

# bulletin

---

Krishnamurti  
Foundation of  
America

---

No. 88  
2014

---



KRISHNAMURTI IN ATHENS, GREECE 1933.

PHOTO COURTESY KRISHNAMURTI FOUNDATION OF AMERICA

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](mailto:info@kfa.org)  
Web: [www.kfa.org](http://www.kfa.org)

The Foundation gratefully accepts donations  
to support its many publications, which  
include books, CDs, DVDs, and  
downloadable web-based files.

© Krishnamurti Foundation of America 2014  
All rights reserved.



# KFA Bulletin

#88

2014

*The World Within*





Dear Friends,

This annual Bulletin is offered to a small group of supporters and typically includes previously unpublished material by Krishnamurti. In our archives we have a great deal of unpublished content, including audio recordings, which require some work to transcribe and verify.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.

This Bulletin starts with an extract we called *The Catalyst* from a discussion Krishnamurti had with some Trustees of the Krishnamurti Foundation India. In this discussion Krishnamurti emphasizes the importance of a group dedicated to the teachings, creating a place to allow “the catalyst” to take place; that the door is there to be opened. He asked: “Do we undertake this as a Foundation?”

The second part of this Bulletin contains five pieces from the upcoming book *The World Within*. The following is written in the introduction of this book: *During the Second World War (1939-1945) Krishnamurti did not speak publicly in the United States but lived quietly in Ojai, California. People sought him out and came to dialogue with him on many issues of the times or their own personal dilemmas. Their problems were universal human problems and each made true his statement that “You are the world”. As Krishnamurti unwound the tight threads of their thinking and feeling the core or source of a concern was revealed unadorned and without blame or guilt.*

The KFA staff have been reading and discussing these pieces over the last few months and we’ve found them extraordinary in beauty and clarity. We hope that the content of this Bulletin opens questions for the reader and a starting point for an exploration within.

We hope you enjoy Bulletin #88.

Sincerely,

A handwritten signature in black ink, appearing to read 'Jaap', with a stylized flourish underneath.

Jaap Sluiter

*Executive Director*

Krishnamurti Foundation of America



## CONTENTS

The Catalyst .....7

### **Excerpts from The World Within**

Beyond All Religions.....8

Healing Oneself..... 10

To Live Alone or in Close Relationship..... 12

Crying for the Living or the Dead? ..... 15

Digging Deeply and Lying Fallow ..... 19

Schools, Centers, and Foundations..... 23



**THE CATALYST**  
**EXTRACTED FROM A MEETING OF KRISHNAMURTI**  
**WITH KFI TRUSTEES ON 5TH FEBRUARY 1981.**

KRISHNAMURTI: If there is a ... group of people who say they are dedicated to this and nothing else ... kept separate, the catalyst will take place. You are not going to supply it, nor am I. But the catalyst is waiting there for it to happen. ... Will you ... create such a place? The thing will happen. Do it. We are not opening the door.

It has been closed so long. It is waiting to be opened. ... It is up to you and to all of us to say, 'That is what we want' ... Our schools ... will go on ... making good architects, good mathematicians; that is their job.

But it is our job to have the other also, with somebody there who says, 'My whole life is this,' ... a group of people completely involved in these teachings. ...

The door has never been opened; the door that lets in something totally different from your calculations, from your disciplines, from your traditions. There will be something totally different if that environment, if that group is there. In the name of these teachings something will take place. ...

If you undertake this, I won't say that I guarantee to you that something will happen. ... I will tell you something will take place if you do this. ... Either you invite blessings or you become a shoddy little affair like some ashrama, which is the devil, which is really evil; those people are creating great mischief. ...

We are asking heaven to bless us. It will bless you if you produce it. Will you do it? ... You cannot have any personal feeling about all this. You have to be personal in the deepest sense of that work, the feeling that you belong to the world. ... Produce and you will have it.

Do we undertake this as a Foundation? ... The Foundation is nothing without this; and the Foundation has not done this. I cannot tell you. The door is there to be opened.

