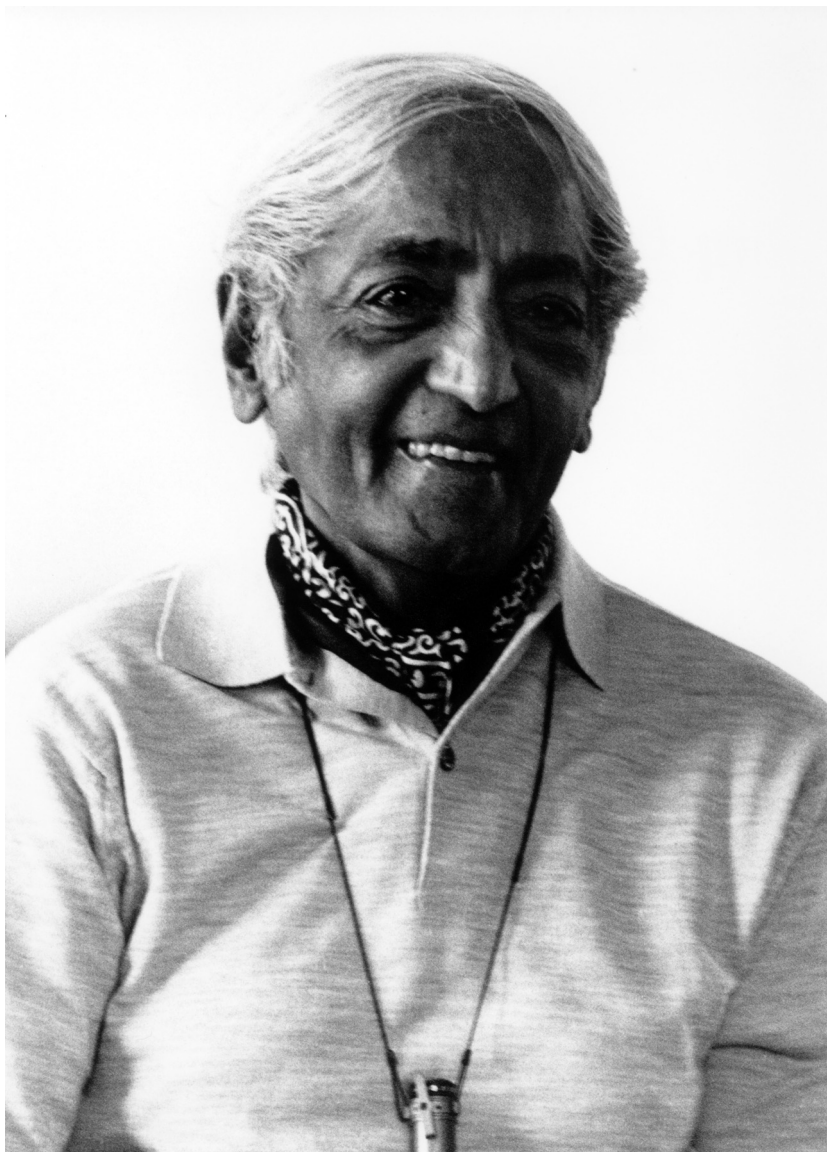


KRISHNAMURTI  
FOUNDATION  
TRUST

BULLETIN

92

December 2011



J. Krishnamurti in Ojai, 1974  
Photograph by Mary Zimbalist

*Is there something that thought can never touch,  
and is therefore incorruptible and timeless and  
eternal and therefore sacred?*

J. Krishnamurti

Brockwood Park, 14 September 1975

## THE MEANING OF RELIGION AND MEDITATION

I would like to talk about the whole question of what is sacred, and the meaning of religion and meditation. When we enter into this very complex question, I think we must examine what reality is and what truth is, because man has been concerned throughout the ages to discover or live in truth. He has projected various forms of images, symbols, conclusions made by the mind or by the hand, and imagined what truth is, or tried to find out through the activity and the movement of thought what truth is. I think we should be *wise*—if I can use that word without bringing a lot of emotionalism into it—if we could differentiate between reality and truth. When we are clear about what reality is, then perhaps we shall be able to have an insight into what truth is. The many religions throughout the world have said that there is an enduring truth, everlasting truth. But mere assertion of what truth is has very little significance. One has to discover it for oneself; not theoretically, not intellectually, or sentimentally, but actually find out if one can live in a world that is completely truthful. We do not mean by religion the organized religions, which are really sectarian. It is not the propagandists' religion, not the religions of belief, dogma, tradition, or rituals with their hierarchical outlook. We are using the word *religion* in the sense: of gathering together all energy, which will then be capable of investigating the possibility of a truth which is not controlled or shaped or polluted by thought. By religion we mean gathering together all energy to investigate whether there is anything sacred. That is the meaning we are giving it.

To do that, one must go into the question of what reality is, and to go into the question of what reality is, one must understand what thought is, because all the things that thought has created—our society, our religions, our so-called revelations—are essentially

the products of thought. It is not my opinion or my judgement, it is a fact. When you look at them, investigate, observe without any prejudice, all religions are the product of thought. That is, you may perceive something, or have an insight into truth. You communicate it verbally to me, and I draw your statement into an abstraction and make that into an idea, and live according to that idea. That is what we have been doing for generations: drawing an abstraction from a statement, and living according to that abstraction as a conclusion. And that is generally called religion.

So we must find out how limited thought is and what its capacities are, and how far it can go, and be totally aware that thought doesn't spill over into a realm in which it has no place.

Are we meeting each other? Please, we are not communicating only verbally with each other, but thinking together. We are not agreeing or disagreeing, but thinking together and therefore sharing together. It is not that the speaker gives and you take, but together we are sharing. Therefore there is no authority. And also there is a non-verbal communication. That is much more difficult because unless we verbally see very clearly the full meaning of words—how the mind is caught in words, how words shape our thinking—and can go beyond that, there is no non-verbal communication, which becomes much more significant. We are trying to do both; communicate both verbally and non-verbally. That means we must both be interested at the same time, at the same level, with the same intensity. Otherwise we shan't communicate. It is like love. Love is that intense feeling at the same time, at the same level. Otherwise you and I don't love each other.

