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The School and the Educational Center
Preface

In Malibu in 1975, Krishnamurti met with trustees and friends to consider the future work of KFA. The ensuing dialogue demonstrates his commitment to the schools. “They must go on, because the schools are intended to bring about a different mind, an intelligent, active, creative mind, unconditioned.” We also include an interview with K by a local reporter about his intentions for the new Oak Grove School.

In addition to the school, he showed how much he cared about an educational center, how hard he worked to create a place “for grown-up people to gather together to discuss these teachings, go into them, live them, try to go beyond the teachings if they can.” We have also included selections from two international trustees meetings in 1977 that explore in depth what he had in mind for an adult center. And in 1984, K dictated a brief but powerful statement that has come to be titled ‘A Religious Center’.

Now, twenty-five years after his death, along with many who have come before us and with those still to come, we discover together what this all means. Throughout his life, K has talked about religious organizations with their inherent rigidity and corrupting influence. His answer (from a handwritten archival manuscript from over fifty years ago) speaks to the spirit of the Educational Center we are working to bring about.

“Would it not be wiser to have small groups, say twenty or twenty-five people, informal, without dues and membership, meeting where it is convenient, to discuss gently the approach to reality? To prevent the group from becoming exclusive, each person could encourage and perhaps join another small group. Thus it would be extensive, not narrow and parochial.

“To climb high one must begin low. Perhaps out of this small beginning one might help to create a more sane and happy world.”
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On the Future Work of KFA

Malibu, December 17, 1975

Krishnamurti (K): Somebody start.

Cynthia Wood (CW): What is going to be the future of the schools...?

K: Not only about the future of the school, but I also want to talk over together with all of you the question we also would raise: What’s going to happen when K dies? Can we talk about it? There are the schools in India, and the Foundation there, which is now undergoing a great deal of change. I met Balasundarum at Brockwood for a whole month. We discussed a great deal. Mr. Balasundarum is the head of Rishi Valley School. And there are going to be great changes there. From what he has written, he is trying to carry out what we discussed, which we won’t go into now.

And then there is Brockwood Park in England, which most of you have seen. And there is the school at Ojai and the property there, and the Educational Center both in England, in Ojai and also in India. There is the whole publication, copyright, and the general tendency to accept authority, to create an institution, organize the whole thing into a kind of mechanical process of achievement, success, membership, and all the rest of it. So I thought we should meet and talk over together this question.

I feel that from the very beginning of my childhood I’ve been saying that authority under any circumstances is destructive, especially in the psychological, spiritual field. And I’ve seen to it – though some of you may disagree with it – I’ve seen to it in England, in Ojai at least that this takes place, that there is
no authority as far as I’m concerned, because to me authority is very, very destructive, especially in the psychological realm and in so-called religious endeavors. And for that reason, we dissolved the Order of the Star, as you know, gave up all the properties, enormous properties, five thousand acres in Holland, the castles all over the place. Because we said that truth is a pathless land, and no leader, no teacher, no guru can lead you to it. And don’t be a follower. Don’t become a disciple of anyone, and so on and on and on. I’ve been saying this for the last fifty years and I haven’t changed that. [pause]

And also I’ve said there should be no interpreters, that nobody is going to take my place – not that I’m the only person – that no temples, churches should be built around the person. The person is not important, but the teachings are, and so on. Seeing all this, not only in India where the tendency inevitably is to idealize the person, build a temple round him, an enormous number of followers, which is really dirty business. To me it is a horror.

But there are these schools, and there will be also an educational center both in England, here and in India. From what I have noticed, and you must have also noticed, that any organization started by an originator of that organization soon deteriorates into some mediocre, unworthy instrument. This happened historically in every kind of organization. And so we are faced with this problem. It isn’t really a problem, but we should discuss it. What’s going to happen?

So I thought, as Miss Wood raised that question – what is going to happen when this person dies? – that we should all get together and go into this matter seriously. Not offering opinions, because opinions don’t solve a thing, but try to find out what is the right, truthful action in all this. Because if you offer opinions, then we have twelve different opinions, and opinions
can never resolve a problem. You can have an insight into the problem, what’s involved in that problem, the depth of that problem, the width of that problem. If we can see it together, impersonally, then we’ll come to some perception which will be truthful – truthful in the sense, lasting, enduring. And opinions or judgments can never be enduring. So there it is.

I put the thing before you and I wish there were some Indians, apart from you two who are Canadians, though you live in India partly, I wish some of the Foundation members of India were here, because they’ve got very strong opinions about it. They say I should not belong to any organization, that I shouldn’t be the head of any Foundation or any Trust because no religious teacher– etcetera, etcetera, etcetera. But all the same, I wish they were here because they’ve their conclusions, and perhaps they might offer some insight into this, but they’re not here. So, as we are here, what is the right, truthful action in all this?

The school at Ojai, as well as the schools in England and in India, must go on. Right, sir? Because the schools are intended to bring about a different mind, a different quality of behavior, a different outlook, a life, an intelligent, active, creative mind, unconditioned. That’s what these schools basically exist for, not to turn out thousands of glorified clerks or business people. So the schools, if they are worth their salt, must go on. Even though K dies tomorrow, they must inevitably, necessarily continue. That’s understood, right? I’m just stating this, please. We’ll discuss it, threadbare.

With regard to the Educational Center which is for grown-up people to gather together to discuss these teachings, go into them, live them, try to go beyond the teachings, if they can, you follow? It’s a tremendous thing if one can go into all this. And the Educational Center exists necessarily both in India, Europe and here. But there also has to be a building, a piece of land,
and all this which is necessary. So, if land, buildings become important, then that is all we gain. But they are necessary, as printing books is necessary.

So these schools, educational centers, teachings, and so on, are absolutely necessary, because historically, when the Buddha spoke in 500 B.C. there was no writing as such, I believe. But they memorized what he said. His disciples learned everything by heart. If you know what happens when disciples enter into the game, they distort. But here they are, the original teachings, in print, undistorted, and so they must go on.

So there is this whole problem: What is correct action? Correct implies that word: accurate action. Sorry to explain an English word like correct, which means accurate. One cannot have accuracy if there is any distorted personal opinion or personal like and dislike. Accuracy implies complete balance. So what shall we do? Please relax. We’re going to talk all morning, all afternoon. We’re going to have lunch together. [pause]

CW: I was concerned not about tomorrow, as you say, or next year or five years. I was concerned about 400 years from now, for instance, or 200 years, or 2000 years – if we get that far.

K: That’s what I’m saying.

Erna Lilliefelt (EL): Are we establishing the Foundation that inevitably leads to that…

K: That’s what I’m questioning.

EL: …by having organizations, foundations, schools?

K: No, no, let’s differentiate organize, the meaning of to organize: ‘to put into order’. Organize means that: to put things into
order, which means also ‘art’. Art means to put everything in its right place. So we want to put things in their right place. The Foundation exists – surely, doesn’t it? – to publish, to see the publications continue, to organize – as long as K’s living – his travel, pay for his ticket, and so on, and nothing else. Through the Foundation establish a school, be responsible for the school, and see that the schools are run in the right direction. That’s all.

CW: Wouldn’t you think that the Educational Center, though, would present rather another problem? I feel that there’s going to be more of a difficulty with the Educational Center, because there’s more of an opportunity for interpretation, for personalities, for our humanness to come into it. The Educational Center will force that to have some sort of organization in it.

K: Let’s go into it. What is the function of the Educational Center? As long as K is living, there must be a place where he can meet people, where there can be an audience, where the people can meet, discuss, talk, dialogues, all that. For that we need a building, a building where, as long as K is living, there will be discussions, tapes, all that. Now when he dies, what will happen? The schools will go on. Will the Educational Center be taken over by somebody as a leader, as a person who knows, who has understood, who has been friends of K, you follow? – all that circus begins – interpret what K has said, and say I know better than you birds, you follow?

Mary Zimbalist (MZ): Krishnaji, this is obviously happening all over the world right this minute.

K: It is happening right now. One cannot prevent it. I’ve tried to prevent it. I can’t prevent it. But don’t say, “I represent K. I know better than you. So I will tell you what he means.” And I say, “Please, we have been through this since the age of fifteen. It is not something new.”
But here we’ve got a different problem. We are the originators. You understand? We are starting it, not somebody else is starting it. We are saying Brockwood Park is not only a school, but an educational center for older people, under the umbrella, under the guidance of the Foundation in England. So the Foundation in England is responsible for the Educational Center. It is functioning as long as K is there. But we are asking: “What will happen when K dies, kicks the bucket, all the rest of it – what will happen?”

