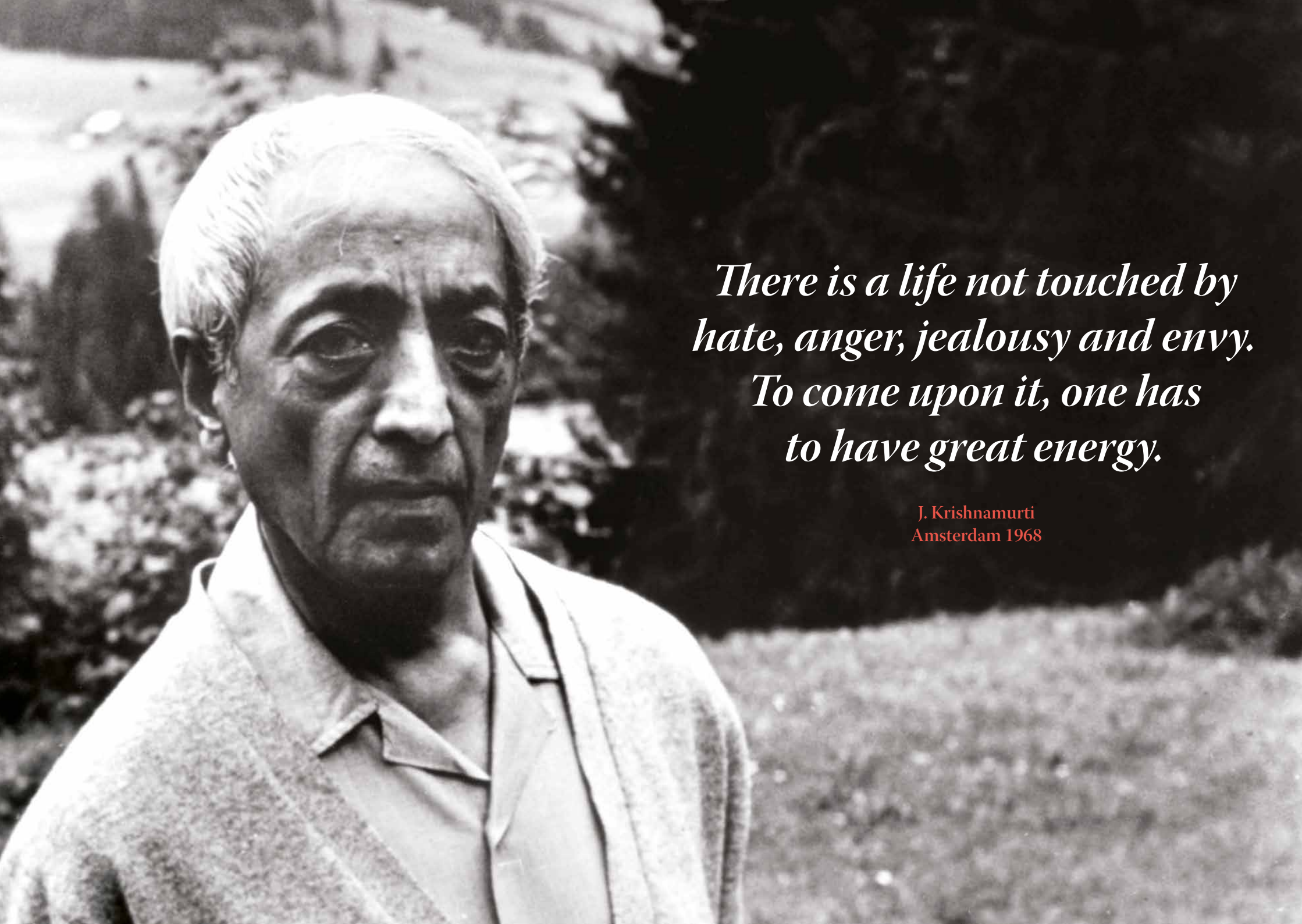


A large, light blue, stylized watermark of the letters 'th' is positioned diagonally across the entire page, starting from the top left and extending towards the bottom right. The letters are thick and have a modern, sans-serif feel.

KRISHNAMURTI
FOUNDATION
TRUST

Bulletin 99 • 2018



*There is a life not touched by
hate, anger, jealousy and envy.
To come upon it, one has
to have great energy.*

J. Krishnamurti
Amsterdam 1968

The Meditative Mind

From Krishnamurti's handwritten notes, 1968

Meditation in which any form of effort is involved ceases to be meditation. It is not an achievement, a thing practised daily according to any system or method to gain a desired end. There must be an end to all imagination and measure. Meditation is not a means to an end, it is an end in itself. But the meditator must come to an end for meditation to be.

Meditation is not an experience, a gathered memory for a future pleasure. The experiencer always travels within the limits of his own projections of time and thought. Within the boundaries of thought, freedom is an idea, a formula, and the thinker can never come upon the movement of meditation. A movement has no beginning and no ending, but to the thinker there is always the centre. Meditation is not the way of unique and exceptional experiences. Such experiences lead to isolation, to the self-enclosing processes of time-binding memories, denying freedom.

Meditation is always the present and thought always belongs to the past. All consciousness is thought and the state of meditation is not within its boundaries. Conscious meditation is to define more and more the boundaries and to destroy all freedom. Within the frontiers of the mind there is no freedom. In freedom alone there is meditation. If there is no meditation you are forever a slave to time whose shadow is sorrow. Time is sorrow.

There is no silence without love. Be still to understand.

To meditate is to be vulnerable, a vulnerability that has no past and no future. Only the new is vulnerable.

Time is memory. Ecstasy is timeless. The bliss of meditation has no duration. Joy becomes pleasure when it has continuity. The bliss in meditation is a second by the watch, but in that second is the whole movement of life without time, a movement without a beginning and an end. In meditation the second is the infinite.

The valley was carpeted with flowers of every colour imaginable and they were abundant, as abundant as the earth itself, with its cities, factories, rivers and green meadows. They were there as rich and beautiful as that valley. But the abundance of nature and man is on the surface of the land, to die and be put together again. The abundance of meditation is not put together by thought or by the pleasure that thought breeds; it is on the other side of the flowers and the clouds. From there the abundance is immeasurable, as love and beauty; but they are never on this side of the flowers and the clouds.

Be far away, far away from the world of chaos and misery, but yet live in it, untouched. This is only possible when you have a meditative mind, a mind that looks out from behind the flower and the cloud. The meditative mind is unrelated to the past and to the future and yet is sanely capable of living with clarity and reason in this world. This world is disorder and the order of this world is disorder, and its morality is immorality. The clarity is not to be sought and made orderly for this world to be used. When it does it becomes darkness. The nature of this clarity is its very emptiness. Because it is empty it is clear, because it is negative it is positive. Be far away, not knowing where you are. There, there is no you and me.

Introduction

This year marks the 50th anniversary of the Krishnamurti Foundation Trust and this edition of the bulletin is based around this milestone.

Last year, new changes were introduced to the bulletin. In addition to enhancing the design by incorporating more colour, the content was made richer by introducing additional Krishnamurti texts and informing readers of significant developments in the foundation over the year and the context behind them. The feedback we received about these changes was very positive and therefore we intend to continue with the new design and expanded content.

In this special 50th anniversary edition, in addition to the extract at the beginning of the bulletin and a lesser-known talk at the end, we have incorporated two Krishnamurti texts where relevant. The bulletin also includes articles on the history of the foundation, some of the main developments and news related to our work, in particular with respect to digital and print dissemination, and touches on future projects and plans.

It is astonishing to see that during our 50 years, dedicated volunteers, staff, donors and well-wishers have contributed so much to preserve and make Krishnamurti's teachings available. They have organised his talks, published books, established and supported schools and the Krishnamurti Centre, transcribed and preserved Krishnamurti's talks and dialogues, created committees and organised events around the world, digitised and made available the teachings online, and so much more. We are grateful for all this work and such valuable contribution.



A History of of the Foundation

The beginning of the Krishnamurti Foundation Trust (KFT) was first announced in a very low-key statement read by Krishnamurti's lawyer, Mr Rubinstein, in the tent before the second talk in Saanen:

Krishnamurti wishes it to be known that he has completely disassociated himself from Krishnamurti Writings Incorporated of Ojai, California.

He hopes that as a result of this public announcement, those who wish to be associated with his work and teachings will give support to the new, international Krishnamurti Foundation of London, England, whose activities will include a school. The Deed which establishes the Foundation ensures that Krishnamurti's intentions will be respected.

Thus ended what appeared to be the increasing stranglehold that Krishnamurti Writings Inc. (KWInc.) had gained. In the early 1930s, after Krishnamurti left the Theosophical Society, KWInc. replaced the Star Publishing Trust as the main publishing organ for Krishnamurti's work. This organisation, under the presidency of D. Rajagopal, had gradually assumed increasing powers, with the consequence that Krishnamurti had lost control over his own work. The founding of the KFT was the first move made to rectify this situation after the failure of numerous attempts at reconciliation or amicable settlement. As Krishnamurti stated at the beginning of his talk following the announcement:

It is important to cooperate and also it is important to find out when not to cooperate. You heard recently this report, which indicates that there is no cooperation. But to understand the state of mind that will not cooperate one also must learn what it means to cooperate; both are important.

Saanen Talk 2, 9 July 1968




The tent in Saanen, 1980s



As the minutes of the International Committee Meeting held at Chalet Tannegg, Gstaad, on 10th July 1968 document, Krishnamurti had already made his wishes for the new foundation clear:

The Krishnamurti Foundation is being formed to do what should have been done by Ojai in the past, namely to act as an international body, functioning on a democratic basis, to help Krishnamurti's work—arranging his meetings, dealing with publications, translations, the distribution of tape-recordings and gramophone records, etc. The foundation will have its headquarters in England and work through active committees in as many



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This was reiterated in the second bulletin, announcing the opening of a small office for the foundation in Beckenham, near London, (work to be helped by the generous donation of a new IBM electric typewriter!):

The collage consists of three black and white photographs. The top photograph shows a group of people, including a woman in a striped shirt and a man in a jacket, standing behind a table covered with a white cloth. The table is set up under a striped tent. The bottom-left photograph shows two women smiling at the camera. They are standing behind a table covered with a white cloth. The bottom-right photograph shows a woman and a man standing together. The woman is wearing a light-colored jacket and the man is wearing a dark jacket. They are both smiling at the camera.

