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KFA Bulletin

#89

2015
Unconditioning & Education
Dear Friends,

The material in this Bulletin is a chapter from a new book titled *Unconditioning and Education*. It contains one of the discussions Krishnamurti had with staff, trustees and parents in 1975, on founding the Oak Grove School in Ojai.

It has been a rarity in history that such an important religious and philosophical teacher be directly involved in creating schools to bring about a deep psychological change. The topics of the discussions are unusual for a school setting—bringing about a new human being, freedom versus authority, religion and a new culture, psychological change, the art of listening and how to invite trust. Changing human consciousness is the mission of the school. This implies a responsibility of the whole of humanity beyond those directly involved in the school. The vision of these teachings is truly a paradigm shift.

In these discussions Krishnamurti challenges the participants to look beyond the question of “how to”. He challenges them to drop methods and systems when it comes to creating an atmosphere where students and staff can flower together and come upon something sacred.

We hope you enjoy Bulletin #89.

Sincerely,

Jaap Sluijter
*Executive Director*
Krishnamurti Foundation of America

*Note: This annual Bulletin is offered to a small group of supporters and typically includes previously unpublished material by Krishnamurti. In our archives we have a great deal of unpublished content, including audio recordings, which require some work to transcribe and verify. There are some compelling materials in the vault that will one day be put into book form.*
Questioner (Q): Sir, could we go into the art of learning? A recent survey studying the backgrounds of children who became distinguished academically discovered something similar in their backgrounds. They all studied in very simple places, with small beginnings. Perhaps in talking about learning, we could talk about the environment for learning.

Krishnamurti (K): What does it mean to learn? What is the process of learning? Is it memorizing, accumulating information, accumulating experience of different kinds and different varieties, accumulating knowledge about the universe, about all the things of the universe? Is it a process of accumulation of information, acquiring tremendous knowledge about the “ascent of man”, about science, archaeology and so on? I think we ought to find out what it means to learn, don’t you? If I am an educator, what am I teaching students? To learn to read and write, sharpen their brains through application, through striving to acquire more and more and more knowledge, so as to be skilful in action in any field they enter? I think it is important to find out what we mean by learning. And what is the point of learning? To become professors? To become businessmen? To go off to Africa and convert people to Christianity? What is the point of all this enormous striving after learning? Sir, you are going to teach those children. What do you mean by teaching and learning?

Q: It seems to me that at least one kind of learning is what you described, the acquisition of information; and the point of doing that is partly in order to earn a living, and partly just in order to cope with various challenges that life presents.
K: Yes, sir. When you say you are teaching, you are giving them information, are you?

Q: That is certainly part of it.

K: Then what is the other part? Would you say the other part is to understand or learn the whole meaning of life?

So there are two things involved in teaching: to help students to acquire technological knowledge so that they can earn a livelihood in a society which is corrupt, which is degenerating; and also you are teaching them the whole meaning of life. Are these two separate? I am just asking, I am not laying anything down. Are these two separate?

Q: They certainly can be. Most students master the basic academic skills without learning anything about the whole of life.

K: So what is the function of a teacher? What are you teaching? Both? Or are you emphasizing the one and neglecting the other?

Q: Well, it tends to be both. For myself, and I would imagine for most educators, one knows something about the technological side, but when it comes to the wholeness of life, one’s understanding is much more limited.

K: Aren’t most teachers and educators, whether they are kindergarten or professors in a university, only concerned with the technological side? And even if they teach philosophy, psychology, it is not at all directed to the transformation of man, but only to acquiring knowledge. So it is all the process of gathering knowledge. Is that the function of a teacher? I am just asking. I am questioning it.

The other day we were talking about the art of listening, the art of seeing and the art of learning, and now someone brought up the question of what learning is, the art of learning. We were saying that the function of a teacher, apparently, in the present social structure, is to give students knowledge, technological, psychological, and
cosmic, universal; to give them as much knowledge as possible so that they can act skilfully in any vocation they take up. Is that the function of the teacher or educator? There are two problems involved in this: what is learning and what is teaching?