**BEYOND ALL RELIGIONS**

O. asked if I was a Christian or a Hindu or whether I taught what he considered to be a confused mixture of all the religions. I told him I was neither a Christian nor a Hindu, nor did I belong to any particular religion.

What is a Christian or a Hindu? Do they not represent certain formulas, certain superstitions, beliefs, and so on? Are not the fundamental teachings of Buddhism, Hinduism or Christianity the same: not to be sensuous, not to be worldly, not to possess, to love, to put aside selfishness in every form, to seek the supreme, and so on? If so, why call ourselves this or that which, like nationalism, only separates people, creating antagonism and confusion. The accretions of centuries, the rituals, the beliefs, the darkening altars, and the chanting priests have become more important than loving, being merciful, not killing. For, it is easier to get lost in contending beliefs and impressive ceremonies than to seek reality within oneself.

The world is broken up, separated by nationalism, by racial prejudice, by innumerable sects and religions, never coalescing but absorbing and breaking up, dominating and exploiting, which cause ceaseless conflict and antagonism. This is one of the causes of war.

There is only reality, the supreme without a second. There is only one humanity and one righteousness, and the way to its realization does not lie through any other path, through any other person save through yourself. Seek your own deliverance, and then you will deliver the world from its confusion and conflict, its sorrow

## The World Within

and antagonism. For you are the world, and your problem is the world's problem. If you are clinging to your beliefs, to your petty gods, to your nationality, to your possessions, to your leaders, then you will create a world of confusion and conflict, of sects, of racial and religious prejudices, of economic and ideological frontiers, ever leading to separation, breeding ill will, multiplying catastrophes.

One has to put aside these superficial things, these distractions, these self-deluding indulgences, and cultivate right thinking. Right thinking comes through self-knowledge. Self-knowledge is not based on any formula; but through constant awareness of our thoughts and feelings, of actions and reactions, and of all the opposites that lie within us, comes self-knowledge, from which arises right thinking, right understanding. Right thinking demands right occupation and action that is not inclusive, for self-knowledge is not intellectual knowledge, which is separative, limited, narrow. In understanding oneself, there is the comprehension of the whole.

To realize the supreme, begin to comprehend yourself. This comprehension is not to be gained through another, through a church, through any organization but through your own awareness of craving. The craving for sensuality, worldliness, personal immortality, wealth, power, fame, authority, miracle, and mystery cause sorrow, and none can free you save yourself. Through the freedom from these bondages comes wisdom, which opens the door to the highest.

HEALING ONESELF

Dr. D. said that he was curing others when he was not able to cure himself; the same problems which confounded his patients confounded him also. He was able to deal with others, help them and so on, but with himself... He had no peace within himself.

How easy it is, with words, to help others to cure, to heal themselves! But how much more difficult it is to cure oneself! To heal oneself, to have peace within oneself, one has to pull down the barriers that one has sedulously built round oneself, such as prestige, the trappings of wealth and all that it gives: friends, companions, reputation, the brilliancy of learning. These, I pointed out, the doctor had, which he himself acknowledged. These superficial attributes—the layers of refined egotism—prevented him from realizing that peace for which he was longing.

He saw what I was saying was true, but he found these things very difficult to put aside: they had become part of his nature.

Either he must go on, I pointed out, strengthening that nature, suffering more and more or he must set about weakening it, dissolving it. What he is creating is a lull in sorrow, an interim between two conflicts, a peace or rather a weariness of struggle. Being a psychiatrist, he understood well that inward peace must come through the awareness of self-knowledge, not through suppression but through integration. This awareness produces meditation.

Of course he has never meditated; he knew concentration but not meditation.

## The World Within

Meditation and concentration are two different things. Concentration is upon something, but meditation is awareness of the self, of the 'me' and the 'mine' with all its implications and contents, which brings understanding born of right thinking. This awareness has a quality of concentration different from the concentration upon something, however lofty. The one brings about deep inward integration, the transcending of the opposites, whereas the other creates duality and deeply maintains the cause of conflict.