So we are going to observe together what reality is, what the limitations of thought are, and whether thought can ever perceive truth, or if it is beyond the realm of thought.

I think we all agree—at least most do, even the scientists—that thought is a material process, is a chemical process. Thought is the response of accumulated knowledge as experience and memory. So thought is essentially a thing. There is no sacred thought, no noble thought. It is a thing. And its function is in the world of things, which is technology. But truth, reality is in the area of learning, learning the art of learning, the art of seeing and listening. Unless we understand this rather complex problem, we shall not be able to go beyond it. We may pretend, or imagine, but imagination and pretension have no place in a human being who is really serious and wants to find out what truth is. As long as there is the movement of thought, which is time and measure, truth has no place. Reality is that which we think; it is the action of thought as an idea, as a principle, as an ideal. It is projected from previous knowledge into the future, and modified. All that is in the world of reality. And we live in that world of reality.

If you have observed yourself, you will see how memory plays an immense part. Memory is mechanical, so thought is mechanical, as a computer, a machine, as the brain is. Thought has its place; I cannot speak if I have no language. If I spoke in Greek you wouldn't understand. In learning a language, learning to drive a car, to labour in a factory and so on, thought is necessary. Psychologically thought has created the reality of the “me”—my house, my property, my wife, my husband, my children, my country, my God—all that is the product of thought. And in that field we have established a relationship with each other which is constantly in conflict. So that is the limitation of thought.

Unless we put order in the world of reality we cannot go further. We live a disorderly life in our daily activity. That is a fact. Is it possible socially, morally, ethically and so on, to bring order in the world of reality, in the world of thought? Who is to bring order in

the world of reality? If I live a disorderly life, being disorderly can I bring order in all my activity of daily life? Daily life is based on thought. Our relationship is based on thought, because I have an image of you and you have an image of me, and the relationship is between these two images. The images are the product of thought, which is the response of memory, and experience and so on.

Now, *can* there be order in the world of reality? This is really a very important question. Unless there is order established in the world of reality, there is no foundation for further inquiry. In the world of reality is it possible to behave orderly, not according to a pattern set by thought, which is still disorder? Is it possible to bring order in the world of reality? That is, no wars, no conflict, no division. Order implies great virtue: virtue is the essence of order—not following a blue print, that becomes mechanical. Who is to bring order in this world of reality? Man has said God will bring it; believe in God and you will have order; love God, you will have order. And this order becomes mechanical because our desire is to be secure, to survive, to find the easiest way of living.

So we are asking who is to bring order in this world of reality where there is such confusion, misery, pain and violence, and so on, the world of reality which thought has created. Can thought bring order in that reality? The communists say, following Marx, that by controlling the environment, there will be order in man. According to Marx, the State will wither away. You know all that stuff. And now they have tried to bring order, but man is in disorder, even in Russia! (Laughs)

So one has to find out, if thought will not bring about order, then what will? Can thought, which has made such a mess of life? And if thought cannot bring clarity into this world of reality, then is there an observation in the field of reality, or of the field of reality, without the movement of thought? A human being has exercised

thought. He says, 'There is disorder, I will control it, I will shape it, I will make order according to certain ideas'. That is all the product of thought. But thought has created disorder! So thought has no place in order. So how is this order to come about?

We will go into it a little bit. Can one observe this disorder in which one lives, which is conflict, contradiction, opposing desires, pain, suffering, fear, pleasure and all that? Can one observe this whole structure of disorder without thought? Can you observe this enormous disorder that we live in, externally as well as inwardly, without any movement of thought? Because if there is any movement of thought, then it is going to create further disorder. So can one observe this disorder in oneself without any movement of thought as time and measure; that is, without any movement of memory?

Now we are going to see whether thought as time can come to an end. Can thought as measure—which is comparison, from here to there, all that is involved in the movement of time—have a stop? This is the very essence of meditation. So we are going to inquire together into whether time has a stop; that is if thought as movement can come to an end. Then only is there order and therefore virtue; not cultivated virtue which requires time and therefore is not virtue. The very ending of thought is virtue. This means we have to inquire into the whole question of what freedom is. Can a human being live in freedom?—because that is what it comes to. If time comes to an end, it means that man is deeply free. So one has to go into this question of what freedom is. Is freedom relative, or absolute? If freedom is the outcome of thought, then it is relative. When freedom is not bound by thought, then it is absolute. We are going to go into that.

Outwardly, politically, there is less and less freedom. We think politicians can solve all our problems. But the politicians, especially



the tyrannical politicians, assume the authority of God; they know and you don't know. In all tyrannies, freedom of speech, civil rights have been denied. And democratically we have freedom of choice; we choose between political parties, and we think that having the capacity to choose gives us freedom. Choice is the very denial of freedom. You choose when you are not clear, when there is no direct perception, so you choose out of confusion. So, psychologically there is no freedom in choice. I can choose between this cloth and that cloth and so on, but we are saying that, psychologically, choice is born out of confusion, out of the structure of thought, and therefore it is not free.

One who would understand what freedom is must totally deny authority, which is extraordinarily difficult. It demands great attention because, although we may reject the authority of a guru, of a priest, of an idea, we establish an authority in ourselves, saying, 'I think it is right, I know what I am saying, it is my experience.' To so assert is the same thing as the guru, as the priest. So can the mind be free of authority, which means tradition, which means the accepting of another as your guide. (Except in the technological field where it is natural to have someone tell you what to do.) One must reject authority if there is to be freedom, and one must be free. If one is not, one becomes a slave, and that denies the beauty and the depth of human spirit.

So, can the mind put aside all authority in the psychological sense? That requires a great deal of inward awareness. One obeys and accepts authority because in oneself there is uncertainty, confusion, loneliness and the desire to find something permanent, something lasting. Right? But is there anything lasting, anything that is permanent, created by thought? Or does thought give itself permanency? Mind desires to have something it can cling to, some certainty, some psychological security. This is what happens in all

our relationships with each other. I depend on you psychologically because in myself I am uncertain, confused, lonely, and I am attached to you, I possess you, I dominate you. So is freedom possible, living in this world: to live without authority, without the image, without the sense of dependency and therefore independency? Is freedom *from* something, or is it freedom *per se*?

