



THE LINK

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FRIEDRICH'S NEWSLETTER

Dear Friends	4
Photo Website	7
History of The Link	8
Annual Calendar	9
K: Truth is a state of being	10

LETTERS TO THE EDITOR

For some reason silent	12
Transcending materialism	12
K: Materialism and love	14

ARTICLES

Materialism and Spirituality	16
Limits of Science and Technology	19
K: Outside the field of thought	22
Krishnamurti's Educational Priority	24
The Insight Curriculum	30
K: Insight is intelligence	34
A Religion, Culture & Ethics Class	36
Krishnamurti on the Timetable, Revisited	40
Parents and Children Gathering	42
K: Finding silence	44

INTERNATIONAL NETWORK

Events	46
Announcements	48
Teaching Academy	48
'Krishnamurti in the Arab World'	50
J. Krishnamurti Online	53
Invitation to Swanwick in Canada	54
Available Posts in India	55
Addresses	56

Front Cover: Seeberg, near Diablerets, Gstaad, Switzerland

EDITORIAL NOTE

Dear Readers and Friends,

MANY OF YOU will have noticed that there was no new Link last year. Instead we took this long time to review our options regarding the magazine, and we have now decided that this will very likely be the last printed issue. After a decade and a half of producing rather glossy publications (a brief history of The Link appears on pg. 8), which has been expensive in terms of paper, printing and postage, we are facing the times: that funds are increasingly needed for the Krishnamurti Schools and Foundations and that more and more of the communication among people is moving paperlessly and relatively inexpensively (if one already has internet access) online.

When The Link began there were few large, international forums where dialogues around the teachings could take place. The Link was meant to be one such place. Now the Krishnamurti Foundation of America hosts www.kfa.org/forum. There are also <http://jkrishnamurti.ning.com>, <http://kinfonet.org/articles> and <http://kinfonet.org/forums>, among others. These are places where articles, questions and comments regarding the teachings can be posted and read by others, and where responses can arrive, and therefore interaction form, within days if not hours. Please do join in, if you are so inclined.

The Link was also a place where one could find the broadest list of contact information for Krishnamurti-inspired projects worldwide. Now that information is readily available online, updated much more quickly than could ever be accomplished with one or two publications a year. Our final list is at the back of this issue. In future, please check <http://kinfonet.org> or www.jkrishnamurti.com. The latter is a joint-Foundation website where you can also watch Krishnamurti videos, listen to audio recordings, search text of the teachings for specific questions, words, interviews and so on.

Many readers may regret no longer receiving The Link because it might mean an end to Friedrich's photos. But please take note: his photos are featured in the KFA-KFT annual Calendar (see pg. 9), and they can also be ordered from www.fgrohephotos.com (see pg. 7). They appear occasionally, too, on the cover of Krishnamurti books, CDs and other material, as well as on <http://kinfonet.org>, which is also home to online versions of most of our previous Link magazines.

In short, The Link has had its time and place but things have moved on and we are happy to see what new connections among us all are now possible. Truth in any case is not to be found in words but rather in the book of life. And our 'link' remains, for surely we are one.

*Javier Gómez Rodríguez, Claudia Herr
October 2010*

FRIEDRICH'S NEWSLETTER

Dear Friends,

AS YOU WILL have seen from the Editorial Note, this is the last printed edition of The Link. Who was it who said that nothing's permanent except impermanence?

Feeling that this might be the end of such mass mailings – the Link is sent to 4,000 people – we're adding two other items this time: the latest AG Educational Trust brochure outlining five projects in various parts of the world and, for those outside the USA and India, a leaflet about an important building project at Brockwood Park.

The AG Educational Trust, established in England at about the same time as the first Link appeared, is a charity that helps to support Krishnamurti-inspired educational projects worldwide. I hope that the Trust may be of use to some of you.

The Pavilion Project is phase one of what is likely to be the last opportunity to build at Brockwood, as the area of the country where Brockwood is situated was recently declared a National Park. As many of you know, it is that beautiful. The project will upgrade the school's accommodation and, with its ecological and sympathetic architecture relying mainly on wood, will bring a lively new dimension to the campus.