Let him become aware of his thoughts and feelings, not pick and choose, but be aware of them, however trivial and ignoble, lofty and serene. As each thought or feeling arises, let him think out, feel out that thought or feeling, follow it through. In following it through, he will be constantly interrupted by other thoughts-feelings, and so will begin to discover the lack of true concentration. In following it through, he will become aware that he is judging, condemning, and will thus discover his biases, his prejudices, his secret reservations and motives. In following it through, he will discover himself, and this discovery is liberating and creative. Thus he is consciously freeing the mind, and into that free and open mind, however limited it may be at the beginning, the contents of the unconscious, the hidden, will be projected. Each projection must be thought out and felt out and so understood and dissolved and transcended. Out of this deep self-knowledge there is the quiescence of wisdom, a love that is not measurable, the realization of the highest.

All this is a patient and gentle process, needing strenuous alertness, a deep and significant awareness.

**TO LIVE ALONE OR IN CLOSE RELATIONSHIP?**

R. L. said hesitantly that he had come to talk over a very personal matter and hoped that I didn't mind. He found difficulty talking about himself and his problem, so we talked of general matters and after a while lapsed into silence. Presently he began slowly, telling us of his life and his difficulties. He explained that he had been married twice before, and his third marriage was going on the rocks, and there might be a third divorce. He was deeply chagrined, for he felt it was his fault, but he did not know where the cause of his misfortunes lay. If he did not find the cause he would, he thought, be ever in difficulty in all relationships. He did not want a divorce, but somehow it was going in that direction as the two previous marriages.

To live alone demands a high degree of intelligence. It demands keen, alert watchfulness, a deep awareness and understanding to avoid the slow rigidity of the mind-heart, the self-enclosing process of those peculiar tendencies which make for inward poverty and fruitless sorrow. To live alone is very difficult, needing quick pliability and adjustment and the wisdom of self-knowledge. There is none to act as a revealing mirror; in the walls of isolation there is no reflection, but they give back, in echo, the voice of the self. It is harder, more strenuous to live alone; there are greater pitfalls in it than in the life of constant close relationship.

Relationship is conflict, pain, with passing joys, domination, and yielding. It is a thing to be understood, not to be shaped and directed but to be understood, not inclusive but expanding. To exist is to be related, and existence is painful. We want to avoid this

## The World Within

pain by any means, but if we understand it, there is a possibility of transcending it. Is not relationship a process of self-discovery? You may not like what is being shown, and the thoughtful man considers it, does not avoid it, does not cover it up. Most of us dislike and resent being shown up as we are, and as the very nature of relationship is to expose, it inevitably brings pain and discomfort. We try to avoid this painful exposure, and when it gets too threatening and painful, we change our relationship. We seek comfort in relationship, which is non-exposure; we do not want to discover ourselves. All living is a tension, and it is in tension that the true note comes. We want relationship to be peaceful, to dull us, to anaesthetize us to face our daily occupations, which are uncreative, boring, and useless. In relationship we crave to be safe, secure, in which there is no understanding, no love.

R. L. replied that he wanted peace, not conflict, of which he had enough outside the family. His business world was competitive—get on or get out—each one trying to put over something, and it was one constant struggle not to go under. He wanted quiet and happiness in his intimate relationships.

Perhaps wrong occupation was creating unnecessary struggle and worry from which he tried to escape into a peaceful relationship. He did not want a relationship with its tensions and frictions, demanding adjustment and pliability, but rather an easy and drugged existence at home, to which his wife might object. If both the wife and the husband wanted to escape from the reality of relationship, then perhaps existence at home could be made pleasant and enjoyable, but that did not solve anything. Either he had to change his profession, earning a livelihood through right means, which he would find if he was willing to put aside his acquisitiveness and the desire for power. Or if he was not capable of it, his profession would take up all his thought energy, and he would have no time and thought to consider the deeper implications of relationship.

