

# KFA Bulletin

## #97

2023

*The Future of Humanity*

**K** KRISHNAMURTI  
FOUNDATION  
OF AMERICA



Dear Friends,

The theme of this bulletin, “*The Future of Humanity*”, is a topic that calls on us to reflect deeply on the course our species is charting. What path are we, as humanity, forging for future generations? What role do each of us play in this unfolding chronicle?

J. Krishnamurti’s teachings underscore the connection between the transformation of the individual and the fate of humanity. To fathom what it may mean to truly contribute to a different future for humanity, each one of us must delve into the depths of our own consciousness. This entails an exploration of the nature of thought, fear, time, desire, and the self. It necessitates a choiceless observation of prejudices, biases, and preconceived notions. Or, as K said, “*In the deeper layers there may be the source and means of finding out new things, because the superficial layers have become mechanical, they are conditioned, repetitive, imitative; there is no freedom to find out, to move, to fly, to take to the wind.*”

We at the Krishnamurti Foundation of America are committed to providing a forum for this exploration. Our mission is to disseminate Krishnamurti’s insights and nurture an environment of dialogue and inquiry. Through our publications, events, and dialogues we strive to ignite a profound comprehension of the human condition and its role in shaping our world.

In these complex times let us always bear in mind that humanity’s future is not an abstract notion but a dynamic reality, co-shaped with every thought, choice, and action we make.

With warm regards,

A handwritten signature in blue ink, appearing to read 'Jaap', with a large, sweeping flourish underneath.

Jaap Sluijter  
*Executive Director*  
Krishnamurti Foundation of America

*This annual Bulletin is offered to our supporters and includes previously unpublished material by Krishnamurti. In our archives, we have a large amount of as-yet unpublished material, including audio recordings, which need to be transcribed and verified. We are busy preparing the most interesting materials for publication in the near future.*

## THIRD PUBLIC TALK IN MADRAS 2 JANUARY 1982

In the world outside there is war, there is corruption, there is dishonesty, politically utterly ruthless, the politicians seeking power, position, prestige, status; the tremendously rich people, and the oppressed who are in revolt in this country. Revolt is going on because they have been oppressed and there is a great deal of discontent, unhappiness, sorrow, pain, an incredible amount of fear. There is no security outwardly: you may have a job but the future of man, that is, the future of your children, the future of your grandchildren, the future of humanity is really in the balance. This is not a cliché: it is a tremendous crisis in our consciousness. And, that is outwardly, there is great disorder.

And inwardly, inside each one of us, in our lives, in our relationship, in our jobs, there is disorder. And we must find out together what is the cause of disorder, and end disorder in ourselves, not out there, not try to bring about order in the world, in the corrupt society, but order in our lives, which is in our relationship with each other. And that relationship which is order can only be understood deeply if we begin to discover what is the cause of disorder. Everything that has a cause must end. If I have a cause for my cancer, for my disease, for some ill health, because there is a cause it will find an answer. Do we understand this? Causation for any action must inevitably end. Our life as a whole has a cause. Do we understand this clearly? I have a cause – if I have – in talking to you. That cause, the motive, the force, the agent, that is making me talk will be valueless because it has a struggle; what has cause brings about a struggle. And if I have a cause in addressing you, then it is a

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struggle between you and me, it is a conflict. But the speaker has no cause, he doesn't want to convert you to anything: he has no belief about anything. And he is talking not to express himself, not to fulfil himself, not to have a reputation which he must maintain: it is none of these things. Therefore an action without a cause is eternal. I wonder if you will understand this.

Sir, the universe, that is the stars, the heavens, the black hole, millions and millions of stars and planets and systems, have no cause. Scientists are beginning to discover this, I hope they are. There is no cause for it: therefore it is eternal, endless, which is vast space without any reason, without any cause, without an agent which is making this; therefore it is from everlasting to everlasting, it has no time. What has cause has time. If I am jealous – and jealousy has a cause, which is, I am attached to my person and in that attachment there is fear, there is possession, domination, control because the cause is my sense of insufficiency in myself, and I am lonely, therefore I begin to attach myself to you, and out of that attachment, which has a cause, jealousy arises. Whereas if I can discover the cause, jealousy can end. Therefore we must together find out the causes of disorder. If we can find the causes of disorder, disorder will end completely. And when there is an end to disorder there is order. That order is a living thing, not a blue print, not something laid down which you follow. So please together let's find out what is the cause of this disorder in our daily life; not an abstraction or an idea of disorder. The fact is not the idea. The fact of disorder is not a concept. That is, I say one thing and do another; that contradiction is disorder. It is not an abstraction. Disorder exists where there is contradiction in one's life. There is disorder when my life is fragmented, broken up. Are we meeting each other? We are following each other? We are talking about our lives, not an abstraction of a life. We are talking about your daily life in which there is so

