So you have to abandon, not verbally but actually, everything you have been told about it, everything you have practised, because in what you have been doing you have not exercised reason. You have been led by hope, by fear, by achieving something that you have read about or been told. So you actually, in reality, do not know a thing about meditation. I wish you and I could start that way. If you can come to this question of meditation not knowing a thing about it, so that your mind is fresh, eager, curious, capable of reasoning, then we can go into it together very deeply.

You can find out the whole business of living and meditation, everything, if you know yourself. The word *meditation* means to ponder, think something over, give attention, care. To understand the beauty of meditation there must be space. But we have no space. The world is exploding with population. If you walk down a street in Madras you will see that there is no space, people are living in small houses or huts, crowded together. That crowding, that lack of space, makes people violent, irritated, angry. And equally we have no space in our minds, in our hearts. They are crowded, filled with ideas, conclusions, beliefs, hopes, despairs and ambitions, filled with traditional activity, with meaningless ceremonies. Space is necessary.

Space is necessary to reason. Space is necessary for freedom so that one can see something new. When the brain has no conscious space—and when we use the word *conscious* there is also the unconscious—then it seeks escapes, wanting space. It needs space. We need air, and if there is no air, no space, thought seeks out space in belief, in ideas, in conclusions.

So space is necessary and space can come about naturally only when you use the mind logically, rationally, sanely and see the limits of reason. Rationality means the capacity to think objectively, not personally, not for personal profit, not according to a certain pattern of belief, ideas or conclusions, but to think clearly, objectively, sanely, which means healthily. Such capacity gives a great deal of security, not only outwardly but inwardly. Then you have nothing to be afraid of, you can think logically. When we go into this matter of meditation, which is very complex, which needs great sensitivity to understand and to have insight, the mind must be free, have space to look and not be crowded.

In the ordinary meditation that you practise you are seeking something, you want something, so your desire, your will directs. Your meditation is a directive process. Who has set the direction? Please, give your mind to this a little. If when you sit down, close your eyes and meditate, you have set a course, a direction, there is a purpose, an intention, a will operating. So in your meditation you have a course of action, a direction.

Who is the person who has set the direction? Your own desire, obviously. Your own hope, your own ambition to achieve godhead, enlightenment, all the things that are put before you as enticement. So you have set a course, and when you do that you must follow it. To follow it you must keep repeating, repeating, repeating. That means there is a controller and the controlled. You have a direction, you have set a course in meditation contrary to your daily activities, to your daily living—your daily living being ambitious, greedy, corrupt, lustful,

competitive, vain, lying, seeking power. In meditation you have set a course which is contrary to this daily life. Don't fool yourself. That is a fact, and this you call meditation, which is so utterly irrational, has no meaning. So we have to examine very closely why you have given a direction to meditation.

Being contrary to your daily living, control becomes necessary: controlling your thoughts, controlling your desire in order to achieve what you think is reality. Control your body, control your breath, control your mantras—control, control, control. In daily life you try to control your sexual appetites but fail, you try to control your anger—all through life we are educated to control. Have you noticed this in your life? Meditation has become super-control in order to achieve super-consciousness. Where there is control you lose energy—and you need tremendous energy to go into this question of meditation. So the first thing is, no following of anybody, including the speaker. Don't follow him, don't repeat what he says or anybody says—your guru, your books or your tradition, because you have to be a light to yourself in a world that is going dark, that is disintegrating, that is becoming more and more corrupt.

You have to understand this question of control. Is there a way of living, not in the abstract but every day of your life, without any control? Probably your immediate response is that we will do what we want, following our desires and we'll just get lost. But you are lost, aren't you? You are confused, living a messy, shoddy, shallow life. We have to understand this question of control. The speaker has never controlled with regard to anything. You don't have to accept that, but I will show you that logically, sanely, healthily, objectively, it is possible to live without any control. Then you have tremendous energy. An engine wears out through friction, and the mind, the brain, also wears itself out through friction, which is a dissipation of energy. Control implies a controller and a thing controlled and therefore there is conflict. That conflict is a dissipation of energy.

So let us find out if it is possible to live without control, bearing in mind that you are conditioned to control from childhood, through school, college, university, at your office. Throughout life control has been the tradition, the normal process. Now somebody comes along and says, 'How wasteful, how destructive you have become through your control,' and your reaction is, 'What nonsense, how can we live without any control?' So you are frightened. We will look together at this question, whether at the office, in the factory, at school where the tragedy begins, whether a teacher can teach without ever using the word or feeling of control, whether you can live a daily life without control, not in the abstract but in the everyday routine. See the importance that energy is wasted through control, through friction. There is friction when there is a controller and the controlled. If there is no division between the controller and the controlled then there is no friction. This is probably new language to you, a new way of looking at it, so please look at it with patience, look at it as though it is something you are hearing which may be pleasant. Enjoy looking at it, be happy looking at it, not raising the problem: how shall I live without control? The main thing in control is the dissipation of energy through friction. And life demands that you have every ounce of energy to live completely, wholly.

