

Krishnamurti

An Introduction

The person, Krishnamurti, is not at all important. What is important is that we investigate, examine, observe and think clearly, not trying to understand him but together understand what has happened to humanity, what is happening in the world and our relationship to it.

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Introduction

We are increasingly told by others what to think and what to do about the issues in our lives and the world around us. Krishnamurti counters this movement, saying that what is essential is to find out for ourselves. He rejects any authority of his own, and of gurus, religions, psychologists, philosophers and politicians, saying there is no teacher and no taught. Instead, he suggests that we are as two friends, perhaps sitting in a park or walking along a quiet lane, talking over the deep problems of life amicably, frankly and easily.

This remarkably straightforward and simple approach is mirrored in the language Krishnamurti uses. Despite talking about the most profound and serious matters, he uses everyday words, refreshingly free of jargon and rhetoric, to explore universal themes that affect us all, such as fear, loneliness, education and relationship. His approach might be considered uncompromising, yet he speaks with genuine care for humanity, punctuated with wise humour.

It can seem that Krishnamurti's teachings are intellectual and that we need to make an effort to understand them cognitively. After all, this is how we are generally taught to learn, by accumulating knowledge and experience. In discussions with people from all walks of life, he rejects the intellectual responses of thought and memory, looking for genuine replies that deepen inquiry or meet him at 'the same level, with the same intensity, at the same time'. Only then, he says, insight and new understanding are possible. Of course, dialoguing with Krishnamurti is no longer possible, so our challenge today is to engage in this meeting at depth when reading or watching Krishnamurti, or listening to the unique body of work he left behind, and use his words, and our relationships, as a mirror:

He is acting as a mirror for you to look into. That mirror is not an authority. It has no authority, it's just a mirror. And when you see it clearly, understand what you see in that mirror, then throw it away, break it up.

Krishnamurti's teachings are unique in their scope, depth and approach. Seeing the readiness in which we create ideas and concepts, he often refused to define or expound the fundamentals in life that he explored so radically – freedom, compassion, love, religion, creativity, to name a few – in positive terms, instead approaching them negatively:

Actually, what is religion? To find out what religion is, we must negate what it is not. Then it is. The same with love. Love is not hate, jealousy, ambition or violence – so when you negate all that, the other is, which is compassion. In the same way, if you negate what is not religion, you will find out what is true religion: what is the truly religious mind.

What is this negation central to Krishnamurti's teachings? Is it definable without making it into an idea or something to practise? It may be as simple as seeing the false as the false and its dropping away.

This brings in the question of seeing, looking or observing. It is clear that we operate from the past, and indeed consist of the past, so in looking at the world, our life or a problem, can we see afresh, free of the past, without thought? This seeing without the observer, and the realisation that the observer is the thing observed, is fundamental to the possibility of transformation. Indeed, the illusory division between the observer and the observed may well be the very division and conflict in ourselves and the world.

When one really understands, not verbally, not intellectually but as an actuality, as something true, then you will see that when the observer

is the observed, all conflict comes to an end, and therefore our whole relationship with each other undergoes a radical transformation.

It is this transformation Krishnamurti sees as so urgently necessary in ourselves and hence the world.

Wherever we look, there are problems of every kind. The same is often true in our relationships and inner life. Krishnamurti questions our tendency to try to solve these problems with thought and through time. Time and thought are synonymous for Krishnamurti, with thought always being of the past and therefore limited. Time is perhaps the most radical element in his teachings, countering the prevalent religions, techniques and systems that promote time as a means of change: I am this, I will become that; the 'what is' and the 'what should be'. Krishnamurti points out:

Change as we know it implies a movement in time, and that movement is like cutting the air with a sword – it does nothing, it merely produces a lot of activity. But when you understand the whole process, the implications and the significance of change, and thereby let it drop away from you, you will see that the mind is in a state of silence in which all movement of time has ceased, and that new movement of silence is not recognisable and therefore not experienceable. Such a state does not demand change; it is in eternal movement, and therefore beyond time. Then there is an action that is right and true, always and under all circumstances.