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much confusion and disorder. And some recognise their life is in disorder and try to bring order out of disorder. Order exists only when disorder ends. Like a man in prison, as long as he is in prison he is not free; when he is out of the prison he may be free. Similarly our life is in disorder, there is no question of it; you can't say, 'I am not'. And that disorder is a fact, if one is aware of it. And we are trying to find out together the causes of this disorder. Is that clear? Why you live in disorder, if you are aware of it. So first, are we aware of it? Do we recognise it, do we see it, or we are mesmerising ourselves saying, god is order but one day I will reach order, which is a pretension, which is nonsensical. What we are talking about is the fact of disorder in our life. Right, can we go on from there?

So what is the cause, or causes of disorder? Because when that ends there is order without a cause and therefore a life which is eternal. I wonder if you understand this. So what is the cause of our disorder? Essentially, basically, the idea that we are separate from another, which is, myself is different from yourself: that is the basic cause of disorder. Please don't say, 'How am I to be free of the self' – we are not talking about freeing the self. If you understand the cause of disorder, understand the nature of the self, then that very comprehension, that very observation, absolves, dissolves the self. So we are saying the basic cause of disorder is the self, the me, the ego, the personality. We have accepted it because it is part of our tradition, part of our education, that we think we are separate individuals; we must seek our own personal salvation, our own response to god, you know, the whole concept that each one of us is separate, and therefore there is constant battle between each other. That is the basic cause. And other causes are peripheral, outside. You understand? Peripheral. The division of nationalities, that is a cause, because in believing in a nation, in a tribe, you feel you are secure, because the human brain demands security. That is

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obvious. So it invents a concept of a nation – it is an idea. And in that idea it feels secure. And to protect that security it will kill another, which is called war. War has several reasons, but one of the reasons is this: the desire to be secure. Please look at it, you are not accepting what the speaker is saying, we are observing together the fact, not imagination, not an idea, but the actual living fact.

And also one of the reasons for disorder, is thought itself. I wonder if you understand that. Thought, we are saying, is the cause of disorder. Look at it, please, examine it; don't say, 'How can you say that'. Examine, find out for yourself, if thought is not one of the major causes of disorder. Thought is the response of memory, memory is knowledge, knowledge is experience; so from experience, knowledge, memory, thought, action. So thought has a motive, which is experience and knowledge. Are we following each other somewhat? Please, am I speaking to myself or you are coming with me? If you want to understand why human beings live in such a chaotic state you have to examine very closely. And to examine you must exercise your brains; you must be willing to let go your fanciful ideas and face facts. We are saying one of the causes of this disastrous disorder is the very activity of thought because thought is limited, because thought is based on knowledge and knowledge is never complete about anything: even science is incomplete; your experiences are incomplete; and the knowledge you acquire from those experiences is incomplete. So knowledge always goes with the shadow of ignorance. So thought born of ignorance, knowledge, will invariably create conflict. That is one of the reasons.

The other is: that we human beings are fragmented in ourselves, broken up: I want one thing, and I don't want another; I am violent and I want to live in peace. There is this contradiction going on all the time in our life. That is one of the reasons of



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disorder. We said the other day that there is no duality at all, there is only 'what is; there is only violence, not non-violence. But we have invented the idea of non-violence and so have created duality in our daily life. Philosophically or theoretically you may say that state of non-duality exists only when you have reached a certain point in your thinking, or in your spiritual evolution. There is no spiritual evolution; there is only 'what is'. To understand 'what is' one must be free totally from the idea of 'what should be'. That is, I am violent, and that is the only state, not, I am trying to become non-violent. The non-violent is non-fact, therefore there is only violence. And to understand that violence, the causation of that violence, I have to give all my energy, investigative process, observation, awareness to it.

So our conditioning is, we have accepted duality. Of course there is duality – darkness and light, man and woman, childhood, adolescent and man. There are physical differences, but differences do not make duality. So that is one of the reasons why we are in conflict, because we are not facing, or we want to avoid actually what is going on. We never come face to face actually with the fact of what we are: we are always thinking what we should become. So one of the causes of disorder is this sense of conditioned duality.