Now, can we have freedom in the world of reality? Can there be freedom in my relationship with you? Can there be freedom in relationship between man and woman? Or is that impossible? Freedom doesn't mean to do what one likes, or permissiveness, or promiscuousness, but can there be a relationship between human beings of complete freedom? I do not know if you have ever asked this question of yourself. You might say it is not possible, or it is possible. The possibility or the impossibility of it is not an answer. It is to find out whether freedom, absolute freedom, can exist in our relationships. That freedom can exist only when there is order in our relationships. Not order according to you, to the man or the woman, but order in the sense of the observation of disorder. That observation is not the movement of thought; therefore the observer is the observed. Only then is there freedom in relationship.

Then we can go to something else. Having observed the whole nature of disorder, order comes into being in our life. That is a fact; if you have gone into this, that is a fact. From there we can move and find out whether thought can realize its own movement, see its own limitation and therefore stop. We are asking: what place has time in freedom? Is freedom a state of mind in which there is no time—time being movement of thought as time and measure? Thought is movement, and thought is movement in time, from here to there and so on.

The brain has evolved through centuries, with all the accumulated memory, knowledge, experience. Is there a part of the brain which

is not touched by time? Our brain is conditioned by various influences, by the pursuit of desires. Is there a part of the brain that is not conditioned at all, or is the whole brain conditioned? If the whole brain is conditioned, human beings can never escape from conditioning. They can modify the conditioning, polish the conditioning, refine the conditioning, but there will always be conditioning if the totality of the brain is limited, conditioned—therefore no freedom.

So we are going to find out if there is any part of the brain that is not conditioned. All this is meditation, to find out. Can one be aware of the conditioning in which one lives? Can you be aware of the conditioning that you are a Christian, that you are a capitalist, that you are a socialist, that you are a liberal, that you believe in this and you don't believe in that, that you have God, or that there is no God, that there is only knowledge and so on, and so on? That is part of the conditioning. Can a human being be aware of that conditioning? That is, can you be aware of your consciousness, not as an observer but you are that consciousness. Can you be aware of that? And if you are aware, who is it that is aware? Is it thought that is aware that it is conditioned? Therefore it is still in the field of reality, which is conditioned. Or is there an observation, an awareness in which there is pure observation? Is there an act, or the art of pure listening?

I am asking. Do listen to this a little bit. The word *art* means to put everything in its right place, where it belongs. *Art* means that. Now, can you observe, see purely, without any interpretation, without any judgement, without any prejudice, just observe? And also can you listen, as you are doing now? Can you listen without any movement of thought? It is only possible if you put thought in the right place.

The art of learning means not accumulating. If there is accumulation, it becomes knowledge and thought; but the movement of learning without the accumulation is not that. So there is the art of listening, the art of seeing, the art of learning, which means putting everything where it belongs. And in that there is great order.

Now we are going to find out if time has a stop. This is meditation, as we said from the beginning of this talk and the previous talks and discussions. It is all in the field of meditation. Meditation isn't something separate from daily life. Meditation is not the repetition of words, repetition of a mantra, which is now the fashion called transcendental meditation. Meditation cannot be practised. Meditation must be something totally unconscious. If you practise meditation, that is, follow a system, a method, then it is the movement of thought, put together in order to achieve a result, and that result is projected as a reaction from the past, and therefore it is still within the area of thought.

Can there be a mutation in the brain? It comes to that. We say it is possible. That is, a complete psychological revolution, a mutation is only possible when there is a great shock of attention. Attention implies no control. Have you ever asked if you can live in this modern world without a single control—of your desires, of your appetites, of your fulfilment of desires and so on. Without a single breath of control! Control implies a controller. And the controller thinks he is different from that which he controls. But when you observe closely, the controller *is* the controlled. So what place has control, in the sense of restraint, suppression, controlling in order to achieve, controlling to change yourself to become something else? All that is the demand of thought; and thought, by its very nature being fragmentary, divides the controller and the controlled. We are educated from childhood to control, to suppress, to inhibit,

which does not mean to do what you like. That is impossible, you can never do what you like. That is too absurd and too immature. But to understand this whole question of control demands that you examine this desire which brings about the fragment, the desire to be and not to be.

Find out if you can live without comparison, therefore without an ideal, without a future, without all that is implied in comparison. Where there is comparison, there must be control. Can you live without comparison and therefore without control? Have you ever tried to live without control, without comparison? Because comparison and control are highly respectable. The word *respect* means to look at. When we look, we see that all human beings, wherever they live, have this extraordinary desire to compare themselves with an idea, or with some human being who is supposed to be noble, and in that process control and suppress. If you see this whole movement, then you will live without a single breath of control. That requires tremendous inward discipline. *Discipline* actually means to learn, not be disciplined to a pattern like a soldier. It is to learn if it is possible to live without a single choice, comparison, control; to learn about it, not to accept it, not to deny it, but to find out how to live.

Out of that comes a brain that is not conditioned. Therefore there *is* a brain that is totally unconditioned. So meditation then is freedom from authority, putting everything in its right place in the field of reality, and consciousness realizing its own limitation and therefore bringing order in that limitation. When there is order, there is virtue, virtue in behaviour.

From there we can go now into the question of whether time has a stop. That means, can the brain itself and the mind be absolutely still? Not controlled. This is very important, please. If you control thought in order to be still, then that is also the movement of

thought. So can the brain and the mind be absolutely still? That is the ending of time.

Now, human beings have always desired, throughout the ages, to control and bring silence to the mind, which they call meditation, contemplation, and so on. Can the mind be still? Not chattering, not imagining, not be conscious of that stillness; because if you are conscious of that stillness there is a centre which is conscious of that stillness, and therefore that centre is part of time, put together by thought. Therefore you are still within the area of reality, and therefore it has no ending in the world of reality, of time.

Man has made what he thinks is sacred: all the images, whether made by the hand or by the mind; all the images, in churches, in temples, in the Muslim mind. All those images are still the product of thought; in that there is nothing sacred. So, out of this complete silence, is there anything sacred?