## Bulletin 2014

All existence is relationship, and relationship is the way of self-knowledge and the release from sorrow. If he does not want to understand the meaning of relationship, then he must pay the price for it. There is no escape from sorrow; if he does, it will soon catch him up.

In relationship the way of the self is disclosed, to be studied, understood, and transcended. Without transcending the self, there will always be ignorance and suffering. To understand, there must be patience, not impetuous conclusions but thoughtful suspension of judgement. Until he understands the full meaning of relationship, merely to establish a new relationship is to continue suffering under different circumstances. That which is not understood and completed will repeat itself again and again till it is; there is no escape from this, do what you will.

He looked puzzled and worried when he left, but in spite of that there was a faint glimmer of understanding. Sometime later he came again; he said he was changing his means of livelihood after considerable difficulty and trouble at home, for he would earn much less, sufficient for their needs. Also, he explained that he was beginning to understand what we meant by relationship, and he hoped something would come out of it. He added that he was taking his life seriously and, curiously enough, though he did not talk about it, on his previous visit, he had taken it into his head to stop drinking—in which he was succeeding.

## The World Within

### CRYING FOR THE LIVING OR FOR THE DEAD?

M.N. came in an intense emotional state, and presently she calmed down and said she was sorry to be in this state, for her son had been recently killed in the war. She explained that she hopefully believed in reincarnation and that she had attended several séances, where there was the manifestation of her son in the form of a message, and she had 'fooled' around with automatic handwriting too. Yet she was in despair, she said, and was there no way out of this chaotic misery? Is there immortality?

This is an enormously complex question to be carefully and wisely thought over, not to be believed or disbelieved in, but to be discovered, and so let us discover its reality.

This may sound harsh, but is she sorrowing over her son, or is she sorrowing over herself? Is she crying for the living or for the dead? If it is for the dead, then we must inquire into who it is that is dead, how he came into being, what is there for him. If it is over oneself, which is self-pity, the sense of devastating loneliness, the attachment to another as hope, as the fulfilment of oneself, as the continuity of oneself, then these must be searched out and understood. For, these are the very things that prevent the clarity of discerning understanding. These create obscurity, and when these veils are pulled aside, there is clarity. Is she not concerned more about herself, her remorse, her ambitions, her desires?

She was good enough to acknowledge them.

It is these self-enclosing thoughts and feelings that prevent wider and deeper comprehension. So she must become aware of them,

## Bulletin 2014

for through self-knowledge there is true discovery. This is her first task, the most essential, for in understanding herself she will comprehend what is immortality.

Who is it that is dead? Your son and the son of a thousand mothers and fathers. He was unique because he was your son and because he had certain qualities, certain tendencies. Outwardly he was unique, and inwardly one psychological trait or traits dominated over others. He was separate entities, all making up your son.

These entities are always in a flux, one or the other coming to the surface. Is there something enduring, is there a spiritual essence that continues behind and beyond this constant change? To assert that there is, is as foolish as to assert that there is not; one has to discover it. But when we cling to these different and changing entities as my son, my mother, my love, then this very impermanency prevents the discovery and the understanding of that which is. The name, the form, the associations are—and are not—your son, and when you deeply inquire into who your son was, and in passing beyond these changing and dying things, you will discover that which is. But to formulate that which is, or to believe in that which is, or to accept from others that which is, is foolish; for such acceptance, such belief, such formulation and speculation hinder the understanding of the real. To comprehend the immeasurable, the mind must cease to measure.

The past with the present creates the you and the me. We are the result of the past, our being is founded on the past; the past is about us. When this past comes into contact with the present, then there is the manifestation of individuality. The father and the mother are the present giving birth, occasion, to the past, which becomes the child. The two elements must exist to produce the third, and without the present there is no past, no future. Consciousness is the past plus the present, and the inquiry into that consciousness lies through the door of the present. Through the present, the dark past and the eluding future are to be studied and understood.

## The World Within

The present is of the highest importance, for it is the path to the eternal. The religion of the future is illusion, and the worship of the past hinders the eternal now.