And the other cause of disorder is fear. Isn't that so? Shall we discuss, go together into this question of fear? Shall we? Whether one can be free totally, absolutely, free from fear; both biologically and psychologically, both inwardly and outwardly. Not to be afraid – not to have courage, not to be brave, but to be free from fear which gives one tremendous strength; that strength is nothing whatsoever to do with courage, bravery and so on. Freedom from fear has this quality of tremendous vital strength. Most of us are afraid; not only of ultimate death but afraid of so many, many things: afraid of the future, what is going to happen to us when you are older, you might die of old

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age with a disease, paralysed, and we are afraid of the future. We are the past, the present and the future; we are that. I will go into that perhaps a little later. Because we create our own time, our own future, our own – not imaginary – timelessness. So we must investigate together very carefully into the nature of fear.

First of all, are we aware seriously that we have fears? Are we aware of that? And together we are going to find out the cause of fear, or the causes of fear. Because when we find the cause, as we pointed out, what has causation can end, can bring about its end, the effect. So what is fear? Either you are afraid of the past, or of the present, or of the future; that is, of yesterday, today and tomorrow. Therefore we must understand in investigating fear, the whole concept, or the reality of time.

What is time? Please, this is related to fear, this is connected with fear so we must enquire very carefully, not merely intellectually, verbally but actually understand the nature of time. There is time according to the sun, rising at a certain time and setting at a certain time; there is time as having had pain yesterday, continuing today and hoping tomorrow to end it. Time is a movement. Both chronologically and inwardly, psychologically, time is a movement: time to go from here to your home, to cover that distance requires time; to learn a language requires time. Please follow all this closely, if you don't mind, if you want to understand the nature and the extraordinary subtlety of time – if you are interested, if you are serious. That is up to you. Time to learn a skill; time to learn to drive a car. So there is physical time: to get up in the morning, 9.0 o'clock to be in the office or in the factory, or to do some labour, and end it at 5.0 o'clock. That is time. Think of a human being which is you, spending all your life from the moment you have passed your university, or have acquired a skill, for the rest of your life going to the office from 9.0 o'clock till 5.0 o'clock till you retire and die. That is your life. Just think of it! And you

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might say we have our responsibility, therefore we have to earn money, So you are slaves to money, to responsibility and to duty. This is your life.

So you have to understand how extraordinarily time is a factor in our life. So there is outward time and inwardly we have created time. That is, I hope to be something tomorrow; I hope to reach the height of spiritual nonsense; I hope to see you tomorrow. Hope – you understand? The word ‘hope’ implies time: I am this but give me time to change, to be different; I am greedy but I need time to be free from greed. So there is this idea of inward time, a psychological time. This is clear isn’t it? Now, is that a fact? Is that so? Or merely an invention to escape from actually facing ‘what is’? You are following all this? I am greedy-suppose I am greedy – and I like to be greedy; but also there is in me, which has been conditioned for centuries, ‘Don’t be greedy. It is not right to be greedy, if you want to be a spiritual human being you must not be greedy.’ I have been conditioned to that, but yet I am greedy. So I say to myself, I will eventually be free of greed. Give me time, either this life, or in a future life, which again is something we have invented. We must go into that, we will later on. I am greedy and I must have time to be free from greed. This is what we are conditioned to through millennia: all the scriptures, everything tells you, you must gradually be free of it. That is, if I allow time to be free from greed I am pursuing greed. Obviously. But to understand the greed, what is the cause of that greed, is the ending of that greed. But if I have time to say, eventually I will be free from greed, that is a continuation of greed. I hope this is clear.

So there is only the ending of greed, not greed trying to become something else. Greed trying to become non-greed is still greed. I wonder if you follow all this? So thought has invented this idea of time: psychologically, spiritually, inwardly. And thought itself is time. Because it is born out of the accumulation

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of many, many millennia, of knowledge from which it acts, which is time. So can the mind, can your brain, understand the nature of psychological time, that there is actually no future? I am greed; not greed is separate from me but I am greed. And to discover the cause of that greed, to understand the causation of that, and to look at it very carefully, is the ending of that greed, not in terms of time, but actually, immediately, instantly end greed. If you are concerned with that we can go into it. That is, the cause of greed, envy, is desire. I desire a new car; I have got an old car and I want a new car. Or I see you driving in a marvellous Mercedes, or a new imported car, and I want to have the same thing: greed. We all know that word, what it means, the feeling of it, the desire to possess something that I haven't got. To understand that one must enquire very carefully into what is desire, because desire is part of fear, part of time, part of our contradiction and therefore disorder. They are all interrelated, they are not something separate. They all have a cause and the causes are all interrelated.