You see, I think the only religious teacher, as I know – I’m not a scholar – was the Buddha. He said: “Be a light to yourself.” I’m translating it in my words. And when he died, immediately they began. While he was living, they formed a sangha, that is, a group of people. And that group said: “We take refuge in the Buddha. We take refuge in the sangha. We take refuge in the...” He said, “Don’t!” And they promptly did it while he was living; or he may have originated it. I don’t know. I doubt it. Therefore, he was the authority. The other Buddha said: “No authority,” you know. But the disciples are the curse of the world.

So, how do we go about this? Seeing the necessity of order, which is organization – order not in the psychological world, each person has to do that, but order in the world of action. Right? That is, in education, in the schools and educational centers we need order there. How do we bring order there without any central figure assuming the authority and so imposing order? That is the problem. [pause]

Theo Lilliefelt (TL): Of course, a deep understanding of the teaching would prevent this.

K: Right, sir, that’s a statement, that is inevitably…You’ve seen it, sir. Oh, I don’t have to go into it. A man – I believe Aldous Huxley told me this – a man wrote a book. I don’t know the
name of it. He had pointed out, after examining hundreds of years of organization, business, that after the founder dies, every organization, after forty years, goes to pieces. It functions, but it has lost its originality. Sorry if I interpreted you, or something. You’re going to say?

Mark Lee (ML): I was just going to question if an educational center is the place where people gather to study the teachings, and there are also discussions – how are these discussions held? In what spirit, in what way are they…?

K: You know what happens: we gather, and gradually you become the authority to tell us how we should discuss, what we should discuss, this is the right interpretation. So, out of that group, because we are slack, because intellectually we’re not... and all the rest of it. Or we have an insight, and we gradually give you the authority.

ML: Right, a leader...

K: A leader. That’s all people want: leaders.

ML: So realizing this and its inevitability, is it right that we should even have discussions in an educational center?

K: We should. Because after all, sir, in a chaotic world there must be a few people who gather together and say, “Look, for God’s sake, let’s talk about this. Let’s discuss it. I want to find out more.” Like the other day – I’ve forgotten where it was – a man said to me, “I’ve tried Transcendental Meditation. I’ve tried Zen. I’ve tried various Indian meditations. To me they’re utterly confusing.” He said, “I’ve come to you to tell me what is meditation?” Now, if there are such people as that – and there are such people like that – we should be able to say, “Come here. We’ll talk about it. We’ll go into it together.” Not
just one person, because one single person hasn't the energy to– you understand? Suppose all of us say, “Look we’ve tried Transcendental, yoga, this, that and the other thing, but you’re saying something different. May I ask you what it is?” For two of us to meet together and discuss it is better than one person meeting me to go into it. It’s a waste of time and energy. So we should have a place where the people can come and say, “Look, for God’s sake, tell me.”

MZ: But, Krishnaji, that, it seems to me, is the danger. People would say, “For God’s sake, tell me.” Then right away you’ve got the authority. The whole point is can we go into it together and not anybody tell anybody else.

K: That’s what I mean. That’s right.

Ecoutez-moi, je vous prie – sorry, I’m just telling you, I want to go into meditation, hm? And I’ve asked somebody with whom I can discuss, to have a dialogue, because I’ve tried various meditations. And here comes along a man who says, “Look, that’s all nonsense.” And I’d like to find out. He’s dead, gone, buried, and I could find out with you, with all of you, and say, “What did he mean by it? What do you mean by it? Have you understood?” Then we inquire.

MZ: If it’s with you, not from you.

K: Of course, I’m saying that. I want to inquire, find out. I think such a place is a necessity. After all, the original idea of a temple in India was people came there together, not only to learn, but together, it was always– in all the Sanskrit chants – I don’t know if you know Sanskrit, perhaps you do – in all the nature of Sanskrit chants, it’s all together. You understand? Not I, please tell me, but together let’s live peacefully. Together let’s have peace. Together let’s meditate. One of the – what is
it? – Gayatri, their famous, you know, meditations is: May we together understand the light which is in the sun, which represents reality – together. You understand what I’m saying? Never ‘please tell me’.

I think if we could create such a thing, that we are together, looking together, inquiring together, finding – not finding – investigating. Then such a thing has a marvelous – it has got a vitality. And we should have such a place for that purpose.
The Adult Center

International Trustees’ Meetings in Ojai
Third meeting, 7th March 1977

K: Now the Adult Center.

ML: Sir, are we talking about the Adult Center in Ojai, or all the adult centers?

K: All the adult centers, because it’s all one. If you experiment in one way, and help India that way or Brockwood, you’ll be independent but together.

Now what is the function of the Adult Center? Why should it exist at all? Can we start from that question? Why should it exist? I think it should exist because it will help the schools. Will it help the schools? That’s one point. Second, out of that, people who come to the Adult Center, there may be people who may be interested in teaching in the school, so they will be from whom you can get teachers. That’s all one point. With all of that, why should it exist?

In principle, should we have it? We’ll start by questioning everything. Then, if we have questioned everything, what we decide will be right. I don’t know if you see... So we are doubting whether it should exist at all. When you begin with doubt, you end with certainty, but if you start with certainty, you end up in doubt. So, after that little sermon, we can proceed!

So, I would have it because you gather the older generation for three or four weeks at Ojai, for instance, and discuss with them, talk to them – not as inferior and superior, as equals – to discuss, enquire, penetrate, understand. And they go out at the
end of three weeks and another group comes, and so on. There is a constant flow, in and out, that will help create a sense of a living thing. If K is here, that would happen, right? There would be a place to meet. I would meet them every other day for three weeks. Then I would take a rest and begin again. So there will be a constant in and out. And also it will help to make the thing not a verbal, superficial thing, but really a living thing. Right, sir? You’re shaking your head.

TL: I was thinking about parents.

K: Oh, parents, all that, everybody. It will help the school and it will help the people who are interested in the teachings. They will come together. And that is why we should have it.

ML: Do you see this as a twelve month, ongoing thing, or in these segments of time that you were talking about, three weeks?

K: Yes, three weeks – here they are; you can discuss with all of us three weeks. I’m only saying three weeks. We tried it in Eerde, Holland. When we had Eerde, the castle, there used to be three weeks when people came, and I was there to discuss with them. They went away and another group came.

As long as I was there, that happened. If there is somebody permanently here, as a... Fritz, you, or xyz were here, it would be all the year round. Except you must have a holiday and go away and all the rest of it, but it would be a fountain that’s flowing all the year round. At least, that’s how I see it. Please, I’m only stating... Please, let’s discuss it. And will you, others help to create this here?

Dr Bohm comes two or three months to California and he can give some of his time, his energies, his capacity to this,
to help Fritz and you. And he goes away at the end of three months. Will you be able to carry on? And how will you carry on? What’s your responsibility? How will you do it? If you all agree it’s important to have an – I don’t like the word adult center, but I’ll call it the Adult Center for the moment – if you all think it’s important to have such a Center, then there is Fritz here. You follow, sir? What will he do? We’ll go step by step.

There is Brockwood and India and also Canada. If I was in Fritz’s place – I’m not, I’m just suggesting – I know what I would do here. I’m not speaking as K, but I’m a man who is in charge of the Ojai Center – ‘in charge’ in quotes, in the sense not the boss of it, not in authority, but one of the people helping there. If I was not K, and you have appointed me to ‘take charge’ of the Center, my function would be, having heard K and being deeply interested in K’s teachings, and living it – not just verbally saying I agree with it, but actually living it – I would gather people round me. They would come there, and I would say, “Look, I’ve heard K talk, and I have understood what he has said. I am not interested in putting my ideas about it,” – I wonder if I’m conveying, right? – “my opinions, my evaluation, because I happen to be a physicist and all that, but I’m really interested in what he has said, and so I want to tell you what he has said, actually – what I feel in my own words, the thing I feel he has conveyed to me.” Right, sir?

So, I put aside my personality, my opinions, my judgments, my capacity as a physicist, or a dentist, or whatever I am. That’s irrelevant to me. I’m there to convey the thing which I have understood, which I am living, which is to me the most profound thing in my life. I would discuss with them, not as authority, not assertive, nothing. I would say, “Let’s talk about this. Let’s together investigate. You’re going to be here three weeks. We’ll meet every other day, or whatever it is, and work at it. So that when you leave you have caught something of
that – not of what I am saying, of that – you follow? – of that thing which he has said.” That’s how I would operate if I was here. So there is no person involved in it – totally, absolutely, impersonal. That way it has got tremendous vitality. I don’t know if you feel that way? You understand, sir?

