

KRISHNAMURTI FOUNDATION TRUST

BULLETIN

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Krishnamurti in Saanen
Photograph by Mark Edwards

Is there an energy that can come about so as to bring a total transformation in the very process of the mind?

J. Krishnamurti in Saanen, Switzerland
16 July 1974

CAN YOUR MIND BE FREE OF THE TRADITIONAL APPROACH?

The world outside us and within us is in a chaotic condition, and the politicians, leaders and priests are trying to solve these problems through the medium of thought. This has been the game for centuries upon centuries, trying to solve all human problems through thought. And apparently from what one sees, suffering still goes on, wars are endless, governments are more or less corrupt, politicians play a crooked game, and ideologies and systems have taken the place of morality and intelligence. Seeing all this, objectively, without any prejudice or dedication to a particular ideology or a system, one observes that thought is divisive. Thought divides, and excellence in thought is not excellence in conduct.

This is something one has to go through, investigate as deeply as one can, verbally and non-verbally, and that demands a great deal of care, affection, consideration, a sense of intimate communication with each other. It demands that you and I share this thing together, not just listen to a series of words or ideas or concepts and agree or disagree, but rather really participate with your heart, your mind, all your energy. Because what we are sharing is not ideas or concepts. I think such serious concern and commitment reveal a great deal, not only the source of our thought and so of our mischief, but also the source of action. We live by action, we cannot possibly avoid action. You may withdraw from the world into a monastery; that is also action. You may take a vow; that is action. Or you might specialise in a particular field that gives you an opportunity for your talent; and that is action. Action is also in relationship between you and another. So the movement of life is action. That is again fairly obvious.

Thought has so far produced in civilisations actions that are conflicting, contradictory, opposing and therefore breeding a

great deal of mischief, misery, conflict. That is again obvious. Is there excellence in thought and therefore action, or is there always conflict when thought with its ideas produces an action?

Please, this is your life, not my life. If we would understand our life, behaviour, conduct, relationship, and find out in this confusion what to do so that action is excellent at all levels, then we must inquire. Is there an action that is not fragmented by thought, because thought is fragmentary by its very nature? Through thought we are trying to find an action at all levels of our life that will not be contradictory, not be regretful, which will be whole, total, complete. Can such action be the product of thought? We must first examine that very carefully before we take the next step. That is, is there a supremely excellent action that is not based on the movement of thought? That is the question we will have to ask after inquiring into fragmentary action that is the product of thought.

Why does thought divide? I do not know if you have noticed the divisiveness geographically, historically, economically, socially—God and man, the devil and the saint. Why is thought, upon which we live, upon which our whole social morality depends, divisive? If thought is matter, a material process, which it is, and the response of the past, which it is, then thought creates the movement of time as yesterday, today and tomorrow. So thought has its source, its very root, in the past; and having its root in the past it must create time as movement.

We will go into it. Just listen quietly to it first, don't agree or disagree and say, 'Oh, Lord, what is it all about; I am unhappy; I want my problems solved immediately; I want to meditate. Should I be a vegetarian; should I smoke, not smoke; wear leather or not?' We will come to all those problems a little later, but we cannot come to them without understanding this extraordinary movement of thought.

We asked why thought is divisive, dividing. One sees by its very nature, its very function and structure, that it has its being essentially in the past. It lives there—in tradition, in the knowledge accumulated by oneself or society, or the great accumulation of scientific knowledge. So thought is essentially movement from the past, and therefore it must be divisive. Thought can pretend, stipulate, or conceive that it is beyond time, but it is still thought that is functioning. It can imagine a timeless state, but it is still thought. It can pretend that it is going beyond its own limits, but it is still thought. So thought creates a boundary of time around itself, and that is the factor of division.

We are all reared in the field of thought. Our education is the movement in thought, accumulating more and more knowledge, refining thought, and so on. As thought is divisive, whatever action it creates must also be fragmented and therefore cause conflict. This is the principle. Humanity has lived historically in a series of crises and responses; that inevitably breeds more conflict. This is what we can see going on in the modern world. When there is a crisis, thought tries to answer it, and in the very answering creates more problems. You supply arms to some country knowing jolly well that is going to create more trouble, and so on.

So can thought ever bring about an action that is whole, sane, not contradictory? Because our life is contradictory. We live at different levels: the business, the family, the scientific, religious, or artistic level, each at variance with the other, each specializing in its own compartment. And specialization, which is the fashion now, becomes exclusive, and therefore contradictory and destructive. The man who specializes in religion is called a saint, and he is the most destructive person because he has specialized in one department, as the military do, and so on. So thought, trying to be excellent in its action, specializes and brings about more conflict, more division.