Q: I have heard that there are two views of the teaching situation. One is that the student is empty and the job of the teacher is to fill him up; and the other is that the student already knows everything, only it is all covered over, and then the job is to uncover it, to help the student uncover it. And it seems that those create different teacher roles. In the first case you are pouring more knowledge or information into the empty student. In the other case, it is almost...

K: Awakening?

Q: Yes, a kind of awakening. Our Western education is all based on the teacher filling the student up.

K: That is what is happening in the East too, in India, Japan, in China. Even in the communist world, it is filling the student, so that he can adjust himself to society, compete for the best job, and so on. This is all over the world, at least as far as I know, as far as I have watched it.

Q: You can argue just as well that the child comes into the world a fully conscious being, and then that consciousness gets covered over.

K: But is it true?

Q: For me that idea has a lot of power.

K: Ah, no. Is it factual? It is not what you and I like or dislike. Is it that a child does not need any information, because he is already all there? You are assuming an awful lot, aren't you?

Q: Yes, and I have had a few experiences myself that seem to make it factual for me. But it does assume an awful lot.
K: Sir, sorry. Take someone such as Bach, Mozart or Beethoven. They were tremendous geniuses in their lives. They learned a little bit of technique, but it was all there, bubbling. Is this so with every child? It would be marvellous if it were so.

Q: It would seem to me that what is there is not so much specific knowledge of how to play music, but what is there is a kind of capacity.

K: Ah, you are talking of capacity there in the child, in the student. So would you say the function of the teacher, educator, is to cultivate that capacity to its fullest extent?

Q: Yes.

K: That means the educator must be extraordinarily awake to each student’s capacity.

Q: Yes, I would say so.

K: We talked about this in India many years ago. That means having an exceptional educator. He must watch the student, he must have a rapport with him, there must be a relationship of trust from the student, a feeling of great security with the teacher. All that and much more is implied.

Q: Yes, absolutely.

K: So, there is learning, teaching and awakening. That is, teaching implies giving the student information so that he utilizes that information according to his capacity; and awakening that capacity to its greatest extent. For the student to do that, he must feel tremendous security, trust, and have a feeling that you are his mentor, that you are looking after him totally.

So, shall we begin first with whether the educator can establish a relationship with the taught, a relationship of great trust? Can we, at Ojai? How would we proceed? Before we go into that, would
you also look at what learning is? Not what you learn about—mathematics, geography—but what is the act of learning?

Forgive me, but is there such thing as learning? Learning generally implies accumulation, and from that accumulation you act either skilfully or not so skilfully. I want to question whether learning can ever be accumulated. Then it becomes mechanical, repetitive, leading to boredom and, being bored, to escapism through drink, sex, entertainment, the religions and so on. I want to question if there is a learning which is not accumulative at all.

Q: I see it as a series of realizations.

K: Don’t see it yet. Wait, wait—we are just turning the pages over.

Q: Doesn’t learning imply something that has happened in the past that is not something real to me now? It has the flavour of something that one has learned and it’s there in the background.

K: Education, as it is, is accumulating knowledge and acting according to that. Knowledge, being the past, acts skilfully, and so on. I want to find out if such learning, which is accumulation, is necessary at all. I can learn cycling in about a week, and that becomes a quick habit. I can learn how to drive a car in about a fortnight or so; or learn a language in three months. Those are all accumulative processes. Am I stating things rightly? I cannot suddenly drive a car when I have never been taught.

Q: Well, there is a moment, though, when you know how to drive a car.

K: There is a moment after you have taught me. I can’t get into that car and just drive off.

Q: Well, the whole action can be looked at as a series of moments that aren’t accumulative.

K: Ah, no, that is a theory. Actually, to learn a language, you have to go through all the business of grammar. You are bombarded
with Latin or Greek or Italian, and your brain is so shocked it begins to absorb very quickly.