In other Krishnamurti School news, Radhika Herzberger, director of Rishi Valley, has told me that the state government of Andhra Pradesh has declared Rishi Valley and its environs a specially protected zone, the authority for which includes representatives from the KFI. A very able ecologist is heading the programme to protect and conserve the valley's rich and diverse environment from being degraded, including working with shepherds to renew their pasture lands and with farmers to turn them towards organic farming.

The School-KFI-Chennai has just opened a residential school 80 km away, Pathashaala, to foster coexistence with nature. The schools will function together, enriching and strengthening each other. The first academic year has started with a middle school mixed-age class of 30 students aged 9½ to 12½.

At the beginning of this year, I heard that an Ojai resident and author had been invited to the White House by Michelle Obama. This person was introduced to the newly appointed White House chef and mentioned to him that her grandchildren attend Oak Grove School and receive wonderful vegetarian lunches there. To which the chef replied, "Well, they've got the real deal: Irmgard James won the Golden Carrot Award." Irmgard, who recently retired as Oak Grove School chef, won the award in 2006 for the healthiest school lunch in America (out of tens of thousands of applicants) as voted for by the Physicians Committee for Responsible Medicine.



In the Grove at Brockwood Park, England

For diverse news from all of the Krishnamurti Schools, you can check the websites of the various Foundations, listed on pg. 60.

Speaking of the schools, my friend Dr. Claude Gailloud (honorary professor in the Faculty of Medicine at the University of Lausanne and formerly a professor of ophthalmology and head of an ophthalmic clinic in Lausanne) wrote to me: “I am just reading with immense interest J. Krishnamurti’s *Letters to the Schools*. What intelligence, what clarity, what wisdom... A book every teacher should have read.” I couldn’t agree more.

I have just had another birthday and wondered, as usual, what all the fuss is about. Last year I was asked several times how I celebrated my 80th, but it’s probably 30 years since I last marked the occasion. As already mentioned to some of you, “I prefer to have a birthday every day. Isn’t it nice to be so old but still halfway together? And isn’t it wonderful that the whole of life is contained in each day?” Thankfully, I’m still able to visit friends in various places. Besides travelling to Brockwood two or three times a year, this coming winter I will be going to India, and to Ojai in the spring. And last summer, accompanied at various points by several former Brockwood students, I spent three weeks at my one-room mountain hut. It’s at an altitude of 2,130 meters and I’ve rented it since 1975.

Recently the Link team and I met at Haus Sonne (pg. 57). Each year in the Black Forest, and also at Brockwood, in Rougemont and no doubt elsewhere, there is a plant that has an especially good season – one year it’s blueberries, another it’s apples or sweet chestnuts. This year it was a wonderful autumn for mushrooms. One couldn’t take two steps in the woods around Haus Sonne without seeing dozens of lovely ones of various kinds. The puff-ball mushrooms were particularly fascinating, puffing out their spores as drops of rain fell on them from the trees above. It was simple but felt like another wonder of nature, and we watched it happening for several minutes.

Speaking of nature, my chalet in Rougemont, which has had solar hot water heating for decades, is now fully solar heated. The next step may be wind-powered electricity, if it’s allowed and not dangerous to bats, which in some areas it is.

In other news, former Rishi Valley and Brockwood Park student George Mathew organised for former Valley School, Rishi Valley and Brockwood student Suprabha Seshan to be interviewed on Radio Open Source (Boston) about her ecological work in India. You can listen to the interview here: www.radioopensource.org/real-india-a-land-soon-without-tigers-and-maybe-orchids. Willem Zwart from Oak Grove School, who has an article on pg. 36, was also interviewed for the radio, this time by the Canadian Broadcasting Company. The 10-minute segment of him speaking about Krishnamurti can be heard here: www.cbc.ca/ideas/episodes/2010/02/17/and-the-moral-of-the-story-is-cd. Former Brockwood Park mature student Peter Kajtar has been recording Javier speaking about Brockwood, Krishnamurti’s approach to education and other topics. Click on ‘People’ at www.youtube.com/user/Kinfonet to watch the videos. For my part, a portion of the interview that the KFA trustee and filmmaker Evelyne Blau conducted with me several years ago is also on this site. I’m only sorry that in the full interview I didn’t answer her question regarding what

most impressed me about Krishnamurti's teaching. It came to me only the next day. It's when K said in a talk, "Love has no cause."