The other main objective of KFT, namely Krishnamurti's wish to start a school, was fulfilled

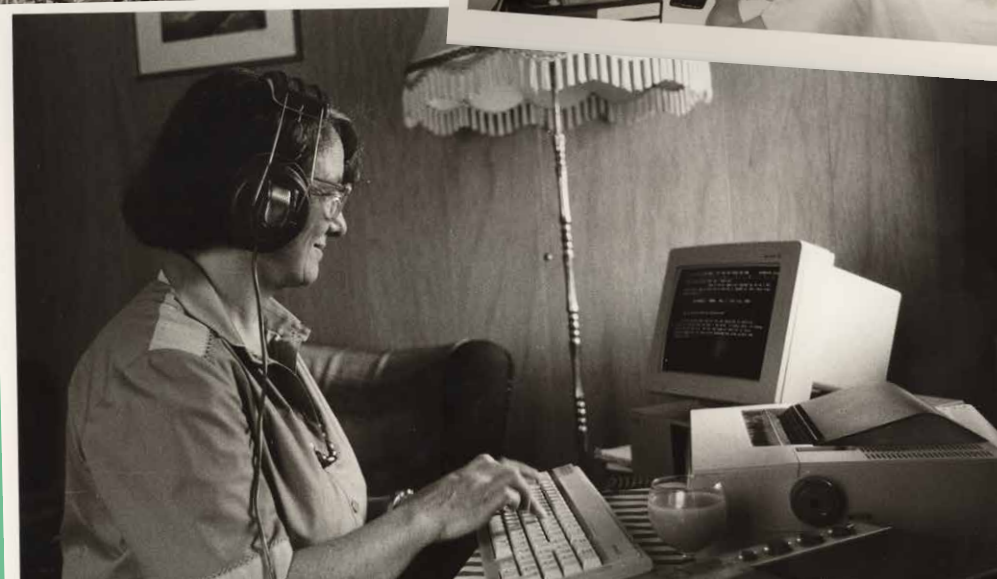
when a suitable location was found, and the purchase made that same year, of Brockwood Park in Hampshire. His wish for such a property had been also minuted at the International Committee Meeting of 10th July 1968. He wanted a place that:

...would become a real means of expressing Krishnamurti's teachings. As well as being a school, adult meetings could be held there; archives could be kept there and some of the work of the new foundation office could be done. Krishnaji indicated that this school in England might succeed in creating an entirely different way of living.

In actuality, it took the building of the new Krishnamurti Centre, opened in 1987 in the grounds of Brockwood Park, for all the elements of Krishnamurti's wishes above to be fulfilled. With the expiry of the lease on the Beckenham office, in the autumn of 1987 the foundation work was moved into the new offices that had been discreetly incorporated in the new adult centre. The centre also included a purpose-built, temperature-controlled vault to house the archives which until then had been in temporary storage in the basement of the school. But most importantly the centre provided a special environment for retreat and inquiry into the teachings.

Throughout Krishnamurti's later years, with the founding in 1969 of a foundation in America (KFA) together with the foundations in India (KFI) and in the Spanish-speaking world (FKL), he continued to stress the administrative, essentially functional, nature of these foundations:

Today there are four Krishnamurti Foundations. They exist only for simple and obvious reasons. During my lifetime they arrange talks, group discussions, seminars and gatherings. They are responsible for editing, translating and publishing the books. They are responsible for the care of archives. They produce films, audio and video tapes, see to their distribution and so on.



There are now five schools in India, an educational centre with its school at Brockwood Park in England, and there is going to be an educational centre and school in the United States at Ojai. All these schools function under the Krishnamurti foundations. It is the responsibility of the foundations to see that these schools continue, if possible, after my death. It is very definitely intended that in these schools the teachings, which are in no way sectarian—this I would like to emphasise—are to be lived both by the teacher and the student. The schools have importance for they may bring about a totally different human mind.

The foundations have no authority in the matter of the teachings. The truth lies in the teachings themselves. The foundations will see to it that these teachings are kept whole, are not distorted, are not made corrupt. The foundations have no authority to send out propagandists or interpreters of the teachings. As it has been necessary, I have often pointed out that I have no representative who will carry on with these teachings in my name now or at any time in the future.

The foundations will not give rise to any sectarian spirit in their activities. The foundations will not create any kind or place of worship around the teachings or the person.

Statement by Krishnamurti, 10 July 1973

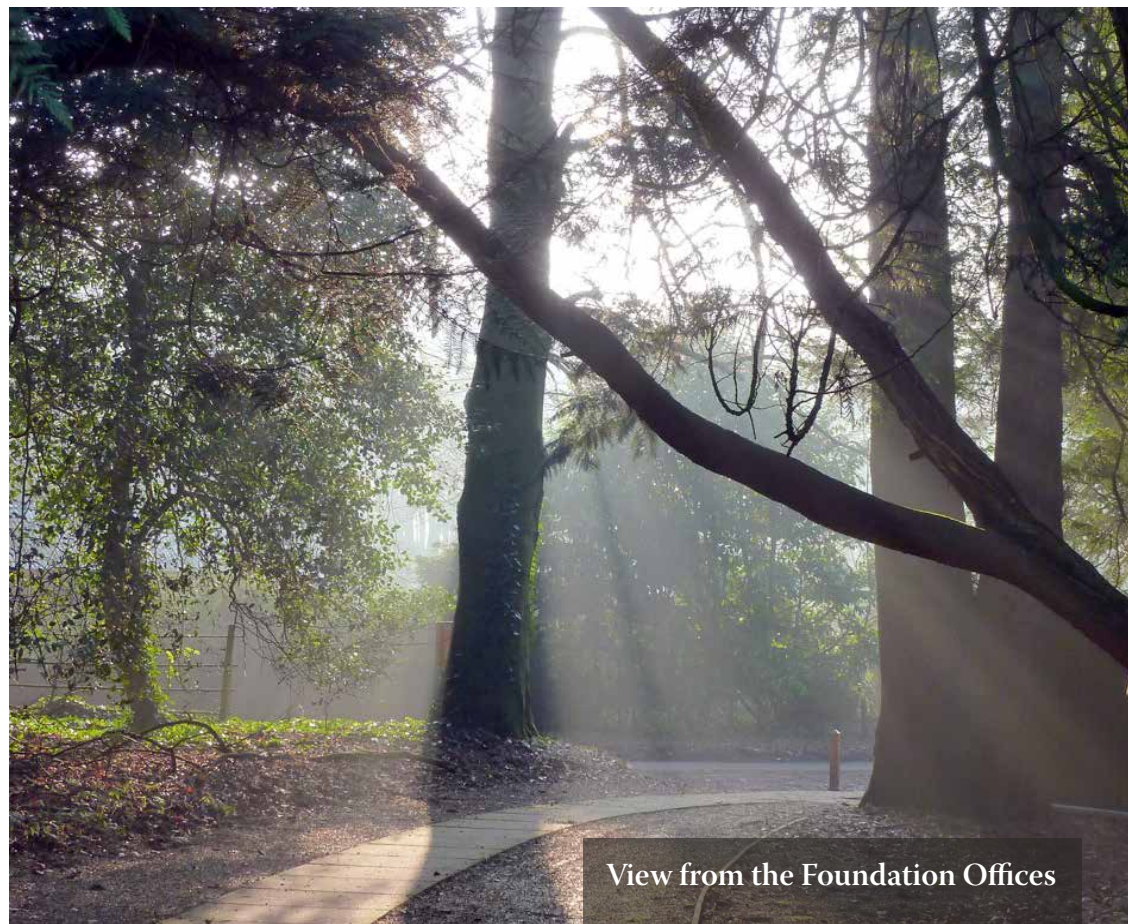
The outward responsibilities of the organisation are one thing, but when Krishnamurti considered the question of what would happen after his death, he threw down a different, more fundamental challenge during his discussions with foundation trustees in 1977:

K's teachings are a living thing, and the books, I am afraid, are not; no book is. When K dies, what is going to happen to the teachings? Are there people who have, if I may use the phrase, drunk at the fountain, and can carry on from there? Not merely quoting K but getting the spirit of it, the truth of it, the vitality of it, the energy of it. The books are all right, but they remain

on the shelves. You pick them up occasionally, look at them, read them and forget them. I feel there must be amongst us some who have, if I may use the phrase again, drunk at the fountain, so that they see the truth for themselves and express it in their daily life.

J. Krishnamurti: The Perfume of the Teachings

Today the work of KFT, after 50 years of existence, continues on the same lines as envisioned in 1968. True, the electric typewriter has been replaced by computers, audio and video cassettes and reels by digital files, while outreach has been extended from printed announcements to the modern media outlets of websites and social media. But the spirit and the mission remain the same: to preserve and disseminate the teachings of Krishnamurti, undistorted.