I want to go into this. I want to question whether learning is necessary at all, apart from technique. If I am to function in the computer business, I must know something about it; I can't just get there and bust up the whole thing. So I must learn; I must watch, listen to what you have to say, and pay tremendous attention to do it immediately. All that means I must acquire some information about it. And the more experience I get in that, the more I begin to invent something new there. Or I may not need experience but suddenly see something about the computer after listening to you. So I must learn some information about it. That is one form of learning. Is there any other learning? Apart from you teaching me architecture, what are you teaching me? I am your student. What are you teaching me?

Q: Well, the way I live my life, the way I approach problems, the way I approach people. That information is all there, I carry it around, I live it, and that is there for the student to see.

K: So you become my example. I don't want you to be an example.

Q: That's fine, you don't have to select it but it's there.

K: No, no, what are you teaching? That is what I want to get at. How to live? Are you teaching me how to live according to your ideas, according to what you have found, according to your responses, your reactions, your way of looking? Are you teaching me all that?

Q: I don't know if I would say I was teaching it to you, but that influence is there and it does come from my ideas, it comes from my conditioning, it comes from my culture. It is all there, and the students see that and may or may not learn it.

K: But I am learning from you, all the same. That is one form of accumulating knowledge. I like you, therefore I accept all that you are saying. Why should I learn from you about life, how to live?
Q: I guess it’s because none of us really know the answer.

K: No, sir, I want to question, I want to go into it. I want to find out what learning is.

Q: Probably it is not a deliberate process on the part of the teacher. The teacher feels that he is teaching a technique or teaching architecture but in fact he and everything else that is around the student are all contributing to the learning process of the student. The student is also learning from other children.

K: But I am questioning it. I may not want to learn from any of you. I am questioning the learning business itself. You are telling me that I have to learn from you, from many people, not only technical things but also about life according to Jesus, according to the Pope, according to Buddha, according to this or that. So you are all filling me with what you all think, about the way I should live. And I say, ‘Why should I? What is this learning? Why should I follow anybody?’ I am not vain, but I am questioning it. So I must really find out what it means to learn.

You bring all your own views about how I should live, according to you, according to him, according to the Catholics or the Protestants, communists, and so on. Why should I learn the way I should live? Have you really found out how to live or are you telling me an ideological way of living, according to Christ, according to the Buddha, according to Mao, according to a million people? That is what we have done. The Catholics said, ‘Live this way’; the communists have said, ‘Live this way’. And I say, ‘No, I am sorry, I do not know what you are all talking about because I do not know what it means to learn. What are you teaching me? Words?’

Q: Sir, it is an extraordinary child who goes through this questioning process.

K: No, I am not questioning. No. Let’s start. I will not accept any authority. Which doesn’t mean I am an anarchist. I will not accept any authority. That means I have no fear of success, failure, all
that business. I have no fear. And I have no authority. So I will not follow anybody. I am not being dogmatic about it, I am just pointing out. So what are you teaching me?

Q: There are things that are facts, there are things that are true.

K: Yes, you have taught me facts.

Q: But not just technical facts.

K: What other facts?

Q: For instance, you can point out to a student that he cannot begin from anywhere but where he is. You can point that kind of thing out without being an authority. It does not require them to accept me. They can see that those are facts, that are true. You can deal in that area.

K: Why should you point that out to me?

Q: To help you?

K: I don’t want your help. I want to find out. Please, I am not being cantankerous; I want to find out what we mean by learning.

Q: I think many children have a passion for learning.

K: No, I am not talking about children. I want to find out what we grown-up people mean by learning.

Look, I am not being personal; please, forgive me, I am not, really. They sent me to school. I have not learnt a thing from somebody. I have not learned how to look, how to listen, how to be attentive, how to meditate. I have not learnt it from anybody. This is literally so; I do not read books about all these things, I do not learn. Now, I say to myself: here you are, teaching me how to read a book. You are teaching me how to look at facts. So you are all the time guiding me, subtly or crudely or with affection, but you are guiding me. And that may be the curse of our civilization, culture.
Q: Krishnaji, isn’t every child, every human being, being exposed to a form of that just by existing? You go down a street and you see something and it makes an imprint on the mind.

K: Wait, wait, wait! So what are you trying to teach me? Are you trying to teach me to keep awake, teach me to be totally aware? Not guide me how to be aware, but just to be aware, to look? Nobody taught me how to be aware.

