I do not know what it is to love; therefore, I depend on another to love me. Now, can I fathom this emptiness in myself, this sense of complete isolation, loneliness? Do we ever come face to face with it at all? Or, are we always frightened of it, always running away from it? The very process of running away from that loneliness is dependence. So can my mind realize the truth that any form of running away from what is creates dependence, from which arises misfortune and sorrow? [...] 

It is very difficult and arduous because the mind is so used to distraction, so trained to go away from what is, to turn on the radio, to pick up a book, to talk, to go to church, to go to a meeting — anything to enable it to wander away from the central fact that the mind in itself is empty. However much it may struggle to cover up that fact, it is empty in itself.

When once it realizes that fact, can the mind remain in that state, without any movement whatsoever?

— J. Krishnamurti
The Collected Works, Vol. IX
Despite the ongoing pandemic, or perhaps as a consequence of it, the residential students at the Krishnamurti Center’s campus have, together with some staff, formed a COVID-inspired social bubble, within which they safely engage in in-person interactions with one another. The young adults who participate in the year-long residential student program share an abiding interest in exploring the deeper questions of life and studying Krishnamurti’s work.

The individuals in this community typically come from very diverse backgrounds: intellectual, political, economic, sexual identification, gender, and race. But, despite these differences, they have been questioning the apparent push in society for placing so much value on identity. Krishnamurti asked, “Why do we put so much emphasis on separateness?” On other occasions, he said, “Don’t deal with sorrow as your particular precious stuff. It is shared by all humanity.” The realization of this shared humanity cannot come about through lofty ideals, but seems to be found in observing oneself in “the mirror of relationship.”

One of the KFA’s goals is to expand this community of inquirers at our center in Ojai. While we realize that the online world represents an important platform for the wider dissemination of the teachings, we feel that a different kind of learning can take place with in-person interactions. We aim to expand our center in order to accommodate a larger number of residential students and scholars to form an even more vibrant community for the study of Krishnamurti’s teachings in the mirror of relationship. This expanded center will continue to provide a place where guests can come to reconnect with the deeper questions of life.

It is cold, 37°F, and 7:00am on a Thursday morning – about 40 minutes before the first students begin to arrive on campus for the school day. The campus is gleaming at this time of the morning; the birds resounding; a family of gentle deer grazing on the soccer field.

There are a few bundled adults positioning rocking chairs into a loose circle, with the requisite physical distance between them. Morning greetings and expressions are screened by masks, but the affection between them is palpable.

Two current teachers, one alum, one former staff member, two Oak Grove School Board members, an Ojai community member, and two parents are gathered to inquire together into the perennial questions of humankind.

This is one of three weekly discussion times available to the adult community members to explore the teachings of our founder, but this time is by far my most treasured. Somehow the newness of the day offers an openness not always felt later in the day.

This school, you see, is not just for the students, it is for the adults as well. Krishnamurti spoke a great deal about the role of the teacher and the parent to inquire, to transform. For how might the children transform if the adults who surround them do not?
Happy is the One Who is Nothing

NEW BOOK | EXPANDED EDITION

In a beautiful new hardcover format, Watkins Publishing has released Happy is the One Who is Nothing, an expanded edition of Letters to a Young Friend. This new edition includes selections from the Krishnamurti for the Young Series, and is available now at our online store.

NEW CHAPTERS:

What is it to feel?
What is it to care?
Why do we lose our imagination?
What does fear do to you?
Freedom and order
What is order?

Between 1948 and the early 1960s, Krishnamurti was easily accessible and many people came to see him. On walks, in personal meetings, through letters, the relationships blossomed.

Happy Is the One Who Is Nothing collects together letters to a young friend who came to him wounded in body and mind. The letters, presented here in a beautifully gentle design, were written between June 1948 and March 1960. They reveal a rare compassion and clarity: the teaching and healing unfold; separation and distance disappear; the words flow; not a word is superfluous; the healing and teaching are simultaneous.