I come from Seattle. [Laughs] I am the Seattle man today. I come from Seattle. I meet a few of you; I say, “Look, tell me. I want to know everything, not merely his teachings. I want to have that perfume, that atmosphere, that sense of whatever it is, immensity, and all that. I want to understand all that.” So, if you say, “Sorry, I don’t know, read the books,” he’ll say, “I’ve read the books in Seattle. I come here, not to read the books, but to work together, to find out what it’s all about.” Can you supply it? That’s the question. Can you, whoever’s going to be here, can you supply that? It’s the same thing in ashramas in India, which they are going to have in Rajghat and Rishi Valley. You’ve already started the ball rolling in Rajghat. When Narayan, the new principal, goes there, he’s going to do it. I’ve already talked to him. We’ll see that he pushes that. So, if we all agree to this, will you do it?

MZ: Krishnaji, there are many, I think, who will come not only to find out, but to peddle their own notions.

K: Of course, that’s understood. We’ll soon put them out. If I’m a Maharishi yogi, I want to peddle that, or Krishna Consciousness, or some other bilge. They show themselves off very quickly, and I say, ‘Out!’

MZ: Well, suppose someone comes with a background in some other idea and really wants to seriously discuss...

K: Have they left it?

MZ: Well, do we demand that they do?
K: I would.

Mary Cadogan (MC): Well, suppose that they are enquiring.

K: Enquiring is a different thing. But if I say, “I’m going to stick to my guru, and he’s better than your guru; let’s fight it out.” [Laughs] I’ll stick to my guru and say, “Well, I’ve come here with that fixed notion, what can you do with me?” If you’re sensitive and quick enough, you will spot it in five minutes. What will you do with such a man? Will you keep him out?

Evelyne Blau (EB): There will always be the possibility of change...

K: Yes, but he is not going to change. He says, “Well, I’ve found that satisfying to me.” You see, they are dependent on satisfaction and, “That satisfies me. I have studied it.” Like that man I met the other day, he said, “I’m practicing knowledge.” That young man, he says, “I am practicing knowledge. I know what it means. I have understood it. It’s my truth, my life. It is the most marvelous thing.” And it’s fixed. He comes to you and his intention is to convert you to that.

MZ: If someone comes to us and says, “I belong to the such-and-such monastery up in San Francisco, and I’d like to come and talk with you and discuss these matters.”

K: Discuss with me, but you are not going to change, you follow? Discuss with me. I’ll say, “Come.” But if we say no method, no system, practice – you follow? – they are stuck.

David Bohm (DB): You have to answer the man when he says, “You know, you’re stuck too.” He’s going to argue that you too are stuck, you see.
K: Oh, yes, I’ve had that too.

ML: Sir, there are many people who are in the business of comparative religion, and they enjoy going to all the centers to play with these ideas. Are we open to people like that?

K: That’s what I’m asking. What will you do with them?

EB: Well, couldn’t one be open to them, but not permanently?

K: But then you’re stuck with them for three weeks.

EB: Well, three weeks is a short period of time.

K: Ah, no.

TL: But the others are serious.

K: That’s it. What happens to the others? I can deal with the Krishna Consciousness people very well.

MC: Doesn’t it demand that before you embark on a three-week session that, if possible, they come first and meet for a day with someone like Fritz, who talks with them?

K: Yes, yes, do. You can meet them a few days beforehand, and choose. But are we going to convince somebody? Is that what we are?

MZ: This is the part of the world where people are bound to have affiliations to endless odd persuasions.

K: That’s just it. So what is our function, sir? Let’s be clear on that. You tell me. You discuss, Fritz and you. You’re going to be here. What’s our function, Mrs. Lilliefelt?
EL: As the Adult Center? I would feel that our function is to have a place where people can come who are seriously interested, who have studied Krishnamurti, read a book or heard about him and who are seriously interested to come, to find out, intimately, what it’s all about, what it means to the people who have been there, or who are there, and help me to clarify it for myself.

K: To help each other. Will you do that? I come from Seattle and I’ve read a great deal. I’ve studied a great deal, Zen, Tibetan meditation, the various meditations of India, and so on. I come there. Will you argue, discuss? You follow my point, sir? Look, I’ve come with all this knowledge, and I say, “I want to discuss with you what K says about meditation. He says something totally different from all the other things which I’ve collected. Tell me what it is about. I want to discuss with you. I want to enquire.”

TL: That would come up very quickly. When you face a person with affection, which obviously you do, you immediately establish a personal contact.

K: Yes, sir, apart from that. I want a good brain to meet my brain.

TL: Well, we do the best we can.

K: Ah, no, no. I want a good brain. You know, we met – remember in Benares those people? – great scholars and pundits and Tibetan monks – you know, high up. Will you meet such people? And bowl them over! [Laughs] Not just say, ‘I agree with you’, but knock them over? You follow? Sorry to put it that way. Otherwise you’re going to make it…

TL: Without appearing arrogant about it, I think we can do it.
K: All right. We’ll see. There it is. You’re going to have the Center. It’s up to you.

EB: Sir, would you mean to refute their arguments, because if they come up with...

K: Not only refute their arguments, but also go beyond them. Show them how shallow and repetitive...

EB: So one wouldn’t necessarily have to speak with an intimate knowledge of the various religions, and TM, and so on?

K: No, I know nothing about all that. Shall we do it sir, now while I’m here? Hm? Why can’t we do that? Can we, sir?

TL: To do what? To meet and discuss? We are doing this already, people who come...

K: Can we do something while I am here? All of us, can we meet such people? I want to do it while I am here, while we are all here.

Dorothy Simmons (DS): Couldn’t you send out to people you know who are already interested, and they could accommodate themselves in Ojai while you are all here and have a meeting?

K: I think it will help him later.

ML: I think we could get a small group together. There’s a week in between.

K: Then go ahead, sir. Do it.

So what is the function of the Adult Center? I think you have to have – if I may suggest, having tried it – ten to fifteen people.
After two or three days you get to know each other’s minds very quickly, and it becomes monotonous. But if you have more than fifteen – between twenty-five and thirty – then it’s a constant... you know. I think that’s about the right number, thirty.

DB: How many are you thinking of?

K: About thirty.

DB: I think there won’t be enough time to get together.

K: I’m not sure. For three weeks, not just two days, weekends. When there are thirty people it makes it much more alive. We’ve experimented with this in Eerde. We started out with ten people. It became... we got to know each other very well. We then moved to twenty and that’s much too small. Between twenty-five and thirty, I think, is about right.

MZ: Krishnaji, would you consider having certain of these three week periods for teachers only, on education?

K: Yes, yes, but I’m talking about the Center.

MZ: But wouldn’t that be part of the Center – the teacher training, for want of a better word?

K: No, teachers’ training would be entirely different. We’re talking of the Adult Center.

Ahalya Chari (AC): The point is, would that be the responsibility of the Adult Center also? Would one three-week period be devoted to education?

K: Oh, yes. Have that.
Jackie Siddoo (JS): Krishnaji, why do you differentiate the function of the Adult Center and the discussion of the Adult Center from education?

K: I’ll tell you why. A gathering of teachers, they want to discuss how to teach, what to teach, how to transmit the teachings to the students, and they are concerned with that. But we’re talking about the Center. As you say, give them three weeks for the school, for the teachers, and the rest of the time for the others.

Radha Burnier (RB): But there may also be teachers who are also interested in self-enquiry and the relevance of self-enquiry to teaching.

AC: Would the Adult Center also offer a place for someone who wanted to come for a week for meditation?

K: What do you mean by meditation?

AC: They want a quiet place. They want a place in the K Center. They would like books. They would like to meditate. No three-week thing as such, but they would like to come and spend some time.

K: But then it generally degenerates into...

AC: I know. This has bothered me because there are enquiries about this and sometimes they abuse it by being over-comfortable.

K: That’s it. So, the Adult Center, we need it, right? We all agree. And we all agree it’s a place where people come to discuss – not just chatter – to discuss, investigate, explore, and to go into it very deeply. And the people who are dealing with this
are not offering opinions, judgments, etc. They are not putting out their conditioning. Right? They are really there, not as representatives of the teachings, but as representatives of that which they have really understood, and are living it. Right? I think that’s clear. Right, sir? So, from that, what do we do? They must have a place to live, not in hotels and outside, but inside.

