THE MISSION

The Krishnamurti Foundation of America shall advance public understanding and realization of human potential by means of the study of the teachings of J. Krishnamurti, to be accomplished by:

• Promoting and assisting in the dissemination of said teachings to members of the general public throughout the world.

• Establishing, organizing and holding classes, lectures, courses, schools, seminars and study groups for the exploration of such teachings.

• Publishing and associating in the publication of papers, periodicals, pamphlets, books, tape recordings and recordings of all other kinds promulgating said teachings.

• Providing facilities for the study of said teachings.

• Other charitable, scientific or educational purposes that meet the requirements for exemption provided by Section 214 of the Revenue and Taxation Code.

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Development Contacts

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Jodi Grass | jodigrass@oakgroveschool.org

Dear Friends,

In essence, our work, the work of the Krishnamurti Foundation of America, is to inform and remind the world that the root of the problems in the world and the problems in our relationships with others and ourselves lies in consciousness, in the fabric of how our minds operate. Krishnamurti claims that the human mind has the potential to make a shift and that this shift is essential for building sustainable peace in the world and a society that cares, including care for all life on the planet.

On behalf of the trustees and staff of the Foundation, I would like to take this opportunity to most sincerely thank each and every one of our donors for recognizing the vital importance of this work for current and future generations.

This year we celebrated the 50th anniversary of the KFA. This celebration is closing with an extraordinary exhibition of the impact Krishnamurti had on the Ojai Valley at the local museum here in town. The anniversary has provided an opportunity to shine a light on the influence Krishnamurti had on Ojai and the people who moved to Ojai because of him.

As you will read in this report, the new book publications this year have been successful. It remains surprising to see how vital the role of book publishing still is for our dissemination efforts.

The work at the archives this year was focussed on scanning the stenographic notes that were used as the source for some of The Collected Works and books like Commentaries on Living. We also completed our inventory of foreign translations of Krishnamurti books in the archives vault. This year we also completed the digitization of more original film material.

The Center keeps attracting guests and visitors from all over the world. The informal mingling of guests, staff, and residential students are fertile ground for in-depth dialogues and explorations. We want to create more opportunities for these kinds of informal connections. Those of you who have visited the Krishnamurti Centers in the UK and India will have seen that mealtimes provide a great opportunity for everyday interactions. Currently, the Center in Ojai does not have the facilities to provide meals. This year we have started with the planning and obtaining the permit to build a kitchen and a cafeteria that can provide meals to guests, students, and staff. We also would like to increase the capacity for residential students from the current five to sixteen, and we have started to plan for this too.

With my warmest regards,
KRISHNAMURTI’S INFLUENCE ON MY PSYCHOThERAPY PRACTICE

Given Krishnamurti’s view of psychologists and psychiatrists – “they are all traps” – it may seem paradoxical that his teachings were a foundation of my psychotherapy practice. His perception of psychotherapy, which seemed more descriptive of early psychoanalysis than psychotherapy as it was practiced during much of his lifetime, continues to puzzle me. But I never actually experienced a paradox, perhaps because my job was not to set people absolutely and unconditionally free, but rather to help them achieve a degree of self-understanding that would increase freedom and lessen suffering.

K’s warning about following authority was a reminder to me to not be an authority but rather a facilitator in the client’s journey of self-discovery. We were there to look together without judgment. My job was to help them look through encouragement, support, the mirror of relationship, and lots of questions, not answers. His observation that we are fragmented is quite useful. The many contradictions and conflicts in my clients and myself are obvious. I shouldn’t eat that donut, but I eat the donut, beat myself up for doing it, and then wonder why I act this way. But what if there is no single “I” here but different fragments with different stories and different agendas each trying to be helpful? Misguided, perhaps, but considerably more sympathetic and understandable.

The impact of K’s teachings on my work is inseparable from their impact on my life. As a struggling graduate student, I was shocked to my core when I first picked up Krishnamurti and saw that I was creating the whole of my psychological struggle, a powerful insight that ripples to this day. Krishnamurti’s vision of that which lies beneath the shallow differences which thought holds significant made it easier for me to meet my clients where we are joined. We are all in this together, and communicating that to a client, verbally or not, can be liberating and de-pathologizing. Our personal struggles and bewilderment are not so shameful when we understand that being caught in illusion is the human predicament.