Who is the controller? Who is exercising authority to control? Is he different from the controlled? Look at it, carefully feel your way into it. The controller says, 'I must control thought in order to be silent.' That is one of your tricks. The controller is trying to hold his thoughts, and thoughts wander off and he pulls them back and the battle goes on. You think by controlling you will achieve something. Who is the controller? Isn't he also the part of your thought that goes off, that wanders off? I sit down, close my eyes and I want to concentrate. Suddenly I see a thought wandering off, saying, 'I ought to have cleaned my shoes.' Another thought says, 'No, don't think about your shoes, come back,' and you control it for a few seconds. Then thought goes off and says, 'I ought not to have said that to that

person,' and back again. Who is the controller? Is he not part of this wandering thought?

Is it clear that the controller is part of the thought that is wandering off? The controller is the controlled. The controller is part of this movement of thought, and the controller says, 'I must control thought.' He himself is thought. If the mind observes that the controller is the controlled, then the division between the controller and the controlled disappears. Therefore you have energy to deal with the thought that goes off.

I am sitting quietly in my room, trying to be quiet, the mind trying to be quiet. I want peace of mind—that is what you all want—and sitting quietly, suddenly the thought arises, 'I hate that man.' Immediately my reaction is, 'I am meditating, I must be kind, I must not think of disliking the poor chap and I must control this.' Why do I dislike him? He said something to me which I didn't like, he insulted me. The past, which has not been resolved, comes into being at the moment of quietness. My dislike of that man takes shape and becomes a reality. That is, the past flowers in the present. And I control it, thought controls it, which means I have smothered it, therefore it will occur again. I smother it and then another thought arises, and I go on like this, spend twenty minutes playing this game.

The dislike of that person took place in the past, and I am sitting quietly in a room or under a tree. Suddenly that dislike flowers in the present. Let it flower. The moment you are aware it is flowering, it withers away. But if you control it you are giving life to it. Understand this simple fact. Do it. The mind is for the moment quiet. That quietness is the present. It may last two seconds but that is the present. In those two seconds, a thought comes into being from the past. We generally put a lid on it, suppress it, control it. Let it blossom, be aware that it is blossoming. Give your care, attention to the flower of dislike and you will see what takes place. In that there is no control whatsoever. So, in the same way, every day of your life, every minute

of your life, watch. If you are tired let go, but the next minute watch. Be quiet, let things come out and let them flower. In the flowering of it is the ending of it, if you don't shape it, control it, justify it, but just observe it.

In meditation there is no control whatsoever. In meditation there is no direction. Please understand this. How do you know where you are going? You know where you are going in daily life: you take the road to your home. You know the direction in the office or factory where you have to do certain things in order to earn more money, climb the ladder of success, and all the rest of it. So you know the direction. And do you know in meditation where you are going? The direction is peace of mind. Your mind is in pieces and so you want a little peace from those pieces! Who has set the direction? Your guru, your masters, your books? Other people's experiences? 'I know. I have reached God. I know all about God and I will tell you what to do.' So somebody has set your direction or you have set the direction. Watch it logically. This demands reason, not the superstition you are all living in.

Direction means a fixed point. I know the direction from here to where I live because the location is fixed. Now, you say enlightenment, truth, is fixed. Therefore there is a direction. But you never inquire whether truth has a fixed point. Is enlightenment something like a tree that is fixed, that has taken root somewhere? Or is it a living thing, therefore moving? Therefore there is no direction, no path. If you see that, then there is no system, no method, no practice. There is no control, no practice, no system to be followed, no repetition of mantras, all for a fixed direction. If there is no fixed point, there is no need for practise. That means the whole movement of desire as will comes to an end in meditation. Will, which is the concentration of desire, must come totally to an end as directive in meditation. So the mind has no control, it is no longer caught in a routine of meditation, practising, practising, repeating. The mind is no longer directed, and there is freedom from will and therefore great space.

So when you have understood the nature of control, there is no direction. Then why sit in a particular way? It is obviously physically necessary to sit straight—more blood goes to the head and all that business. I won't go into all that. If life is the whole movement of meditation—daily life, not just sitting in a corner and having a little peace of mind, but the whole of life is a movement in meditation, then you live freely every minute of your life.