Q: Yes, but they taught you other things. They taught you how to play golf, they taught you how to speak French, they taught you how do a whole lot of things on that level.

K: That is right. Therefore, we are coming to it: what is learning apart from that? And when you emphasize that, then my mind is crippled or burdened with all that and I am lost. I am caught in that.

Q: Then learning is the ability to find out for yourself.

K: No, look at it the other way. When you educate me, educate a boy or a girl to acquire knowledge so as to live in the world skilfully, intelligently, and the brain is stuffed with that, I am finished, I have no space. And you call that learning. And I say to myself that that is a part of learning, that is learning. But there is a field in which you can never learn anything—learn in the sense of accumulating knowledge and acting according to that. Does it all sound crazy?

Q: Isn’t there possibly also an intermediary step between learning techniques and that other learning that you spoke of? Teaching children to say thank you is learning of their relationship with others.

K: No, I am trying to find out what learning is. Is there such a thing as learning at all, apart from that? We are not meeting each other.

Q: Apart from the accumulation of knowledge, is there a learning that is entirely different?
K: I want to say, apart from that there is no learning.

Q: Learning and the accumulation of knowledge are the same?

K: Apart from accumulation of knowledge there is no other learning.

Q: Are you saying that learning is something that comes from the outside and is an influence, has an effect? Is that what you mean in this particular discussion by learning?

K: I have a son. I want him to learn French, Italian, mathematics. Learn. And after learning, accumulating, to live skilfully in that area. And I want to tell him, ‘There is no other learning, old boy’, so there is no psychological build-up of the “me”.

Q: There is no self-knowledge?

K: There is no self-knowledge. Wait a minute, careful. There is self-knowledge in the sense, learning, never accumulating about yourself. I only know myself as knowledge, which is the past; and that past will dictate my learning in the future. So it is not learning, it is adding or subtracting.

Q: Then real learning must be always new.

K: Ah, wait, do not put that in yet. Wait. I want to learn about myself. I know what learning means. You have taught me that it is to accumulate knowledge. So I accumulate knowledge about myself, because I have watched myself in my reactions, my jealousies, my anxieties, my ambitions, my greed, my this and that. So I say, ‘Yes, I know up to now what I am’; and when the next year comes, I carry what I have known previously and that knowledge prevents the real understanding of what is happening now, because it is a burden I am carrying. So I am never learning; I am accumulating.

Q: Is there a knowledge which does not accumulate?

K: No, that is what I... There is no knowledge. Don’t use that word. Knowledge means acquired information, which is the past;
looking from the past and gathering according to the past. And that is what you call learning. And I say that is not learning at all. You are just carrying the burden of yesterday and that is twisting, changing, modifying the present. And so that present is absorbed by the past, modified. So all the time you are modifying, changing, subtracting, adding. That is what knowledge is, what you have done technologically.

So what have I done? I have not learnt about myself, I have only accumulated information about myself: what I am, what I am not, what I should be, what I should not be, and so on. And I say: what is there to learn about myself? I have done this for a period of five years, suppose, and I have learnt so much. I can go on, go on, adding, adding, adding, or taking away little bits. That is not knowing myself. I may be nothing. Oh Lord. You see, sir, does knowledge mean words?

Q: Not for me.

K: What does it mean to you? It means words.

Q: Well, symbols can carry it, can carry the knowledge.

K: Yes, that is the vessel.

Q: But knowledge is the meaning that underlies it. I guess it is how the meaning of a particular event or thing ties into other meanings.

K: Sir, can you say, can anyone say, ‘I know my wife, or my husband?’ The moment you say, ‘I know’, you are making that person into a dead entity. So when I say I know myself, I am dead.

Q: Yes.

Q: It is not the same thing to say you can know who you are not.

K: That is right. You see, sir, I know how to speak a little bit of French, Italian, Spanish. Right? I know how to drive a car. I know how to write and read. Apart from that I know nothing.
Q: A very simple declaration.