In our relationships, is it possible to see another without the past that exists in us in the form of images, and meet someone anew? We quickly form images about ourselves and others, meaning our relationships take place through these images. We may think this brings security, or at least convenience, but as Krishnamurti points out:

Thought builds a great many images, both inwardly and outwardly, in all our relationships, and hence there is a division in relationship which invariably brings about conflict and separation.

Ultimately these images, manifesting in belonging to a country, religion or group, cause the conflicts and wars we see around the world.

Krishnamurti often ends a talk or a series of talks by addressing an aspect of life we often keep at a distance: death. He speaks of our attachments to others, to things and ideas, and sees death as a true ending to all we hold onto. But is death something at the end of life, or is it part of life itself? Krishnamurti's challenge is to end every day, at every moment, so that we are living with that 'enormous thing called death'. Only then is there a new beginning.

Death is an ending of the things you are attached to – your furniture, your face, your ideals, or whatever it is. You have brought this faraway thing called death to the immediate action of life, which is the ending of your attachment. So death means a total renewal, a total renewal of a mind that has been caught in the past. So the mind becomes astonishingly alive, it is not living in the past.

Behind Krishnamurti's inquiry, never far away, is something unnameable, immeasurable, something that cannot be known or even experienced. This timeless, choiceless state is something he is reluctant to elaborate on, whilst acknowledging that humanity has always sought something 'beyond'. Is this 'something' reachable by any known approach? Krishnamurti says not:

There is no path to truth, in spite of all the philosophies; because reality is the unknowable, unnameable, unthinkable. It is only the fresh,

innocent, young mind that can discover what is true; and it is only to such a mind which is free of the known that the unnameable, the unknowable can come.

Perhaps, if you are lucky, the window will open and the breezes will come in. They may not – it depends on the state of your mind. That state of mind can only be understood by yourself, watching it, yet never trying to shape it. This means watching it without any choice. Out of this choiceless awareness perhaps the door will open and you will know what that dimension is in which there is no conflict, no time, something which can never be put into words.

KRISHNAMURTI

Biography

Like a signpost, I am merely pointing the direction. The signpost is not important at all. What is important is the one who is journeying. The speaker is not a guru, he is not an authority, he is not a guide. One has to take the inward journey alone, not as a reaction away from outward things but as the inevitable process of trying to understand.

KRISHNAMURTI

It is perhaps a contradiction for there to be biographies written about Krishnamurti, given his insistence that he 'is not at all important'. With this in mind, and given much information readily available online, here we give only a brief overview of aspects of his life.

From the early 1930s until his death in the mid-80s, Krishnamurti travelled the world giving talks to large audiences. Until the 1980s, when they became question and answer meetings, he also engaged in public discussions with these same audiences. Based not on knowledge but on his own insights into the human mind and his vision of the sacred, he always communicated a sense of freshness, although the essence of his teachings remained unchanged over the decades. He never used notes or pre-planned his talks, always finding new avenues and angles to explore and communicate. In addition to these remarkable public meetings, Krishnamurti met individuals or small groups interested in dialogue inquiry, including teachers and students, scientists, psychologists and religious figures. He also featured in many television and radio interviews.

It has been said that Krishnamurti was protected from the everyday troubles humanity faces, yet he was acutely aware of worldly matters and of the problems that affect us all. These were no doubt informed by

some of the experiences in his own early life, including homesickness and loneliness when he first came to England, disappointment at not passing university entrance exams, the misery that other people's jealousy can cause, loss of faith, disillusionment, the embarrassment of being openly worshipped and also of being laughed at, adverse publicity, intense physical agony, grave anxiety over the health of his brother, Nitya, and above all he had known devastating grief at Nitya's death. But as his biographer Mary Lutyens put it, no experience had to be repeated for him to learn its full lesson. Events that might scar some for life didn't seem to touch Krishnamurti in the same way, or they became a source of the deep compassion he felt towards humanity. Not long after his brother's death, he said:

A new strength born of suffering is pulsating in the veins, and a new sympathy and understanding are being born out of past suffering. I know now, with greater certainty than ever before, that there is real beauty in life, real happiness that cannot be shattered by any physical happening, and a great love which is permanent, imperishable and unconquerable.