You will see on pg. 9 that the KFA-KFT's new Calendar with K quotes and my photos can be ordered from www.kfa.org and www.kfoundation.org. I'm delighted that it includes two sentences (the last two from the section below) from the description of nature that most touches me. It is from *Krishnamurti's Notebook*, 17 November 1961.

Heaven was the earth and the earth heaven; the setting sun had transformed everything. The sky was blazing fire, bursting in every streak of cloud, in every stone, in every blade of grass, in every grain of sand. The sky was ablaze with green, purple, violet, indigo, with the fury of flame. Over that hill it was a vast sweep of purple and gold; over the southern hills a burning delicate green and fading blues; to the east there was a counter sunset as splendid in cardinal red and burnt ochre, magenta and fading violet. The counter sunset was exploding in splendour as in the west; a few clouds had gathered themselves around the setting sun and they were pure, smokeless fire which would never die. The vastness of this fire and its intensity penetrated everything and entered the earth. The earth was the heavens and the heavens the earth. And everything was alive and bursting with colour and colour was god, not the god of man.

With every good wish to you all.

Friedrich Grohe, October 2010

■ Photo Website

A CATALOGUE OF photographs by Friedrich Grohe, including those printed in The Link, can be accessed online at www.fgrohephotos.com.



The website features slideshow viewing of photos by Location, Season and Subject, as well as by subcategories such as Trees, Skies and Mountains. There is a facility to order prints up to poster size.

You can also send free online greeting cards using a choice of photos and Krishnamurti quotes.

The site hosts links to the Krishnamurti Foundations and Schools, as well as information about Friedrich and his small book of memories of Krishnamurti, *The Beauty of the Mountain*.

In India and so far eight other countries, photos can also be uploaded as mobile phone wallpaper. For further information, contact vish@imimobile.com. Wallpaper proceeds go to Krishnamurti Foundation India.

■ History of The Link

THE LINK BEGAN without a name in 1990 when Friedrich Grohe sent a newsletter to friends and family about his interest in the K Schools and Foundations. Subsequent newsletters, as leaflets with photos, reported on his latest trips and meetings within the ‘K world’ and, as relevant articles were added, the leaflets became small booklets with the title Friedrich’s Newsletter. With issue no. 11, in autumn 1996, the publication had moved beyond a personal sharing of news and reminiscences, and the title was changed to The Link. The more personal aspect was retained in the Dear Friends letter, written by Friedrich, that has begun each issue since then. From 1996 to 2001 there were two Link issues per year, from 2002 only one per year in order to save funds for other Krishnamurti-related projects.

The name The Link was indicative of its fundamental purpose: to serve as a medium of communication for people involved with the teachings worldwide. It was intended as a forum for an exchange of views and for general reporting on relevant activities. It was intended eventually to function as a bridge between the ‘K world’ and the wider world, particularly with regard to education. The contents – from Editorial Note and Dear Friends, to Letters to the Editor and Articles, to all of the various Announcements and Addresses (and not forgetting the earlier sections Meeting K and The First Step), all interspersed with Krishnamurti quotes and Friedrich’s photos – have reflected our aesthetic perspective and the wide scope we have tried to cover for our mailing list.

Increasingly, the articles were meant to provide a measure of challenge to what otherwise might be comfortable conclusions derived from unexamined assumptions – one reason we tried to incorporate relevant pieces from the related perspectives of science, philosophy and religion. While there was some negative reaction to this, the responses were generally positive. Friedrich’s photographs seem always to be appreciated.

Did The Link fulfil its purpose? It seems it did serve as a means of communication among a far-flung group of people interested in the teachings. It was also instrumental in giving readers a sense of the international nature of the work, and in creating a sense of a wider community worldwide. It helped the Foundations by providing a free, rather beautiful publication to distribute, and it participated in the spirit of inquiry that the teachings repre-

sent. It is more doubtful that it served as a bridge between the 'K world' and the wider world, although a small number of teachers in schools and universities have on occasion written to express their appreciation.