I wonder if you are following all this. Don't follow it verbally; watch it in yourself, because we are talking about yourself. The words, the phrases that the speaker is using are a mirror in which you are looking at yourself, and you can see this happening around and in yourself. So each specialization has its own ambitious end; each career has its own reward, which is contradictory, at odds with affection, care, consideration, love.

So looking at this, one asks if there is an action that is whole, not fragmentary. In such an action there is no regret, no sense of fulfilment, no sense of frustration. Is there such an action? That is what we are asking all our life, because whatever we do brings a certain amount of pain, a certain amount of confusion or a certain reward; and in pursuing reward we create more division. So it is inevitable, natural and logical to ask if there is an action that is not born out of the movement of thought.

May I digress and go into something that may appear to be different but is not? We need energy, we have energy—physical energy, emotional energy, the energy of hate, the energy of lust, and the energy of great passion. And there is also the energy of great tension, which is brought about through a sense of frustration, division and lack of fulfilment. I do not know if you have noticed in yourself that as one gets older, the body becomes rather worn out: disease, old age, pain and so on begin, and the energy wastes away. Most of our energy is the product of conflict—I am, I should be—the fight, the aggressive desire to continue in a certain direction. You have noticed all this. Energy is brought about through an ideal and a commitment to that ideal; the whole Communist world is based on that from the beginnings with Lenin till now, destroying people by the million to get what they think is right. That gives one tremendous energy, as with a saint dedicated to an ideal. Dedication to a picture, something imagined, a formula, breeds

extraordinary energy. Idealists have extraordinary energy. In any form of specialization energy is required. The more you specialize the more energy you have. One sees this, not only in oneself but also outside.

Thought creates its own energy, which is what is happening in the Western world. To produce a marvellous machine like a submarine, one must have tremendous cooperation, energy, and that energy is brought about through an idea. Idea is organised thought, and this kind of energy is always, in the deep sense of the word, destructive because it is divisive. Now, is there an energy that is not destructive, which is not divisive, which is not mechanical? I will go into it. Give me a chance. You know, I didn't prepare this talk. I never do and so I too am investigating as I go along. If I prepared a talk I gave here it would be a beastly bore.

So I am asking myself and you if there is an energy that is not based on an idea, commitment to an ideology, an energy not dependent on attachment, whether it is to furniture, an ideal or a person. Is there an energy that is not in any way involved in the field of time as thought, as movement? What are we going to find out? Life is action, the very living, all relationship is action, movement in action. Action is movement, and that movement is based at present on thought—whether it is political, religious, social, economic, or moral relativism, which is rampant in the world now. All that is based on thought, which is divisive and therefore contradictory and breeding more misery. Is there an action totally unrelated to all that?

To find out, one must have energy, but not mere intellectual energy, with all its accumulated, educated knowledge, nor emotional energy, which is recognisable by thought, and so still part of thought. Is there an energy that can come about so as to bring a total transformation in the very process of the mind? Our minds

are educated in so many ways, in excellent ways, on the foundation of thought; and that thought has its own energy, and that energy in action breeds a great deal of mischief and confusion. That is clear. To inquire very deeply into whether there is an action that is not based on the movement of thought, you need a great deal of energy. It is not the energy of trying to find an end, not the energy that you have when you are moving in a particular direction, but the energy that can change the content of consciousness. Do you get what I am talking about?

Look, to put it differently: one knows what the content of one's consciousness is. If one is at all awake, aware, attending to one's behaviour, watching, looking, hearing, one knows what the content of one's consciousness is. The desire to change that is a movement in a particular direction, and that does give you energy but is divisive. Right? One realizes the content must be totally changed because we can't go on as we are. Unless we want to destroy the whole of humanity, we can't go on as we are. It requires a total transformation of the content of consciousness. The content makes consciousness, therefore when there is total transformation of the content there is a different kind of—I wouldn't call it consciousness—a different level altogether. And to bring about that change, you need tremendous energy. So there must be freedom from direction—please see the logic of this, the sanity of it—there must be freedom from direction, from a conclusion. Conclusions give you a great deal of energy, but of a wasteful kind. So the mind must be free of ideas and ideals. An ideal is the response of thought, and the mind must be free of ideals, because that is again a direction. The mind must be free of all the divisive movements of thought as nationality, race, the stupid religious divisions, all that.