Studies say that the quality of the relationship between the therapist and client is more responsible for change than the therapist’s training or orientation. Krishnamurti said, “Relationship is the basis of everything.” He also said, “If you listen completely, there is no listener.” Throughout the therapy session I would check in with myself to detect any possible personal agenda. Sometimes I would find no one there. It is in this place, I believe, without judgment, agenda, thought itself, that transformation can occur.

RELATIONSHIP IS ONE OF THE MOST SACRED THINGS IN LIFE. IN RELATIONSHIP YOU DISCOVER EVERYTHING THAT YOU ARE.

– J. KRISHNAMURTI

Terry O’Connor is a retired psychotherapist. He and Kathy Franklin have hosted dialogues in their home since 1992, and have organized the annual Memorial Day Krishnamurti Dialogue and Gathering in Maryland since it began in 1995. They facilitate the first Saturday Pine Cottage dialogue of the month.
In 2000, 14 years after Krishnamurti’s death, a new large archive building was built. The Library operations were shifted to this new location, thereby freeing the A.V. building to serve as guest house and staff residence.

In 1977, Krishnamurti and Mary Zimbalist, K’s hostess, secretary and companion, commissioned a new, large addition to Pine Cottage, Krishnamurti’s home in California since 1922. Both of them determined that after their deaths it was to be used exclusively as a study center and Krishnamurti Library.

After Mary Zimbalist’s passing in 2008, the library operations were moved to the Pine Cottage, allowing the Archives building to be used as headquarter offices.

During the last 11 years, quite a few changes were introduced to the Library: Mary’s office space became the bookstore, selling Krishnamurti’s books, DVDs and CDs. The large living room, where Krishnamurti had many meetings with David Bohm, Rupert Sheldrake, Jonas Salk and other scientists and artists, and also with staff and trustees, has been dramatically changed: new furniture and wall pictures; huge illuminated book shelves on the front wall; a recently donated black Steinway piano, and a video projector on the ceiling – all of these contribute to the functionality of the space without impacting the prevailing sense of tranquility and beauty.

The old part of the house maintains a profound, silent quality that many visitors comment on. Mary’s former bedroom now functions as the video room; and Krishnamurti’s bedroom is now designated ‘the quiet room’, with Zen-like pillows on the ground, with an adjoining small sitting and reading room. It’s a magical area with a mysterious ambience that can only be explained with Krishnamurti’s extraordinary quality and vibration that somehow remains.

As librarian I keep track of visitors: about 5,000 per year, from 60 countries around the world!

IT WAS IN 1984 THAT KRISHNAMURTI SUGGESTED THAT A LIBRARY BE STARTED ON THE EAST END PROPERTY OF THE OJAI VALLEY FOR ADULTS INTERESTED IN HIS WORK. IT MADE AVAILABLE BOOKS HE HAD AUTHORED, AND AUDIO AND VIDEO RECORDINGS OF HIS TALKS, DISCUSSIONS AND INTERVIEWS. THE OLD RANCH-STYLE BUILDING CALLED ARYA VIHARA WAS DESIGNATED TO SERVE THAT PURPOSE.

Michael Krohnen was Krishnamurti’s friend and personal chef. He authored the book The Kitchen Chronicles: 1001 lunches with J. Krishnamurti.
The two latest book releases have been very successful. *What Are You Doing With Your Life?* was redesigned and re-released with Rider UK and has been given new life. The title has a broad appeal and has been particularly well received by younger audiences. The book has been featured for nearly a year in Urban Outfitters stores in England.

*Can the Mind Be Quiet?* was just released this August by Watkins and is being distributed throughout the world. Both of these titles are being sought after by publishers to be translated and distributed in other languages.

We look forward to continuing this trend with the upcoming new releases.

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**What are You Doing with Your Life?**  
Sold over 27,000 copies in the UK in 18 months.

**Can The Mind Be Quiet?**  
Sold over 2300 copies worldwide in 2 months of Publication.

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The KFA submitted a collection of Krishnamurti talks from San Diego and Santa Monica (1970) that were nominated to be included in California Revealed.

*California Revealed* is a State Library initiative to help California’s public libraries, in partnership with other local heritage groups, digitize, preserve, and provide online access to archival materials - books, newspapers, photographs, audiovisual recordings, and more - that tell the incredible stories of the Golden State...

These talks are being digitized in 3K resolution, and the elements are being professionally cleaned and re-housed for optimal long-term preservation.