ML: It certainly adds to the atmosphere.

K: We need that.

Fritz Wilhelm (FW): I think that living together is essential.

K: It’s essential, yes. Eat together and all the rest of it. Not fall in love with each other’s wives or husbands though! [Laughter]

EL: How are we going to stop that?

K: God knows. So all right, we need a place for thirty people to stay. They can eat at the school. I think that’s a very good idea, for them to eat with the children at the school. And a place where they can make their own tea a little bit, you know, like at Brockwood. And they stay for three weeks. No one stays there permanently. They don’t take roots there. I think that’s very important, don’t you? When will it be ready to start?

MZ: Two years.

EB: At least two years.

K: Oh, Jesus... So what shall we do in the meantime?

EL: Certainly in the meantime you’re going to have to start on a very small scale.
MZ: They'll have to live somewhere else.

ML: You couldn’t find enough accommodation in one location...

K: A motel.

ML: Sir, they’re so dreadful.

K: I know, but... what about it? We all eat together in a motel? Spend all day here.

MC: When Dorothy has meetings at Brockwood, people come and stay in hotels, but they just have breakfast at the hotel and they come up and spend the whole of the days, you know, when the talks are on and everything...

TL: There’s a very nice motel, the Capri. We could reserve the whole three weeks for them.

K: Yes. Do it now. He’s here, you’re here. I say, start it, move.

ML: But it goes on all the time, between your visits. It’s not just when you’re here.

K: No, no. Of course not. Then if I am dead, what will you do? [Laughs] It’s a Center which is living, whether K is here, or K is not here. I think we can do that in Rajghat and Rishi Valley. And they want to do this in Madras too.

FW: What would people do when they come up here during the whole day?

K: Every morning you meet, discuss. After all, you meet in the mornings, and then they’re free to walk, or whatever they like.
MC: As we do, sometimes we walk together, or watch a video. It’ll take it’s own…

K: They are grown-up people. You won’t want to give them entertainment.

MC: No, I didn’t mean see a film. I meant see a Krishnamurti video tape.

K: No, no, I understand. It all depends. I might want to go to Santa Barbara, I don't know. But you can't be at it twenty-four hours a day; that's impossible. [Laughs]

EL: You did say every day?

K: It all depends. Personally, I wouldn’t do it every day; if I was here, every other day.

DB: Would they come up here every other day, then?

K: No, we’d have lunch with them, and all the rest of it. But discussions...

MZ: Remember, David said at the scientists’ conference that it was a mistake that some of them lived down at the Oaks, because it made a group that went off and broke away.

K: Yes, I agree. You see, Brockwood is ideal, you know. Already everything is there. And in India it’s very simple, because you’ve got temporary huts and all that, you know.

MZ: Where do you house people at Vasanta Vihar?

RB: Not yet, but we will be doing what is necessary to house people. At the moment we can house only a limited number, about ten or so.
K: Rather uncomfortably, ten.

RB: No, sir, comfortably ten. This year we intend to make some more rooms available – that means build. We have started collecting some money.

MZ: And what happens at the Adult Center now? Is there discussion such as Krishnaji has been describing?

RB: Well, people have been coming every Sunday afternoon. There are tapes and discussions, and slowly we are building up a library, and all that. We've found a number of young people from the university who are interested, so they drop in all the time, even during the week, sometimes five or ten. So, we have been sitting and talking with them. They are all very enthusiastic, and I think this will grow.

And when Krishnaji was there, of course there was that seminar with some professors and people – a three day seminar, with morning and afternoon sessions. But we are thinking in terms of having seminars like that without Krishnaji, invite people and discuss various...

MZ: Would they be seminars on some aspect of Krishnamurti's teaching, or...

RB: Yes.

MC: Only on that, limited to that.

RB: Limited to that. They are not necessarily people who have read this before, and so on, but who are interested in meeting this.

DB: I think we might find it hard to draw in people from this
whole area, you see. Students have a problem involving the distance and the money it would cost. Is there any way to help them to get here? I saw a postcard from some of the students at Santa Barbara, saying they found the cost of coming here significant, and Los Angeles is even further.

MZ: The mobility of the student world is astounding. They turn up in Switzerland, Rajghat. They go where they want to go.

FW: If they are really interested, I think they get here. They find a way.

DB: I’m just curious, you see, about where could those people be drawn from, just to get an idea.

K: I think the moment they know there is a Center, you’ll be inundated.

EL: Absolutely.

RB: I think a good name should be found, not Adult Center.

MC: Why has *ashram* become such a dirty word for us?

K: Because it’s a concentration camp run by gurus. [Laughter] It’s no longer what it should be. The guru is there, disciples are there, they obey what he has to say, they follow him. If he says, “This morning we’re going to dig in the garden, and for the next two weeks we’ll fast...” All that kind of nonsense.

MZ: Could we settle on a name or no name, or something?

EL: You could call it the Educational Center.
K: That's enough? I think so.

[Participants: Evelyne Blau, David Bohm, Radha Burnier, Mary Cadogan, Ted Cartee, Ahalya Chari, Alan Kishbaugh, Mark Lee, Erna Lilliefelt, Theo Lilliefelt, Ruth Roberts [Tettemer], Jackie Siddoo, Sargit Siddoo, Dorothy Simmons, Fritz Wilhelm, Cynthia Wood]
K: Isn’t it more or less clear that when K dies – that’s how we began this whole thing – that all of you will be responsible, all the Foundations? Responsible in the sense that not only the members of the Foundations are flowering. Will the Foundations actively help each other to blossom, flower in the teachings, and the Center help to bring about, in the Center, a sense of ‘otherness’? I’m quoting that. Will you undertake to do all that?

EL: Krishnaji, it would be very easy to say yes or no to that. You’re asking a big... How can even one member of the Foundation be responsible for the flowering of...

K: Not one, not one.

EL: …another member of the same Foundation? And responsible for the flowering, we come back to the responsibilities for the Teaching, isn’t it?

K: You see, yesterday we went to San Francisco to see a person who is very ill, almost without sight, and so on. I’ve known her for fifty years, since 1925. She’s been constantly in touch. I’m gone – what would be her response to the Foundations? You follow? Look at it that way – the Foundation which has got a school, center, publications, and so on, all the rest of it. Would she say, “Oh, Lord, it’s finished”? Or would she say, “Is there somebody there who is sustaining this, flowering in it, growing in it, and can discuss it?”
The other day when we met we talked about guilt – an enormous subject, a great deal involved in it. We haven’t touched it yet, fully. When a question is raised like that, as it was raised, would you be able to deal with it, as K would deal with it, as the teachings would? How shall we do this thing? Would the Center, will you be able to deal with it? So that that lady in San Francisco says, “Yes, they are still moving in the right direction,” – you follow? – “still pushing this thing.” Not say, “Well, that’s finished.”

And I think, if I may suggest, we are not asking – not ‘asking’ – we are not demanding of ourselves the highest. You understand? We are still saying, “Oh, we can’t do it.” We’re still saying, “It’s yours. We will explain your teachings. We will see that it’s not polluted.” But it isn’t yours. I don’t know if… I was thinking about it on the plane, casually – I don’t think about it, I just looked at it – and I wondered how do we go through with this thing?

K’s intention is very simple. He says, “Come over and drink as much as you can. Investigate, tear his brain to pieces, go into it, very deeply, involve yourself totally.” And I fear that you are saying, “Well, it is too much. We don’t know how.” So, when you meet somebody at the Center who says, “Please, I want to go into it very deeply,” you say, “Sorry, there are the teachings.” You follow? Will you be able to deal with it? Not as this person or that. Because, after all, the Foundations have met here, all the four, to see what we are going to do when K is gone. That’s what came up. That’s why I said let’s all meet. Have we solved that problem? Or is it an insoluble problem? Because at the end of next week I say, “Good Lord, I started out for that, and it has been dissipated, gone.” Strangely, it has become not a problem to me. It has become something I have to do something about. Please, let’s talk about it a little bit. What do we do?    [Pause]
One can see, historically, everything declines, ends up in some shoddy little sect or temple. It becomes so ugly. Historically, this has happened on every occasion. And here we are people saying that shouldn’t happen under any cost, under any circumstances. Then what shall we do? It may be all right while we are all living together because we know each other. You wouldn’t do it, but after you are dead, what happens? Will you invite younger people to join the Foundation? Not join – bring them in and ‘cook’ them?