We began by saying that religion is not belief, is not propaganda, is not rituals, authority and all the rest, but that religion is the gathering of all energy to investigate if there is something sacred which is not the product of thought. We have that energy when there is complete order in the world of reality in which we live—that is relationship; freedom from authority; freedom from comparison, control, measurement. Then the mind/brain becomes completely still, naturally, not through compulsion.

One sees that all that thought has created is not sacred, that nothing created by thought is sacred. So, is there anything sacred? Unless human beings find that sacredness, their life has really no meaning, it is an empty shell. They may be very orderly, they may be relatively free, but unless there is something that is absolutely sacred, untouched by thought, life has no deep meaning. Is there something sacred, or is everything matter, is everything thought, is everything transient, is everything impermanent? Is there something

that thought can never touch, and is therefore incorruptible and timeless and eternal and therefore sacred?

To come upon this, the mind must be completely still, which means thought/time comes to an end. In that there must be complete freedom from all prejudice, opinions, judgements. Then only does one come upon this extraordinary thing that is timeless, and therefore is the very essence of compassion.

So meditation has significance. One must have this meditative quality of the mind, not occasionally, but all day long.

*Brockwood Park, 14 September 1975*

The Krishnamurti piece in this Bulletin is previously unpublished.

## FOUNDATION REPORT

### **Audio and Video Recordings**

Thanks to very generous help, the restoration of all digital audio began in the autumn and will be completed by the end of 2012. We will soon be producing MP3 discs containing full series of public meetings and group discussions with improved sound quality. One is able to listen to MP3 files on a computer and/or on any MP3 player (including iPods). These recordings will also be available from the new digital download shop linked to the international website [www.jkrishnamurti.org](http://www.jkrishnamurti.org) (see below for more information).

We are continuing to release video programmes on DVD with new subtitles for those recordings previously available on VHS tape. If you have good computer and video editing skills and would like to help us with this task please email Jerome Blanche:  
[administrator@kfoundation.org](mailto:administrator@kfoundation.org)

### **[www.jkrishnamurti.org](http://www.jkrishnamurti.org) and the New Digital Downloads Shop**

The Teachings website is developing greatly with new content added regularly in various languages, thanks to the dedicated work of dozens of volunteers across the world. The main pages are now available in English, Spanish, Portuguese, Italian, Chinese, French, Greek and Dutch.

The new digital download shop is now open. You may purchase full audio and video programmes of Krishnamurti and download them directly onto your own computer for playback. The files can also be copied onto a portable player. Together with the other Krishnamurti Foundations we have set up a “pay what you can” model which allows anyone to buy these audio and video digital



downloads at a very low price. For direct access to this new online shop please visit:

<http://store.jkrishnamurti.org/>

### **New DVD Releases**

- *On Freedom: An Introduction to the Teachings of Krishnamurti.* Duration 30 minutes. Subtitles: English, Chinese, Dutch, Finnish, French, Greek, Italian, Japanese, Portuguese, Slovenian, Spanish, Vietnamese
- *Malibu 1970 Small Group Discussions 3 to 8* (the whole series with discussions 1 and 2 will be available on MP3 disc in early 2012). Subtitles: English
- *The Real Revolution* full series. Extracts from talks and interviews recorded in 1966. Duration 30 minutes each. Subtitles: English, Chinese, Dutch, French, Greek, Italian, Norwegian, Portuguese, Slovenian, Spanish, Vietnamese
- *The Education Series Volume 1* now has Arabic and Chinese subtitles
- *San Diego 1970 - 4 Public Talks.* Subtitles: Chinese, Finnish, French, Greek, Italian, Japanese, Portuguese, Spanish, Vietnamese
- *Conversations with Allan W Anderson.* 18 dialogues, duration 60 minutes each, with dubbing in German
- *Five Conversations with Pupul Jayakar* with English subtitles.
- *The Transformation of Man* series with additional subtitles: English, Chinese, French, Finnish, Italian, Greek, Portuguese, Spanish, Thai, Vietnamese

## **New Books in English**

### ***The Perfume of the Teachings***

In 1977, Krishnamurti met in Ojai, California with trustees of the Krishnamurti Foundations from Europe, India, and North America. Over a one month period he talked extensively with them about the work they were doing, about the schools they looked after, and about the need to have centres where adults could visit to withdraw for a time from their usual activities and concerns and study the significance of their lives. But the background of this inquiry was his intense interest in the “flowering”, as he called it, of the trustees themselves.

As Mary Cadogan, one of those present, says in her Introduction, “Krishnamurti seemed to be fired with even greater and more dynamic energy than usual and, although these discussions were primarily concerned with the future of the Foundations, their scope and detail must surely have relevance to the way in which any inquiring group of people working together might relate to each other intelligently”. She adds: “Several of us who had been listening to, and working with, Krishnamurti for many years felt that these dialogues were truly revelatory and life-changing”.

### ***Magnitude of the Mind***

Krishnamurti: “The whole story of mankind is in you – the vast experiences, the deep-rooted fears, anxieties, sorrow, pleasure, and all the beliefs that man has accumulated throughout millennia. You are that book, and it is an art to read that book.”

This book is a re-edited version of the series of four talks first published under the title *Sri Lanka Talks 1980*.

### ***The Nature of the New Mind***

This book is the third volume in the series titled *Selections from the Decades*, and consists of 23 public talks that Krishnamurti gave between 1961 and 1968.

### **Volunteers**

If you would like to help us with our subtitles programme for DVDs (English and/or translations) please email:

[administrator@kfoundation.org](mailto:administrator@kfoundation.org)

Volunteers working from home are needed to verify and transcribe transcripts of audio recordings. If you would like to help, please email:

[archives@kfoundation.org](mailto:archives@kfoundation.org)

### **Email Version of the KFT Bulletin**

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

[www.kfoundation.org](http://www.kfoundation.org)

We hope you enjoy receiving the Bulletin. However, if you would rather not receive any information please email [unsubscribe@brockwood.org.uk](mailto:unsubscribe@brockwood.org.uk) with UNSUBSCRIBE-BULLETIN as subject. If you would like to permanently delete your contact details from our database, please send an email to [contact@kfoundation.org](mailto:contact@kfoundation.org) with the subject DELETE.