We are excited to receive the completed digitizations and look forward to sharing them with you.
The following pages provide audited financial statements for the KFA organization as a whole, as well as specific details for the Foundation and the Educational Center. Details for Oak Grove School may be found at oakgroveschool.org/ar.

As can be seen in these audited financial statements, the financial state of the Krishnamurti Foundation of America, which includes KFA, KEC and OGS, is healthy. Efforts to raise unrestricted funds for KFA continue to improve.

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**STATEMENT OF FINANCIAL POSITION**

Audited financials for fiscal year ending June 30, 2019

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<th>Total Liabilities and Net Assets</th>
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<td><strong>Total Liabilities and Net Assets</strong></td>
<td><strong>$19,259,983</strong></td>
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</tbody>
</table>
KRISHNAMURTI FOUNDATION OF AMERICA

Audited financials for fiscal year ending June 30, 2019

STATEMENT OF ACTIVITIES

Without Donor Restrictions
Income
Tuition and Fees $4,055,638
Royalties and sale of books and recordings $81,706
Other Revenue $733,200
Contributions $849,353
Investment Return, net $282,747
Endowment returns made available for operations $1,882,344
Total Operating Revenue $7,884,988

Operating Expenses
Salaries and Wages $3,319,942
Employee Benefits $614,596
Financial Aid $635,003
Depreciation and amortization $295,089
Other Expenses $1,671,860
Total Operating Expenses $6,536,490

Net Surplus (Loss) $1,348,498

Non-Operating Activities
Change in value of charitable lead unitrust $(26,491)
Endowment investment return, net $13,024
Gifts Restricted for Capital Purposes $102,347
Allocation of Endowment Returns $(50,000)
Non-Operating Net Assets Released from Restrictions $97,540
Total Non-Operating Activities $199,887

Change in Net Assets $1,548,385
Net Assets, Beginning of Year $11,207,148
Net Assets, End of Year $12,755,533

Income
Earned Income $499,457
Contributed Income $525,958
Other Investment Income $118,093
Total Income $1,143,508

Expenses
Salaries and Wages $3,319,942
Employee Benefits $614,596
Financial Aid $635,003
Depreciation and amortization $295,089
Other Expenses $1,671,860
Total Expenses $6,536,490

Net Surplus (Loss) $1,348,498

Net Assets, Beginning of Year $11,207,148
Net Assets, End of Year $12,755,533

INCOME AND EXPENSES

Audited financials for fiscal year ending June 30, 2019

Income
Earned Income $499,457
Contributed Income $525,958
Other Investment Income $118,093
Total Income $1,143,508

Expenses
Salaries and Wages $3,319,942
Employee Benefits $614,596
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Other Expenses $1,671,860
Total Expenses $6,536,490

Net Surplus (Loss) $1,348,498

Net Assets, Beginning of Year $11,207,148
Net Assets, End of Year $12,755,533
ON BEING A RESIDENTIAL STUDENT


I decided to attend as many dialogues and programs as I could before the end of the year. It is almost the halfway point and I’ve learned so much. Every dialogue has been different. Some were fast and some were slow. Some were complicated and some were simple. Some were personal and some were impersonal. But underlying all of these dialogues I attended was a series of unsure attempts to establish a definition or a system of dialogue. In most dialogues, we normally begin with a topic or section from Krishnamurti’s works. Then we each have an opportunity to voice our own reaction or opinion to the group. One either agrees with another and then piggybacks on it with his or her own ideas, or one hears it and moves onto talking about something else.

Dialogue can be similar to sports. Players captivate others in showing off what he or she has learned. There is also this drive in most athletes to score a goal, a point or a pose at any cost. When people gather together in the stadiums, opposing teams and fans are soon formed between like-minds in one direction and like-minds in another. Then when things go wrong, one looks to the referee or the facilitator of the match. And at the end of the event, it is customary for everyone to be nice and friendly to each other, despite any fierce competitiveness going on.

Learning is not brought about by the dialogue group nor the teachings. Most of us may be interested in learning from another or from the teachings, but that is a different kind of learning. The dialogue groups are only a live presentation of the teachings and the teachings are only a diagram of living. Many of us learn in the midst of hope, but learning is not just gaining knowledge from another. An athlete may be interested in learning the techniques and tactics of a sport, but will also play it out to see if it all makes sense. The spirit of learning is wholehearted exploration and change is a natural side effect.