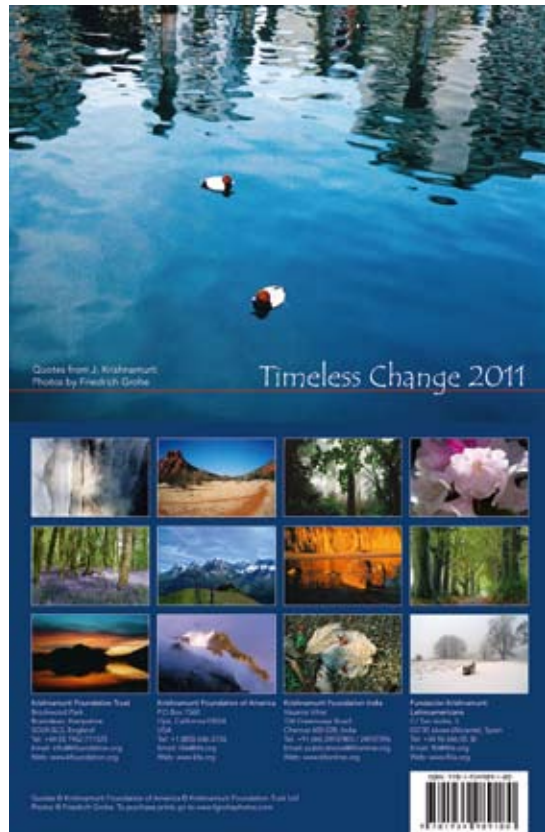
As you will have heard all too often recently, the future (for the articles and information we used to publish) is the internet. Please see the Editorial Note on pg. 3 for the various websites to which you can now send your articles, questions and comments regarding the teachings. Naturally, not everyone who currently reads The Link has access to the internet, but please do check your local library – it may well have internet access for the public.

*Javier Gómez Rodríguez,
September 2010*

■ Annual Calendar

TO PURCHASE AN annual Calendar with monthly Krishnamurti quotes and photos by Friedrich Grohe – and to help the KFA and KFT – please check these Foundation websites for new Calendars each year:

www.kfoundation.org
and
www.kfa.org.



K: Truth is a state of being

There is no path to truth, and there are not two truths. Truth is not of the past or of the present, it is timeless; and the man who quotes the truth of the Buddha, of Shankara, of the Christ, or who merely repeats what I am saying, will not find truth, because repetition is not truth. Repetition is a lie. Truth is a state of being which arises when the mind – which seeks to divide, to be exclusive, which can think only in terms of results, of achievement – has come to an end. Only then will there be truth. The mind that is making effort, disciplining itself in order to achieve an end, cannot know truth, because the end is its own projection, and the pursuit of that projection, however noble, is a form of self-worship. Such a being is worshipping himself, and therefore he cannot know truth. Truth is to be known only when we understand the whole process of the mind, that is, when there is no strife.

The Book of Life, August 2nd entry
© 1995 by Krishnamurti Foundation of America



In the Rose Garden at Brockwood Park, England

LETTERS TO THE EDITOR

■ For some reason silent

THANK YOU VERY much for the beautiful Link, No. 28.

Twenty years ago, K let us alone with his written and spoken words. He wished to set man free! Where are we today? The Link, as a mirror, gives some sort of partial answer: we have very much focused on K and his teachings. They are always fresh and giving. I question, however, that long, intellectual articles can help us to be simple, to observe ourselves and our reactions attentively, without explaining or justifying.

I miss the (anonymous) voice of those who have changed. There must be some. K's work has not been in vain. But unfortunately, the man or woman who has understood and changed is for some reason silent, so that newcomers may ask: does it work at all?

The unconscious psyche of mankind is in such bad shape that we are a threat to our own existence. Therefore, the transformation of our psyche, to which K gave his life, seems to be more urgent than ever. In this situation, The Link indeed has a mission, not to launch new names but to let it be obvious that it works! In addition, we need critical voices to prevent us from becoming sectarian, and we need general information about what is going on worldwide. The Link can help new friendships and networks to be built.