EL: Krishnaji, the thing that bothers me is, I was very clear on what it is we are to pass on, what you’re passing on. Radha raised a very good point the other day when she said, “We keep referring to the teaching, to K’s teaching, to the teaching. Are we clear about that?” And what is it that you’re passing on, and we’re to pass on, that living thing? I’m not clear about that. It isn’t a problem of bringing in younger people, but the thing itself which is what always gets lost.

K: Don’t you, after these years, if I may ask – I won’t use the word understand – live, delve, find, you follow? It’s like entering a mine, a gold mine and discovering more and more and more gold? Gold, jewels, it doesn’t matter, lead. [Laughs] Or are you saying, “Sorry, it’s too difficult for me. It is beyond me. It is impossible,” – you know, block yourself as you go, take a step and then block yourself.

What am I to do? These teachings have come. The person who brought these teachings is unimportant. The teachings are important, and the teachings cover the whole field of life. Otherwise it’s not worth it. And in the past the teachings got so perverted, so sullied and made a mess of. Now it’s printed. There are original copies – cassette, videotape, etc. They can’t do anything with it. There it is. Is that all? Is that all, in the sense that those people who have known the person who has brought
these teachings, haven’t they a relationship to the person and to the teachings? And what is that relationship? Just listeners, explorers, just going a little bit into the mine? The person has dug very deeply into the mine, gold mine, or rubies or whatever it is, and he says, “Come and look at this extraordinary vein. It’ll go on indefinitely.” And you say, “Sorry, it’s very difficult,” and you stop at the entrance to the cave. Or are you, as members of the Foundation, penetrating deeply into the cave?

We have now, more or less, settled about the publications, about all the superficial administrative things. It is settled as far as I’m concerned. I’m out of it. Right? I’m not going to join in this game any more. Sorry, I’m making it very simple so that we’re all clear. As all that is all settled now, we have a week to finish this thing. I want to know what you are going to do about it all, about the mine in which there is plenty of gold, because that’s the main reason we got together. All the secondary reasons have been happily settled, as far as I’m concerned.

The main thing is still, vaguely, left. Will the Center – let’s call it the Center, not ‘Adult Center’; ‘adult’ sounds silly – the Center… and it is a center – right? – center of man. I like that word center, let’s accept it – center of light, center of something enormously great. At least I feel that. And K is gone, and he’s left it with you. What’s going to happen? It’s all right for the next ten years because K hopes to live for the next ten years or more – not ‘hopes’, probably he will, and then afterwards?

In the old days, teachers said, “You’re my disciple. I will teach you. Don’t misuse it, don’t interpret it, and don’t spoil it.” And the disciples said, “Master, I’ll accept it.” But they had their own idiosyncrasies, adoration, devotion. They said, “He did miracles,” and distorted the whole thing. Now what is going to happen with us? It may not be settled by the end of the week, but I’m going to pursue this for the rest of my life with the
Foundations. Right? Not because you are special people, or I am a special person. We happen to be together. It’s happened – fortuitously or by chance, it doesn’t matter – it happened. So my job is very clear for the next ten years. Whenever we meet, I am going to push this thing. But what is your – I’m using the word now differently – responsibility, without any sense of guilt if you don’t carry out that responsibility. Guilt is washed out of it. What’s your ‘dharma’? – a good word but it’s also been spoiled. What is the root meaning of that word?

RB: It really means “to hold, to keep, to guard, to sustain.”

K: To sustain the origin – the original – not your original, my original, his original – the original – which means quite a different thing. So if I may use that word with tremendous hesitation – because that’s a word which is very little understood, even in India, and it’s certainly not understood in the West. That word dharma means to hold the original, without contamination. No, it doesn’t matter, I won’t even use that word, because that leads to...

So what am I to do if I am a member of the Foundation and K is gone? He has poured his life into it and discussed it with you for the next ten years. At the end of ten years, twelve, fifteen, he is gone. What’s going to happen?

And the word sacred – he says to you, “This is sacred treasure. This mine where there is immense gold, it is sacred. I leave it with you. What will you do with it? Turn it into Cartier, Tiffany, Boucheron?” So, if I may suggest, put yourself in that position, from today, and see.

[long pause]
You see, you have helped to bring back what was originally meant – the land, this house. It has been tremendous work, a lot of energy, a great deal of time and money in getting them again. All right, that’s finished. Right? As that is finished, you hand the bookkeeping and all that, over to some professional, and that ends it. Then what are you going to do? The other trustees should hear all these tapes because as members they must be involved with this, completely.

So I see my dharma, what I have to do. It hasn’t been clear, but in this meeting it has become very clear for myself, for K. Now, is that as clear to you, too? K’s job now is, apart from public talks and all the rest of that, to go with the Foundation members in India, here, in Canada. For the next fifteen years it’s my job to push you and pull you, drive, anything, into the cave – not into the wine cellar, [laughs] but into something else. That’s very clear, and I’m going to do it. I feel this tremendously. Please accept that, from my seriousness, I feel this. Now what happens? What will you do, at the end of fifteen years? [pause]

EL: I think that one of the difficulties here is that we, whenever we see each other, members of the Foundation, we are always occupied with matters.

K: That’s finished, you have finished with it now.

EL: Yes, but the opportunity we’ve had here to be together to talk about deeper things is of the utmost value. We don’t seem to find that time when we’re…

K: Ah. That’s what happened in Brockwood. We discussed it with Mrs. D [Dorothy Simmons, head of Brockwood Park School]. She’s so occupied, from morning till night, with school matters, parents, teachers, students.
DS: I disagree with that, Krishnaji. I disagree with that really.

K: Why?

DS: I’m occupied some of the time with that. And I think we’ve discovered here that that is one of the things that must be looked into.

K: Understood, but…

DS: But nothing. Get on with it.

K: No. I am going to press this. But are you, as Mrs. D, entering into the cave, digging, finding new gold, new ingots, new things? It is understood you are involved in the school, you are helping the school, and so on, but are you helping your teachers to go into this cave more?

DS: If one isn’t, then one ought to stop doing it.

K: Don’t answer. I’m asking you, but not to respond to the question. Is this what is being done in Canada, in India, Brockwood, here? After all, next week - isn’t it next week I talk? –no, not next week, thank God, the week after. That’s my job. I will do that. I’ll do it there; I’ll do it more and more seriously – you follow? Are we doing the same thing everywhere? Please don’t answer me, because I’m just putting the question for you to look at. Is this what is happening in Rajghat, Rishi Valley and Vasanta Vihar? I can answer that. For forty years, nothing has been done. Now it is beginning. Right? Would you say that?

You’ve got to work at it, want to do it. Before, there was all the tradition, all the mess that went on. I’m challenging you, asking you, begging you: are you doing this? If you say, “Yes, we are doing it,” then it is finished.
DS: Why, Krishnaji?

K: Then you are doing it. Then my challenge has no value.

DS: You could deepen it...

K: I’m asking you to deepen it, not I deepen it. We are doing it now. This is a kind of asking: are we doing it?

[same participants as previous selection]
To discuss gently
the approach to reality

Religious organizations become as fixed and as rigid as the thoughts of those who belong to them. Life is a constant change, a continual becoming, a ceaseless revolution, and because an organization can never be pliable, it stands in the way of change; it becomes reactionary to protect itself. The search for truth is individual, not congregational. To commune with the real there must be aloneness, not isolation, but freedom from all influence and opinion. Organizations of thought inevitably become hindrances to thought.

As you yourself are aware, the greed for power is almost inexhaustible in a so-called spiritual organization. This greed is covered over by all kinds of sweet and official-sounding words, but the canker of avariciousness, pride and antagonism is nourished, shared and encouraged. From this grow conflict, intolerance, sectarianism, and other ugly manifestations.

Would it not be wiser to have small informal groups of twenty or twenty-five persons, without dues or membership, meeting where it is convenient, to discuss gently the approach to reality? To prevent any group from becoming exclusive, each person could, from time to time, encourage and perhaps join another small group. Thus, it would be extensive, not narrow and parochial.

To climb high one must begin low. Perhaps out of this small beginning one may help to create a more sane and happy world.