This program has been a unique opportunity to look at myself in the blooming and wilting of many interactions with people and nature. This interplay reveals the various phenomena of myself: My desperation to find like Krishnamurti; how I control my daily activities based on my observations, the Grove exhibits early stages of a strong recovery. Over the years, many trees have deteriorated or died, and many have been removed. I’ve documented several such trees re-growing from their original root systems.

PROTECTING THE GROVE

MUCH HAS HAPPENED SINCE THE LAST UPDATE. THE GROVE CONTINUES TO ADAPT AND CHANGE, INFLUENCED BY WEATHER AND THE COMMUNITY.

Environmental conditions remain the primary limitations to the Grove. 2016-2018 brought nearly three times the average count of extreme natural disasters across the United States, and across the planet. The interrelatedness of people, climate, and environmental disasters cannot be avoided. Working to protect the Grove helps to mitigate risks and inform stewardship.

KFA responded in 2018 to neighbor concerns about fire safety. The Grove and Besant Hill are treasured resources, but they’re also woodlands—located adjacent communities defined by prior planning and depreciated building and safety standards. In some cases, structures and landscapes are vulnerable because of deferred maintenance. We’ve notified adjacent communities with educational materials and offers of meetings. We’ve also supported KFA’s management contract with Ojai Valley Land Conservancy to maintain KFA trails while protecting the property. We continue to cooperate with County Fire, maintaining compliance and preparedness, and advancing our understanding of woodland risk mitigation. We can’t claim that our work to date saved the Grove or neighboring communities, but we do know that the investment improves safety, informs the office of fire planning, and opens a dialogue with neighbors about the benefits and responsibilities inherent in living adjacent to oak woodlands.

Seedlings and many installed trees are established now, showing strong growth. There are still hazardous conditions like dead-wood hangers, snags, and falling trunks. We’ve been lucky, we’ve been protected, and we continue this work to adapt to changes in climate, woodland cover, and community input.

Based on my observations, the Grove is recovering. Over the years, many trees have deteriorated or died, and many have been removed. I’ve documented several such trees re-growing from their original root systems.

Michael Inaba provides integrated consulting arboretist services to support appreciation for, informed connection with, and management of the landscape.
Believe it or not, from my childhood and upbringing I have been immersed in the practice of Krishnamurti dialogue as the single most essential activity in life. Therefore, I know it to be both arduous (or tedious) and easy (refreshing)—not much different in that sense from flossing and brushing one’s teeth properly. But for us at the KFA and Oak Grove School it can be much more significant than that.

Dialogue might be said to constitute the signature activity of being a “student of Krishnamurti’s teaching”. Any serious, sustained study of the teaching must surely include regular experiments in dialogue because only thereby do we intensively engage in the mirror of relationship with others by way of learning who we are. To “live the teachings” implies carrying on an endless dialogue with life.

Unfortunately, it seems that most of us find dialogue as we generally or frequently experience it, for many good reasons, to be decidedly unpleasant if not downright outrageous and a waste of time. But I think that we must not give up. If enough of us can somehow come to appreciate the well-known, necessary requisites of civil, affectionate discourse, then surely we can sit together in a circle and learn to quietly “think together”—which does not mean to agree or disagree, but to be aware that we all do share one mind and heart.

Dialogue does not consist of expressing oneself or finding out, teasing out one’s deep concerns or convictions so that we can distinguish ourselves, but rather it implies listening to what is being said with complete attention and no intention to make anything of it. The best dialogues will tend to naturally contain many stretches of silence in which nothing is being stated aloud but thought (our inner reactions to what is being said) is allowed to unfold itself carefully and completely. Then we can see the false as false which, as Krishnamurti pointed out, is as good as seeing the truth. That, then, is meditation.

I HOPE, ONE HOPES, THAT WE ARE SHARING THE QUESTIONS TOGETHER, THAT YOU ARE ALSO THINKING ABOUT THIS QUESTION, TOGETHER. THAT IS, THINKING TOGETHER, OBSERVING TOGETHER, LISTENING TOGETHER, HAVING A DIALOGUE IN WHICH YOU ARE PARTICIPATING. SO IT IS NOT A MATTER OF GATHERING SOME FEW IDEAS AND CONCLUSIONS BUT TOGETHER FIND OUT WHY WE LIVE IN DISORDER.

