“When one goes through the world talking to different people, as the speaker has just done in India, and coming across to this country, one observes, as you must have observed, a vast confusion, confusion created by man, confusion in the religious world, confusion politically, in the world of science and in sociology, everywhere one looks there is division, there is every form of fragmentation. And one asks of oneself: what is the central issue in all this?

We know there is the religious division, which makes people all over the world separate, divides people. There are the specialists, the philosophers, the scientists with their own particular specializations. There is the linguistic difference. But apart from all this, we are human beings caught in a vast machine, whether it is communism or socialism or capitalism, a vast struggle, misery, great sorrow. Observing all this, one asks: what is the central issue, what is the main problem for all of us…?"

– J. Krishnamurti
Santa Monica, California, March 6, 1971
The urgency and complexity of the current social, political, and environmental state of the world requires humanity to come upon a new kind of response. Krishnamurti put forward that the state of the world is a reflection of the state of our daily life and that a “sane” response requires us to discover the full meaning of life first.

“Your daily living, when you look at it very deeply, has no meaning. You are striving, wanting money, position, prestige, and when you do have it, what is it? You have not found out for yourself if life has real meaning.”

K has been adamant since 1929 that there is no path or system to truth. How would one come upon the meaning of life if all forms of authority, such as tradition, nationality, religious texts, including one’s own opinions and prejudice, are negated? He spoke of learning through choicelessly observing oneself in relationship as a transformative action. In this learning, one realizes that each of us is the rest of humanity, despite the fact that each of us feels we are separate.

“The problem is not how to get rid of separateness, but why each one of us gives so much importance to it. The very people who desire to establish a classless society are by their acts of power and authority breeding division. You are separate from me, and I from another, and that is a fact; but why do we give importance to this feeling of separateness, with all its mischievous results?”

Due to the pandemic, we have been forced to accelerate our online activities. Besides having all the teachings available for free on jkrishnamurti.org and YouTube, we have increased our presence on social media for the younger generation. Some of you might have checked out our Instagram posts, The Immeasurable podcast, and the online radio. Our online course platform is still in its testing stage but ready for all of you to check out. We invite you to visit courses.kfa.org and give us your feedback.

Jaap Sluijter
Executive Director

Jodi Grass
Head of School

Each year, we choose a school theme based on a Krishnamurti talk or writing. Our theme for the 2019-20 academic year was derived from a passage in Krishnamurti’s Notebook dated November 29, 1961, within the chapter titled Madras. In it, he points to “a total sensitivity – to colour, to nature, to all my reactions, how I respond to others. . . .” From this, we chose a theme in the form of a question, “What does it mean to be sensitively aware?”

Teachers, parents, and students approached this year-long inquiry through personal contemplation, group dialogue, sharing, writing, and observation. With the emergence of a global pandemic, social upheaval, and violence, we see up close how fear and isolation can inwardly block our ability to be sensitive. A sense of safety and security is fundamental to a child’s healthy development. Psychological safety is critical to an exploration of total awareness.

The current societal disorder is humbling and confusing for adults to discuss, but how do we have conversations with children in ways which will help them to understand what is happening around them without instilling fear?

This need for safety is foremost in our minds at Oak Grove. We offer space for risk-taking and non-conformity while still maintaining a sense of community by minimizing the extrinsic noise of punishment and reward, and of comparison. We imbue inquiry within the fabric of our culture as well as the academic program; we use reflective language in place of evaluative language.

For children to grow aware of, even resistant to, conditioning, they must feel safe and understood. They must be able to ask practical and perennial questions alike, engage in rigorous academic explorations, and nurture the awareness of being sensitive to the world outside them as well as the world within.

Jaap Sluijter
Executive Director

Jodi Grass
Head of School
This upcoming release was compiled by Michael Mendizza. The book expands upon the content of *The Mind of Krishnamurti* exhibit and includes excerpts from Krishnamurti’s talks through the decades of his life. The format of the book is a timeline that spans the life of Krishnamurti and some key events before his birth. This timeline is contextualized with major world events occurring each decade. *The Mind of Krishnamurti* Exhibit can be visited at the KFA campus in Ojai.