So, how can we be expansive in our feeling, wide in our thinking, and yet be precise, clear, orderly in our life? I think most of us are not like that because we never feel anything intensely; we never give our hearts and our minds to anything completely. I remember watching two red squirrels, with long bushy tails and lovely fur, chase each other up and down a tall tree for about ten minutes without stopping—just for the joy of living. But you and I cannot know that joy if we do not feel things deeply. If you are extraordinarily receptive, sensitive to everything, then that very sensitivity brings orderliness.

You cannot depend on others; you cannot expect somebody to give you freedom and order, whether it is your father, mother or teacher. You have to bring it about in yourself. This is the first thing to realize, that you cannot ask this from another. You cannot possibly ask, or look to anyone, your gurus or your gods. Nobody can give you freedom and order. So you have to find out how to bring about order in yourself. That is, you have to watch and find out for yourself how to be good, how to be kind, how to be considerate. Out of that consideration, out of that watching, you bring about order and therefore freedom.

Order the book at store.kfa.org/happy
My name is Jude Dickerson. I’ve always had an interest in animals and in living more closely to nature. I first developed an interest in spirituality by listening to Alan Watts and then Krishnamurti. I explored the connections between these interests while doing an avian monitoring job in Wyoming, where I was immersed in the open sagebrush landscape and engaged in observation of eagles, which required me to sit and watch the sky for movement, but also allowed me to listen to talks and audiobooks by these authors.

I was enthralled by the freedom and time this gave me to explore myself. But I felt like I wanted to access the knowledge and companionship of a broader spiritual community. Coming to the KFA helped me learn to articulate my inner questions, and it is a great place to be for anyone who wants to explore themselves within an open structure. It has given me the chance to explore in dialogues how we construct our self-images and enact them throughout our lives: a task that implies being able to look at your reactions in a new light and address things you may not have previously realized about yourself or the nature of the self.

My time at the KFA has been during the COVID-19 pandemic, and the usual energy of dialogues and different people visiting shifted to being more about individual exploration and getting to know the few people here in greater detail.

The campus itself is right alongside the Los Padres National Forest in the Ojai Valley in California, which is a beautiful rural area nestled among the mountains. The landscape houses a wide diversity of wildlife that is unique to a chaparral ecosystem, including flocks of California quail, which can occasionally be seen energetically running around the property.

When I listen to Krishnamurti what draws my attention is that he denies any form of practice or method to reach understanding, yet also points to the importance of a silent mind. While I was monitoring eagles, I wondered what the impact of meditation is, and what the function of will is in this process (or lack thereof). In coming to the KFA, I wanted to explore the topic of meditation in general, and experiment with different types of meditation and quiet living. I was particularly attracted to being aware of my thoughts, feelings, and surroundings throughout an ordinary day of work and life, while I was actively moving around and working on the landscape. This doesn't involve a pointed effort to be aware, but a feeling of opening to what is happening.
The creation and sustenance of opportunity and space for individuals to gather together and explore Krishnamurti's teachings is an important aspect of the Krishnamurti Center. While the pandemic has required us to pause our in-person programs, our move to hosting online programs has broadened our reach. The Annual Gathering in May is our largest in-person event of the year, typically attracting a few hundred attendees mostly from Southern California.

Last year we moved this two-day event online. Over 2,400 individuals from all parts of the world registered for the event, despite the differences in time zones. Other programs that have moved from an in-person to online format have also seen gains in terms of the number of attendees. This is a list of the programs that we hosted last year and the ones to come this year:

- **Online May Gathering**
  Saturday, May 2 – Sunday, May 3, 2020
  2,400 participants

- **Krishnamurti and His Teachings**
  Monday, August 24 – Friday, August 28, 2020
  26 participants

- **Unconditionally Free**
  **The Life and Insights of J. Krishnamurti**
  Monday, October 26 – Friday, October 30, 2020
  50 participants

- **Krishnamurti on Education**
  Monday, November 2 – Friday, November 6, 2020
  23 participants

- **Can We See and Inquire Directly Without Conditioning?**
  Monday, December 7 – Friday, December 11, 2020
  17 participants

For more information visit [kfa.org/events](http://kfa.org/events)
Dissemination

The dissemination of Krishnamurti’s teachings represents one of the Foundation’s central activities; the internet and social media platforms provide an increasingly important venue for this task.