K: Yes. No, no, if you go into that, it becomes very interesting. You see, words... the moment I know nothing, there is only nothingness. And if there is something which is not nothingness, then that something gets attached to what I write, to what I do, how skilful I am, and so all the mischief begins. If there is nothing, I just act: write a letter, talk, or this or that, anything at all; there is nothing. Then what is learning? You understand, sir? I wonder if I am conveying anything at all.

Sir, is there a learning apart from accumulating knowledge? Apart from accumulation—not knowledge—let’s put it, apart from accumulation? I know that is a yellow shirt because I have been told and I recognize that as yellow because we all agree to call that yellow. That is a learning, learning which is accumulative. Now, I ask myself if there is any other kind of learning at all. I ask myself. I say, ‘Yes, that is a Picasso, a Utrillo or a Van Gogh’, and so on. I put all that in that category of acquiring knowledge. And is there any other form of learning? What is the function of a teacher or educator if there is no other form of learning except accumulating knowledge? Which is what the present education system is doing, turning out millions and millions of people with specialized knowledge, turning out engineers and scientists like machines on conveyor belts. And if I have a son and I send him to Ojai, I say to myself: what are they teaching him and what is he learning? To be on the conveyor belt? And if I go into it I may have a feeling, it may be irrational, but a feeling that if we only teach him and help him to be nothing, I think we will produce a genius.

Q: How can you help him to be nothing?

K: As we said, the first thing is that he must have complete security and great trust in you and feel that he is protected—not in the sense held, but protected—and therefore has freedom. Can we do that? Provide security and the feeling of trust in which is implied protection—not from animals, not guidance, but protection. And
can we provide a sense of great communication, love? Can the parents, the teachers, the trustees do it? That is why the architecture, the building is tremendously important. Isn’t it? So when students come, they feel an atmosphere of great shelter, that here are people they can really trust, who are not telling them what to do. Which does not mean you will let them do what they want, but will immediately create the feeling that here are a group of people they can trust, who won’t beat them up, verbally or otherwise. Can we do this? We want a whole person, not a divided person.

Now, how do we set about this if you see this to be the truth, not an idea? Actually this is the truth. Here we are, we are teachers. What do we do? Let’s discuss it.

Q: We avoid dependence. We see that the protection does not turn into dependence.

K: Of course, yes, but what do we do? We start in January, suppose. How do we create this thing?

All of us are involved in this. You cannot do something different from me because if you do something different we would be destroying each other and the student. We must all see the same thing. May I ask respectfully, do you see or feel the importance and the necessity and the urgency of having this total security, total trust, and a feeling that, at last, here are a group of people with whom students can feel at home? At home, not meaning to do what they like, which is what they have been taught, but a home that will provide them with freedom. Can we supply all that?

Q: Sir, I feel that but I do not see the “how” in that. I do not see how you go about it.

K: No, you and I, half a dozen of us are the school. How shall we begin this?

Q: We are doing it here, communicating as we have been, as we will.
K: Yes, but sir, they come conditioned, they come violent, they come with all the ideas: ‘Here is a group of people who talk about freedom and I’m jolly well going to do what I like; not attend classes, go climb trees, break windows, anything I want’. Now, what will you do to break down all that, and yet have freedom? Because without that there is no meaning. How will you give him all that? We have talked, we have discussed amongst ourselves, and tomorrow these students come. How shall we receive them? How can we verbally and non-verbally communicate all this to them? It has to be non-verbal first; you cannot begin verbalizing right off. That would be deadly.

Q: It seems to me that we have to do what you are doing. I mean, the child comes, and if you do anything other than what you are doing, then you are structuring the situation because of him.

K: I understand. What are you doing then?

Q: So you do what you are doing.

K: What is that?

Q: In other words, you’re building a community, you’re working in the garden, you’re talking. And the child gets a sense of trust and acceptance.

K: All right, sir, tomorrow morning we are going to meet together in the assembly place. Right? Then what?

Q: I assume that there is some purpose in meeting in an assembly, and you carry that out.