View from the Foundation Offices

YouTube Official Channel

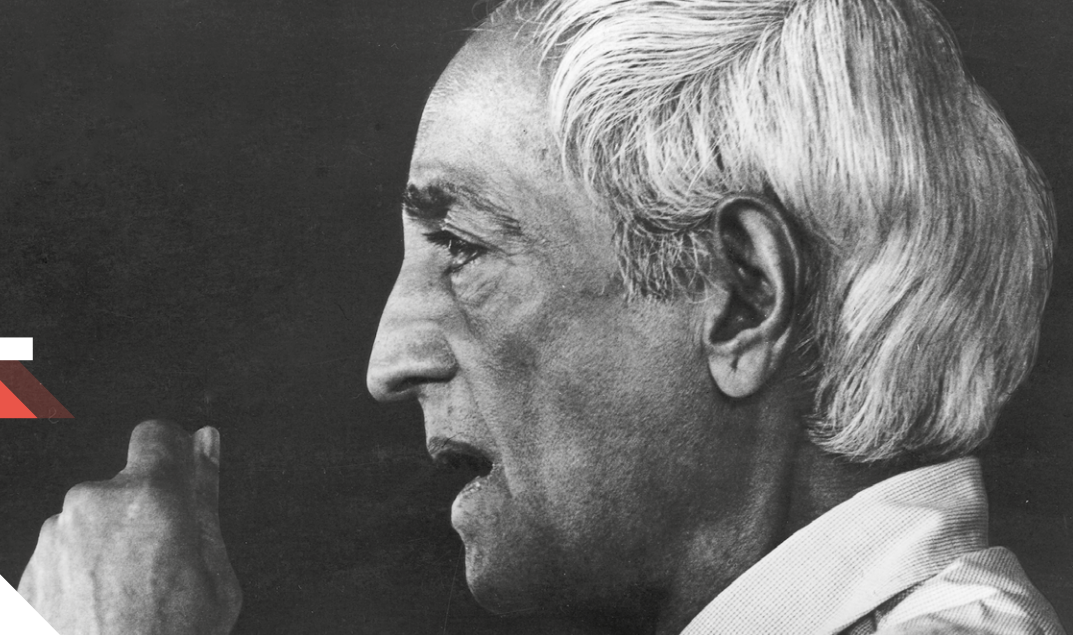
100,000 Subscribers

The official Krishnamurti YouTube channel was started in 2007, yet it was only in recent years that KFT took care of making it into the most extensive repository of Krishnamurti audio and video recordings online.

The *Free to the World* campaign in 2017 saw the release of all public videos for free on our channel and this year we ran the *Audio Collection* campaign (which is covered in more detail in the following article).

These tremendous efforts ensured that 600 full-length videos, 500 full-length audios and 350 Question & Answer extracts were made available for free on our channel, after a careful process of production that focused on making sure that the content is left as unedited as possible. In those cases where video footage was missing or corrupt, we painstakingly patched-in archival audio to make the recordings complete.

Thanks to this focus, our channel recently reached the milestone of 100,000 subscribers; it now attracts 4,500 new subscribers monthly. More than 4 million minutes of videos are watched every month, the equivalent of 8 years!

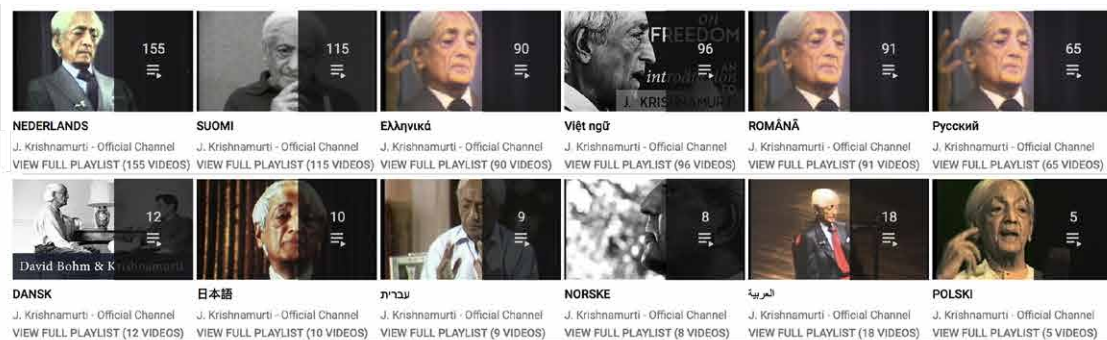
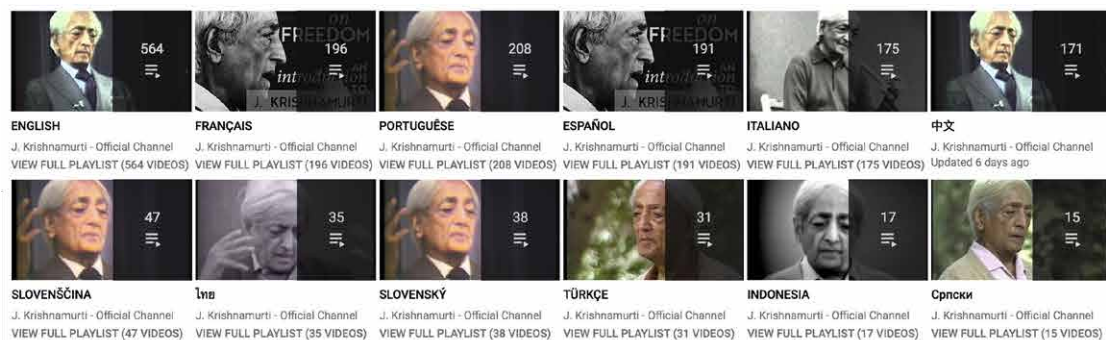


The images below show how our videos contain over 2,300 subtitles available in over 30 languages, in great part the work of dedicated volunteers active across the globe.

We release a new extract selected from Krishnamurti's Q&A sessions every week. These are usually the videos that garner the most views, as they are shorter and thematically focused, appealing to the rather fast pace of the average internet user. Our viewers are still predominantly male, with fewer than 20% of views coming from a female audience.

In an attempt to keep the teachings offered on YouTube as free from distractions as possible, we have always offered our videos advert-free, relying instead on donations.

Visit our YouTube channel at youtube.com/kfoundation



“ *Sidney Field came to see me. His brother John died recently. You knew him. He was very concerned whether his brother was living in a different level of consciousness; whether there was John as an entity born [in the] next life, and did I believe in reincarnation and what did it mean. And so he had a lot of questions. He was having a difficult time with himself because of his brother, whom he loved and whom we have known for years. So out of that conversation two things came up. First, is there a permanent ego? If there is such a thing as a permanent something, then what is its relationship from the present to the future? The future being the next life, or ten years later. But if you admit or accept or believe or assert that there is a permanent ego, then reincarnation...* ”

*Transcription of a conversation
between Krishnamurti and Alain Naudé
recorded on 24 January 1972.
Listen on YouTube at bit.ly/2zW0yA7*

This year we launched the *Audio Collection* project, which saw the production and release of over 400 full-length audio recordings on our YouTube channel—as always, completely for free.

As audio recording began earlier than video, this collection offers unprecedented access to a younger Krishnamurti, with several remarkable series whose topics were not extensively included on video. An example of this can be found in the excerpt on the opposite page, from a conversation between Krishnamurti and Alain Naudé, touching on the topic of reincarnation and spirits.

Despite the impressive amount of audio released with this campaign, three times as many recordings are still left to be published—over 1,300. Of these, about 200 are in need of restoration, and to this effect we recently began to work with an audio engineer, a generous volunteer, to improve their quality and allow for public release.

Read more about the project at bit.ly/2Cle2Cp

Access the collection on our YouTube channel at bit.ly/2xo2fSU

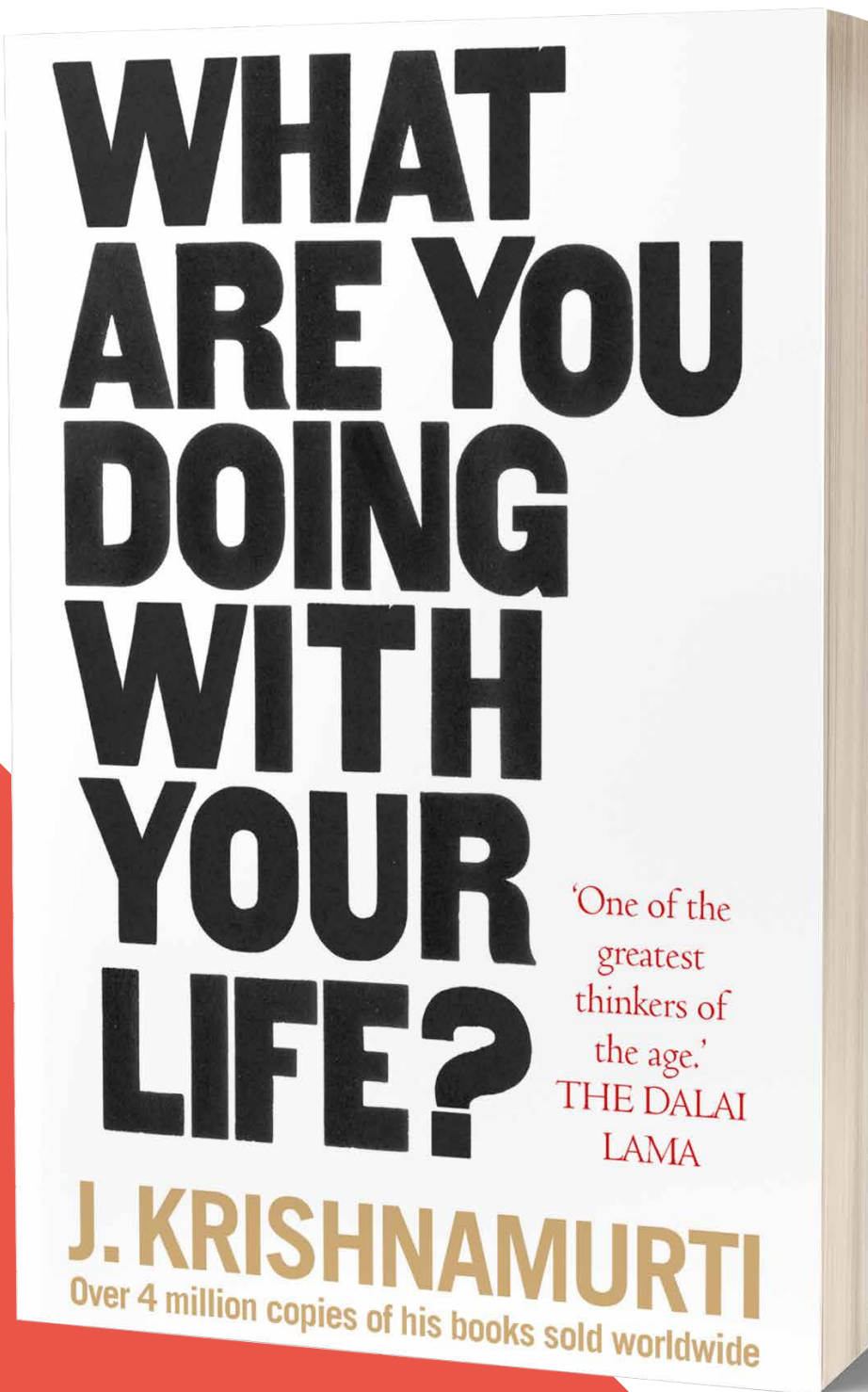
What are you doing with your life?