We particularly recognize the compelling need to reach those not yet aware of Krishnamurti and his teachings, while also presenting the opportunity to go deeper and study the teachings in their totality. Our online presence through our webpages and platforms such as Instagram, Facebook, and YouTube has continued to grow. In order to create entry points for new audiences, we have been testing and refining the use, on social media platforms, of ads directed towards specific audiences, based on their engagement with topics that may represent an overlap with the central issues discussed by Krishnamurti.

LISTENING TO THE TEACHINGS

In acknowledgment of the trend that many people now engage with the world around them by listening rather than reading, our K-radio station continuously broadcasts audio recordings of Krishnamurti’s talks, and our Immeasurable podcast provides an in-depth dialogue and exploration of themes related to Krishnamurti’s teachings. By engaging with well-known contemporary thinkers in conversations about these themes, we are reaching new audiences. Our recent podcasts have featured conversations with Charles Eisenstein, Rupert Sheldrake, and Byron Katie.

Listen at podcast.theimmeasurable.org
REACHING NEW AUDIENCES

Our online magazine, The Immeasurable, continues to grow. Its function is to present the teachings to younger audiences, focusing on themes relevant to our world and lives, without necessarily drawing attention to the person Krishnamurti or the Foundation. It functions as an entry point to the infinite depth of the teachings. The modern format of the content speaks to the current generation, so they may begin their own journey of discovery. We produce short videos based on excerpts from Krishnamurti’s public talks which have been very well received on social media. These videos help illustrate how Krishnamurti approaches different topics such as love, meditation, the self, or death, offering his unique angle for the public to reflect on.

Visit theimmeasurable.org
IMAGINATION AND CREATIVITY HAVE AN ESSENTIAL ROLE IN LEARNING ABOUT THE WORLD AND ARE ALSO A PROFOUND OPPORTUNITY FOR SELF-REFLECTION

All forms of art are explored at Oak Grove. A study of poetry has a profound capacity to touch, move, and impact the writer and the reader at their most vulnerable and emotional levels. Students find that poetry can be uplifting, dark, whimsical, exuberant, discerning, mysterious, or prickly, as well as a powerful tool for resistance, activism, or exploration of the self. The study of and the opportunity to write original pieces of poetry begin in early childhood and continue through high school.

THE SKULL

A piece of history,
a moment of the past,
it stands alone
on a hill,
it hides secrets
of its time,
but it doesn’t tell.
Was it an animal that caught it,
did it die of pain?
Of hunger?
Or in its sleep?
We will never know the truth,
may we only guess.
But its life isn’t over,
not quite yet,
it may travel through rivers,
through oceans,
and even when it crumbles.
There’s still an adventure
waiting there like a hawk,
hunting for its prey.

— 4th grade

— 12th grade
NOW I CAN PRACTICE MY TROMBONE

The coronavirus spreads outside
I try to stay in and hang onto the ride
But it’s too boring, it’s too slow
I just listen to the radio
So when I’m done and have heard enough
I pick up my trombone and give it a huff.

But my trombone won’t play.
Oy vey! Oy vey!
I’ve tried all day
I’ll blow and blow
But the gizmo won’t go!
Suddenly – I hear a voice inside my ear
It says, “Don’t blow, don’t blow.
I’m still in here!”
I rear back in shock,
My trombone can talk!
This is a surprise, quite a bumfuzzle
I turn it around and look down the muzzle.

An echoing voice comes out of the horn,
“I’m feeling rather forlorn,
I fell down here a while ago,
A month, a year, I don’t really know.
Please sir, just help me out!”