## **Legacies**

Legacies provide critically-needed funds for continuing holistic education and preserving Krishnamurti's work and making it available. They can also provide a significant tax relief to the donor. You may register your bequest with your lawyer who in turn will contact us.

If you have any questions, Clive Gray, KFT Company Secretary, welcomes your enquiry:

+ 44 (0)1962 793 820 or [clive.gray@brockwood.org.uk](mailto:clive.gray@brockwood.org.uk)

## **THE KRISHNAMURTI CENTRE**

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

**Introduction Days** are one-day events (10.30am–5.30pm, including lunch) which serve as a general introduction to the life and teachings of J. Krishnamurti.

For more information please contact:

**[info@krishnamurticentre.org.uk](mailto:info@krishnamurticentre.org.uk)**

**[www.krishnamurticentre.org.uk](http://www.krishnamurticentre.org.uk)**

## **Programme for 2012**

**February, Friday 17<sup>th</sup> to Sunday 19<sup>th</sup>**

*To know oneself*

**March, Friday 16<sup>th</sup> to Wednesday 21<sup>st</sup>**

*Beauty is the quiet of the self forgotten*

**April, Friday 20<sup>th</sup> to Sunday 22<sup>nd</sup>**

*Living without images in relationship*

**May, Friday 25<sup>th</sup> to Sunday 27<sup>th</sup>**

*Can humanity change?*

**June, Saturday 16<sup>th</sup>**

*Introduction to Krishnamurti's teachings*

**July, Friday 13<sup>th</sup> to Wednesday 18<sup>th</sup>**

*Can consciousness empty itself?*

**August, Saturday 25<sup>th</sup>**

*Introduction to Krishnamurti's teachings*

**September, Friday 21<sup>st</sup> to Sunday 23<sup>rd</sup>**

*The limits of thought*

**October, Saturday 6<sup>th</sup>**

*Introduction to Krishnamurti's teachings*

**October, Friday 19<sup>th</sup> to Sunday 21<sup>st</sup>**

*The observer is the observed*

**November, Theme Weekend in French**

Title and date to be confirmed

**November, Friday 16<sup>th</sup> to Wednesday 21<sup>st</sup>**

*The ending of psychological knowledge*

## NEWS FROM INTERNATIONAL COMMITTEES

### CZECH REPUBLIC

Libor Simek from the newly formed committee in the Czech Republic would like to invite other participants worldwide to join the LinkedIn forum that he created about Krishnamurti's vision applied to business and ordinary life.

Please see [www.linkedin.com/in/liborsimek](http://www.linkedin.com/in/liborsimek) for more information.

### FRANCE

#### **French Study Centre in Burgundy**

The French committee (ACK) is pleased to announce that a new "Centre Culturel" of the Association Culturelle Krishnamurti (CC-ACK) is now organising Theme Weekends and Study Retreats in French at **La Maison** in Burgundy (see contact detail below). Several Theme Weekends in French dealing with the investigation of some keywords used by Krishnamurti in his teachings are proposed.

2012 dialogue retreats in **French** at La Maison:

**December-January, Thursday 29<sup>th</sup> to Monday 2<sup>nd</sup>**

*Passion, Attention & Direct Perception*

**March, Friday 2<sup>nd</sup> to Sunday 4<sup>th</sup>**

*Death, What is, Action & Creation*

**May, Wednesday 16<sup>th</sup> to Sunday 20<sup>th</sup>**

*Solitude, Innocence & Order.*

During this seminar the annual general meeting of the ACK will be held on the morning of Saturday 19<sup>th</sup> May.

**July, Friday 20<sup>th</sup> to Sunday 22<sup>nd</sup>**

*Revolution, Freedom & Truth*

**September, Friday 28<sup>th</sup> to Sunday 30<sup>th</sup>**

*Religion, Love & Meditation*

2012 dialogue retreats in **English** at La Maison:

**April, Thursday 5<sup>th</sup> to Monday 9<sup>th</sup>**

*The Beauty of Human Relationship*. The common thread of the dialogues will be spun out of the conversations which took place at Brockwood Park in 1976 between Krishnamurti, David Bohm (physicist) and David Shainberg (psychiatrist).

**April, Thursday 26<sup>th</sup> to Monday 30<sup>th</sup>**

*Time, Psychological & Physical* explored with Prof. P. Krishna (Secretary, Rajghat Education Centre, Krishnamurti Foundation India).

Our Study Centre is looking for volunteers to help with daily work (cooking, cleaning, gardening, maintenance, painting, repairing, reception & IT). A sincere interest in cooperating with others and a work period of minimum 2 weeks are necessary conditions.

For further details please contact:

La Maison, Champ de la Fontaine, 58700 Beaumont-la-Ferrière, France. Tel: 00 33 3 86 38 21 78

Luc Vanderwinkel : la-maison@hotmail.fr – all events

Sabine & Sylvain: 00 33 671 90 34 57 – French theme weekends

Christiane Joseph : 00 33 386 60 15 07 – French theme weekends

Peter Jonkers: info@krishnamurti.nl – English retreats

### **Meetings in Paris**

Meetings take place every month in Paris (see <http://krishnamurti-france.org> for the dates). The address of the former office of the ACK in Paris (7 rue du General Guilhem, 75011 Paris – Tel: 00 33 140 21 33 33) will still be used for all contact by post. However, dialogue meetings in Paris will now be held at: “Maison Des Associations du 11ème”, 8 rue du Général-Renault, 75011 Paris,

Métro: Saint-Ambroise or Voltaire or Saint-Maur. Contact Jean-Francois Dousse (jfrdousse@yahoo.fr) to register.

### **Retreat in French at Brockwood Park**

The next retreat in French will be held during the month of November at the Krishnamurti Centre at Brockwood Park (dates to be confirmed. Please see [www.krishnamurticentre.org.uk](http://www.krishnamurticentre.org.uk))

### **GREECE**

The Greek committee is sorry to announce that one of its founders and one of the first translators of Krishnamurti's work since the late 1940s, Spyros Tsourapas, passed away in March 2011, at the age of 82. Some of the older trustees of KFT and members of International Committees would remember him, as he took an active part in many International Committees Meetings held at Brockwood Park.