This year *What Are You Doing With Your Life?* was published by Rider (an imprint of Penguin Random House). It has been incredibly well received. In less than six months, the book has sold 10,000 copies. Urban Outfitters has sold 2,500 copies and continues to sell out. The customers of this retailer are young, and therefore likely to be new to the teachings and may have chosen the book based on criteria other than knowledge of Krishnamurti.

In light of this, we explored with the publisher the reasons the book is attractive to younger generations and is also selling well generally, as we wished to incorporate the lessons learnt from this success into the foundation's approach to dissemination. We learnt that the book has been performing well due to its impactful title: the question 'What Are You Doing with Your Life?' resonates. It is simple, direct, relevant and encourages the reader to browse the content. Another element is the striking modern cover that enhances the title and makes the book stand out. In the age of information overload with thousands of books being published every week, a publisher offering to display a book and the reader picking it up is considered a significant first step.

The book's chapters are accessible with titles such as 'What are you?', 'What do you want?', 'Fear, Anger and Violence', 'Work: How do you decide?' and touch on universal and significant themes we face in the modern world, real issues grappled with in daily life. The chapters provide short, straightforward but deep insights into many aspects of life but are not necessarily arranged in a way that forces the reader to read the book from beginning to end. Though connected, each chapter stands alone; even if the reader has little time they can read a small section and then reflect.

The success of this title confirms that Krishnamurti is very relevant to younger generations, showing that if content addressing fundamental questions is presented well, the teachings are likely to attract attention.



The origin of fear

How does fear come about—fear of tomorrow, fear of losing a job, fear of death, fear of falling ill, fear of pain? Fear implies a process of thought about the future or about the past. I am afraid of tomorrow, of what might happen. I am afraid of death; it is at a distance still, but I am afraid of it. Now, what brings about fear? Fear exists always in relation to something. Otherwise there is no fear. So one is afraid of tomorrow or of what has been or what will be. What has brought fear? Isn't it thought?

Thought is the origin of fear

So thought breeds fear. I think about my losing a job or I might lose a job, and thought creates the fear. So thought always projects itself in time, because thought is time. I think about the illness I have had and I do not like the pain, and I am frightened that the pain might return again. I have had an experience of pain; thinking about it and not wanting it creates fear. Fear is very closely related to pleasure. Most of us are guided by pleasure. To us, like the animals, pleasure is of the highest importance, and pleasure is part of thought. By thinking about something that has given me pleasure, that pleasure is increased.

You have had an experience of pleasure—of a beautiful sunset or of sex—and you think about it. The thinking about it increases pleasure, as thinking about what you have had as pain brings fear. So thought creates pleasure and fear. So thought is responsible for the demand for, and the continuation of, pleasure; and thought is also responsible for engendering fear, bringing about fear. One sees this; this is an actual experimental fact. Then one asks oneself, 'Is it possible not to think about pleasure or pain? Is it possible to think only when thought is demanded, but not otherwise?' When you function in an office, when you are working at a job, thought is necessary; otherwise you could not

do anything. When you speak, when you write, when you talk, when you go to the office, thought is necessary. There it must function precisely, impersonally. There thought must not be guided by inclination or tendency. There thought is necessary. But is thought necessary in any other field of action?

For us thought is very important; that is the only instrument we have. Thought is the response of memory which has been accumulated through experience, through knowledge, through tradition; and memory is the result of time, inherited from the animal. And with this background we react. This reaction is thinking. Thought is essential at certain levels, but when thought projects itself as the future and the past psychologically, then thought creates fear as well as pleasure; and in this process the mind is made dull, and therefore inaction is inevitable. Fear, as we said, is brought about by thought, thinking about losing my job, thinking my wife might run away with somebody, thinking about death, thinking about what has been, and so on. Can thought stop thinking about the past psychologically, self-protectively, or about the future?

Attention without a centre

Therefore one asks oneself, 'Is it possible for thought to come to an end so that one lives completely, fully?' Have you ever noticed that when you attend completely, when you give your attention completely to anything, there is no observer and therefore no thinker, there is no centre from which you are observing?

Attention ends fear

When you give such total and complete attention, there is no observer at all. And it is the observer that breeds fear because the observer is the centre of thought; it is the *me*, the *I*, the self, the ego; the observer is the censor. When there is no thought, there is no observer. That state is not a blank state. That demands a great deal of inquiry, never accepting anything.

Publications

Frankfurt Book Fair



Foundation Booth at the 2018 Frankfurt Book Fair

At KFT we are responsible for making Krishnamurti's teachings available for those who are interested, and so, together with many publishers around the world, we are dedicated to ensuring Krishnamurti's books are in the shops. Visiting the Frankfurt Book Fair each October provides opportunity to meet existing and potential publishers and partners. During these meetings agreements are discussed and important information exchanged about new titles, book sales, changes in the market and technology, levels of demand, and much more. This gives a wider understanding of the distribution and publishing context we work in.

The 2018 fair revealed that Krishnamurti's teachings are in steady demand, with many books published by the same company for a long

time, and that there is a growing interest in spirituality in the younger generations. Publishers from France and Italy especially indicate that there is increasing interest and are keen to receive information about books not yet published in their country. After the fair KFT negotiates and finalises the many new contracts with publishers.

The meetings also revealed the importance and relevance of the changes taking place in this digital age. While demand for ebooks in our genre is stabilising, audio books and recordings of Krishnamurti's talks and discussions are becoming increasingly popular. At the foundation we continue to learn how to reach new generations through the evolving mediums of our time.

Publications

New Book

A brand new book *Can the Brain Be Quiet?* will be published in 2019 by Watkins Publishing of London. The book has three parts: explorations into living, learning and meditation. As in the classic *Commentaries on Living* series, it consists of passages in which Krishnamurti recalls private interviews over many years, with visitors asking universal questions, along with chapters that go to the heart of the teachings. It also has many poetic descriptions of nature in India and the West, dictated to Mary Zimbalist by Krishnamurti. The chapter we have included on the next page was composed in 1970 at Brockwood Park.



Bookshop at Brockwood Park

Solitude means freedom

We had been up there for several weeks. The cabin was crude, rough; the windows had no panes and rats and birds came in and out. In a week's time the bulbul were eating out of your hand. They loved raisins more than anything else and it was a delight to see them enjoy themselves. They would eat practically all day long if you fed them. And the rats stole your letters. Tucked away in a hole, the blue paper just showing, we found a letter which was not answered. Luckily they hadn't eaten it or pulled it down any further and we were able to pull it out and answer it.

It had been warm, almost hot, at that altitude. Clouds gathered and it was a marvellous sight to see those immense, dark, threatening clouds full of rain. It rained day after day and the smell of the earth was fresh, fragrant and full of joy. Now the sky was blue, rain-washed, and the mountains which had been hidden for nearly ten days were now visible. Some of the peaks were twenty-five thousand feet. They were full of fresh snow, glistening in the morning light. A valley lay below, dark, deep, filled with a blue vapour. You could see, they said, three hundred miles of snow peaks. It really was a marvellous sight that morning. It was quite breathless and now the ten days of rain had made the earth green, washed the dust of the summer off the leaves. There were fresh leaves on practically every tree, on every bush, and every blade of grass was bold and crisp.

Presently, into the cabin came six monks, freshly washed. Their saffron-coloured robes had been washed, too, that morning. We



sat on the floor. They sat with their backs to the view and probably never saw the glory and the beauty of those mountains, which were something incredible to see and to feel with their solitude and distance. The monks were rather intellectual and therefore rather emotional. Probably most intellectuals are rather emotional and that is why they get caught so easily in theories, utopias and ideological fancies. There they were, with clean faces; some of them were rather fat and others were lean, sharp-eyed. They seemed to have extraordinary vitality for they had been on a journey high up in the mountains to see their guru who they said lived alone and was very wise. Solitude and wisdom seemed to live up there. They had been climbing for days, travelling from the south to the north, and now they thought they would like to come and pay respect, as they called it.

Is the guru really in solitude or is he full of knowledge, full of the tradition and wisdom of others? When asked that question they all seemed so very surprised. One of them said, 'We had never thought that solitude was something that could be free from knowledge and tradition, from the Vedas and the Upanishads.'

If you carry the Vedas and the Upanishads and all the teachings in your mind, then you really are never in solitude, are you? You are always living with others and through others. Solitude means freedom, freedom to be completely alone, unburdened by the past, without the future across the abyss or beyond those lovely mountains.

The monks seemed utterly bewildered for they had gone up to see the guru to bring back his wisdom and give to other people what they had learned, teach them the wisdom they carried. And now there they were, sitting solemnly with a surprised look, for they could not see that freedom and solitude means the state of aloneness where the mind is totally innocent, incapable of being hurt with knowledge. The more one talked to them, the more they became bewildered, unhappy and uncertain, for their pilgrimage meant so much to them, and what was being said was destroying everything that they had built around themselves, in themselves. They were an unhappy lot as they left but you could see as they went down the hill in their brightly coloured robes that the past was overtaking them. What we said was merely incidental, something to be left behind as though it may have some truth in it but it wasn't for them.

They went down the steep path past the green meadows, crossing a little bridge over a torrent, and they disappeared round a bend. You knew in your heart that they would never come near you again, for it was too much. But the mountains and the deep valley and the green meadow and the torrent understood what it meant to be completely alone, untouched by all the things that man has put together—character, virtue, action and God.