The death of Nitya also contributed to his loss of faith in the Theosophical Society which had brought him to Europe at a young age. He was expected to become the new 'World Teacher', a part of the lineage the Society believed in. During the 1920s, Krishnamurti became increasingly disillusioned with the approach of looking to others for help or salvation, and with the prominence of ceremonies and hierarchies established by the theosophists. As he gained confidence in his talks, he saw that people were using him as a crutch, something abhorrent to him for the rest of his life. In 1928 he said, 'I have no disciples. There is no understanding in the worship of the personality. All ceremonies are unnecessary for spiritual growth.' The following year, he disbanded the Order of the Star, the organisation established for the coming of the World Teacher. In his

dissolution speech he said:

Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. ... Truth cannot be brought down, rather the individual must make the effort to ascend to it. ... I desire to free man from all cages, from all fears, and not to found religions, new sects, nor to establish new theories and new philosophies. ... For two years, I have been thinking about this, slowly, carefully, patiently, and I have now decided to disband the Order. You can form other organisations and expect someone else. With that, I am not concerned, nor with creating new cages, new decorations for those cages. My only concern is to set man absolutely, unconditionally free.

This speech set the tone for the coming decades, with many of his talks focussing on authority, inward dependence, truth, nationalism, religion and ambition, for example. In the 1930s, large tours were organised by some of those who stayed with him after the break from theosophy. During the Second World War, he was unable to travel and lived quietly in Ojai, California. After the war, he continued travelling to where he was invited, something he continued to do for decades, until less than two months before his death in 1986. The number of countries he visited decreased as he got older but he continued to speak in the USA, UK, Switzerland and India. In all these years of travel, he didn't have a home as such but increasingly spent time in Ojai, Brockwood Park and Madras (Chennai). Asked why he spoke, Krishnamurti responded:

When one sees something true and beautiful, one wants to tell people about it, out of affection, out of compassion, out of love. Can you ask the flower why it grows, why it has perfume? It is for the same reason the speaker talks.

Krishnamurti left us a profound legacy. Increasingly his talks, discussions and conversations were record-

ed, at first by stenographers, then on audio and video tape. These recordings form a vast and unique body of work: around 600 video recordings and more than 2,500 audios. The archives hold transcriptions of over 5,000 events. More than 80 books have been published, independently and by major publishers, which have been translated into 60 languages. This material, the thriving schools and centres he established, and the efforts of the Krishnamurti Foundations, ensure that Krishnamurti will be known for generations to come.

Quotes by Krishnamurti

Forget all you know about yourself; forget all you have ever thought about yourself; start as if you know nothing.

FREEDOM FROM THE KNOWN

Happiness is strange; it comes when you are not seeking it. When you are not making an effort to be happy, then unexpectedly, mysteriously, happiness is there, born of purity, of a loveliness of being.

THINK ON THESE THINGS

Organised religions throughout the world have laid down rules, disciplines, attitudes and beliefs. But have they resolved human suffering or the deep-rooted anxieties and guilt?

THE AWAKENING OF INTELLIGENCE

Meditation is not a practice; it is not the cultivation of habit. Meditation is heightened awareness.

OJAI 1945, TALK 9

To live in the eternal present, there must be death to the past, to memory. In this death, there is timeless renewal.

OJAI 1945, TALK 10

When we begin to interpret, to translate according to our conditioning and prejudice, we miss the truth.

THE FIRST AND LAST FREEDOM

Intelligence is the capacity to perceive the essential, what is. To awaken this capacity, in oneself and in others, is education.

EDUCATION AND THE SIGNIFICANCE OF LIFE

In all our relationships, each one builds an image of the other, and these two images have relationship, not the human beings themselves.

FREEDOM FROM THE KNOWN

If one is attentive, aware of inattention, out of that flowers attention.

PUERTO RICO 1968, TALK 5

Truth cannot be given to you by somebody. You have to discover it; and to discover, there must be a state of mind in which there is direct perception.

THE FIRST AND LAST FREEDOM

It is love alone that leads to right action. What brings order in the world is to love and let love do what it will.

THINK ON THESE THINGS

Fear is an extraordinary jewel which has dominated human beings. If you can hold it and look at it, one begins to see the ending of it.

BROCKWOOD PARK 1984, TALK 2

To be free of all authority, your own and that of another, is to die to everything of yesterday so that your mind is fresh, young, innocent, full of vigour and passion.