Interview #55 – from a typescript of Krishnamurti’s handwritten manuscript from the mid-1950’s. Interviews are numbered 1-96 for ease of reference.
A Religious Center

Dictated by Krishnamurti to a Trustee of the Foundation at
Vasanta Vihar, Chennai on 26 January 1984

It must last a thousand years, unpolluted, like a river that has the
capacity to cleanse itself, which means no authority whatsoever
for the inhabitants. And the teachings in themselves have the
authority of the Truth.

It is a place for the flowering of goodness: a communication
and cooperation not based on work, ideal or personal authority.
Cooperation implies not round some object or principle, belief
and so on. As one comes to the place, each one in his work
– working in the garden or doing something – may discover
something, a fact as he is working. And he communicates and
has a dialogue with the other inhabitants – to be questioned,
doubted and to see the weight of the truth of his discovery.
So there is a constant communication and not a solitary
achievement, a solitary enlightenment or understanding. It is
the responsibility of each one to bring this about in this sense:
that each one of us, if he discovers something basic, anew, it is
not personal, but it is for all people who are there.

It is not a community. The very word community or commune
is an aggressive or separative movement from the whole of
humanity. But it does not mean that the whole humanity comes
into this place. It is essentially a religious center according to
what K has said about religion. It is a place where one is not
only physically active, sustained and continuous, and so a
movement of learning. And so each one becomes the teacher
and the disciple. It is not a place for one’s own illumination or
one’s own goal of fulfillment, artistically, religiously, or in any
way, but rather sustaining each other and nourishing each other
in flowering in goodness.
There must be absolute freedom from orthodox or traditional movements. But rather there must be total freedom, absolute freedom from all sense of nationalities, racial prejudices, religious beliefs and faiths. If one is not capable of doing this with honesty and integrity, he had better keep away from this place. Essentially one has the insight to see that knowledge is the enemy of man.

This is not a place for romanticists, sentimentalists, or emotion. This requires a good brain, which does not mean intellectual, but rather a brain that is objective, fundamentally honest to itself, and has integrity in word and deed.

A dialogue is very important. It is a form of communication in which question and answer continues till a question is left without an answer. Thus the question is suspended between two persons involved in this answer and question. It is like a bud which untouched, blossoms. If the question is left totally untouched by thought, it then has its own answer because the questioner and answerer, as persons, have disappeared. This is a form of dialogue in which investigation reaches a certain point of intensity and depth, which then has a quality which thought can never reach. It is not a dialectical investigation of opinions, ideas, but rather exploration by two or many serious, good brains.

This place must be of great beauty, with trees, birds and quietness, for beauty is truth, and truth is goodness and love. The external beauty, external tranquility, silence, may affect the inner tranquility, but the environment must in no way influence the inner beauty. Beauty can only be when the self is not. The environment, which must have great wonder, must in no way be an absorbing factor, like a toy with a child. Here, there are no toys but inner depth, substance and integrity that are not put together by thought. Knowledge is not beauty. Beauty is love, and where there is knowledge there is no beauty.
The depth of the question brings its own right answer. All this is not an intellectual entertainment, a pursuit of theories. The word is the deed. The two must never be separate. Where the word is the deed, that is integrity.

Intelligence can only be where there is love and compassion. Compassion can never exist where the brain is conditioned or has an anchorage. A collection of mediocrities does not make a religious center. A religious center demands the highest quality in everything that one is doing, and the highest capacity of the brain. The full meaning of mediocrity is a dull, heavy brain, drugged by knowledge.

The flowering of goodness is not an ideal to be pursued or sought after, as a goal in the future. We are not setting up a utopia, but rather dealing with hard facts. You can make all this into something to be achieved in the future. The future is the present. The present is the past and the future, the whole structure of thought and time. But if one lives with death, not occasionally but every day, there is no change. Change is strife and the pain of anxiety. As there is no collection, accumulation of knowledge, there is no change because one is living with death continuously.

The first stone we lay should be religious.
Interview on the school with Fred Hall
9 April 1975 in Ojai
[broadcast on local TV station]

Fred Hall: (FH) Mr. Krishnamurti, you’re talking now, working toward the realization of a new school in the Ojai Valley, an educational center. We have, I think, four or five private schools and an abundance of public schools – now I’m wondering why another school?

K: You’re asking what’s the difference between this school and the rest of the other schools.

FH: Certainly.

K: Sir, first of all, why are we being educated at all? And when we are educated – public schools, private schools, universities and colleges and so on – you either condition the mind or you give emphasis to a particular segment of the brain, which is the cultivation of memory and the skill in action of that memory. That is what is generally considered education in the modern world, both in Europe and in America, and it’s going on in India, where we have got four schools, and one school in England and here. All that is a fragmentary kind of education. What we are trying to do is to educate the whole of man.

FH: Will you be starting with a very young child in elementary school?

K: Yes, from the age of eight to eighteen, and so on.

FH: Are you talking of a residential school?

K: Residential as well as partly non-residential
FH: And you would offer a basic education, the kind that’s required.

K: Of course, stand everything on that.

FH: Sure.

K: First class, as we do in England and India – first class academic.

FH: Well now, just in reading some notes about the school, you refer to it as a place where one can learn a way of living that is whole, sane, and holy. Would you mind taking those three things – ‘whole, sane, and holy’ – and explain to me what you mean?

K: Yes. You see, the word whole, if you look in a good dictionary, means healthy, physically healthy. That means, non-drug, non-alcohol, non-smoke and the whole problem of keeping the body perfectly healthy: the right nutrition, good food, all that’s implied. Then, sane – that word sanity means a mind that isn’t crippled by belief, a mind that is not conditioned by propaganda, that’s capable of thinking clearly, freely, not bound to any particular tradition.

FH: Are any of us at 8 years of age, for example, in a position where…

K: Of course not, poor chaps! No, of course not, but as they progress, as they grow older, that is what we are going to work on, that the teacher and the student have a right relationship between them, so that in discussing with them, both the teacher and the student uncondition themselves. That’s the whole problem of education, not just going to school. And whole means also holy – to treat life as something sacred. After all,
man is not just an animal and not just a technological entity. We want to respect nature. We want to respect other human beings – not become violent, not become brutal, selfish – all that's implied in that word, and much more – holy.

FH: Do you see a tendency today in school systems throughout the world to dwell on material things primarily, how to function in society?

K: Oh, obviously, obviously. Because everybody, in India as well, is concerned with how to get money, get a job, get a position.

FH: They're all trying to make their way.

K: They're all trying that, and therefore it is becoming very materialistic in a sense, though they pretend to be very spiritual – you know – 'I believe in this,' and one believes in that. That's all a pretension, it is make-believe, but actually all of them are going after money.

FH: What's the net result of this kind of education?

K: Well, you see what it is: accepting immoral governments, irresponsible action, accepting violence and immorality as a natural thing, and if you don't you take to drugs or alcoholism, which is another form of drug, and sex which is rampant. You know what's happening in this country, and it's gradually, unfortunately, spreading all over the world.

FH: It started here then, you feel? America is the instigator?

K: I'm afraid so. And also America has, especially in Berkeley and the California west coast, has set an example in certain other things, not just freedom and inquiry. You know all that.
FH: You talk of a school as a place where one learns both the importance of knowledge and its irrelevance. Explain irrelevance.

K: You know, sir, what is the function of knowledge? What is the function of accumulated experience technologically, scientifically, sociologically? It becomes knowledge, stored up in the brain, stored up as a remembrance which will help you to act skillfully. And that is the function of knowledge, both the extreme form of science – you know, all that. And if we function only in that realm we are merely becoming computers – which we are.

FH: We have no life of our own.

K: I mean, not life of our own – we have become, through thousands of years… our brains are excellent computers. Not as good as the real electronic computers – not so good, but we function automatically, mechanically, superficially. Now, when one realizes the superficiality of a mechanical way of living, a repetitive way of living, a second-hand way of living – because all knowledge is second-hand – man, original man, may have a new knowledge, but it becomes second-hand the next minute. If you live in that, there’s actually no freedom. It’s like having an excellent computer and talking about freedom. It is irrelevant. And you must have freedom to learn, you must have freedom to inquire. I mean, take the whole Christian world and Christian belief, like the Hindus and Muslims. I’m taking Christianity as an example; I’m not running down Christianity.

FH: Yes.

K: As an example, they are conditioned to certain forms of belief, dogma, rituals, tradition, and so gradually what should be a human inquiry into truth becomes an acceptance of faith
or belief or a dogma, or constant repetition of rituals. Therefore, I feel knowledge has its place. It must have its place, otherwise you couldn’t do all this. But as long as we remain in that area all our life, there are other areas which we neglect totally, which are slowly beginning to awaken.