*Excerpt from the upcoming book
Can the Brain be Quiet? to be published in 2019*

Looking Ahead

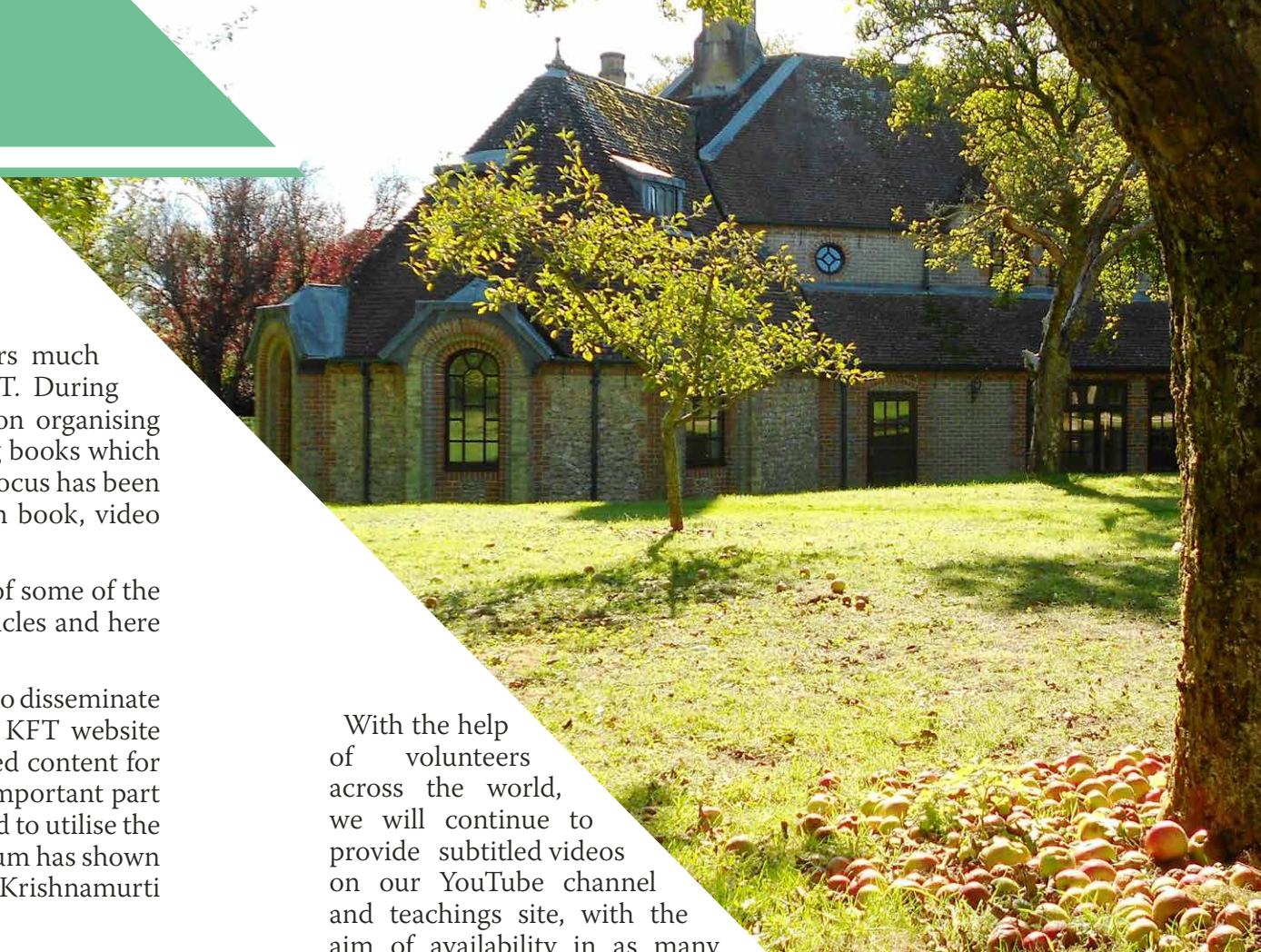
With the help of dedicated volunteers, staff and donors much vital work has been done over the 50 years of the KFT. During Krishnamurti's lifetime, the foundation's emphasis was on organising his talks, attended by thousands of people, and publishing books which were translated into many languages. Since his death, the focus has been to preserve the archival material and make it available in book, video and audio format.

This vital work of the foundation continues. Examples of some of the current projects have been touched upon in previous articles and here we will focus on our future plans.

The digital landscape offers unprecedented opportunity to disseminate the teachings of Krishnamurti. We are designing a new KFT website and intend to enhance our social media pages with curated content for interested people. This content is also intended to be an important part of the new website, through special features. We also intend to utilise the great potential of our official YouTube Channel. This medium has shown to be one of the most important tools making the work of Krishnamurti available as widely as possible.

In addition, in collaboration with our sister foundations, we will plan for the future of our official teachings website jkrishnamurti.org. Learning from the development of the existing site, we intend to create a richer and more user-friendly site, enabling users to more easily navigate and search the vast repository of text, audio and video available on the website.

There are more than 2,000 audio recordings of Krishnamurti which we intend to process and make available for free on YouTube. This will take three to five years, requiring the careful preparation of titles and summaries for each audio being released.



With the help of volunteers across the world, we will continue to provide subtitled videos on our YouTube channel and teachings site, with the aim of availability in as many languages as possible.

We will continue with the finalising of video and audio transcripts, looking into ways to make these readily available to the public and researchers, as well as editing into new book titles. We will work to make sure more of Krishnamurti's books are available throughout the world, in more than 50 languages.

In addition to above, there are nearly 80 other projects, including archival cataloguing, upgrading our donor database, and high definition video, that our small team at the foundation, with help of volunteers and donors, will continue to deliver.

Upcoming: New Website

We have begun work on a new iteration of the foundation's website *kfoundation.org* which we hope to release at the end of 2018.

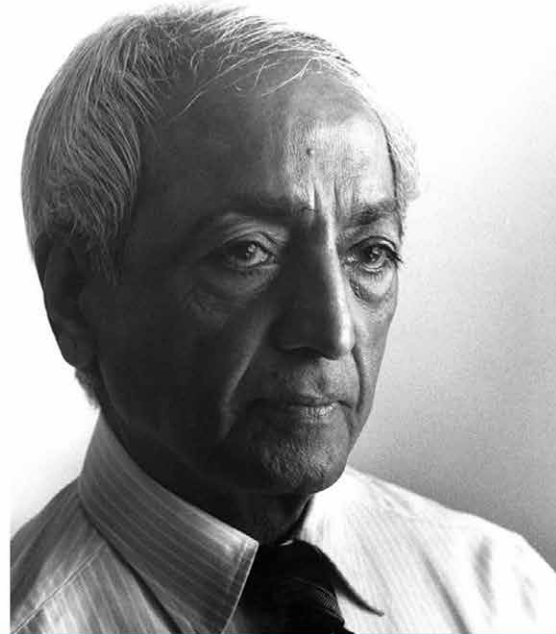
This is an opportunity to not only freshen the look of the outdated current site but to try and give a broader overview of everything that happens around the foundation, its projects and opportunities to get involved. The site will also include new sections related to the teachings, including an introduction to Krishnamurti and curated thematic features. Visitors will be welcomed by a short video about the foundation recently shot by a volunteer filmmaker.

The new site will make use of cutting-edge technology with a simple contemporary design to appeal to various audiences, whilst making sure that the timeless spirit of the teachings remains alive. This challenge will be approached with our customary care and hesitation, taking time to prepare quality content whose impact is within the remit of Krishnamurti's own wishes—that the teachings are *kept whole, are not distorted, are not made corrupt*.

Right: screenshot from the upcoming website

Krishnamurti Foundation Trust

[Home](#) [Krishnamurti](#) [The Foundation](#) [Brockwood Park](#) [Programmes](#) [Store](#) [🔍](#)



The Foundation

Established in 1968 as an educational charitable trust, the role of the Foundation was described by Krishnamurti himself when he said,

The Foundations will see to it that these teachings are kept whole, are not distorted, are not made corrupt. They will not give rise to any sectarian spirit in their activities... nor create any kind of place of worship around the teachings or the person.

[Learn about the Foundation](#)

Brockwood Park

Set in the picturesque South Downs National Park in Hampshire, only an hour away from London, Brockwood Park was Krishnamurti's home in England, and houses the Foundation, the Krishnamurti Centre, Brockwood Park School and Inwoods Small School.

[Discover the Krishnamurti Centre](#)

[Learn about Brockwood Park School](#)

[Learn about Inwoods Small School](#)



ITM 2018

International Trustee Meetings

The International Trustees Meetings (ITM) were held at Brockwood in May. Representatives from all four foundations (Krishnamurti Foundation Trust in UK, Krishnamurti Foundation of America, Krishnamurti Foundation India and Fundación Krishnamurti Latinoamericana) came to Brockwood to meet, discuss and share with each other matters of significance. These meetings happen biennially.

In his lifetime, Krishnamurti often reminded all 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 in the spirit of cooperation and friendship.

The foundations often face shared challenges but also individual issues: they are different in size, structure and are based in different

countries, dealing with diverse cultures, languages and backgrounds. For example, Krishnamurti Foundation India runs six schools and multiple study centres spread across India, whereas Fundación Krishnamurti Latinoamericana is a small foundation mostly focused on the publication of Spanish books and organising events. These differences may warrant different outward activities, functions and organisations but the essence of what brings the foundations together is the same.

Krishnamurti in his introduction to the first bulletin in 1968 states: 'All of us are working together in a spirit of real cooperation in which there is no authority; it is our interest in the teachings that brings us together and helps us work together. ... Organisation does not draw us together, rather we are drawn together as human beings to resolve our human problems.'

With this in mind, the participants inquired and explored some of the activities jointly carried out, such as publications, jkrishnamurti.org, and shared their questions and experiences in running the respective foundations, schools and study centres.



New Appointments

Shiraya Adani

Krishnamurti's teachings were an important part of Shiraya's life for many years, before she found out about the Krishnamurti Centre in Hampshire. After visiting Brockwood for the first time in January 2017, she worked as a volunteer before joining as staff in December 2017.

Shiraya grew up in South Africa and has lived most of her adult life in the UK. Her experience includes event management, communications and operational management in the charity sector. Her role is currently office manager, where she supports the director of the foundation and assists with the running of the centre as needed.