I say, “I’ve got just the thing,”
as I pull out my bumble- ding.
It’s a long thin coil with fluff on the sides
It’s made from kangaroo hides.

I throw it down into the bell,
When I hear a yell from the man down below,
“Oh thank you, kind sir, now hoist me up.
I won’t let go.”
I pull him up and then I see,
A small man the size of a pea.
“My greatest thanks, you’ve set me free,”
Then he looked to the reader with a serious
demeanor
“Dear people of all the lands, please remember to
wash your hands.”
He wandered off, leaving me alone,
Now I can practice my trombone.

— 10th grade
We invite you to register for our Online May Gathering, May 1-2, 2021
This event is free of charge.

We have chosen a theme that we feel is extremely relevant in light of all the challenges the world has gone through in 2020 and continues to face in 2021, *The Urgency of Change*. This is also the title of a book that was published 50 years ago, and the topics it touches upon are as striking now as they were then. The focus of this Gathering is to have speakers, panels, and dialogues aiming at exploring what this theme means and to look at it in a wide context.

“There is this fact of disorder. There is no doubt about it: it is an actual fact. The traditional approach to this fact is to analyze it, to try to discover the cause of it and overcome the cause, or else to invent its opposite and battle towards that. This is the traditional approach with its disciplines, drills, controls, suppressions, sublimations. Man has done this for thousands upon thousands of years; it has led nowhere. Can we abandon this approach completely and look at the problem entirely differently – that is, not try to go beyond it, or to resolve it, or to overcome it, or to escape from it? Can the mind do this?”

— J. Krishnamurti (*The Urgency of Change*)

Register now at kfa.org/gathering
The theme of the year at the KFA is *The Urgency of Change*. The book by this title, originally published in 1970, is unique compared to many classic Krishnamurti books. The book was prepared by Mary Lutyens, who worked on many of Krishnamurti’s bestselling works. In one of her biographies of K titled *The Life and Death of Krishnamurti*, she recalls:

“*A book of K’s was published in 1970 called The Urgency of Change which consists of probing questions put to him by Alain Naude at Malibu and his replies. Alain would take down both questions and answers in his longhand, dictate them onto a tape recorder and read them back to K in the evening to make any corrections. This book, therefore, has a value beyond the books of edited talks which K never revised or even looked at.*”

The dictations were initially transcribed into what became known as the ‘holiday book’.

The name came from Krishnamurti suggesting that Alain Naude take a holiday one winter. Alain decided not to take a holiday, and instead, joined Krishnamurti in working together on a book. They made dictations every day and called it the ‘holiday book’. The transcripts of these exchanges between Alain Naude and Krishnamurti were then compiled by Mary Lutyens into *The Urgency of Change*.

Featured on the right is a selection of the ‘holiday book’ transcript from the archive, published in *The Urgency of Change*:

**K.** To live in this world namely there must be a radical change of the mind and of the heart.

**Q.** How do you mean by change? How am I to change? If whatever I do is the movement of the past? I can only change myself, nobody else can change me. And I don’t know what it means.

**K.** So the question: How am I to live in this world? has now become: How am I to change, bearing in mind that the ‘how’ doesn’t mean a method but an enquiry to understand. So, what is change? Is there any change at all? Or can you only ask whether there is any change at all after there has been a total change and revolution? Let’s begin again, to find out what this word means. Change implies a movement from ‘what is’ to something different. This ‘something different’, is it merely an opposite, or does it belong to a different order altogether? If it is merely an opposite, then it is not different at all, because all opposites are mutually dependent, like hot and cold, high and low. The opposite is contained within and determined by its opposite; it only exists in comparison, and things that are comparative have different measures of the same quality, and therefore are similar. So change to an opposite is no change at all. Even if the going towards something that seems different does give you the feeling that you are really doing something – it is really an illusion.
Foundation Focus

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Winter/Spring 2021

including Oak Grove School and the Krishnamurti Center

Photo by Mary Zimbalist: Krishnamurti on Zuma Beach, 1970