Now can your mind be free of that? If it cannot, then whatever you do, stand on your head for ten thousand years, or

meditate sitting in a posture, breathing rightly, for another ten thousand years, you will never find 'the other'. So can the mind, seeing how stupid, how unintelligent ideals are, see that? Not say they are wrong and put them away, but see the truth of it. When you see the truth of it you are free of it—but not when you logically, historically, examine all this. When you see something as poisonous you drop it; there is no conflict because your intelligence says it is too stupid to go that way. Can you free your mind from all this? Please listen to this. Do you free it in directions one by one? Or do you free it totally? If you free it one by one that takes energy, doesn't it? I may say that I'll look at my nationality, see how stupid it is, and drop it. I'll look at my ideals and say, 'Good lord that is too old-fashioned, it doesn't lead anywhere, it breeds conflict', and I'll drop it. Will you free the mind layer by layer, which will take time, take analysis—analysis being paralysis? Will you go through this year after year after year? Or is there a way of looking at all this totally, and therefore of being totally free of it?

Now, traditionally it is said you must go step by step. First, you must control your body, breathe rightly—you know all the beastly games they play. Tradition, and modern psychology both say, go step by step, analyze, tear away. And you can spend years, till you die, doing that. Now, is that not a wastage of energy? If it is, then how shall the mind—please go into this—how shall the mind, which is the storehouse of all its content, how shall such a mind empty itself of its content so that it has a totally different existence, totally different kind of energy? Have I conveyed my question? Look, the content of my mind is your content. The content of your consciousness is the content of my consciousness, slightly modified, with a little more colour, a little less colour, a little more elaboration, a little less elaboration, more or less artistic, and so on, but it is more or less the same as your consciousness. The mind becomes aware of

it, and it says, 'How can I be aware of the totality of it, not only the conscious but also the unconscious?' I know I can strip layer after layer, both of the conscious and the unconscious; go through that process taking time, analysing—knowing the danger of analysis. I can do that; it is the traditional, accepted way of the world if you are serious and are interested. But I see that it takes infinite time, because every analysis must be totally accurate, otherwise the next analysis will be corrupted by the past analysis. So each analysis must be complete, true and final, otherwise I am lost. Can such analysis take place; and who is the analyzer? The analyzer is the analyzed. Right?

So I see that analysis is not going to do a thing. What am I to do? What is my mind to do when it has seen the absurdity of this? Now, has it seen the absurdity of it, or does it imagine it has seen it because somebody has said that it is absurd? We are second-hand people, you understand, so when I accept the authority of another and say, 'Yes, that is absurd', it is a verbal assertion without any reality. I have accepted the authority of another, and that acceptance has no validity because it does not produce results. So the mind discards authority, whether traditional or recent, or the authority that I have cultivated out of my own desires, selfishness, demands. So the mind totally discards authority. Can you do it? Not the authority of law and tax, I am not talking about that, but the psychological authority of someone telling me what to do. Because I am in confusion and look to somebody who will free me from this confusion, out of my disorder I create the authority. It is historically so; wherever there is disorder, a man springs up tyrannically and brings about some kind of order, which is total disorder. So can the mind put away authority because it sees the truth, the significance, the nature of authority? Not by reacting against authority, which is

what is going on. When you react against authority, you are creating another authority. That is obvious.

I do not know if you have seen a cartoon which appeared in *The New Yorker* of a little boy and a little girl looking out of a window, and they see two hippies going along the road. The boy says to the girl, 'There goes the Establishment'. That is reaction! So can the mind, your mind, be free of this traditional approach, traditional analysis, being introspective, trying to improve, because you see the truth of it? Therefore there is no guru, no saviour; there are no steps through meditation to come upon something extraordinary. There is something extraordinary, but not through that way. Can the mind put away all this, deny all this without any resistance?

To do that, you must look. You must look outwardly and inwardly; hear the music of the world and the discord of the world, the music inside and the discord inside, because both are the same. We are an intrinsic part of the world. To do this, as I said, we require energy, and this energy is not brought about by a concept, by words. This energy comes when you have insight into the disorder of a mind which functions mechanically in the movement of thought. Have you got this? So, no belief, no idea, no concept, no ideal, no commitment of any kind in that field.

Through negation of what is false, not through resistance or reaction to the false, but through choiceless rejection of what is false, you have a different kind of energy, don't you? Look at it, it is simple enough. When you are climbing a mountain, you must discard every thing that you have been carrying on the plain. You must put aside all the corrupting factors of thought, attachment and power, domination in different forms. It is far more important than searching or taking vows to understand attachment, to see the corruption of property, possession and power.