### **ITALY**

Regular dialogue retreats are scheduled at **Casa della Pace** in Umbria during the year. Some are intended for Italian speakers only, while others are open to English speakers as well. For dates and details please see:

[www.casadellapace.org](http://www.casadellapace.org) / [www.krishnamurti.it](http://www.krishnamurti.it)

Email: [santandrea@casadellapace.org](mailto:santandrea@casadellapace.org)

Tel: 00 39 075933058

Regular video showings and dialogues are held in Milan and in other places. Dates, locations of all the meetings and other related information are announced on the website [www.krishnamurti.it](http://www.krishnamurti.it)



The subtitling of DVDs and the Italian translation of the international website [www.jkrishnamurti.org](http://www.jkrishnamurti.org) continues, with more material becoming available.

## **NETHERLANDS**

From September 1st to November 30th, 2012 a Krishnamurti exhibition titled *Timeless Beauty, Timeless Mind* will be held in the Netherlands at the Athenaeum Bibliotheek in the city of Deventer. This outstanding and oldest library in the Netherlands houses the Dutch Krishnamurti Documentation and Study Centre. The focal point of the event will be the life and work of Krishnamurti. During the period of the exhibition there will be an accompanying programme presenting not only the voice of Krishnamurti but also those of a number of speakers. In addition, it will be possible to participate in one or several dialogue sessions. We are also investigating the possibility of organizing a number of meetings at the Castle Eerde in Ommen.

For questions or suggestions please contact: Peter Jonkers, secretary 'Stichting Krishnamurti Nederland' (Dutch Committee).

Email: [info@krishnamurti.nl](mailto:info@krishnamurti.nl)

## **SWITZERLAND**

### **2012 Krishnamurti International Gathering in Switzerland**

**21<sup>st</sup> to 28<sup>th</sup> July** - Parents and children educational week in Gstaad:  
*What is Learning?*

**28<sup>th</sup> July to 11<sup>th</sup> August** - Main programme in Mürren: "Living is the greatest revolution" - Krishnamurti (*Commentaries on Living*)

Week 1: *On Freedom*

Week 2: *On Creation and Love*

This international meeting attracts people from different parts of the world. We feel that the atmosphere of friendliness, seriousness, silence and togetherness is important in order to sustain a quality of listening and observation.

**12<sup>th</sup> to 19<sup>th</sup> August** - One week mountain **retreat for young people** in Bourg-St-Pierre Valais.

A balanced programme will be prepared of videos, dialogues, walks, and of course time for enjoyment. The different activities have in common our intention to give space, energy, attention to the understanding and the flowering of the mind. We are together to observe, to share, to listen to each other. There is no comparison, no efforts to make, no goal to reach.

For information please contact:

Gisele Balleys, 7a. ch. Floraire, 1225 Chêne-Bourg, Geneva, Switzerland. Tel. 00 41 022 349 66 74 or 00 41 027 787 13 35.

Email: [giseleballeys@hotmail.com](mailto:giseleballeys@hotmail.com)

## KRISHNAMURTI INTERNATIONAL COMMITTEES

ARGENTINA

**C. I. K.**

c/o Daniel Herschthal, Humboldt 2208 5A  
1426, Ciudad, Buenos Aires  
+ 54 11 4776 6532 /daniel@fkla.org / www.fkla.org

AUSTRALIA

**Krishnamurti Australia**

Leon Horsnell, 54 Michie Street  
Wanniassa ACT. 2903  
+ 61 (0)2 6231 6738 / Leonh@pcug.org.au  
www.krishnamurtiaustralia.org

**Gerald Reardon**

P O Box 40, Mudgeeraba, Queensland 4213  
gerald.reardon@gmail.com

AUSTRIA

**Krishnamurti-Forum D|A|CH**

Klara & Bernd Hollstein, Zwerenberg 34  
D-71560 Sulzbach, GERMANY  
+ 49 (0)71 93 91 10 71 / k-forum@akffeev.de  
www.jkrishnamurti.de

BELGIUM

**Krishnamurti Comite Belgie vzw** (Flemish)

Jef De Smet, Eglantierlaan, 86, B-2610, Wilrijk  
+ 32 (9) 223 7067 / jef.desmet@skynet.be

**Comite Belge Krishnamurti** (French)

Mina Aloupi, 9 Normandylaan, B-1933 Sterrebeek  
+ 32 (2)782 05 88 / Krishnamurti.belgique@telenet.be  
www.krishnamurti.be

BOLIVIA

**C. I. K.**

c/o Mario Hammerschlag  
Ramon Rojas 334, Tarija  
+ 591 466 43517 / mariohammer\_2@hotmail.com

BRAZIL

**Instituicao Cultural Krishnamurti**

Rua dos Andradas, 29 Sala 1007  
RJ 20051-000, Rio de Janeiro  
+ 55 (0)21 232 2646 / j.krishnamurti@uol.com.br  
www.krishnamurti.com.br

**Centro Tiradentes**

Rachel Fernandes, Rua Joao Batista Ramalho,  
207, MG, CEP 36325-000, Tiradentes  
+ 55 (32) 3355 1277 / rachelrf@mgconecta.com.br

- BULGARIA**  
**Philippov Philippe**  
 Maestro Kanev 7, 1618 Sofia  
 or 154 Grotewinkellaan, 1853 Grimbergen, Belgium  
 + 359 (0)2 267 1627 / filip.filipov@abr.be
- CANADA**  
**K.I.C.M.**  
 PO Box 543, Station B, H3B 3K3, Montreal, Quebec  
 + (1) 514 937 8869 / info@krishnamurtimontreal.org  
 www.krishnamurtimontreal.org
- CHINA**  
**Krishnamurti Study Group of Beijing**  
 Fanfu Li  
 yjff11@yahoo.com.cn  
 www.jkrishnamurti.org.cn
- COLOMBIA**  
**Asociacion Krishnamurti de Colombia**  
 c/o Carlos Calle, Apartado Aereo 43  
 Rionegro, Antioquia  
 + 57 4 531 9055 / asokrishnacol@hotmail.com
- DENMARK**  
**Krishnamurti Komiteen**  
 Henrik Petersen, Thorsgade 85, 1, Tv.  
 Copenhagen N, 2200  
 shp7772003@yahoo.dk / www.krishnamurti.dk
- ECUADOR**  
**C. I. K.**  
 c/o Wm Hernandez, C. P. 17-08-8424, Quito  
 + (593) 2 237 8032
- EGYPT**  
**Krishnamurti Committee Egypt**  
 Mr Y. K. Abagui, 17 Shagaret El Dorr, Zamalek, Cairo  
 + 20 2 735 1554 / sycamore@internetegypt.com
- FINLAND**  
**Krishnamurti Tiedotusyhdistys ry**  
 c/o Sakari Lehtinen, Kapteeninkatu 5 D 48  
 00140 Helsinki  
 info@krishnamurti.fi / www.krishnamurti.fi
- FRANCE**  
**Association Culturelle Krishnamurti**  
 7, rue du General Guilhem, 75011 Paris  
 + 33 1 4021 3333 / ack@krishnamurti-france.org  
 www.krishnamurti-france.org
- GERMANY**  
**Krishnamurti-Forum D|A|CH**  
 Klara & Bernd Hollstein, Zwerenberg 34  
 D-71560 Sulzbach  
 + 49 71 9391 1071 / k-forum@akffeev.de  
 www.jkrishnamurti.de