When this meditative process is going on, there are certain powers that come naturally, powers of healing and miracles. These things take place—which the speaker knows something about, which does not mean he is vain about it, he is just stating it. There are many people in the world who are producing miracles. You have seen them, the miracle-mongers. How someone with a reasonable mind can go to that kind of childish performance is unthinkable. A religious person completely denies all that. That is not religion, worshipping a person who does some kind of idiotic miracle. You go to worship a person, caught up in miracles, when your whole house is on fire!

The next question in meditation is, what is silence? Why is it necessary for the mind to be silent? Not at peace—that is a dreadful word to use of meditation when you are not peaceful in your daily life. In your daily life you are violent, ambitious, greedy, envious, anxious, fearful, and you want peace. Having no peace in daily life, don't seek peace in meditation. That is meaningless, just pretention. So what is silence and why is it necessary for the mind to be completely quiet, silent? Please, find out. Why should you have a silent mind, a really quiet mind? Not a mind that is occupied with God, with unhappiness, with your job, with your wife or husband, but a quiet, unoccupied, totally silent mind—why should you have it? Do you listen to that dog barking? Listen to it completely silently, which means without any resistance, without any irritation. Just listen to it. When you listen quietly there is no resistance, there is no irritation, you do not identify yourself with the dog and the barking of it, your mind is quiet.

When you are listening to the speaker your mind must be quiet. That is ordinary courtesy, ordinary politeness, and ordinary rational necessity if you want to listen to what the speaker is saying. So a quiet, silent mind is necessary to listen. To see something, a tree, to see the movement of the leaves, you have to look, and if your mind is not looking wholly then you cannot look. So a quiet and a silent mind is necessary, a mind that is not filled with words, ideas, speculations, conclusions, fears. A mind must be silent without any invitation. If you invite silence, it is not silence. I have heard you say to me that only when I am silent can I hear the dog, only when my mind is quiet can I see the leaves moving. I have heard that and I want to see the tree, so I practise to be silent. And such practise of silence is not silence but death. And that is what has taken place—you are dead people because you are second-hand people. You repeat endlessly what others have said, perform puja, rituals galore and your life is utterly unhappy.

So, meditation is throughout all the days of our life. And when there is order, which is virtue, a behaviour that is not contradictory but whole, the mind is completely quiet, completely still, without direction, without control. Such a mind has immense energy because there is no friction in it. And only then, because in space there is no direction, there is no time. There is space between here and where I live. To get from here to there in that space, time is necessary. But when in space there is no direction, there is no time. Therefore in that space there is only the present, and time then is a mere physical fact—catching a train, getting from here to there, and so on. When there is no controller and the controlled, when there is no direction, space is beyond the content of consciousness.

Do you know what consciousness is? You are conscious, aren't you? When you are hurt you become conscious of your hurt, or when you are enjoying something tremendously, you are conscious that you are. Your consciousness is its content. Don't learn this, observe it. Now the content of consciousness is ambition, violence, greed, envy, power,

seeking position, cheating, corruption—all that is the content of your consciousness, just as your furniture, your house, your name, is the content. In that content, we move, all thought moves. That is, thought is the movement of the known. The movement of the known is time. Now, in meditation there is the complete emptying of the mind of the known. The known is the *me*.

You can know yourself very well—your greed, your envy, your purposes, your attachments and detachments, fears and pleasures, the past experiences and remembrances—if you apply your mind. Your memories are the known. The known is the *me*. The *me* is the content of my consciousness. It is very simple, don't complicate it. You don't have to study books about this, you can see it yourself. My consciousness is my struggles, my conflicts, my technique, my talent, my desires—that is the content of my consciousness. All thought is within the boundaries of that consciousness. And meditation, when you come to the real beauty, the depth of it, is freedom from all that is known, though operating in the known.

So in that quality of mind, time has come to an end. Thought is not projecting anything, therefore there are no visions, no gods, nothing. That nothingness is not emptiness. That nothingness is the creative flowering of life, of total life. That is the very essence of something that is unnameable. The mind cannot come to it with any kind of will, with any kind of desire, through any kind of ritual or mantra. It can come only when you lead a righteous life now, not tomorrow, every day of your life. When there is no friction between you and another, that is, when you have relationship with another, not through your images but relationship, when you have this immense feeling of compassion, of love that is beauty, when that is there like a tree has its roots deep in the earth, when your feet are firmly there, unshakable, then out of that grows the beauty of silence which is not cultivable, which is timeless and therefore something beyond all words.

Madras (Chennai), 26 December 1973

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Photo on Page 2: Krishnamurti at Brockwood Park,
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