FREEDOM FROM THE KNOWN

There is no thinker apart from thought; thought has made the thinker.

KRISHNAMURTI TO HIMSELF

Beauty is never time-binding; it is wholly free of time and so of culture. It is there when the self is not.

THE BEAUTY OF LIFE

There is true security when you destroy those things that keep people apart, fighting each other in wars resulting from nationalities and governments. You will not have peace or happiness so long as these things exist.

AUCKLAND 1934, TALK 2

The emptying of consciousness of all its content is to have total movement in perception and action.

MEETING LIFE

If you transform yourself, you affect the consciousness of the rest of the world.

MADRAS 1974, TALK

David Bohm on Krishnamurti

My first acquaintance with Krishnamurti's work was in 1959 when I read his book *The First and Last Freedom*. What particularly aroused my interest was his deep insight into the question of the observer and the observed. This question had long been close to the centre of my work as a theoretical physicist.

When I first met Krishnamurti, I was struck by the great ease of communication with him, made possible by the intense energy with which he listened and by the freedom from self-protective reservations and barriers with which he responded to what I had to say. As a scientist, I felt at home with this sort of response because it was essentially of the same quality I had met in contact with other scientists with whom there had been a very close meeting of minds. And here I think especially of Einstein, who showed a similar intensity and absence of barriers in discussions between him and me.

I began to meet Krishnamurti regularly and to discuss with him. We went deeply into many questions which concerned me. We probed into the nature of space and time and the universal, both with regard to external nature and mind. We went on to consider the general disorder and confusion that pervades the consciousness of humanity. Here, I encountered what I feel to be Krishnamurti's major discovery. What he was seriously proposing is that all this disorder, which is the root cause of such widespread sorrow and misery, and which prevents human beings from properly working together, has its root in the fact that we are ignorant of the general nature of our processes of thought. Or, to put it differently, it may be said that we do not see what is actually happening when we are engaged in the activity of thinking. Through close attention to

and observation of this activity of thought, Krishnamurti feels that he directly perceives that thought is a material process going on inside the human being in the brain and nervous system as a whole.

Ordinarily, we tend to be aware mainly of the content of thought rather than how it actually takes place. One can illustrate this point by considering what happens when reading a book. Usually, one is attentive almost entirely to the meaning of what is being read. However, one can also be aware of the book itself, its constitution of pages that can be turned, the printed words and the ink, the fabric of the paper, etc. Similarly, we may be aware of the actual structure and function of the thought process, not merely its content.

How can such awareness come about? Krishnamurti proposes that this requires what he calls meditation. That is to say, one gives close attention to all that is happening in conjunction with the actual activity of thought, which is the underlying source of disorder. One does this without choice, criticism, acceptance or rejection of what is going on. All this takes place along with reflecting on the meaning of what one is learning about the activity of thought.

Krishnamurti observed that the very act of meditation in itself brings order to the activity of thought without the intervention of will, choice, decision or any other action of the thinker. As order comes, the noise and chaos, the usual background of our consciousness, die out, and the mind becomes generally silent. In this silence, Krishnamurti says that something new and creative happens, something that cannot be conveyed in words but is of extraordinary significance for the whole of life. So he does not attempt to communicate this verbally; he asks us to explore the question of meditation directly for ourselves through actual attention to the nature of thought. Meditation, in Krishnamurti's sense of the word, brings order to our overall mental activity. This may be a key factor in ending the sorrow, misery, chaos and confusion that have been the lot of humanity.

Krishnamurti's work is permeated by what may be called the essence of the scientific approach when considered in its highest and purest form. He begins with this fact about the nature of our thought processes, a fact that is established through close attention, involving careful listening to the process of consciousness and observing it assiduously. In this, one is constantly learning, and out of this learning comes insight into the overall or general nature of the process of thought. This insight is then tested. First, one sees whether it holds together in a rational order, and then one sees whether it leads to order and coherence in what flows out of it in life as a whole.

Krishnamurti constantly emphasises that he is in no sense an authority. He has made certain discoveries, and he is simply doing his best to make these discoveries accessible to all those who can listen. His work does not contain a doctrine nor offers techniques or methods for obtaining a silent mind. He is not aiming to set up a new system of religious belief. Rather, it is up to each human being to see if he can discover that to which Krishnamurti is calling attention and to go on to make new discoveries.