There is the continuity of the past in ever seeking birth through the present, and this birth is the oft-repeated incarnation. The past and the present have in them causes-effects which govern existence, the outer and the inner, the sensual and the psychological. If these causes-effects, with their restrictions and freedoms, are not understood and so transcended, there is continuity of the activity of the past, which is ever seeking, with the present, to bring forth existence with which there is identification as my son, my husband. The past is as alive as the present.

It is hoped and believed that through this continuity of the 'me' and the 'mine', through a series of births and deaths, through the duration of time, perfection is reached, the supreme is realized. It is believed that each birth, each time-period is an opportunity to become—to become more perfect, more virtuous, more wise. It is hoped and believed that through this horizontal evolution, through continuity in time, the timeless is realized. Will thought-feeling nurtured in time realize the timeless? Identification, the cultivation of endless memory, is time-binding, and how can there be the realization of the timeless if thought is a slave to time? On the horizontal plane all thought-feeling, all existence is of time, and only when this process is abandoned is there the realization of the eternal. Without this abandonment there is sorrow and all existence is pain. Because one seeks security, an anchorage, a refuge, there is insecurity—the insecurity created by fear—but if one understands the very nature of existence, which is insecure, sorrowful, then that very insecurity brings the highest wisdom. There is then no attachment, which is protective security with its fears, frustrations, and miseries, but a constant flowering of understanding.

## Bulletin 2014

To abandon the activity of the horizontal is most difficult and strenuous. Without self-knowledge there is no abandonment, and self-knowledge comes with self-awareness of every thought-feeling. In thinking out and feeling out every responsive thought-feeling, self-knowledge is nurtured, and from this arises right thinking—right thinking with regard to occupation, relationship, immortality. Through constant watchful self-awareness, there is self-knowledge. Love without self-knowledge follows the way of sorrow. Without self-knowledge, that which is immortal is not to be realized.

## The World Within

### DIGGING DEEPLY AND LYING FALLOW

C. D. had been here several times; when he first came, he had been spiritually window-shopping, as he said, and after one or two talks he saw the importance of self-knowledge. We discussed how to cultivate it, how to dig into oneself for it. When he came this time, he explained that he had been trying for these several months to cultivate self-awareness, analysing, examining, observing. He thought he had been working hard at it, but of late he had found that he could get nowhere and that he seemed rather lost and wasted.

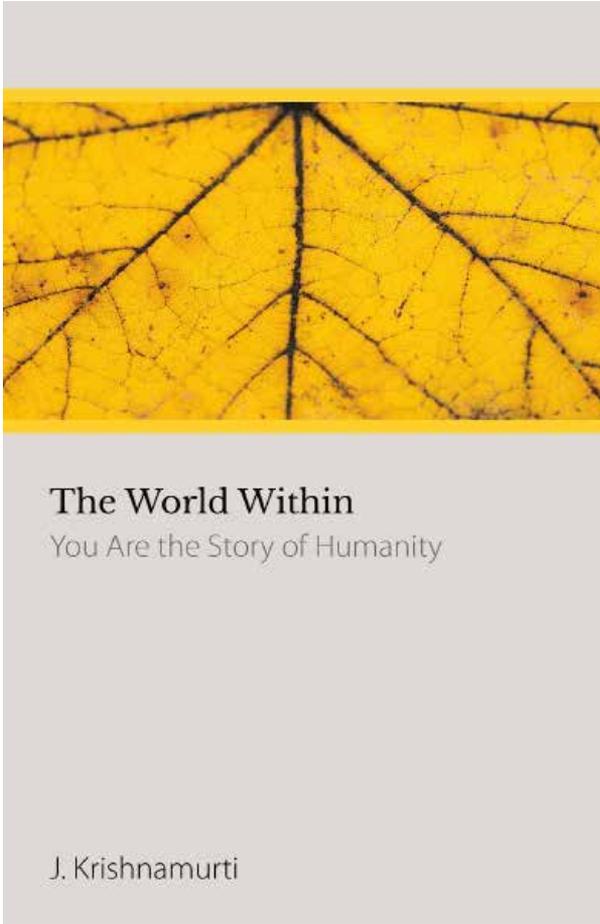
If he had been earnestly cultivating self-awareness and right thinking, then now was the time to reap; but he must be utterly sure that he had been cultivating. During the spring, summer, and autumn the soil is cultivated, rocks and weeds are removed, and seeds sown and harvested; then during the winter the soil is allowed to lie fallow, nourished by the heavens. During that period the earth is renovated, it renews itself. Similarly, we must, through constant awareness, cultivate and dig for self-knowledge, removing the rocks and weeds, the hindrances and self-created blockages; we must dig and dig and discover new treasures. What would you think of a man who cultivates his garden, removes the rocks and weeds, but yet keeps on cultivating without allowing what he had sown to grow? If you have strenuously cultivated self-awareness and tried to discover as much as possible, would you not stop and take a watchful rest? Just as you would allow the earth to lie fallow but watch over it, so would you not, after your toil, seek a creative rest? How creative the rest, the stillness will be, will depend upon how deeply you have been self-aware.