K: You know the purpose of assembly; to meet together, sit quietly, look at each other, get to know each other, and talk and so on. And then what? How do you convey all this to them? Here is a group of people the students can really trust; not the parents, not the neighbours; they do not trust them. Here are people about whom they can really say are looking after them, and so they have trust in you. How would you convey to them that they can trust you?
Q: So you are suggesting that it is possible to convey in just...

K: I am asking you how you do it. If you say you trust them, they will back away and never come near you.

Q: I know how I do it in my classes. I do it by risking. If I open up in a way that is exposing my own vulnerability, then they see that it is safe for them to open up. That seems to work. The students see that I am risking, and therefore they can risk, and we can trust each other and get closer together. How do you do it non-verbally? I know I have a sense that I do this, and I don’t know how.

Q: You are asking how to make the child know that he can trust you. Isn’t it true that you don’t have to do anything in particular?

K: I understand, but how will you invite that trust? He said that he will show how vulnerable he is, that he is quite open to their criticism, open to their suggestions, is not afraid of them, is not trying to put something over on them, is not trying to cajole them to do or not do anything. In the class or during the day, I can convey all that, verbally.

Q: A part of it for me is sharing in their fears, too. I communicate to them that I have a lot of the same fears that they have.

K: Ah, just a minute, sir. If I know that you are like me, how can I trust you?

Q: Well, I can communicate to you that I am untrustworthy, if I’m open about the fact that I can’t be trusted.

K: No, but I want to trust you.

Q: I know. You see, we are all untrustworthy.

K: Ah! I understand that, but it is absolutely important, essential for the student to trust you. That is why we have the school. It is essential for me, as a student, to say, ‘By God, here are a group of people I can trust’.
Q: But if I am hiding the fact...

K: You are putting a tremendous burden on the student.

Q: Well, sir, we are fearful, and to show that to young children, surely that won’t make them feel less fearful, would it?

Q: But if we pretend that we are not fearful that’s not going to work either.

K: (Laughs) I can smell it miles away. Put it round the other way: what will make a young boy or girl trust you? What do they demand?

Q: Honesty.

K: Honesty. That you mean what you say.

Q: Yes.

K: No. Sir, as a student, I come from a home where I do not trust, where I am suspicious, I am anxious; I may be beaten, criticized. My parents may say, ‘Your brother was cleverer than you are, you are stupid’, you are this, you are that. So they have cultivated in me a tremendous distrust. They like me because I am their child but there is no… I cannot trust them. I come here with that feeling and there is something in me which says, ‘For God’s sake, please, I must trust somebody in life’. I come to you with that feeling. The students do not express that; you know unconsciously that this is going on inside. So I come to you, and what do you give me?

Q: Affection. You give affection.

K: No, how do you? I want to trust you.

Q: This does not necessarily have to happen instantly.

K: I don’t know. It may happen within a morning or within an hour, or the moment I come in through the door I say, ‘By Jove, here is somebody I can trust, that I love’. It is not a question of
time. It may happen in the first second or it may happen a week later, but let’s leave that part alone.

Q: If the child would sense that he was not being compared to another child, I think that would make him feel greater trust.

K: All right, you are going to not compare, not give him marks, all that. That is understood. I am asking you: I want to trust you. I want to have some shelter, somewhere I can put my head down, and say, ‘Thank God!’ And you say to yourself: I am going to study him, I am going to be affectionate to him, I must be very honest. (Laughs)

Q: The only safe thing is not to do anything, because as soon as you try to do something then you are trying to convince him that you are trustworthy, and if you are trying to convince him then he will know it is not true.

K: (Laughs) Of course, sir, that is fatal. But will you give me shelter?

Q: Oh yes, shelter, food, I will take care of you, all that.

K: I know all that you will give me. I know all about that because my mother, father, my grandmother have given me that. Can you really give me shelter? That is what I am longing for; not consciously, but deep down that is what I want. I think when you can give me that, I can then grow, I can do something.

Sirs, I was brought up with people who were tremendously authoritarian: “autocracy of the wise is the salvation of the foolish”. But they never told me what to do inwardly. Never. They said I must read this, I must do that, and I passed all that; but inwardly, psychologically they never said to me, ‘You must be like that’. But I was not with them all the time. But here is a group of students who will be with you for nine or ten months of the year, and [they need] this feeling that they can put their heads on your shoulder when they want to cry.
Q: I feel there would have to be an extraordinary amount of affection, and I don’t know if I have that. I wouldn’t know how you create that.