May I go on with that a little? We said understand the nature and the structure of attachment, and the action that comes from that understanding. Most of us are attached to possessions, whether it is an antique table which you polish very carefully and look after, or a house, a person, an idea, a particular form of experience, attachment to a group and so on. Why is the mind attached? Aren't you attached to lots of things? I am afraid we are: our looks, our hair, our bodies, our God; there are so many things we are attached to. Why? Knowing that possessions in any form are one of the major corrupting factors in life, we say, 'Don't possess; have a few necessary clothes; don't possess, take a vow of non-possession'. And in that there is a lot of bother, travail, 'I want that and I don't want it, I mustn't, I must give it up, I have taken a vow'. So possessions corrupt, and we say we must be detached from possessions, and have all the conflict involved in that. For the speaker, attachment is much more important than detachment. Can one find out why the mind is attached, it doesn't matter to what—to my sitting here? I have been talking on a platform for fifty years, and so I find out whether I am attached to that—I hope I am not. Why is the mind attached? You see the difference? Not how to be detached but why it is attached. Why are you attached to your house, to your wife, to your girl, to your ideas, to your meditation, to your systems? Why? What would happen if you were not attached?

Attachment gives a certain occupation to the mind. Right? You constantly think about it, and this constant occupation is one of the factors, because the brain and mind say, 'Yes, I must be occupied with something', with my God, with my sex, with my drink, with the kitchen or with the king, with some social order, or communism, or whatever it is. And out of this demand for occupation there is attachment, wanting to hold on to something.

Now why is the mind occupied? Why must it be occupied? What would happen if it were not occupied? Would it go astray? Would it disintegrate? Would it feel utterly naked, empty, and therefore occupation comes about from fear of that emptiness, and hence the importance of the furniture, the book, the ideal, and so on? So it is out of this empty feeling and loneliness, of not being totally whole, that the mind is attached. Can the mind live, be vital, energetic, full of depth, without attachment? Of course it can. Is love attachment? Not that love is detachment. If love is attached and detached, then love is painful—which we all know because we go through that ugly state, or whatever it is.

Power is another form of corruption—political power, religious power, power in the business world, power in carrying out a certain talent that one has, the pleasure of power. Don't you know all this? When you dominate somebody, your cook or your servant, or your wife or husband, or whoever it is, there is tremendous pleasure in that. That is another factor of corruption. Which means that energy, which is so necessary to bring about a transformation in the content of consciousness, is dissipated in all these ways? Can you see all this as fact, as a dangerous fact, not as a relative danger but as a total danger for human beings? Now, if you see that as a danger as real as a falling rock, you move away from it instantly and are free of it. But to observe this you need a certain physical as well as psychological sensitivity, and you cannot have this sensitivity if you are indulging in all kinds of things—drink, sex, overworking, you know, the whole business. So if you are at all serious, if you give your attention, care, affection to this, you will see for yourself that out of this freedom from the division that thought has created, there is another kind of energy, which is intelligence.

Intelligence is not put together by thought. It is not the cunning intelligence of a politician, a priest or a businessman. It comes out of the freedom that is perceiving the falseness, the unreality of all this. Can your mind see it totally? It cannot see it totally if you have any direction at all. An intelligent mind acts in the field of thought intelligently. One's mind has seen this, and therefore sanely, without resistance, it is free from all the implications of attachment, the structure and action of attachment, the pursuit of power with all its complications and ruthlessness. One's mind also has seen the dividing process of thought. Seeing all that clearly, totally, out of that you have energy, and that energy is intelligence. Now, having that energy, that intelligence, the mind can operate in the field of thought, not the other way round. I wonder if you see. Am I conveying this?

Look, one can see what the world actually is outside and inside—it is interrelationship, there is no division between the outside and the inside. I see this, and I need energy to transform the mind, so I must discard everything that is psychologically wasteful, everything that breeds division and conflict within the mind. It can be done only when there is observation of it, not resistance to it; and there is observation only when the observer is the observed. The observer is the past. The observer is put together by thought in terms of experience, knowledge, memory, tradition. That is the essence of the observer; and what he observes, which is the result of thought, is still thought.

The chaos in the world, the misery, the starvation, the poverty, the brutality, the violence, the mess and madness that are going on, are created by thought. The observer says, 'I must change all that', if he is at all intelligent, if he is at all awake and not concerned with his own little pattern of life. But is the observer

different from what he observes? The observer is also put together by thought. So the observer is the observed. Now, when that is not just a verbal statement, but a reality, conflict ceases, and therefore you go beyond the limitations that thought has imposed on action.