From the book: “A unique format follows a timeline from 1850 to the speaker’s death in 1986, highlighting the prophesy of a coming World Teacher; the discovery of a human body for this reoccurring force of goodness to express through; the boy’s early life and training: how his strange, vacant mind prevented this early conditioning from taking root; his growing rebelliousness, a mysterious ‘process’ and its awakening of an intense, yet silent, state of body and mind, and with that awakening a radically different way of living.”

The book is available for pre-order at kfa.org/unconditionally

If you visit our online bookstore, you will see that we have been working on upgrading the layout of the store to help navigate the various books and media available.

We hope by categorizing the materials that users can more easily locate the Krishnamurti material that appeals to them most. We will continue to add an expanded collection of DVD’s.

To visit the store go to store.kfa.org
Back in late March, due to Covid-19, the decision was made to close the Pepper Tree Retreat per state recommendations as well as to safeguard the health of all the staff and residential students living on campus.

During the closure we have been following the news closely and with guidance from Ventura County we reopened our doors on June 2nd. Like all other businesses that are reopening, we have made a number of changes to comply with state, county and city regulations and recommendations. While we want to be able to provide a place of retreat and quiet, we want to ensure the maximum protection for everyone.

We also made use of the closure as an opportunity to take care of a number of maintenance and cleaning projects. All the rooms were given a deep clean, and many rooms a new coat of paint. The outside of the building and windows also received similar attention.

The biggest change, we are sad to inform, is the suspension of breakfast. We hope to restart this as soon as it is safe to do so. To compensate for this we have installed mini fridges in each room. We have created several sanitation stations where hand sanitizer and masks are provided. We developed a regular disinfecting schedule for all of the public areas and an intensified cleaning protocol for the guest rooms which requires us to leave a room unoccupied for a minimum of 24 hours after each guest.

The purpose of the Pepper Tree is to provide a space for retreat. To encourage this, we have a special mid week (Mon-Thurs) personal study retreat rate. Please contact us for more information.

The last couple of months have seen a blossoming all over the property. The olive and pomegranate trees planted last year are flourishing, and the orange trees are heavy with fruit. There is a quietness and peacefulness that can be felt here as one sits and watches the sunset behind the mountains.

We are looking forward to welcoming you back to the Pepper Tree Retreat.

Visit peppertreeretreat.com
The Krishnamurti Archive is the repository of original material pertaining to the teachings of Krishnamurti. This includes handwritten manuscripts, letters, photographs, original audio and video recordings, and related materials. Its mission is to preserve the teachings of Krishnamurti as they were written and spoken, without distortion or interpretation. The Krishnamurti Archive also exists to give scholars and others doing research access to original documents.

We have recently updated the Archive page on kfa.org. We have added information about the various media and examples of the kinds of materials we have preserved in the vault in Ojai, California. Also included are links to online resources for those who wish to explore the history and work of Krishnamurti. Visit kfa.org/archives.

We are also pleased to announce the reception of an important collection of original materials, received early this spring. This collection, generously donated by S. Lloyd Williams, consists of letters exchanged from 1910 to 1930 between luminaries in the Theosophical Society, mainly Annie Besant, C.W. Leadbeater, George Arundale and others in their circle with many references to Krishnamurti.

The collection also includes a handful of original documents written by Krishnamurti. Obtaining collections like these ensure that they are cared for properly by the archives staff and available for researchers who are interested in historical materials.

Postcard from Krishnamurti to I. S. Cooper, 1911 from the recent donation from S. Lloyd Williams.

Throughout his life Krishnamurti experienced mysterious states of extreme pain, transcendental bliss, and contact with forces unrecognizable to most people.

Compiled by Mark Lee, *J Krishnamurti’s Process* is a compendium of the full and unedited eyewitness accounts, including his own, of those mysterious and other-worldly states of being. Included are Krishnamurti’s own perceptions of how the conditioned mind turns experience into belief and concretizes what is subtle, beautiful, and pure.