So in understanding what is fear, why human beings have lived for timeless ages with fear, we must go into the whole structure, and the nature and the continuity of fear. That requires your attention, your care, your awareness: not say, please tell me how to be free from fear – that is too childish. But if you understand the whole nature of it, how it comes into being, what is the structure of it, what is its movement, then you will see for yourself, if you have given your attention, your care, your observation, then you will be totally, completely free of fear. Don't say, 'Will I always be free of fear?' – that is another form of greed. All that you are concerned with is the ending of fear. If another fear arises, find out why it arises, go into it, because that requires constant alertness, observation, awareness. But if you say, 'Please tell me how to end fear altogether at once' – it is possible but that requires an extraordinary skill of thought, skill

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of observation; that requires an insight into the whole nature of fear, to end it completely so that you have no fear of anything at any time. That insight into the nature of fear is not bought from a book, it cannot be taught to you, which is memorise and apply. But if you learn about it, it is yours, you have it then, you have it in your hand, in your pocket, then you can act.

So we are learning together. That is, we said fear is common to all mankind; every human being, from the poorest to the most sophisticated, richest, has this sense of fear. And we know what fear does: cripples the mind, makes you ill physically; contracts you, both physically and psychologically, inwardly, you become tightened, narrow, frightened to look. And so in investigating fear you must also discover, as we said, time. Time may be the factor of fear. And also in investigating time you have to investigate desire. And desire may also be a factor of fear. So you have to understand, learn afresh, not memorise and repeat, repeat, repeat, that is so childish. But to learn how desire arises, what is the origin of desire; not how to suppress it, not how to escape from it, but the beginning of it. And also one must understand the nature of time, because you are the past, the present and the future. You make your own time: you make your own time by saying 'I will do', or 'I will be'. So you are the past, the present and the future: you are the time-maker. I don't know if you understand this. The beauty of it sir, it is all in your hand; not in your guru's, not in your books, not in somebody else, it's in your hand.

So, it is half past six, yes. So we will go on, shall we? You are not tired? No? Why? Have you worked? Have you used your brain during all this hour, to watch, to listen, to learn, to perceive what we are, and work? If you have done it your brain, which is not used to all this, must be tired. But we will continue.

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We are saying, to understand fear, its cause and the ending completely of fear, one must understand the nature of time; and also desire. The universe has no time, and that is why it is everlasting from everlasting. It has no cause and therefore it is endless, it is infinite. That which has a cause has always a limited space. You understand? We have no space in us because we do everything because we have causes. So what is desire? And why has man been a slave to desire? Sir, we are investigating, you are not listening to the speaker. Together we are observing the nature of desire, how it comes into being, what extraordinary vitality it has. The desire is will, and we live and act with will: 'I will do this', 'I must do this'. It is part of desire. So we must go together and look at desire, not suppressing it, not trying to conquer it, not trying to rationalise it, but to see the whole movement of desire, which has such deep vitality in our life. Desire to be great, desire to be successful, desire to reach heaven, desire to understand that which is not to be understood. We have so many driving desires: one desire contradicting another desire, one desire stronger than the other desire, and that which is stronger conquering, pursuing, driving. It is a very complex movement. So we are going together, please together, you are not learning it from the speaker, you are learning by observing your own desire, your own urge, your own momentum of this driving force.

Most of us know what is sensation: sensation is the operation of the senses. I touch a hot thing, or a cold thing, taste something very hot; the touching, the seeing, the hearing, brings about sensation. This is observable, natural, healthy fact, because if there is paralysis then there is no feeling, there is no hearing. Probably most of us are paralysed because we are not learning. This is an indictment, this is not just a statement because most of us live a life of routine, we never observe the beauty of a tree,

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the flowers, the dirt on the road, everything, we are insensitive. And we have become insensitive to fear, we accept it as a natural thing: the wife afraid of the husband, the husband afraid of the wife, or the children afraid of the father and try to beat up the father, as they try to beat up the teacher. This is happening in the world. So we all know sensation, unless you are paralysed. What is sensation? The seeing, the contact, sensation. This is a fact. One sees a beautiful tree – the glory of the earth is a tree, the beauty of the earth is a tree – the shadow, the trunk, the leaves, the fluttering of it, the shape of it; to look at it, to touch it, that is a sensation. We are afraid of this sensation because we have the idea that all senses must be conquered. This is one of your religious conditionings. And so no senses; you have destroyed the senses because religion has told you ‘Deny all senses’, and so what have you become? You never look at a tree; you never look at a woman or a man because your senses begin to function and you have the desire and so on. So look what we have done, what you have done to your mind, to your brain, to your body: your religion has said, ‘Disregard the body, have a contempt for the body’, and you have. Look at yourselves. Right?