K: Ah, I think you are putting a wrong question. That is what I am trying to make you avoid, putting the wrong questions. Sir, do you see the truth that I need shelter, that I come to you for shelter in the big sense, not just food, clothes and a roof, but that I need shelter? If you see that, you have it. The mother in their house says, ‘They must have food’. She goes at it, she works for it, cooks. She may do all kinds of other things, but she says, ‘They must have food’. Now, do we feel the same thing about trust? Do we feel that they must have it?

The moment the child comes to you, because you have created it, he says, ‘My God, there it is!’ And it is the responsibility, the function of a teacher, to see that the child has it, as the mother sees that the child must have food.

I think if you see the urgency of it, then you create trust. But if you say, ‘Now, how shall I help them to trust me?’… (Laughs) You follow?
Unconditioning & Education

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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 the mission of the organization to keep these teachings accessible.

Krishnamurti’s message is more important today than at any other time in history. Psychological time, manifested as separative belief, desire, and fear, are as prevalent in today’s world as in the whole of human history. And it may be that one feels isolated and ineffectual in one’s little corner of the world, ‘working on ourselves,’ while chaos and violence explodes around us and around the globe. Listening and pure observation, as taught by Krishnamurti, are not a retreat, but an advance into freedom. They are not the end, but the beginning of action.

“Self-knowledge is the beginning of wisdom. Without self-knowledge, there can be no wisdom.”

— J. Krishnamurti

Thank you for your donation, it enables this work to go on.

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FOUNDATIONS
Krishnamurti Foundation of America
PO Box 1560, Ojai CA 93024, USA. Tel: [1] (805) 646-2726, Fax: [1] (805) 646-6674. email: kfa@kfa.org, www.kfa.org


Krishnamurti Foundation India: Vasanta Vihar, 64/5 Greenways Road, Chennai 600 028, India, Tel: [91] (44) 2493 7803, Fax [91] (44) 2495 2328, email: info@kfionline.org, www.kfionline.org

Krishnamurti Foundation Latinoamericana: Barcelona, Spain, Tel: [34] (938) 210 181, email: info@fkla.org, www.fkla.org

SCHOOLS
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The Valley School, Tel: [91] (0) 80 284 35241, email: office@thevalleyschool.info, www.thevalleyschool.info

Kaigal Education and Environment Programme (KEEP), Kaigal, Thotakanam Post, Byreddipalli Mandal, Chittoor 517415, Andhra Pradesh, India, email: keepkfi@yahoo.com, www.kaigalconserve.info

Chennai Education Centre, Elimichampet village (via Vallipuram), Thirukulukundram Taluk, Kancheepuram district, Tamilnadu 603405, India, Tel: [91] (72) 999 38918, email: pathashaala.tcec.kfi@gmail.com, http://pathashaala.tcec-kfi.org

The School-KFI, Chennai, Damodar Gardens, Besant Avenue, Chennai 600 020, India, Tel: [91] (0) 44 491 5845, email: theschool.kfi.chennai@gmail.com, www.theschoolkfi.org
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The following Study Centres have the same addresses as the corresponding Schools: Rajghat Study Centre, kcentrevns@gmail.com; Rishi Valley Study Centre, study@rishivalley.org; Sahyadri Study Centre, kfisahyadri.study@gmail.com; Haridvanam, Valley School, kfistudy@gmail.com. There are also K study centres in Cuttack, Orissa, Kolkata, Mumbai and Uttarkashi – see: http://www.kfionline.org/study-centres/other-centres

For a detailed list of Krishnamurti Committees in countries around the world, see the Krishnamurti Foundation Trust website:
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The Krishnamurti Foundation of America
P.O. Box 1560
Ojai, CA 93024
U.S.A.

Ph: 805-646-2726
Fx: 805-646-6674
Email: info@kfa.org
Web: www.kfa.org

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