## Bulletin 2014

This rest is not a compensation but a necessary factor in the cultivation of self-knowledge. During that restful stillness, there is no slumbering but a heightened watchfulness; there is no inquiry, digging or cultivation, but a passive stillness. There is no effort of any kind, but choiceless awareness. There is no identification or its opposite, but a fruitful emptiness. If there has been deep cultivation of self-awareness, then this period of non-effort is as essential as for the soil to lie fallow. For, in this period of stillness, there are discovered, perceived, those states and factors that lie beyond the intellect which, having been experienced, reason may come to support; but they are not the product of reason or craving. What each one discovers in that stillness will depend entirely on how deeply he has cultivated self-awareness. Without deep self-knowledge and right thinking, he will discover what he wants to, but it will not be the real, which alone is liberating and creative.

There must be periods of cultivation and periods of stillness from cultivation. Each period will act upon the other; the periods are interrelated: one cannot be without the other. What the quality of the one is, on that will depend the quality of other. The wise man does not seek stillness, nor crave for it, nor speculate upon it. But in cultivating the flow of self-awareness, which leads into deeper and wider pools of meditation, there comes the creative tranquillity of the eternal.

## The World Within



Available at the Krishnamurti Foundation Bookstore  
**[krishnamurtibookstore.com](http://krishnamurtibookstore.com)**

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.

*The KFA staff*

## FOUNDATIONS

### **Krishnamurti Foundation of America**

PO Box 1560, Ojai CA 93024, USA. Tel: (805) 646-2726, Fax: (805) 646-6674. email: [kfa@kfa.org](mailto:kfa@kfa.org), [www.kfa.org](http://www.kfa.org)

**Krishnamurti Foundation Trust:** Brockwood Park, Bramdean, Hampshire SO24 0LQ, England, UK. Tel: [44] (1962) 771 525.

Fax: [44] (1962) 771 159, email: [info@kfoundation.org](mailto:info@kfoundation.org), [www.kfoundation.org](http://www.kfoundation.org)

**Krishnamurti Foundation India:** Vasanta Vihar, 124 Greenways Road, Chennai 600 028, India, Tel: [91] (44) 2493 7803, Fax [91] (44) 2495 2328, email: [publications@kfionline.org](mailto:publications@kfionline.org), [www.kfionline.org](http://www.kfionline.org)

**Krishnamurti Foundation Latinoamericana:** Barcelona, Spain, Tel: [34] (938) 695 942, email: [info@fkla.org](mailto:info@fkla.org), [www.fkla.org](http://www.fkla.org)

## SCHOOLS

USA: **Oak Grove School**, 220 West Lomita Avenue, Ojai, CA 93023, USA. Tel: [1] (805) 646 8236, Fax: [1] (805) 646 6509, email: [info@oakgroveschool.org](mailto:info@oakgroveschool.org), [www.oakgroveschool.org](http://www.oakgroveschool.org)