Order now at store.kfa.org/kprocess
San Diego 1970
CALIFORNIA REVEALED REPOSITORY

In the Fall of 2018, two series of Krishnamurti talks held in California in 1970 were nominated to be included in the California Revealed program. This nomination included high-resolution digitization, inclusion in an online repository available for free to the public, and cleaning and re-housing of the original materials. Late this spring, the digitization was completed, and the newly digitized material has been uploaded to the repository on Archive.org.

Krishnamurti traveled and spoke extensively throughout the state of California, and had a deep and abiding influence on the culture of the Ojai Valley. We are happy that these talks are included in the collection, which consists of materials relating to the history of California. To see the collection of videos visit archive.org/details/krishnamurtifoundation. This is an excerpt of the first public talk in San Diego:

I would like to talk about so many things, because wherever one goes, Europe, India, Australia or America, one finds more or less the same human problems. Most human beings in the world are so confused and living a contradictory life; they are thoroughly unhappy, utterly miserable and in a great deal of sorrow. And one's life seems to be a battlefield, from the moment you're born till you die. One finds, right through the world, division, nationalistic, linguistic, religious differences; one sect opposed to another, one way against another, each saying its way is the best and the only one and so on. There is division, conflict and war. There is division as the business world, the spiritual world, the religious world, the scientific world, or the professorial, college world.

Seeing all this division, this utter chaos, and a great deal of misery, one wonders — and I'm sure you do too — what is one to do, what course of action to be followed — the left, the centre or the right? Or is it a course of action dictated by some ideology, some belief, some authoritarian dictum? Or must one follow a course of action that doesn't depend on any authority whatsoever, neither the left, the centre, nor the right, nor any guru, any teacher, any priest, nor any organised religion, Catholic, Protestant, what you will, but follow one's own inclination, tendency; or follow one's own experience and knowledge, self-reliant, confident and purposeful?

There is so much contradiction, not only outwardly but also inwardly. And what is one to do? I'm sure you must have asked this question many times — the more serious one is, the more earnest, not seeking entertainment, one must have really deeply asked this question, confronted by a world that is so chaotic, contradictory, divided, knowing very well that one has lost faith, having no trust in anybody, no teacher, no professor, no priest or authoritarian Utopia.

If you are at all serious, and I hope you are at least for this afternoon, you must have not only asked such a question of yourself, but also have found a responding answer to the challenge: what is one to do, not having faith in another, not be dependent on some saviour, some teacher, some authority, then where are you to look for light, for an understanding? And if one's action, and life is inevitably a continuous movement of action, the very living, what is one to do?

...And to find that out is our problem — and I think that is the only problem in life. An action that is not broken up, that is not contradictory, that is continuous, whole, complete and total, so that it doesn't bring more sorrow, more confusion. And if you will, we will go
together into this question, bearing in mind that the speaker has no authority whatsoever, because both of us are going to examine, observe, this phenomenon called life, living, and find out the truth of the matter, if there is an action, a way of living, not at odd moments or in a great crisis but every day, every minute, a way of living in which there is joy, there is no violence, no brutality, no contradiction, and obviously no imitation and dependency.

Unless we find such a way of living, not an abstract idea, a philosophical concept, a theory, but rather an actual way of living: whether there can be an action so complete, so whole, so completely non-contradictory. And I feel to live that way is the only religious way, none other. We are using the word ‘religion’ not in the accepted sense of that word, which is to believe in something, believe in God or no God, or believe in some conceptual ideation – we are using that word as a way of life in which every action is whole, complete and full of ecstasy. We’re going to go into that.

...So we are dealing, not with an Asiatic philosophy or exotic religion, or inventing some significance, giving a meaning to life. We can leave all that to the intellectuals – they can invent all the significance and meaning to life, because they themselves see the utter meaninglessness of this living. So, seeing all that, not as a theory, not something that is extraneous to you, but actually: that is your life, your daily contradiction, your daily battle, your daily irritations, anger, hatred, brutality.