Wouter Plantinga

Wouter Plantinga joined Brockwood last year after coming for a retreat at the centre. Starting as a mature student, it became clear to him that he wanted to dedicate himself to work and life at Brockwood Park more fully. The moment he picked up *The Awakening of Intelligence*, five years ago, he knew that this was the beginning of a new life of inner inquiry rather than outer achievement or satisfaction.

He studied accountancy, business administration and teaching but discovering Krishnamurti made it impossible for him to focus

Invitation to Potential Volunteers and Staff

KFT 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.

his energy on an ambitious career. Wouter has learned much in the different jobs over the years but these were done only to facilitate self-exploration. In Brockwood he has now found a place where work and self-exploration go hand in hand. He will divide his time and energy between the centre and publications coordinator at the foundation.

Anna Phillips

Anna Phillips has joined KFT for one year in an operations capacity, to strengthen systems across the foundation, centre and school. Anna has been visiting Brockwood as a guest and volunteer since 2015. She first came across Krishnamurti's teachings as a teenager but became seriously interested while living and working in Mumbai, when she started to visit the study centre at the Sahyadri School. Anna has spent her working life in the charity and social enterprise sector in London, India and across West Africa.



Krishnamurti Centre

Increased Occupancy

More than thirty years ago Krishnamurti stated, 'A study centre has become a necessity because that is the place where the treasure is. From that treasure you can draw. You can draw your strength, your energy, your sustenance and nourishment. Here is something that is sacred... and from that everything flows.'

The necessity that Krishnamurti points out continues to inspire the work of the Krishnamurti Centre. The centre has seen an increase in occupancy since 2016, and in 2017 guests stayed for more than 3,500 nights. This figure excludes the numerous day visitors who joined events or came for a few hours to study in the peaceful atmosphere. During the current year, the centre has been introduced to many guests for the first time, either visiting by themselves or with others in one of the foreign language group retreats organised in collaboration with Krishnamurti Committees.

The diversity of events featured in 2018 will remain in 2019, acknowledging the positive feedback from guests and their interest in returning. Space for personal retreats continues to be nourished attentively during the eleven months the centre is open each year.

In order to continue to provide the best possible place to study, a significant refurbishment of the library is taking place, maintaining its beauty and intrinsic qualities.

On the following pages you will find the Krishnamurti Centre's full programme of events for 2019.

Krishnamurti Centre

Programme of Events 2019

Saturday 9 February · Introduction to Krishnamurti's Life and Teachings

Friday 15 to Sunday 17 February · *The flowering of affection*

Krishnamurti said, 'The greatness of relationship is its very insecurity'. For the first Theme Weekend of the year the centre invites guests to reflect on relationship and the movement that brings affection to our lives.

Friday 15 to Sunday 17 March · *What is right action?*

We live psychologically in a constant movement of action and reaction. This movement determines the quality of our relationships, the decisions we take, and the dreams and hopes we have. In the midst of all acting or reacting, what is right action? This will be the main question to be explored, supported by Krishnamurti's insights.

Friday 5 to Wednesday 10 April · Dutch Retreat

Friday 12 to Monday 15 April · Nordic Retreat

Saturday 27 April to Saturday 4 May · French Retreat

Wednesday 8 May to Wednesday 15 May · Spanish Retreat

Friday 17 to Sunday 19 May · *Facing a world in crisis*

Reading the daily news we are faced with the multiple conflicts and problems of the world. Some of the questions that may arise during the event include: How can one have a well-balanced life in the face of world events? Are these conflicts and problems at all related to the way we live our lives? Can we change the way society functions?

French Retreat · Saturday 25 to Friday 31 May

Friends of Brockwood Park Spring Gathering · Friday 31 May to Sunday 2 June

***The search for security* · Friday 21 June to Sunday 23 June**

Krishnamurti said, 'The major cause of violence, is that we are seeking security. In each one of us the urge for psychological security, that inward sense of being safe, projects the outward demand for security'. The weekend participants are invited to look at this search for security, which is common to us all. Is it possible to come to an understanding of this search for security?

Slovenian Retreat · Thursday 27 to Sunday 30 June

***Can we live without identifying?* · Friday 19 July to Sunday 21 July**

Our identity seems all-important to us, it signifies who we really are. Yet at the same time, this very identity, be it national, local, religious or linguistic, isolates and separates us from other human beings whose own sense of 'I' is equally dominant. Perhaps it is part of our search for security, the abiding hope that there is something in life which is permanent and real, something to which we can cling as an anchor.

Can we perceive this movement as a global phenomenon and also watch its operation in our daily lives?

Spanish Retreat · Friday 2 to Friday 9 August

Young Adults Retreat · Friday 9 to Sunday 11 August

'You are the world and the world is you', said Krishnamurti. With silence, nature and dialogue at the core of the retreat, participants will be challenged to sustain an inquiry into issues of everyday life that concern and connect us all. What we are, the world is. How we relate, how we think, how we act, creates society. Young adults, and those who feel young at heart, are invited to immerse themselves in the potential of thinking together through dialogue.

Friday 23 to Monday 26 August · Exploring the Teachings

Over this long weekend we will immerse ourselves in certain key statements

Krishnamurti made, beginning with 'Truth is a Pathless Land', which announced him to the world as an independent teacher. As epigrammatic and elegant as Einstein, it is a statement whose depth we may have yet to fathom and whose implications are revolutionary. We will listen, pause, ponder and meditate its meaning, both as an original observation on truth and as a pointer to a different way of life, as we will with other ground-breaking 'indicators' such as 'Reading the book of oneself' and 'Consciousness is common.'

Saturday 7 September · Introduction to Krishnamurti's Life and Teachings

Friday 13 to Wednesday 18 September · Death: the end of everything, or the beginning of something totally new?

In Western culture death is something we have inherited as a punishment for sin, or, it is something to be put off for as long as possible, ignored and evaded. Neither of these views tackles death as it is; in fact, they are two sides of the same coin. Nor do beliefs like the immortality of the soul take us any closer to an understanding of the fact. We see death all around us, in the world of nature. What prevents us from dying to our problems not in the future but right now?

Friday 20 to Monday 23 September · Nordic Retreat

Friday 4 to Sunday 6 October · The pursuit of happiness

What is happiness? What makes us happy? Krishnamurti said, 'Some will say happiness consists in getting what you want. You want a car, and you get it, and you are happy. But is happiness the product of things that may happen or we can obtain? In a culture dominated by consumerism, reinforced by social media and the rapid development of technology, where is happiness to be found? As Krishnamurti said, 'Happiness is not a thing to be pursued; it comes.'

Saturday 19 to Saturday 26 October · French Retreat

Friends of Brockwood Park Autumn Gathering · Thursday 31 October to Saturday 2 November

Friends of Brockwood Park Celebration Day · Sunday 3 November

Loneliness · Friday 15 to Wednesday 20 November

We live in lonely times. The elderly are lonely. Teens are lonely. People are lonely in cities and in rural areas, and it's now considered a public-health issue (one with real, physical health effects). On the other hand, Krishnamurti said, 'We are not alone. We are the result of a thousand influences, a thousand conditionings, psychological inheritances, propaganda, culture.' During this five-day retreat, participants will have the opportunity to reflect together on what we mean by loneliness.

Can there be goodness in laughter? · Friday 6 to Sunday 8 December

Krishnamurti said, 'If you don't know how to laugh at yourself you will never be able to laugh at all.' Echoing this point, he continues: 'one must be terribly honest, otherwise there's no fun in this. Humour is necessary, to be able to laugh, to find a good joke, to be able to laugh together. And we are asking ourselves what is love.' Contained in these aphorisms is an important essence of our humanity, one that can be shared and also one, as unexpected and seemingly unconnected like laughter and fun, that can be related to goodness and by association to love. This retreat will inquire into the nature of such a uniquely human attribute, one not so often encountered but nevertheless present within the teachings and questions that Krishnamurti raises.



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.

Brockwood Park School

Reunion 2019

In the summer of 1994, the first Brockwood Park School reunion took place, marking the 25th anniversary of the school. This being a new event, no one at Brockwood knew quite what to expect. Would alumni attend, given the great distances they had to travel to participate? As all alumni were invited how likely were you to see someone from your own year-group? Would alumni of different year-groups and ages mix? Would a nostalgia-fest prevail? Would three days together prove too much? Would the whole thing be a flop?

In the end everyone was astonished: alumni came from Australasia, the Far East, Africa, the USA and Canada and from all over Europe. There was a turnout of around 250 former students and staff, in a school which at that time had seen less than 1,000 students pass through it. Of the twelve students who attended Brockwood's first full school year in 1969, five attended the reunion. The feeling at Brockwood was extraordinary and if there was a complaint, it was that the event was a bit too short.

There has been a reunion every five years since 1994 and we are now in the throes of preparing for what we expect to be the biggest of them all. From the 15th-19th August 2019, Brockwood will celebrate the 50th anniversary of the school, with a reunion expected to attract around 500 alumni. The issue of length was addressed many years ago and reunions now run for four nights and five days; a little longer than your average school reunion dinner-dance! There will of course be a special, beautifully catered dinner-dance with live music, courtesy of alumni, but this will be just one element in a programme which includes presentations, workshops, impromptu concerts, dialogues, morning meetings, hikes, football matches, tree-planting and more.



The Brockwood reunions have about them a very special atmosphere and feeling: there is an intensity, joy and upbeat engagement that is hard to explain. As former student, Auri Berg, wrote after one reunion, 'The popular word "overwhelming" seemed to sum up people's feelings. Familiar faces swarmed together, each bringing their current activities, their memories of their time at Brockwood, and a curiosity—sometimes elated, sometimes trepidatious—about returning. Yet from the first Morning Meeting one could sense a kind of harmony emerging in both the silence and the hum of conversation.' Javier Gomez Rodriquez, a former student and former staff member, identified reconnecting with the intent as having greatest significance: 'Returning to Brockwood was an encounter not only with my own past but also with a deeper human concern. The name one gives it is ultimately irrelevant—what remains is the perfume of an intent and the feeling that there one can touch the sky.'

Alumni interested in attending the 50th Anniversary Reunion should register via: reunion2019.brockwood.org.uk

The event also requires volunteers—who do not have to be alumni—so if you are interested, please visit the reunion website above and read the volunteers page.