Now can you do this? If you cannot, why not? Is it because you are indolent, lazy, indifferent not only to your own sorrow, to your own suffering, to your own misery, but also to the misery of millions of people, to what is going on everywhere? You are totally indifferent to all that because you want to find God, you want to meditate, you want to learn how to breathe properly, how to have the right kind of sexual relationship and this and that. If you are concerned with the whole of humanity, not just with your neighbour or your wife, but see the whole of humanity, then you can put the detail in order; but without the perception of the whole, you cannot put the details in order. That is why the politicians are failing; they never question this, nor do the analysts, the priests, or anyone else. It is only you and I who—if we are utterly responsible, concerned, serious, committed—will be able to do this, because we will have seen the whole and therefore are extraordinarily alive and intelligent and can function in detail.

Saanen, Switzerland, 16 July 1974

OBITUARIES

Jane Hammond

Farewell to a Special Friend

Many visitors to Brockwood will remember Jane Hammond, a long-standing Trustee of the Foundation and the School, who died recently. She made a major contribution to the work over many years.

In the early 1960s when, without any help, I was running the Krishnamurti office from my home, Jane asked if she could help on a volunteer basis in any way. She could - and did - from then until she and her husband suffered failing health in the late 1990s. As well as helping me regularly with the work of the office, Jane attended the Saanen Gatherings over a long period. As soon as Krishnamurti had finished speaking she would make a typescript from the tape-recording of his talk so that translations in several languages could be made without delay. Long after Krishnamurti died in 1986 she continued to transcribe and verify a backlog of his talks and dialogues. Her help in this aspect of the work was truly tremendous.

She, and her architect husband Ian, were for several years members of the Foundation's Publications Committee. Jane saw herself as a "back-room girl" but her interest in all aspects of the work brought her many long-lasting friendships.

She had a strong interest in natural healing and trained to become an acupuncture practitioner - again, helping many people. Before becoming interested in Krishnamurti's teachings Jane and Ian had been members of the Theosophical Society, which they moved away from as their interest in Krishnaji's work grew.

Jane loved Brockwood which she visited frequently, helping wherever she could and, in particular, working with Kathy Forbes

in the early days of the Centre. Nothing was too much trouble for her.

A year or so ago Jane developed cancer of the oesophagus. She knew for some time that she was to die of this but always remained in excellent spirits and, as ever, was devoted to Krishnamurti's teachings. A friend who visited her with me only two weeks before she died commented that he had felt truly inspired and uplifted to be in her presence.

Jane was a very dear friend who will truly be much missed.

Alain Naudé

Alain Naudé, who for a period was Krishnamurti's private secretary, died recently in California. His passing was sudden and unexpected as, at the age of 85, he seemed in reasonably good health.

He met Krishnamurti in 1963. Alain was then a music lecturer at Pretoria University and a professional concert pianist. He gave up his teaching and performing in 1964 to work with Krishnamurti.

Fluent in several languages, he was immensely helpful at international gatherings and in attracting younger audiences for Krishnamurti. He had several dialogues with Krishnamurti which were recorded and transcribed.

Alain left the Krishnamurti work in the late 1960s and then made his home in California where he practised homeopathy and tutored gifted musical students.

When he left the Krishnamurti work his lively wit and very practical helpfulness were much missed.

Mary Cadogan

THE KRISHNAMURTI CENTRE

Theme Weekends and Study Retreats are for those who would like to enquire 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. Video or audio recordings of Krishnamurti's talks are followed by dialogues among the participants. These dialogues are usually found to be helpful in deepening one's understanding of day-to-day issues. All except Introduction Days start on Friday at lunchtime and end after lunch on the last day.

Programme for 2014

February, Friday 21st to Sunday 23rd
Facing a world in crisis

March, Friday 14th to Wednesday 19th
The transformation of man

April, Friday 18th to Sunday 20th
Is it possible never to be hurt?

May, Friday 23rd to Sunday 25th
Can we live without a motive?