And to see if all that can end, so that we can live quite a different kind of life, a life that is free, a life that doesn’t bring through action, misery; a life that is really, completely, totally peaceful. So one asks, observing all this: what is one to do, knowing that you are the society, and the society is you – you are the world and the world is you, which is not just an idea but a fact? You have created this world by your greed, anger, ambition, competition, violence – inwardly you are that; and outwardly your wars, all these divisions: the black and the white, and the pink and the blue, and all the rest of it – prejudice, antagonism, brutality. We know this. Either you know it as an idea, or you know it actually. You know it through a magazine, through a newspaper, or somebody has told you. Or you have observed it in yourself, you have seen it in yourself, completely, and therefore there is no need for another to tell you what the world is like, you don’t have to read a single newspaper, a magazine or listen to any talk, if you know for yourself what you are…

...So the question is, how do you observe yourself, because without knowing yourself, who is the world not an individual – the word ‘individual’ means a total entity, indivisible. And individual means a human being in whom there is no contradiction, no division, no separation, who is a total harmonious unit. That word ‘individual’ means that, indivisible.

Visit archive.org/details/krishnamurtifoundation
What does it mean to be sensitively aware?

In this current moment of intense collective self-examination, Krishnamurti’s legacy to us leaps out in stark relief. This year the Oak Grove faculty and staff reflected deeply on the ways in which “sensitive awareness” shapes our work as teachers. Teachers approached this year-long inquiry through personal contemplation, group dialogue, daily conversation, writing, and sharing.

The school year ended with an unexpected “pause” in community life — the emergence of a global pandemic and mass protests against police brutality and violence. We are called now to stop doing what we were doing and to pivot toward something more ground-breaking and long-lasting. This is humbling and confusing for adults to discuss, but how do we have conversations with children in ways which will help them understand?

Given the current cultural and political moment where these issues are highly visible, it is more important than ever that we create safe spaces for children, families, faculty, and staff to explore these ideas.

At Oak Grove we have long implemented an anti-bias approach to curriculum aligned with Krishnamurti’s directive to examine our own conditioning. Given the depth and complicated nature of the problems, it has taken courage, tenacity, perception, and openness to confront these issues in an educational setting.
Teachers recognize that because we live in a biased society, we must actively foster children’s anti-bias learning. We are all constantly and repeatedly exposed to messages that subtly reinforce prejudices. If we do nothing to counteract them, then we silently support these biases by virtue of our inaction.

Learning continues throughout childhood and adulthood, and we are all being challenged to continue learning about unexamined truths. It’s okay to not know where to go. We just start where we are and begin. We ask, read, listen, and we are curious. We check our biases, learn, and commit to doing better. We learn, lean on each other, trade stories, and work side by side. We let down our defenses and grow.

We honor our students, from the highly observant 3-year-olds to the teenagers who are transforming and transformative. We find their rebellion inspiring, even as it is terrifying and maddening.

As Krishnamurti said, teaching is revolutionary. There’s a grand unlearning, a paradigm shift. Education happens everywhere, as we have recently seen, even in on-screen Zoom classrooms during a pandemic that separates us physically.

The exploration into the notion of sensitive awareness is perhaps more critical than ever before.
Our Residential & Volunteer Program is a vibrant aspect of the Krishnamurti Center in Ojai. For the past seven years, we have welcomed young individuals who have felt called to reflect deeply upon the teachings. These are excerpts from Amanda’s journal, a recent residential volunteer:

**January / Resistance**
The cold, dry weather in Ojai contrasts with the hot, humid climate of Rio de Janeiro, where I arrive from. During a dialogue in Krishnamurti’s study, I admit to feeling lost. I am not the only one, so I explain that I apply “suspend disbelief” for the sake of the experience. Even though a lot being said makes no sense to me, I just go with it. An experienced facilitator exclaims, “Yes, that’s it! Suspend your belief!”. The excitement fails to overcome me, so I suspend disbelief and wallow in feeling lost.