An introduction such as this can, at best, show how a particular person, a scientist such as myself, has seen Krishnamurti's work. To see in full what Krishnamurti means, it is necessary to go on and read or listen to what he says with that quality of attention to the totality of one's responses, inward and outward.

Extracts from Krishnamurti's Works

LOVE

In this torn desert world, there is no love because pleasure and desire play the greatest roles, yet your daily life has no meaning without love. And you cannot have love if there is no beauty. Beauty is not something you see – not a beautiful tree, a beautiful picture, a beautiful building or a beautiful person. There is beauty only when your heart and mind know what love is. Without love and that sense of beauty, there is no virtue, and you know very well that, do what you will, improve society, feed the poor, you will only be creating more mischief, for without love there is only ugliness and poverty in your own heart and mind. But when there is love and beauty, whatever you do is right, whatever you do is in order. If you know how to love, then you can do what you like because it will solve all other problems.

FREEDOM FROM THE KNOWN

LONELINESS

There is a difference between loneliness and being alone. Loneliness is the ultimate in the process of self-isolation. The more you are conscious of yourself, the more isolated you are; and self-consciousness is the process of isolation. But aloneness is not isolation. There is aloneness only when loneliness has come to an end. Aloneness is a state in which all influence has completely ceased, both the influence from outside and the inner influence of memory. Only when the mind is in that state of aloneness can it know the incorruptible. But to come to that, we must understand

loneliness, this process of isolation, which is the self and its activity. So, the understanding of the self is the beginning of the cessation of isolation and therefore of loneliness.

SEATTLE 1950, TALK 4

FEAR

The craving to become causes fear – to be, to achieve, and so to depend engenders fear. In understanding the cause of fear, there is its cessation, not the becoming courageous, for in all becoming there is the seed of fear. Dependence on things, people or ideas breeds fear; dependence arises from ignorance, lack of self-knowledge and inward poverty; fear causes uncertainty of mind-heart, preventing communication and understanding.

Through self-awareness, we begin to discover and so comprehend the cause of fear, not only the superficial but the deep casual and accumulative fears. Fear is both inborn and acquired; it is related to the past, and to free thought-feeling from it, the past must be comprehended through the present. The past is ever wanting to give birth to the present, which becomes the identifying memory of the 'me' and the 'mine', the 'I'. The self is the root of all fear.

THE BOOK OF LIFE

DEATH

To find out what living is, as well as to find out what dying is, one must come into contact with death. That is, one must end every day everything one has known. One must end the image that one has built up about oneself, about one's family, about one's relationship, the image that one has built through pleasure, through one's relationship to society – everything. That is what is going to take place when death occurs.

THE BOOK OF LIFE

GOD

What is God? God is not the word; the word is not the thing. To know that which is immeasurable, which is not of time, the mind must be free of time, which means the mind must be free from all thought, from all ideas about God. What do you know about God or truth? You do not really know anything about that reality. All you know are words, the experiences of others or some moments of rather vague experience of your own. Surely that is not God, that is not reality, that is not beyond the field of time. To know that which is beyond time, the process of time must be understood – time being thought, the process of becoming, the accumulation of knowledge. That is the whole background of the mind; the mind itself is the background, both the conscious and the unconscious, the collective and the individual. So the mind must be free of the known, which means the mind must be completely silent, not made silent.

THE FIRST AND LAST FREEDOM

CONSCIOUSNESS

Our consciousness has been programmed as individual consciousness. We are questioning whether that consciousness, which we have accepted as individual, is actually individual at all. Do not say, 'What will happen if I am not an individual?' Something totally different may happen. You may have an individual training in a particular trade or profession, you may be a surgeon, a doctor or an engineer, but that does not make you an individual. You may have a different name, a different form – that does not make individuality; nor the acceptance that the brain through time has affirmed: 'I am an individual; it is my desire to fulfil, to become through struggle.' That so-called individual consciousness, which is yours, is the consciousness of all humanity.

THE NETWORK OF THOUGHT

EDUCATION

Education, as it is at present, in no way encourages understanding the inherited tendencies and environmental influences that condition the mind and heart and sustain fear. Therefore it does not help us to break through the conditioning and bring about an integrated human being. Any form of education that concerns itself with a part and not with the whole of man inevitably leads to increasing conflict and suffering.