So we are saying something totally different from all that: which is, to understand desire, desire is sensation – I will go into it, I will explain it a little bit. There is seeing the tree, the woman, the man, the car, the politician who is right on the top, or the guru who says, ‘I know’. So perception, seeing, then contact, touching, then out of that sensation. Is this clear? Then what takes place? Thought says, ‘I wish I had that tree in my garden’. Thought says, ‘I wish I had that car.’ So thought creates the image – please listen, learn from it, learn, not memorise – then thought creates the image of you in the car and driving that car. When thought creates the image of you driving in that car, that moment is the origin of desire. Is that clear? That is, I

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see a beautiful sunset, the glory of the evening, and it is a great delight to see something extraordinary, with that vast sky with thundering clouds, and light; and it has left a record on the brain. That record wants to be repeated, which is desire. You understand? That is, there is the sensation of that beauty of that sunset, then thought says, 'I hope I will see it again tomorrow', or I want to write a poem about it, or I want to tell somebody about it. So desire begins – the origin – begins when thought creates the image and imposes that image on sensation, then is the beginning of desire. Is this clear?

Now to learn that thought creates desire, and therefore watch that thought doesn't create the image and be in desire. Just to remain with sensation. You understand? Not to allow thought to creep in. I wonder if you understand this? That is tremendous discipline. Discipline means to learn; it comes from the word 'disciple': a disciple is one who learns. So we are both teachers and disciples, there is no teacher outside us. I wonder if you see all this? Therefore we are learning. That requires full attention, the awareness, watching. The origin of desire, the sensation, and the ending of that, stopping there, not allowing thought to come in. It is not an action of will, just the observation how desire arises. That very observation has its own peculiar subtle discipline; discipline in the sense it's learning, not conforming to a pattern.

So desire, time, thought are the factors of fear. I have had pain, an extraordinary experience, or extraordinary perception. I hold on to that perception, to that experience, and I am afraid to lose it; which is, thought has recollected that experience, thought remembers that experience and is frightened that it may lose it. So thought, time, desire, is the factor of fear. Not how to end thought, or how to end time, or the ending of desire; but you have to learn the movement of fear. You understand, the movement. If you want to be a good engineer



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– I hope none of you want to be anything – if you want to be a good engineer, which you must probably be to earn a livelihood, you have to learn. A real genius of an engineer may have knowledge but he is learning.

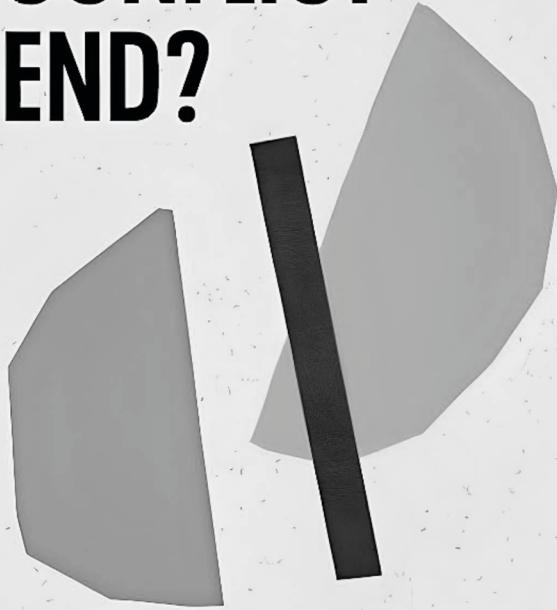
So to learn about fear is the ending of fear. Is this clear? Are we together in this? That means you and I have worked, observed, this evening, very, very, very closely, the movement of desire, time, thought, which is the origin of fear, which are the causes of fear. And as you have listened, if you have at all listened and paid attention, you are free from fear. Not that you will think about it tomorrow and be free of fear – you have listened, therefore you are free of it now. That means you have to give all your energy to understand fear. And a man who is free from fear, and the cause of fear, is a totally different human being.

J. Krishnamurti

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# **CAN CONFLICT END?**



**J. KRISHNAMURTI**

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Dear Reader,

The Krishnamurti Foundation of America is a non-profit charitable trust whose mission is to preserve and disseminate the work of J. Krishnamurti. His mission, in his own words, was to “set men absolutely, unconditionally free.” For sixty-five years he offered, in his talks and writings, an exploration into the nature of the self and the nature of truth that was bound by no cultural, theological, or racial limitations. It remains the mission of the organization to make these teachings available.

Krishnamurti’s message is more important today than at any other time in history. Psychological time, manifested as separative belief, desire, and fear, is as prevalent in today’s world as it was throughout 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 from, 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 continue.

*The KFA staff*

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**For a complete list of Retreats and Study Centers:**

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**The official repository of the teachings of J. Krishnamurti:**

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