GREECE	<p><b>Krishnamurti Library</b>  Nikos Pilavios, Tim Filimonos 22, 115 21 Athens  + 30 1 210 64 36681 / info@klibrary.gr  www.klibrary.gr</p>
HONG KONG	<p><b>Krishnamurti Committee Hong Kong</b>  Angela Wong, H1 No.7 Victoriana Ave, Royal  Palms, Yuen Long  + 852 2877 1661 / angelawong422@hotmail.com</p>
HUNGARY	<p><b>Nora Simon</b>  Marifjora, 6873, Norway</p>
INDONESIA	<p><b>Krishnamurti Indonesia Committee</b>  Nadpodo P Semadi, J1 Asem Dua no27  Cipete Selatan 12410, Jakarta  + 62 21 766 7839 / nadpodo@yahoo.com  www.krishnamurti.or.id</p>
IRELAND (NORTHERN)	<p><b>Krishnamurti Committee Ireland</b>  Alastair Herron, 7 Rosetta Park, Belfast, BT6 ODJ  + 44 (0)2890 648387 / alastair@krishnamurti.me  www.krishnamurti.me</p>
ISRAEL	<p><b>Krishnamurti Committee Israel</b>  Avraham Jacoby, Shear Iashoov St No 3/14  Ramat Gan 52276  + 972 0545608017 / jacobya@azrieli.com  http://communa.tapuz.co.il/krishnamurti</p>
ITALY	<p><b>Krishnamurti Committee Italy</b>  Olga Fedeli, Via Ai Prati 13, 28040 Lesa, Novara  + 39 0322 7261 / fedeliolga@gmail.com  www.krishnamurti.it</p>
JORDAN	<p><b>Zafira Al-Labadi</b>  PO Box 911182, Amman 11191, Jordan  + 962 777 225590 / zafira.labadi@gmail.com</p>
MALAYSIA	<p><b>Committee Malaysia</b>  Casey Tiew, HB-4-2, Lorong Kenari  11900 Sg. Ara, Penang  + 60 4 644 8228 / caseytw@yahoo.com</p>
MAURITIUS	<p><b>Holistic Education Network</b>  Devendra Nath Dowlut, 16 Av. Capucines  Quatre Bornes</p>

NEPAL	<p><b>Krishnamurti Study Centre Nepal</b>  Arun Shrestha, Tushita Rest House  PO Box 3004, Kathmandu  + 977 1 226 977 / fort@mos.com.np</p>
NETHERLANDS	<p><b>Stichting Krishnamurti Nederland</b>  Peter Jonkers, Jan Gossaertlaan 11  3723 CM, Bilthoven  + 31 30 229 0741 / hzz.pj@freeler.nl  www.krishnamurti.nl</p>
NEW ZEALAND	<p><b>Krishnamurti Association New Zealand</b>  Jane Evans, 64 Ryburn Rd, RD4, Hamilton, 3284  kanzadmin@gmail.com / www.krishnamurti-nz.org</p>
NORWAY	<p><b>Krishnamurti Committee Norway</b>  Helge K Lovdal, Frantzebratveien 9, 0283 Oslo  + 47 9 521 0366 / helge.lovdal@nho.no  www.krishnamurti.no</p>
PHILIPPINES	<p><b>Krishnamurti Information Centre Philippines</b>  Prof. Arturo M Perez, D-106 Hardin Bogainvillea  Pook Aguinaldo, University Philippines  Diliman, 1101, Quezon City  + 63 2 489 8657 / amperez@up.edu.ph</p>
POLAND	<p><b>Krishnamurti Committee Poland</b>  Felix Gorski, Mieleckiego 7/2, 61-494 Poznan  + 48 61 833 3782 / szczesnyg@tlen.pl</p>
PORTUGAL	<p><b>Nucleo Cultural Krishnamurti</b>  Ivone Apolinário &amp; João Quintas,  Rua Cândido Oliveira, 75, 4º Trás, 4715-012 Braga  + 351 965 477360 / 969 734650 / nucleok@sapo.pt  www.kfoundation.org/portugal/index</p>
ROMANIA	<p><b>Krishnamurti Cultural Association</b>  Mariana Straton  flight77_2000@yahoo.com</p>
SINGAPORE	<p><b>Krishnamurti Committee Singapore</b>  Peter S K Awyong, 8 Anthony Road #01-01  Singapore 229957  + 65 9186 9759  krishnamurti_singapore@yahoo.com.sg</p>