ENGLAND: **Brockwood Park School**, Bramdean, Hampshire SO24 0LQ, England, UK. (International Boarding School, ages 14-19), Tel: [44] (1962) 771 744, Fax: [44] (1962) 771 875, email: [info@brockwood.org.uk](mailto:info@brockwood.org.uk), [www.brockwood.org.uk](http://www.brockwood.org.uk)

INDIA: [www.kfionline.org/education/education-centres](http://www.kfionline.org/education/education-centres)

**Bal Anand**, Akash Deep, 28 Dongersi Road, Malabar Hill, Mumbai 400 006, India (after-school center for children),

**Bangalore Education Centre**, 'Haridvanam', 17th km Kanakapura Road, Thatguni Post, Bangalore 560 062, India, Tel: [91] (80) 843-5240, Fax: [91] (80) 843-5242, email: [kfibr@blr.vsnl.net.in](mailto:kfibr@blr.vsnl.net.in), [www.jkstudy.org](http://www.jkstudy.org)

**The Valley School**, email: [office@thevalleyschool.info](mailto:office@thevalleyschool.info), [www.thevalleyschool.info](http://www.thevalleyschool.info), (Day and Boarding, ages 6-18),

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

**Chennai Education Centre**, [www.tcec-kfi.org](http://www.tcec-kfi.org), The School-KFI-Chennai, Damodar Gardens, Besant Avenue, Chennai 600 020, India, Tel: [91] (44) 491 5845, email: [theschool.kfi.chennai@gmail.com](mailto:theschool.kfi.chennai@gmail.com), [www.theschoolkfi.org](http://www.theschoolkfi.org),

**Pathashaala**, Tel: [91] 44-24915845, email:

[pathashaala.tcec.kfi@gmail.com](mailto:pathashaala.tcec.kfi@gmail.com), <http://pathashaala.tcec-kfi.org>

## **SCHOOLS (cont'd)**

**Rajghat Education Centre:** Rajghat Besant School, Vasanta College for Women, Achyut Patwardan Rural School, Rajghat Fort, Varanasi 221 001, Uttar Pradesh, India, Tel: [91] (542) 2430336/2441536, email: rbskfi@gmail.com, kfirajghat@gmail.com, www.j-krishnamurti.org, www.rajghatbesantschool.org, www.vasantakfi.com, www.kfirural.org (ages 7-18 and 19-21)

RISHI VALLEY EDUCATION CENTRE: **Rishi Valley School, Rishi Valley Rural Education Centre**, Rishi Valley Post, Chittoor District 517 352, Andhra Pradesh, India, Tel: [91] (8571) 62037, Fax: [91] (8571) 68622, email: office@rishivalley.org, www.rishivalley.org, (Boarding school, ages 9-18)

**Sahyadri School**, Tiwai Hill, Rajgurunagar (khed), Pune 410 513, Maharashtra, India, Tel: [91] (2135) 306100, 288442/3, email: sahyadrischool@gmail.com, www.sahyadrischool.org, (Boarding school, age 9 onwards)

## **RETREATS**

USA: **Pepper Tree Retreat**, 1130 McAndrew Road, Ojai, California 93023, USA. Tel: [1] (877) 355 5986 / (805) 646 4773, email: retreat@kfa.org, www.peppertreeretreat.com

ENGLAND: **The Krishnamurti Centre**, Brockwood Park, Bramdean, Hampshire, SO24 0LQ, England, UK. Tel: [44] 1962 771 748, email: info@krishnamurticentre.org.uk, www.krishnamurticentre.org.uk

INDIA: **Vasanta Vihar Study Centre**, 124 Greenways Road, RA Puram, Chennai 600 028, Tel: [91] (44) 493 7803/7596, email: info@kfionline.org, www.kfionline.org

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: [www.kffoundation.org/links4.htm](http://www.kffoundation.org/links4.htm)

**For the official repository of the authentic teachings of**

**J. Krishnamurti visit: [www.jkrishnamurti.org](http://www.jkrishnamurti.org)**