FH: Are they beginning to awaken because of an awareness that we are missing these things?

K: No, no, unfortunately I think they are awakening to it because there is a great deal of mystery involved in it, a great deal of mythology, a great deal of a sense of “this is so limited, let’s go and find something else which is more.” It isn’t the understanding and the relevance of knowledge and its irrelevance.

FH: If you take a youngster who is eight years old, or in that general area, who has grown up in an average family, who’s been conditioned by the prejudices and biases of...

K: ...by the society he lives in, by the friends he has. The other day we were talking to somebody, this boy of fifteen or fourteen or whatever it was, he’s already becoming violent.

FH: How do you remove him or separate him from that kind of conditioning?

K: Now, if he comes to a school of this kind, it’s our responsibility, the teacher’s responsibility, the educator’s responsibility, to see that, in discussing with the student, in talking, in having lessons and all that, that both the teacher and the student are conditioned – to inform them. It isn’t I am unconditioned, you’re not, or I am unconditioned, you are, but we are both conditioned.

FH: Of course.
K: And let us see if, through talk, through discussion, through watching, through observing ourselves, through all kinds of methods, uncondition ourselves, because otherwise we destroy each other. That’s what’s happening in the world.

FH: So your choice of teacher is really the key, isn’t it? It must be extremely difficult to recruit.

K: Of course, extremely difficult. Because what is happening too in the world, an educator is ill-paid, is not respected, and those who can’t get good jobs turn up to be teachers – you know, all that business.

FH: And those who have good jobs become cautious and very conservative.

K: Cautious and conservative. So we have tremendous difficulty in finding the right teachers.

FH: How are you going about it at the present time?

K: We are doing it by asking whoever is interested to come and stay with us, discuss it, go into it, see what we can do. It isn’t for money. Of course, you’ll have to have money to live and all the rest of it, but primarily to bring about a different relationship between human beings, between the educator and the educated.

FH: Let’s stop for just a moment and talk about the physical entity that will be this school. Where will it be and how might it begin, in terms of buildings and so on?

K: Sir, you know Oak Grove, down there.

FH: Where you talk from time to time.
K: Where I talk.

FH: Yes.

K: We’ve got that property now, and with an architect we’ve been over it. And there are about a hundred acres there, all around there.

FH: 100 of the most beautiful acres in the world, I think.

K: I know. They are enchanted by that. And it is high up; it’s like a nest. The whole town along with Meiners Oaks and all those hideous buildings, but on top there it is – completely like a new world. We’ve been there with the architect four or five times. We have more or less chosen the places with him. And we need money, you know, the whole business.

FH: Oh sure. And as I understand it money derived from your talks here this year will go toward that school.

K: Ah, no. No, I personally don’t take money at all. I have no bank account. I don’t go for money. Money doesn’t – you know – I have a horror of all that stuff. I’m not a guru who’s coining money and hoarding it up. [Laughs] They need money – and donations, asking people, begging, passing the hat around.

FH: You’ll start in a small way, then.

K: Oh, obviously.

FH: Undoubtedly.

K: Obviously, obviously. Small and slowly, carefully, not say, “Well, we’re going to have five hundred students right off.” We can’t. Probably start with thirty or twenty.
FH: Will it be more than a school? Will it be a meeting place, a place to meditate?

K: Yes. That is for the older – that’s why we’ve called it the educational center, a place where older people can come to think, discuss, exchange, meditate, go into things, go into themselves, transform. It’s not just a meeting place; it is a very serious thing.

FH: Is it similar at all to the school in Brockwood Park, England?

K: Yes. No, look– [laughs] there are four schools in India – one is just going to be started – there will be four altogether. Those four schools, each school I started, I helped to start – I’m not boasting about it, I’m just helping to start. Each school should be different from the other so that it’s a creative thing, not just imitate each other. And Brockwood is entirely different from the Indian schools. And we want this school in Ojai to be entirely different from the others. But they’ve all got this characteristic, that they are international, that they are non-authoritarian., non-hierarchical – the principal and then the student, and all the rest of it. It’s all together we are creating it, with the parents who take interest in the school, who come there, look at it, discuss it with us. It’s a total thing, not we start it and everybody looks on. The parents, the teachers, the older people who are interested in all this, all of us are creating this.

FH: I had wanted to ask you about the parents because that’s a third factor – students, teachers, parents.

K: Yes, parents. We have suggested that the parents should take part in all this. And the parents want their children to be educated this way. Not educated differently at school and go home and be, you know, pushed in another direction. That
would make the poor child... put the poor child in a great conflict. So, there must be cooperation from the teachers, from the students, from the parents.

FH: And from the community to some extent.

K: Community, if they wish to join... come into it.

FH: I’d like to ask you about three more words, in the context of your views of them. If I may quote this little pamphlet, you say, “It is here one learns the importance of relationship which is not based on attachment or possessiveness. It is in the school one must learn about the movement of thought, love and death, for all this is the whole of life.” Thought, love, death.

K: Yes. [Laughs]

FH: We talked a little about thought, less about love and death, I think.

K: Yes. You see, sir, it’s a very complex subject. You see, the whole Western world – for the moment, I’m not contrasting the Eastern world – the Western world is based on thought. Their religion is based on thought.

FH: To some extent.

K: They invent the mysterious. Thought invents the savior. Thought invents all the structure, structure of religion, and you see all the economic relationship. They call it love but it is essentially based on thought. I’m not saying it’s right or wrong, I’m pointing out. With the result that one lives a totally contradictory life. You believe in morality and act immorally. This is so obvious, what has happened in America during the last few years – politicians, you know the whole business of it.
And the Eastern world said thought is – I don’t know, I don’t want to go too much into it – they said thought cannot possibly capture or understand the immeasurable, because thought is fragmented, thought is limited, finite, and through thought you cannot understand reality, nor truth, and so on. But they exercise thought to capture that. They said control thought, meditate, force your body, do this, don’t do that, follow your guru – all that nonsense. So both are the same. And we are saying thought has its right place. But thought cannot possibly understand the other. So you have to find energy – I’m sorry to use simple words – find energy that will not be created by thought. Say, for instance, thought creates the energy of competition, thought creates the energy of possession: I possess my house, my wife. And so, the energy that thought creates breeds conflict. These are all facts, not my invention.

FH: Yes.

K: If you will observe it, you’ll see when you’re attached, you become the house.

FH: That holds the thoughts.

K: Of course. I mean, if I’m attached to that piece of furniture, I become that furniture. I am that furniture. If I possess my wife, as most of them do, what am I possessing? – the idea of my wife, or my girl or whatever it is, or my boy. So, the image I have created about her, I possess.

FH: Yes, I do follow you. And you talk of thought as being finite. Love is infinite then?

K: No, therefore we must understand what love is. Is love something– pleasure? Is love pleasure? – which we have made it – sexual pleasure, love of the earth – it’s a pleasure. So is love
pleasure? Pleasure means memory. That is, I had a marvelous experience and I record it, the brain records it, and that gives me great pleasure and I want to repeat it.

FH: So I love it.

K: I love it.

FH: Yes.

K: So, one has to find out what love is. Is love pleasure, fulfillment, desire? And can a man who is ambitious love?

FH: That's a good question.

K: Can a man who is competitive love? He might say, “I love you, my darling,” to his wife or his girl, but on the one side he's ambitious, competitive, aggressive, violent. So love can only exist when there is not this sense of ambitious, competitive, aggressive, violent mind.

FH: The third word: death.

K: Ah, death – oh yes. [Laughs] Do you want to talk seriously about it?

FH: In the time that we have, yes. You said very clearly here, and I imagine that many people reading this, having heard you many times and read your... they would know what you meant.

K: I'll tell you what I mean. Sir, the ancient Egyptians – not the present Egyptians – the Fourth millennium, they believed in reincarnation. In India and in Asia, they believe in that – believe that they are going to be born next life. The reward
of next life or the punishment of next life depends on what you do now, how you behave, because behavior is the highest form of relationship between man and man. If you don’t behave properly you’re going to pay for it next life, you follow?

FH: I do. Of course.

K: But they don’t behave, but they believe in reincarnation, which is nonsense. And in the Christian world they have their own ideas of resurrection.

FH: And of heaven and hell.