Only in individual freedom can love and goodness flower, and the right kind of education alone can offer this freedom. Neither conformity to the present society nor the promise of a future utopia can give the individual that insight without which he is constantly creating problems. The right kind of educator, seeing the inward nature of freedom, helps each student to observe and understand their self-projected values and impositions; helping them become aware of the conditioning influences and their own desires, both of which limit the mind and breed fear. The educator helps students, as they grow, to observe and understand themselves in relation to all things, for it is the craving for self-fulfilment that brings endless conflict and sorrow.

EDUCATION AND THE SIGNIFICANCE OF LIFE

INTELLIGENCE AND CREATIVITY

Your life is hedged about by fear, and so there is authority and imitation. You do not know what it is to be creative. By creativeness, I do not mean painting pictures, writing poems or being able to sing. I mean the deeper nature of creativeness which, once discovered, is an eternal source, an undying current. It can be found only through intelligence. That source is the timeless, but the mind cannot find the timeless as long as it is the centre of the 'me', of the self, of the entity that is everlastingly asking for the 'more'.

When you understand all this, not just verbally, but deep down, you will find that with awakened intelligence comes a creativeness which is reality, which is God, which is not to be speculated about or meditated upon. You will never get it through your practice of meditation, through your prayers for 'more'. That reality can come into being only when you understand the state of your own mind, the malice, the envy, the complex reactions as they arise from moment to moment every day. In understanding these things there comes a state which may be called love. That love is intelligence, and it brings a creativeness which is timeless.

LIFE AHEAD

The Core of the Teachings

The core of Krishnamurti's teaching is contained in the statement he made in 1929 when he said, 'Truth is a pathless land.' You cannot come to it through any organisation, creed, dogma, priest, ritual, philosophical knowledge or psychological technique. You have to find it through the mirror of relationship, through understanding the contents of your mind, through observation and not through intellectual analysis or introspective dissection.

We have built in ourselves images as fences of security – religious, political and personal. These manifest as symbols, ideas and beliefs. The burden of these images dominates our thinking, our relationships and our daily life. These images are the causes of our problems, for they divide us. Your perception of life is shaped by the concepts already established in your mind. The content of consciousness is your entire existence. Individuality is the name, the form, and the superficial culture one acquires from tradition and environment. The uniqueness of humanity does not lie in the superficial but in complete freedom from the content of consciousness, which is common to all humanity. So we are not individuals.

Freedom is not a reaction; freedom is not choice. It is a pretence that because we have choice, we are free. Freedom is pure observation without direction, without fear of punishment and reward. Freedom is without motive; freedom is not at the end of the evolution of humanity but lies in the first step of our existence. In observation, one begins to discover the lack of freedom. Freedom is found in the choiceless awareness of our daily existence and activity.

Thought is time. Thought is born of experience and knowledge, inseparable from time and the past. Time

is the psychological enemy of humanity. Our action is based on knowledge and therefore time, so we are always slave to the past. Thought is ever limited, so we live in constant conflict and struggle. There is no psychological evolution.

When you become aware of the movement of your thoughts, you will see the division between the thinker and thought, the observer and the observed, the experiencer and the experience. You will discover that this division is an illusion. Then only is there pure observation which is insight without any shadow of the past or of time. This timeless insight brings about a deep, radical mutation in the mind.

Total negation is the essence of the positive. When there is the negation of all the things that thought has brought about psychologically, only then is there love, which is compassion and intelligence.

Contact and Further Information

THE KRISHNAMURTI CENTRE

Established by Krishnamurti and opened in 1987, the retreat Centre was purposely designed. It is set in over forty acres of grounds in the beautiful Hampshire countryside. The Centre's accommodation consists of 20 en-suite rooms and two flats, with a library, sitting room, conservatory, video rooms, dining room, courtyard and a unique quiet room forming its communal spaces. All meals are vegetarian, with a vegan option. There is no guidance or structured activity outside of individual or group retreats. Guests can arrange their own study, use the library, walk in the grounds and local area, and inquire informally with others. Day guests are also welcome by prior arrangement. The Centre's collection of books, video and audio recordings is available for all guests.