- SLOVENIA**  
**Krishnamurti Committee Slovenia**  
 Viktor Krasevec, Zihierlova ulica 39, 1000 Ljubjana  
 + 386 1 281 10 81 / viktor.krasevec@siol.net
- SOUTH AFRICA**  
**Krishnamurti Learning Centre of South Africa**  
 Mrs Rose Doel, 30A Tully Allen Road  
 Rondebosh, Capetown 7700  
 + 27 (0)21 685 2269 / rosedoel@telkomsa.net
- SOUTH KOREA**  
**Krishnamurti Committee Korea**  
 Prof. Young Ho Kim, Department of Philosophy  
 Inha University, 253 Yonghyun-Dong  
 Nam-Ku, Incheon 402-751  
 + 82 (0)16 9551 6002 / yohokim@hotmail.com  
 www.ikck.org
- SPAIN**  
**Fundación Krishnamurti Latinoamericana**  
 Calle San Isidre 3,Jávea, Alicante 03730  
 + 34 966 460 530 / fkl@fkla.org  
 www.fkla.org
- SRI LANKA**  
**Krishnamurti Centre Sri Lanka**  
 Ravi Palihawadna, No 310 High Level Road  
 Colombo 06  
 ravi.paliha@gmail.com
- SWEDEN**  
**Krishnamurti Centre of Sweden**  
 Sten Frodin, Rymdvagen 1, SE-175 60 Jarfalla  
 + 46 (0)8511 77834  
 krishnamurtistockholm@telia.com /  
 www.abc.se/~m437
- SWITZERLAND**  
**Gisele Balleys**  
 7A Chemin Floraire, CH1225 Chene-Bourg/Geneva  
 + 41 (0)22 349 66 74 / giseleballeys@hotmail.com  
**Krishnamurti Forum Zurich**  
 Martin Mattli, Zelglistrasse 34  
 CH8634, Hombrechtikon  
 + 41 (0)55 244 2331 / k-forum@krishnamurti.ch  
 www.krishnamurti.ch
- THAILAND**  
**The Anveekshana**  
 P O Box 5, Tunglung Post Office, T.Patong A.  
 Hadyai, Songkhla, 90230  
 + 66 (0) 81 328 7132 / questfoundation@gmail.com  
 www.anveekshana.org

TURKEY

**Krishnamurti Committee Turkey**

Barbaras Blvd. No: 18/5, Balmumcu, Istanbul  
+ 90 (0)212 274 33 38 / kinfo@fuarplus.com

UGANDA

**Krishnamurti Committee Uganda**

+ 256 7598 9692 / + 256 4812 0514

VENEZUELA

**C. I. K.**

Marco Bonilla, Calle Roraima  
Quinta Zeiba #72 Entra Avda., Rio de Janeiro y Avda  
Araure., Chuao, Caracas 1060  
+ 58 (0)212 991 8627 / kvenezuela@hotmail.com



## 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)

INDIA

### **Rishi Valley Education Centre**

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

### **Rajghat Education Centre**

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

### **The School – KFI**

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

### **The Valley School**

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

### **Bal-Anand**

Akash-Deep, 28 Dongersi Road, Malabar  
Bombay 400 006  
(An after-school centre for young children)

### **Sahyadri School**

Amresh Kumar 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 1/2 to 19,  
Boarding school, ages 10 to 19)

## THE KRISHNAMURTI FOUNDATIONS

- UK                    **Krishnamurti Foundation Trust**  
Brockwood Park, Bramdean, Hampshire  
SO24 0LQ UK  
+ 44 (0)1962 771 525  
info@kfoundation.org  
www.kfoundation.org
- INDIA                **Krishnamurti Foundation India**  
Vasanta Vihar, 64/5 Greenways Road  
Chennai 600 028, India  
+ 91 44 2493 7803  
info@kfionline.org  
www.kfionline.org
- LATIN                **Fundacion Krishnamurti Latinoamericana**  
Calle San Isidre 3, Jávea  
Alicante 03730, Spain  
+ 34 96 646 0530  
fkl@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

**Krishnamurti Foundation Trust - Bulletin 92 - December 2011**  
**Copyright © 2011 Krishnamurti Foundation Trust Ltd**  
**Registered Charity No. 312865**

# KRISHNAMURTI FOUNDATION TRUST DONATION FORM

Please print clearly

Name .....

Address .....

.....

.....

I/we would like my/our gift to help (please tick):

- KFT's general charitable objectives
- Preserve and publish Krishnamurti's work
- Krishnamurti on the Internet
- Brockwood Park School
- The Krishnamurti Centre
- Inwoods Small School
- Provide promising students with bursaries

Enclosed is a cheque/postal order for £ .....

Payable to Krishnamurti Foundation Trust

## Credit Cards

Amount in words £ .....

Card Number .....

Expiry Date ...../..... Issue No./Valid from ...../.....

Signature .....Date .....

## Direct transfers

National Westminster Bank, 5 East St, Alresford, Hants SO24 9EE

Sort Code 51-61-09, Account No. 04128966 for Krishnamurti Foundation Trust,

Ref. Code: Bulletin 2011

## Non UK transfers

IBAN No. GB67 NWBK 51610904128966, BIC NW BK GB 2L

Krishnamurti Foundation Trust, Brockwood Park, Bramdean, Hants, SO24 OLQ, UK

## MAKING A REGULAR CONTRIBUTION

If you would like to make a regular contribution to the Krishnamurti Foundation Trust from your UK bank account, please complete the following:

£20  £100  Other £ ..... Each month until further notice

Please debit my account number .....

Bank Sort Code .....

Starting on (date) .....

Please allow at least one month between signing this form and the date of your first payment.

Signature .....Date .....

To the Manager (Bank name and address) .....

.....

.....

**American taxpayers** can obtain a tax deduction by donating through The American Fund for Charities. If you wish to support Brockwood you are able to offset your gift on your tax return to the US Internal Revenue.

### Gift Aid - Tax Free Giving

If you are a UK taxpayer please tick the box below so we can claim back 25p for every £1 you give - at no extra cost to you.

I would like the Krishnamurti Foundation Trust to treat the donations I make from today's date as Gift Aid donations. (Please tell us if your donations no longer qualify for Gift Aid.)

Signature .....Date .....

No, I am not a UK taxpayer.

The Data Protection Act gives you the right to advise us if you do not wish to receive any mailings.

Krishnamurti Foundation Trust, Brockwood Park, Bramdean, Hants, SO24 OLQ, UK



Krishnamurti Foundation Trust  
Brockwood Park, Bramdean  
Hampshire SO24 0LQ

[info@kfoundation.org](mailto:info@kfoundation.org)  
[www.kfoundation.org](http://www.kfoundation.org)  
[www.jkrishnamurti.org](http://www.jkrishnamurti.org)