– J. KRISHNAMURTI

Mary Kelley is in her 6th year as classroom teacher of the 5th grade at Oak Grove School. At a young age, she became deeply interested in the Teachings of Krishnamurti and considers herself truly blessed to be a part of the unique learning community at OGS and the Krishnamurti Center. An activity she feels is deeply meaningful and unique is exploring the unknown and questioning the known with her fellow learners through dialogue.
When Steve Worden passed away in May of 2018, he bequeathed Oak Grove School the sum total of his estate. To honor Steve, we built the Reflective Classroom in his memory. This classroom will serve all members of the community as a place for reflective practices, including dialogue, meditation, journal writing, radical downtime, mindfulness, and silence.

Self-reflection is most vivid when we can remove external impetus. That is not to say we are completely free of competition, particularly the more subtle forms like verbal and nonverbal expressions of praise and disappointment. We also practice some traditional and overt forms of competition like the middle school and high school sports programs and Student Council elections. We look at these facets of the program as opportunities to reflect on the contrast, on what it feels like to not win and to win. There are many ways to look at how competition and comparison form our identities and distract from a true sense of understanding ourselves. The question we ask ourselves is: Is it possible to live without competition or comparison of any kind?

It is easy to understand the impact of comparison or competition when we lose, but what about when we win? It can feel validating, exciting to be recognized by others. It can be exhilarating to come out on top.

What about when Oak Grove wins? There are many wonderful schools, and not every school is the right fit for every student. In Ojai, there are nearly 30 schools, when you include home-schools, public, private, preschools, elementary, middle, and high schools. Oak Grove is honored to be one of them. We are also grateful that our school has been recognized once again in the Ojai Valley with warmth and positivity as the “Best Private School in Ojai.” It is thoughtful that the community continues to express its gratitude for Oak Grove in this way, but it is also perhaps a bit ironic.

No?

IS IT POSSIBLE TO EDUCATE WITHOUT ANY SENSE OF COMPARISON? AND WHY DO WE COMPARE? WE COMPARE FOR THE SIMPLE REASON THAT MEASURING IS THE WAY OF THOUGHT AND THE WAY OF OUR LIFE. WE ARE EDUCATED IN THIS CORRUPTION. THE BETTER IS ALWAYS NOBLER THAN WHAT IS, THAN WHAT IS ACTUALLY GOING ON. THE OBSERVATION OF WHAT IS, WITHOUT COMPARISON, WITHOUT THE MEASURE, IS TO GO BEYOND WHAT IS.

– J. KRISHNAMURTI

When Steve Worden passed away in May of 2018, he bequeathed Oak Grove School the sum total of his estate. To honor Steve, we built the Reflective Classroom in his memory. This classroom will serve all members of the community as a place for reflective practices, including dialogue, meditation, journal writing, radical downtime, mindfulness, and silence.

The Oak Grove School Board held a modest dedication of the completed classroom. Each class, one at a time, had an opportunity to visit. They entered in silence, shoeless, and without electronics, food, or drinks. Once inside, we discussed the intention of the space, asked questions, and shared our gratitude for Steve and the other people who made the space possible.

COMPARISON AND COMPETITION
by Jodi Grass, Head of School

THROUGH OUR EDUCATIONAL PRACTICES AND WITHIN OUR COMMUNITY, OAK GROVE MINIMIZES THE USE OF COMPETITIVENESS, COMPARISON, PUNISHMENTS, REWARDS, AND INCENTIVES. THE PURPOSE OF OUR EMPHASIS ON NON-COMPETITIVENESS IS A FOCUS ON CREATING AN ENVIRONMENT WHERE STUDENTS CAN LOOK AT THEIR OWN MOTIVATION FOR WHAT THEY DO.

THE REFLECTIVE CLASSROOM
MESSAGE

Around the authority of a person or an ideology co-operation becomes meaningless and leads to various forms of conflict. All of us are working together in a spirit of real co-operation in which there is no authority: it is our interest in the teachings which brings us together and helps us to work together. So the authority of a central directive ceases; each of us is important and we all help each other.

To make this possible the Krishnamurti Foundation is the new organisation without the psychological belonging and dependence which most organisations bring about. This is very important to bear in mind in all the work we are doing together. Co-operation is necessary but the ugly and brutal side of organisation has no part in what we are trying to do. There is a great deal to be done which has not been done in the past.

We must meet together at least once a year to talk things over as friends, expose our problems and resolve them. Organisation does not draw us together, rather we are drawn together as human beings to resolve our human problems.

First Published in 1969 in the KFT Bulletin
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THANK YOU FOR HELPING US TO SUSTAIN THIS IMPORTANT WORK.