This place must be of great beauty, with trees, birds and quietness, for beauty is truth, and truth is goodness and love

KRISHNAMURTI

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KRISHNAMURTI FOUNDATION TRUST

Established in 1968 as a registered charity, Krishnamurti Foundation Trust exists to preserve and make available Krishnamurti's teachings. The Foundation serves a global audience by providing worldwide free access to Krishnamurti videos, audio and texts to those interested in pursuing an understanding of Krishnamurti's work in their own lives. The online store stocks all available Krishnamurti books and ships worldwide. In describing his intentions for the Foundations, Krishnamurti said: *The Foundations will see to it that these teachings are kept whole, are not distorted, are not made corrupt.*

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BROCKWOOD PARK SCHOOL

An international co-educational boarding school offering a personalised, holistic education for around 70 students aged 14 to 19. The school, the only one of its kind in Europe, is deeply inspired by Krishnamurti's teachings, which encourage academic excellence, self-understanding, creativity and integrity, in a safe, non-competitive environment. Education at Brockwood goes beyond more traditional kinds of learning. Not exclusively academic, its mission is to help students learn the art of living, bringing together aspects of learning, sensitivity, open-mindedness and self-reflection that are too often ignored.

Here at Brockwood, we are responsible for creating the soil in which there is freedom. In that freedom, we can flower in goodness.

KRISHNAMURTI

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YouTube: youtube.com/@kfoundation

KFT YouTube Channel: youtube.com/@kft

Social Media: Search 'Krishnamurti Foundation Trust'
on Instagram, TikTok, Facebook and Twitter.

The Krishnamurti Foundation Trust website contains a growing collection of articles, a wide selection of quotes and a comprehensive index of topics for easy access to carefully selected texts and recordings.

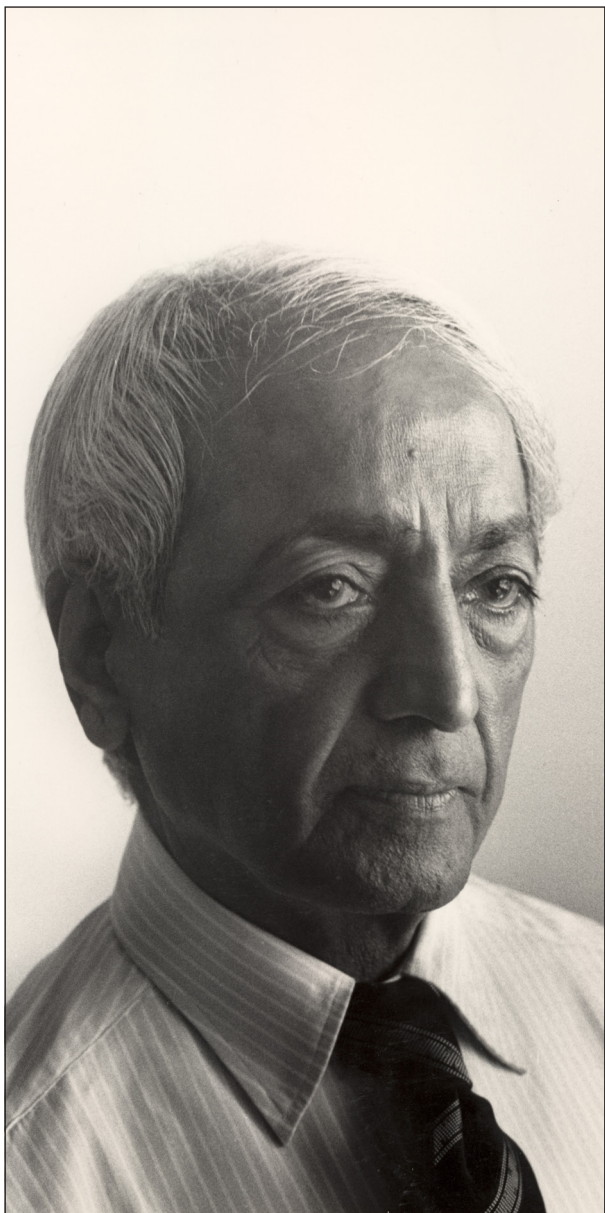
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