K: Heaven and hell. If you don’t believe in Christ or Jesus, you go to hell. If you don’t accept certain dogmas and all the rest of it, you go to hell. You know all the Christian world, with their inquisition, with their excommunication, with their threat, all that, that’s part of fear. On one hand you say, “Love Jesus,” and on the other hand you say if you don’t believe in that, you go to hell. I mean, it’s all so utterly irrational and stupid. So one has to find out, not believing, what happens when you die? Will you find out, will one find out what death means in a state of unconscious... disease? When you are diseased, unconscious, you can’t find out anything. Or an accident – you go out and you’re killed. Or creeping old age, become gaga, senile, and say, “Oh my God, I’m frightened of death.” So, what is the significance – not that the organism goes on forever and ever, because we misuse it, we drink too much, we indulge too much, sex, you know the whole thing what is happening in the world. So we destroy the organism, which has its own intelligence – but to find out what it psychologically means – death. It means really to be free of all that you have got. [Laughs] That’s all going to happen to you – your name, your wife, your house, your money, your everything. Now, can you voluntarily be free of all that, in living?
FH: I see.

K: So that you incarnate each day – you understand, sir? – make yourself anew.

FH: You talk of the death of the conditioned self.

K: Yes. No, death of the self, not conditioned self. Self is conditioned.

FH: Yes, yes.

K: It is the result of conditioning.

FH: There is one other basic question I have to ask you and that's a kind of an all-encompassing one. You have travelled far and spoken often and have been heard by millions, and you've created several schools and another now in the offing. Do you feel that you have made a dent, that you've communicated meaningfully with large numbers of people?

K: I hope so, sir.

FH: Do you feel that it's been worth the effort, is worth the effort?

K: No, I would do it even if it was not... if it had no results. I don't want a... I don't seek a result – that's a horror. Like a man who asked me, “How many disciples have you got?” I said, “For God’s...” You don't– by the number. This is what I want to say; take it or leave it. This is real; face it! It is a thing that every man has got to face, whether you are... whatever it is. You've got to face this life. You've got to act righteously now, because otherwise we're destroying everything. We are destroying the whales – you know what's happening in the...
You’re destroying the earth. You have destroyed people by the million – the communists, the Christians – you follow? – they have done all this. And I say, “For God’s sake, listen to what I am saying. Don’t accept it or don’t deny it – just look.”

FH: Do we delude ourselves entirely when we feel that we have become ‘civilized’?

K: I question: what is civilization? Sir, 4,000 BC – somebody was telling me, I don’t read very much of these things, fortunately [laughs] – when they built the pyramid, it was mathematically perfect. It expresses the circumference of the world. They said the earth was round – 4,000 BC, millennia. Either we are evolving, in the sense becoming more inwardly concerned with life – not just getting money, cars, position, you know, all of the rest of it – otherwise, what’s the point of all this? What’s the point of killing people in the name of nationality or whatever – of God?

FH: Young people increasingly seem to be asking that question. Is that encouraging to you?

K: Yes, sir, but they won’t stick to it. You see what is happening in America. All these gurus are creating such havoc in this country, bringing their old, conditioned beliefs and theories and dogmas. It’s just the same as the other, Christian world we’ve had.

FH: Why are they getting such an acceptance?

K: Because Americans want something new.

FH: A new answer, the old one doesn’t work?

K: But the new answer is clothed in different words, and they think it’s marvelous, romantic. You’re told not to drink or not
to have sex or to believe in Krishna – you follow? – all that business and it’s amusing for a little while, but they soon give that up and go after something else.

FH: So, we’re talking about this... really, we’re talking about this sort of approach to understanding. It’s no more important than an attachment to rock music, for example.

K: It’s the same thing. Whether you’re attached to rock music or attached to an image or attached to a belief, it’s exactly the same thing.

FH: How far are you along in recruiting teachers, and is there any deadline or goal for starting?

K: No, no, no, no. We’ll start with two teachers or one teacher, with five boys or girls. That’s enough.

FH: And an elementary school in the beginning. Are you looking toward a higher...

K: Perhaps later on. We have to see how things go.

FH: What’s been your experience in other countries? Have you extended into the upper grades there?

K: Oh, college and all the rest.

FH: Have you? Have they been going long enough so that you have any kind of conclusions?

K: No. You see, sir, when we started in India, for example, we started having nothing. We slept on the ground, went to bed with the sun, got up with the sun, because there was no electricity, no lamps. We started very quietly, so-called
primitively, with the very young and so on, and gradually it has grown into one of the best schools in India. But that is still not sufficient. And at Brockwood we have got... there are about 55 students only. We don’t want more. And there are thirteen nationalities there – no authority, you know, all the rest of it. So, you see, the difficulty is the world is too much. The world has become so appalling. I don’t know if you know all what’s going on. You must, of course. The parents, especially in India, want the students to earn their own livelihood, to have a job, get married and settle down: “For god’s sake, be safe!” And you know what that implies.

FH: We’re back to conformity.

K: Conformity, imitation, acceptance of things as they are, don’t create trouble. Not that we want trouble. Trouble is there, but don’t add more to it. Swallow it and stay with it, and follow the tradition that is in India. Accept authority. Parents are right. If they say, “Become an engineer,” become an engineer. If they say, “Do this and do that,” follow the parents, they know better than you do. And here and in Europe they say, “To hell with all that. We want to do what we think is right.” And they go off on a tangent, like everybody else – must, because they’re inexperienced, they don’t know. They suffer, they see the misery all around them, they say, “I don’t want to belong to all this mess,” but they create their own mess.

FH: Is there any one country you could single out that perhaps is superior to others?

K: No, I’m afraid not, sir. I’ve travelled in Australia and in India, all over Europe, but it’s all so messy. Because the politicians are not helping. The religious people are not helping. They’re not religious really; they call themselves religious. You know, sir, all, except perhaps Buddhism in the ancient days and partly
Hinduism, never went to war. They said, “Don’t kill.” Now, I’ve never eaten meat in my life, nor smoked and all the rest of it. I was brought up as a Brahmin and so on. I never touch meat. There in India they say, “Don’t kill.” Their tradition is don’t kill, but now they’ve forgotten all that, they kill. They eat meat and all that. It is spreading, this misery all around. And you see in England and in Europe, the immediate demands must be satisfied. Don’t bother with tomorrow or what’s going to happen. You know all this, sir.

FH: Yes, I certainly follow the news and am involved in covering it, and of course I see it. You sound very pessimistic when I talk to you, but I don’t think you are.

K: No, I am not pessimistic. I am not pessimistic, on the contrary. But these are facts. This is what is going on. You must face it, not cover it up and say, “Well, it’s the fault of the politicians, the fault of the priests.” It’s your responsibility, each person’s responsibility for creating this horror.

FH: In a democracy such as we have, are there greater opportunities for correcting?

K: Greater opportunities and greater corruption.

FH: And greater corruption.

K: Look. You know it.

FH: Is there any way the community here can help now toward the beginning of the school?

K: Yes, sir, take interest, be responsible, find out, help to build it, help to give money. You follow, sir? If I’m interested in something, I’ll be part of the circus. [Laughs] I think we become
irresponsible by saying it’s the fault of somebody else. “It’s the fault of the politician,” or say politics will change, will solve all of our problems. Of course not. Our problems lie much deeper, in ourselves.

FH: We can hope there are a few political leaders, because of the power they wield, it may have some recognition of that. Do you think that there are?

K: I’ve talked to many politicians. I’ve talked to cabinet members. My Lord! Some of them used to be my old friends. My God, sir! Once you get into power, something happens to them. They are decent people, incorruptible, nice, friendly. They went around meeting – you know, none of the phony stuff – the moment they get into a position, something happens to them.

FH: Seems infallible, does it not?

K: Infallible. And therefore power is evil.

FH: I want to wish you a great deal of luck...

K: No, sir, please.

FH: …in your new venture here, and we’ll be looking forward to your talks.

K: All right.

FH: Starting when?

K: Saturday.

FH: This Saturday. Thank you very much.
Dear Reader,

The Krishnamurti Foundation of America is a non-profit charitable trust whose mission is to preserve and disseminate the work of J. Krishnamurti. His mission, in his own words, was to “set men absolutely, unconditionally free.” For sixty-five years he offered, in his talks and writings, an exploration into the nature of the self and the nature of truth that was bound by no cultural, theological, or racial limitations. It remains, in point of fact, a teaching that is accessible to any person in the world: a world teaching.

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— J. Krishnamurti

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