The Krishnamurti Schools

UK

Brockwood Park School

Bramdean, Hampshire SO24 0LQ
admin@brockwood.org.uk
www.brockwood.org.uk
(International boarding school, ages 14 to 19,
Inwoods day school, ages 4 to 12)

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. / www.rajghatbesantschool.org
(Ages 7 to 18 & 19 to 21)

The School – KFI

S.No. 82/3A2 & 82/5A2B, Solai Street
Thazhambur, Chennai 600 130
office@theschoolkfi.org
(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

220 West Lomita Avenue
Ojai, CA 93023
info@oakgroveschool.com
(Day school, ages 3 ½ to 19,
Boarding school, ages 10 to 19)

The Krishnamurti Foundations

UK

Krishnamurti Foundation Trust

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+44 (0) 1962 771 525
info@kfoundation.org
www.kfoundation.org

INDIA

Krishnamurti Foundation India

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Chennai 600 028, India
+91 44 2493 7596
+91 44 2493 7803
info@kfionline.org
www.kfionline.org

LATIN AMERICA & SPAIN

Fundación Krishnamurti Latinoamericana

Spain: (34) 966 460 530 / info@fkla.org
Argentina: (54) 11 4776 6532 / daniel@fkla.org
www.fkla.org

USA

Krishnamurti Foundation of America

PO Box 1560, Ojai CA
93024-1560 USA
+1 805 646 2726
kfa@kfa.org
www.kfa.org

Worldwide & Committees

*For a list of international committees and
worldwide centres please visit
www.kfoundation.org/committees.html and
www.kfoundation.org/world_infocentres.html*



The Meaning of Life

As one observes what is happening in the world, the chaos, the confusion and the brutality of man to man, which no religion or social order has been able to prevent; as one observes the activities of the politicians, the economists, the social reformers, one sees they have brought more and more confusion, more and more misery. Religions and organised beliefs have in no way helped to bring order, deep abiding happiness to man, nor have any utopias, whether the communist or those minority groups who have formed communities, brought any lasting clarity to man. Ideologies have brought brutality, killing and wars; ideologies, however noble, are really quite ignoble. A tremendous revolution right throughout the world is needed; a great change is necessary. We do not mean an outward revolution, but an inward revolution at the psychological level, which obviously is the only hope, the only salvation for man. There must be a total mutation in the very structure of our brain cells, in the very structure of thought.

To bring about such deep mutation, revolution or change, one needs a great deal of energy. One needs a drive, a sustained, constant intensity; not the casual interest or passing enthusiasm which brings about an energy soon dissipated. To really bring about this change in human beings at the psychological level, inside the skin as it were, we need energy, force, intensity, drive. Man has hoped to come by that energy through resistance, discipline, imitation and conformity. You can see it in the religious orders throughout the world, or in those people committed to a particular ideology. They hope by acting according to an ideology, or by dedicating themselves to a particular belief, doctrine or dogma, to derive that intense quality of energy which is necessary to bring about a radical change in the human mind and heart. Yet that resistance, conformity, discipline and adjustment to an idea, has not given man that necessary energy and force. So one has to find a different action that will bring this necessary energy.

In this present structure of society, in our relationship between man and man, the more we act, the less energy we have. For in that action there is contradiction, fragmentation, and so that action brings conflict and therefore wastes energy. One has to find the energy which is sustaining, constant and does not fade away. There is such an action which brings about this vital quality which is necessary for a deep radical revolution in the mind. For most of us action, that is 'to do', to be active, takes place according to ideas, formulas and concepts. If you observe your own activities, your own daily movement in action, you will see that you have formulated an idea or an ideology and according to that you act. So there is a division between the idea of what you should do or what you should be or how you should act, and actual action. You can see this in yourselves very clearly. So action is always approximation to a formula, concept or ideal and there is a division, a separation between *what should be* and *what is*, which causes duality and therefore conflict.

Please do not merely listen to a series of words. Words have no meaning in themselves, words have never brought about any radical change in man. You can pile up words, make a garland of them, as most of us do, and live on words, but they are ashes, they do not bring beauty into life; words do not bring love. If you are merely listening to a series of ideas or words then I am afraid you will be empty handed. But if you would listen, not only to the speaker but to your own thoughts, listen to the way of your life, listen to what is being said not as something outside of you but which is actually taking place within you, then you would see the reality of what is being said. One has to see what is true and what is false for oneself, not through somebody else. To find that out you have to listen, you have to give care, affection, attention, which means to be very serious. Life demands that we be serious, because it is only for the mind that is very serious that there is an abundance of life. But there is not to the curious, the intellectual, the emotionalist or the sentimentalist.

We are talking about action, for life is action, living is action, relationship is action. Action means doing, acting in the living present. When there is action according to a pattern then action is not in the present, it is according to the past or according to the future; and therefore in that action there is confusion and conflict. Do please see this very simple fact, that in this there is a tremendous wastage of energy. That is the basic, fundamental, distortion of energy, which is to act according to a principle, to a belief, to an ideology. When action, which is always in the active living present, is an approximation or trying to get as close to the ideal as possible, then there is conflict. That conflict is the essential waste of energy. We need tremendous energy to bring about a psychological change in ourselves as human beings, because we have lived far too long in a world of make-believe, in a world of brutality, violence, despair and anxiety. To live humanly, sanely, one has to change. To bring about a change within oneself and therefore within society, one needs this radical energy, for the individual is not different from society: the society is the individual and the individual is the society. To bring about a necessary radical, essential change in the structure of society, which is corrupt and immoral, there must be change in the human heart and mind.

So one asks if there is an action which is not based on ideas or conclusions formed by dead things which have been. If we can work and cooperate together, not merely listen to the speaker, we are going to find out if there is an action which brings more energy, not less and less. There is such action. One has to find out that action for oneself, and to find out one has to begin right at the beginning of our behaviour, of our quality of mind. That is, we are never alone. We may be walking in a wood by ourselves but we are not alone. The human mind is so conditioned by past experience, knowledge and memory that it does not know what it is to be alone. And one is afraid to be alone because to be alone implies that one has to be outside society. One may live in society but one has to be an outsider to society. To be an outsider to society one has to be free of society. Society demands that you act according to an

idea. That is all society knows, that is what human beings know, to conform, imitate, accept and obey. When one accepts the edicts of tradition, conforms to the pattern that society has set up (which means human beings have set up) then one is part of this whole conditioned human existence, which wastes its energy through constant effort, conflict, confusion and misery. Is it possible for human beings to be free of this confusion and conflict?

Essentially this conflict is between the action and what that action should be. And one observes within oneself how conflict constantly drains energy. The social structure, which is to be competitive, aggressive, comparing oneself with another, accepting an ideology, a belief and so on, is based on conflict, not only within oneself but outwardly. We think if there is no conflict within oneself, no struggle or battle, we shall become like animals or become lazy, which is not the actual fact. We do not know any other kind of life than the life we live, which is the constant struggle from the moment we are born until we die; that is all we know. As one observes it one can see what a wastage of energy it is. And one must extricate oneself from this social disorder, from this social immorality; which means one must be alone. Though you may live in society you are no longer accepting its structure and values—the brutality, the envy, the jealousy, the competitive spirit—and therefore you are alone; and when you are alone you are mature. Maturity is not of age. One doesn't see the enormous beauty of being alone; one is afraid of it. Love is alone and therefore it is incorruptible.

Throughout the world there is revolt, but that revolt is not through the understanding of the whole structure of society, which is yourself, and so that revolt is fragmentary. That is, one may revolt against a particular war, or fight and kill another in one's favourite war, or be a religious believer belonging to a particular culture or group—Catholic, Protestant, Hindu, what you will—but to revolt means to revolt against the whole structure, not against a particular fragment of that culture. To understand this whole structure one must first be aware of it, one must first look at

it, become conscious of it; that is, be choicelessly aware of it. You can't choose a particular part of society and say, 'I like this, I don't like that. This pleases me and that does not.' Then you are merely conforming to a particular pattern and resisting the other pattern, therefore you are still caught in the struggle. So what is important is first to see the picture of this whole human existence, the daily existence of our life; to see it not as an idea, not as a concept but actually be aware of it as one is aware of being hungry. Hunger is not an idea, it is not a concept, it is a fact. In the same way, to see this confusion, this misery, the constant struggle. When one is choicelessly aware of this whole thing then there is no conflict at all; then one is outside the social structure because the mind has extricated itself from the absurdity of society. Because you have ideals you are aggressive, because you have beliefs and belong to certain groups and communities you are violent.

So, is it possible to look, to observe oneself—not analytically, just to observe—without any choice? You then begin to understand the total nature of this structure. In that understanding there is action which is not based on a formula but is a total action. And that is the state of maturity. We are not mature, we are more or less unbalanced people. After all, the extreme form of imbalance is that a man believes he is something he is not, or has so identified himself with an ideal he is not capable of living. And if I may say so, most of us are rather unbalanced because we are pursuing ideals that have no value at all; we are idealists, we are violent. You belong to one group which believes in certain ideals, and another to another and there is war. So when one is aware in the sense that there is no choice whatsoever, then out of that action comes what is not fragmentary. You don't love and hate; there is only a quality of life that is not touched by hate, anger, jealousy, envy. And to come upon that, one has to have great energy.

Each one of us, wherever we live, wants to find a state of mind, a state of living, which is not a travail or battle. I am sure all of us, however lowly or however intellectual we are, want to find a way of life that is orderly, full of beauty and great love. That has

been the search of man for thousands of years. Instead of finding it he has externalised it, put it out there, created gods, saviours, priests with their ideas, and so he has missed the whole issue. One must deny all that, deny totally the acceptance that there is heaven through another or by following another. Nobody in the world or in heaven can give you that life. One has to work for it, endlessly.

In understanding this whole business of existence, this life which is so painful, one must also ask what is the meaning of life, what is it all about? We are educated badly, we are trained for a particular job, a livelihood, then we slip into family life, then comes the endless struggle. Is that what human beings live for, is that all life is? Therefore we invent a theory of God, a theory of an otherness; that there is something beyond this life or there is something in us that is the true divinity, and so on and so on—which are absolutely not facts. The facts are in our daily life and we must deny the whole structure that we have invented as an escape from our daily life. It is in our daily life that we have to bring about a change, not in some ideological future world.