**February / Vulnerability**
At the end of the third day of the “Change That Cannot Be Sought” workshop, I ask a fellow residential student if he wants to go for a walk around the block. The darkness outside mirrors the darkness I feel inside, and with each step, I feel an irrational fear. I am relieved when we get back and I retreat to bed.

It is the last day of the week-long “Change” workshop. The facilitator asks an open-ended question to the group and looks straight at me as I share my feeling of fear; I feel naked. Is this what people mean by revealing vulnerability?

**March / Breathe**
The COVID-19 is making headlines worldwide, and soon after the arrival of a couple from Brockwood Park School and a residential student from Austria, the KFA closes the campus. I delight in the wild mustard flowers growing tall, the deer prancing around campus at dusk, and the bobcat sauntering through the fields. Although I feel grateful to be surrounded by nature, I feel overwhelmed by anxiety, insecurity, anger, and frustration. I dream of drowning, deeply immersed in water, yet I can breathe.

**April / Listening**
Four of us tackle “Freedom from the Known” in Krishnamurti’s study. I appreciate the group’s flexibility as we meditate on the text; at times we stop reading from the book and inquire into ourselves, sharing our fears and investigating our responsibility during the pandemic.

**May / Awe**
A handful of speakers meet at the KFA campus for an online event, unlike the bustling May Gathering I attended two years ago. As I listen to the speakers, a sense of awe dawns on me as they describe Krishnamurti and his teachings. Why make sense of a sunset, if one can experience it? How does one dance with life, rather than attempt to control it?

**June / Olive Trees**
I learn that olive trees differ in size due to the time they spend at the nursery, how much their roots are loosened with care before being planted, the quality of the soil around them, and how deep and wide of a hole they take root in. Many have doubled in size since planted in February. According to Krishnamurti, “there is an extraordinary thing that takes place when you work the earth with your hands.” Despite not knowing what that is, I can suspend disbelief and dance with it.
The usual arrangements for this event were radically affected by the world-wide outbreak of the coronavirus pandemic, and needed to be adjusted to this unexpected situation on fairly short notice. Fortunately, our ED Jaap Sluijter had the collaboration of a young team very capable and expert in the field of electronic communication. Thus it was Henry, Cory, Gianni, Jaime, Francisco and Darrell whose team efforts projected our annual celebration of Krishnamurti’s work and philosophy onto the field of the global internet.

Over two-thousand subscribers tuned into the two-day event of presentations by educators on the subject of Can the Mind Be Quiet? The six presenters had all worked with J. Krishnamurti during his lifetime, at his schools in England, India and California, and known him personally, which became the subject of their writings.

Now, live at Pine Cottage, they examined different aspects of the question. Stephen Smith looked at the “pointers to the quiet mind”, followed by Michael Mendizza elaborating on Unconditionally Free, his and Evelyne Blau’s picture exhibit of Krishnamurti’s life and work in book-form. Then Mark Lee talked about his two new writings, The World Teacher and The Process. All of the presentations were followed by question & answers from the viewers.

Finally, Francisco Mazza presented the background of the wonderful video-project The Immeasurable, together with Henry Fischer and Gianni Garubo.

The second day opened with the 1983 K video What Makes Us Change? After Jaap’s opening statements, he invited me to read one of my poems titled I and Humanity. This was followed by Jaap, Cory and Gianni examining the question Can the Mind Be Quiet?

David Moody, in a pre-recorded presentation, talked about his third book Krishnamurti in America, followed by Professor Krishna’s examination of What prevents a quiet mind?, which he then discussed with Mary Kelley and Cory Fisher.

The final event was a dialogue between Gianni Garubo, Darrell Mitchell and Amanda Anderson, the latter two participants in the KFA Resident and Volunteer Program.

All in all, the two-day program was a splendid encounter between young and old, and a profound examination of ‘the Quiet Mind’. The whole program remains available to the public worldwide at kfa.org/streaming.
Foundation Focus

including Oak Grove School and the Krishnamurti Center