June, Saturday 14th
An Introduction to Krishnamurti's Teachings

June, Friday 20th to Sunday 22nd
The roots of psychological conflict

July, Friday 11th to Wednesday 16th
To know oneself

August, Friday 15th to Sunday 17th
You are the world and the world is you

September, Friday 19th to Sunday 21st
The beginning and ending of ignorance

October, Saturday 4th
An Introduction to Krishnamurti's Teachings

October, Friday 17th to Sunday 19th
The urgency of change

November (dates to be confirmed)
French Theme Weekend

November, Friday 14th to Wednesday 19th
Breaking the pattern of conditioning

NEW DVD AND MP3 RELEASES

DVDs

Public Meetings

- *What place has knowledge in human relationships?*
Talk with Scientists, Bombay (Mumbai), India, 1984
- *Compassion is freedom from sorrow*
Two Public Talks, Amsterdam, Netherlands, 1981
- *You are only aware now, or never*
Eleven Public Meetings, Saanen, Switzerland, 1976
- *Why has the brain got caught in the narrow circle of the self?*
Nine Public Meetings, Saanen, Switzerland, 1983
- *Without beauty and love there is no truth*
Eight Public Meetings, Saanen, Switzerland, 1985
- *Why does the mind live in time?*
Six Public Meetings, Brockwood Park, UK, 1980
- *Our consciousness is the common ground on which all humanity stands*
Six Public Meetings, Brockwood Park, UK, 1981
- *Meditation is the emptying of the mind of will*
Four Public Talks, New York, USA, 1971
- *How is one to live a life that is completely orderly?*
Two Public Talks, Ojai, USA, 1972

- *Intelligence is the capacity to see the truth that thought is limited*
Ten Public Meetings, Ojai, USA, 1977
- *The essence of goodness is a mind that is not in conflict*
Ten Public Meetings, Ojai, USA, 1979
- *Truth demands a mind that is totally free*
Ten Public Meetings, Ojai, USA, 1982
- *Can we live together without conflict?*
Six Public Meetings, Ojai, USA, 1983
- *What is total action?*
Four Public Talks, Santa Monica, USA, 1972
- *Why can't man live peacefully on the earth?*
Public Talk at the United Nations, USA, 1985

Discussions

- *Authority is destructive*
Discussion with Huston Smith, Claremont Colleges, USA, 1968
- *What is the meaning of education?*
Four Discussions with Staff and Parents, Ojai, USA, 1977
- *Two discussions with young people*
Two Discussions, University of Southern California, USA, 1971

Seminars

- *What is correct action in a deteriorating world?*
Six Seminar Meetings with Scientists, Brockwood Park, UK,
1979
- *Can the brain ever be quiet?*
Three Seminar Meetings with Scientists, Brockwood Park, UK,
1984

DVDs with new subtitles

- *A wholly different way of living*
Eighteen discussions with Allan W. Anderson
Subtitles: English, French, Greek, Spanish, Portuguese
- *Beyond Myth and Tradition*
Twelve part series
Subtitles: Portuguese, Dutch, English, Greek, Finnish, Romanian
- *On Freedom*
An Introduction to the teachings of J. Krishnamurti
Subtitles: Arabic, Chinese, Dutch, English, Finnish, French,
Greek, Hebrew, Indonesian, Italian, Japanese, Portuguese,
Polish, Romanian, Russian, Slovenian, Spanish
- *To observe without distortion*
Ten Public Meetings, Ojai, USA, 1980
Subtitles: Chinese, English, French, Italian, Portuguese, Spanish,
Vietnamese.

- *Ending all fear*
Four Public Talks, San Diego, USA, 1970
Subtitles: Finnish, Greek, Japanese, Romanian

MP3 Discs

Public Meetings

- *To learn about oneself one has to learn anew each minute*
Four Public Talks, Bombay (Mumbai), India, 1971
- *One sees or understands only when the mind is quiet*
Five Public Talks, Amsterdam, Netherlands, 1967
- *Can thought become quiet?*
Nine Public Meetings, Amsterdam, Netherlands, 1968
- *How do you observe a fact?*
Five Public Meetings, Amsterdam, Netherlands, 1971
- *Truth is a living thing with no place, abode or time*
Three Public Talks, Amsterdam, Netherlands, 1973
- *Meditation is the total release of energy*
Six Public Meetings, Brockwood Park, UK, 1971
- *Our consciousness is the common ground on which all humanity stands*
Six Public Meetings, Brockwood Park, UK, 1981
- *The mind must be totally empty to see something new*
Vol. 1 & 2
Twelve Public Meetings, London, UK, 1961

- *Can thought be silent?*
Four Public Talks, Berkeley, USA, 1969

Seminars

- *What is correct action in a deteriorating world?*
Six Seminar Meetings, Brockwood Park, UK, 1979

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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

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(Day School, ages 3 1/2 to 19,
Boarding school, ages 10 to 19)

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