So one has to ask oneself: what is it all about? What do we live for? What is the meaning of life? The meaning of life is not according to the theoreticians, the theologians. They are so conditioned by their belief, by their experience, by being tethered to a particular religion or group, they cannot possibly see the meaning of life. We have to see it for ourselves, not according to somebody else. So one has to ask this question: what is it all about? What is the meaning of life? Is there a meaning to life at all, or is there only this life of struggle, battle, despair, sorrow and confusion? Man has asked this question, and not finding the meaning has invented one, given a significance to life. That is the intellectual trick, giving a significance to life. But to find out for oneself what the significance is, what the meaning of life is without inventing a meaning, one finds out if there is one or if there is not. Therefore one has neither to accept, nor reject. That is, one has to be totally negative to find out. To see anything clearly the mind must be empty. To see even the leaf of a tree, if the mind is chattering,

thinking of other things, problems, is full of ideas, knowledge, it never sees the beauty, the loveliness of a leaf. In the same way, to see the deep meaning of life, if there is any meaning at all, the mind must be emptied of its own conditioning. Can the brain cells, which have been anthropologically and biologically conditioned for millions of years, can that heavily conditioned brain be utterly quiet so that it can see something new?

In asking whether there is a meaning to life, one has to find the answer for oneself; the mind, the brain itself has to be extraordinarily quiet. That is to say, the old brain which is so heavily conditioned, which responds and says, 'I am a Catholic,' 'I am a Protestant,' 'I am Dutch,' 'I am a Hindu,' and all that nonsense, must be quiet. And that is part of meditation. You cannot suppress it, you cannot alter it, you cannot change it, but you can see, if you are choicelessly aware, how the old brain is always interfering, always responding immediately according to its conditioning. If you are choicelessly aware of it you will see it becomes quiet; there is an interval between the challenge and the response. When there is a response to any challenge, it is the old mind that responds immediately, and when you are aware without any interference, therefore choicelessly aware of the fact, you will see that the old brain becomes extraordinarily quiet. That is the whole meaning of meditation.

So, to find out if there is a significance in this life, which is so full of sorrow and misery with an occasional flutter of happiness and delight, one has to put that question in all seriousness to oneself. You will find the answer only when the old brain is quiet; you will find that there is a meaning. In the discovery of that meaning, the observer, who is the centre, the ego, the *me*, the personality, the entity that gathers character unto itself as the thinker, the experiencer, comes to an end.

It is one of the most extraordinary facts of life that our consciousness, our mental condition, is very narrow, very limited, because we think in fragments. Being aware of this limitation

we try to expand that limitation through reading, taking drugs, psychedelic experiences, because we realise our minds are so petty, shallow, everlastingly offering opinions and judgments. One realises that and asks if it possible to go beyond this limitation. The danger of it is that we invent a god: all gods are man's inventions, the saviours, the gurus, those who say, 'I know and you don't know.' But if you reject all that completely you will find for yourself that there is tremendous significance to life, not an invented significance. Then we will know what love is. Then we will know what action is and what virtue is. Virtue is not harsh; virtue is order and that order cannot possibly come about through harshness, which the priests have practiced throughout life and imposed upon people: the idea that to find reality one must live an austere life. Obviously one must lead an austere life, but that austerity is not born out of harshness; it comes naturally, easily, through understanding. To understand this whole life is to be choicelessly aware of it. You will see it for yourself if you go that far—and you must go that far because our house, our life, is being destroyed. To put an end to all that, one must in daily life be so intensely, choicelessly aware, that all conflict comes to an end. And out of that comes an aloneness which gives an abundance of energy, and that energy brings a radical revolution at the deep inner level. Then perhaps you will be lucky.

It is a strange thing that you cannot invite reality, you cannot invite the whole heavens and the beauty of the earth. All that you have to do is to leave the window open and let that beauty, that love, come. To leave the window open you must have order and therefore deny this total disorder of life, of this society which man has created. Only when there is this complete inward order one comes upon that immeasurable reality.

J. Krishnamurti, Amsterdam, 22 May 1968

50 Years of Generosity

Over the 50 years that the Krishnamurti Foundation Trust has been in existence, its work has received immense support from people all over the world in a multitude of ways.

Donations large and small enabled us to purchase Brockwood Park itself, make additions and extensions, and later, build the Krishnamurti Centre. These donations also funded Krishnamurti's travel, the hire of venues and equipment for the talks, and the recording, preservation and dissemination of his work.

From the beginning, the international committees have been instrumental in making this work available, as have the many volunteers who gave so freely of their time to help verify, transcribe and translate talks, distribute material, etc.

In celebrating its 50th anniversary, KFT would like to take this opportunity to thank each and every one for their contribution. Without you we would not be where we are today.

Thank you.

We Can All Help

Each year, Krishnamurti Foundation Trust releases new videos and audios containing previously unpublished talks and discussions; it assists with the translation of this material into more than 30 languages; it visits book fairs throughout the world to meet publishers and arrange for Krishnamurti titles to be printed; and it continues its programme of preservation and dissemination of the teachings with state-of-the-art archives and a growing online presence.

A main objective is to make Krishnamurti's teachings available to the world for free. This necessitates the reliance on donations and legacies, as many of the foundation's activities are not generating any charitable income.

We feel strongly that Krishnamurti's teachings are increasingly relevant to the various challenges faced by society and humanity. You can support us in this important work by making a donation, however small, or with a legacy.

This can be done online at: kfoundation.org/donation.php or by contacting the Director of the Foundation: Nasser Shamim, Krishnamurti Foundation Trust, Brockwood Park, Bramdean, Hampshire, SO24 0LQ, UK.

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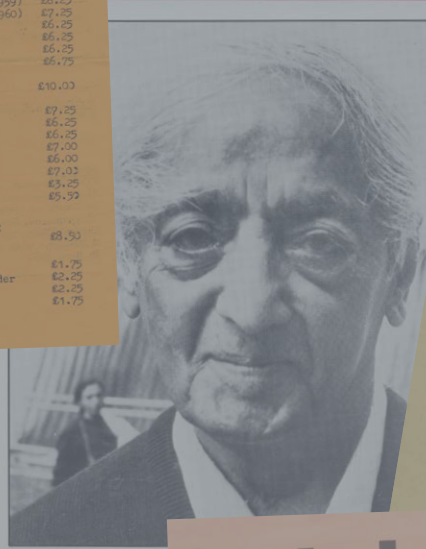
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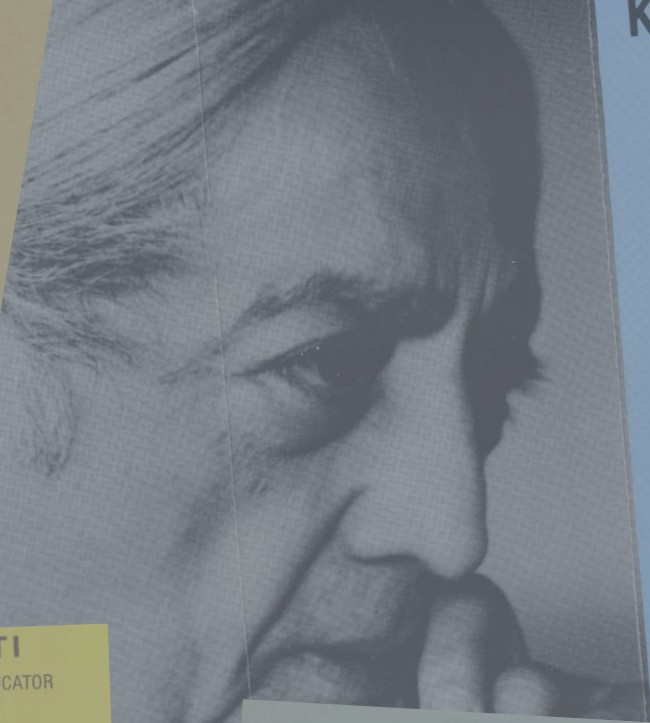
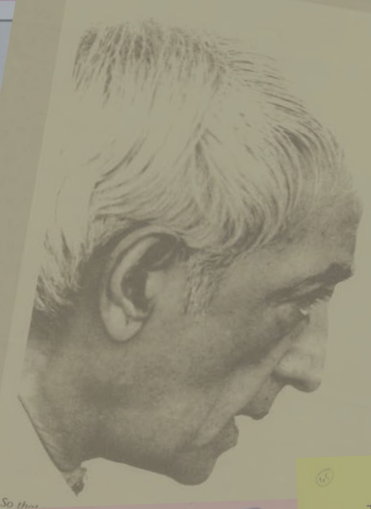
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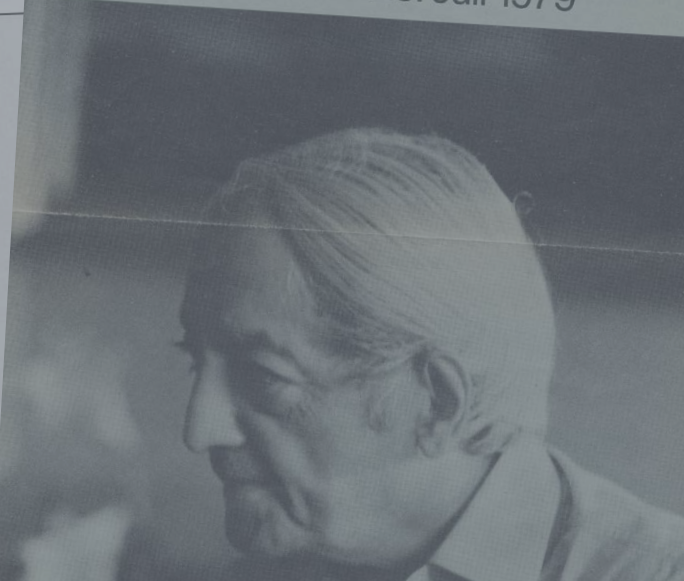



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