Johan Lem, March 2009

■ Transcending materialism

DR. HIDLEY'S ARTICLE in The Link, No. 28, This Matter of Spirit: The Scientific Approach to Consciousness, seemed very strange to me. The strangest thing about it, to my mind, was that he, a professed materialist, was writing for The Link, a magazine for people interested in the teachings of J. Krishnamurti, who was fundamentally averse to materialism.

K – who is never mentioned in the article – made his view of materialism perfectly clear on many occasions. In *Krishnamurti's Journal*, for example, in an entry dated October 29, 1973, he writes: "Materialism only gives strength and growth to the self."

On the same page he also writes: “A materialistic humanity will destroy itself unless the self is wholly abandoned.”

There is no doubt that by ‘materialism’ K meant exactly what Dr. Hidley means by it. Earlier in this entry K defines it, mentioning the wide scope of its influence: “Materialism, that nothing exists but matter, is the prevailing and the persistent activity of human beings who are affluent and those who are not.”

In K’s view, then, materialism is the bane of all our lives, whether we are rich or poor, giving strength and growth to the illusion of the separate self, which is the fundamental cause of all the divisions, conflicts, chaos and misery in this mad stupid world. On the other hand, “The abandonment of the self,” K writes, “is love, compassion: passion for all things – the starving, the suffering, the homeless and for the materialist and the believer. Love is not sentimentality, romanticism; it is as strong and final as death.” (same entry in the *Journal*)

But how can we “abandon the self”? I doubt if we can do it “through scientific inquiry and high-level abstraction.” I think K’s answer, in effect, was something like this. Human beings are heading for destruction because of their selfishness, about which they can do nothing. But if – and only if – they happen to see this, then that very perception will wipe out the self and save them. Is that it?

We shall only find that out, I think, if and when this epiphany happens to us; and then we shall have tested out Dr. Hidley’s scientific and philosophical arguments.

Francis Ellingham, September 2009

Editor’s note: A fuller version of the Krishnamurti quotes mentioned in the letter above can be found on the next page. Following that is an article intended to address some of the questions raised in this letter.

K: Materialism and love

Materialism, that nothing exists but matter, is the prevailing and the persistent activity of human beings who are affluent and those who are not. There's a whole block of the world which is dedicated to materialism; the structure of its society is based upon this formula, with all its consequences. The other blocks are also materialistic but some kind of idealistic principles are accepted when it's convenient and discarded under the name of rationality and necessity. In changing the environment, violently or slowly, revolution or evolution, the behaviour of man is changed according to the culture in which he lives. It is an age-old conflict between those who believe man is matter and those who pursue the spirit. This division has brought such misery, confusion, illusion to man.

Thought is material and its activity, outer or inner, is materialistic. Thought is measurable and so it is time. Within this area, consciousness is matter. Consciousness is its content; the content is consciousness; they are inseparable. The content is the many things which thought has put together: the past modifying the present which is the future which is time. Time is movement within the area which is consciousness, expanded or contracted. Thought is memory, experience and knowledge, and this memory, with its images and its shadows, is the self, the "me" and the "not me", the "we" and "they". The essence of division is the self with all its attributes and qualities. Materialism only gives strength and growth to the self. The self may and does identify itself with the State, with an ideology, with activities of the "non-me", religious or secular, but it is still the self. Its beliefs are self-created, as are its pleasures and fears. Thought by its very nature and structure is fragmentary, and conflict and war are between the various fragments, the nationalities, the races and ideologies. A materialistic humanity will destroy itself unless the self is wholly abandoned. The abandonment of the self is always of primary importance. And only from this revolution a new society can be put together.

The abandonment of the self is love, compassion: passion for all things – the starving, the suffering, the homeless and for the materialist and the believer. Love is not sentimentality, romanticism; it is as strong and final as death.

Krishnamurti's Journal, pp. 77-78
© 1982 by Krishnamurti Foundation Trust Ltd



View from Mürren, Switzerland

A R T I C L E S

MATERIALISM AND SPIRITUALITY

The articles by Dr. John Hidley published in previous issues of The Link have elicited a number of adverse responses from our readers. Some found it incoherent to publish articles exploring the nature of consciousness from a materialist point of view in a magazine dedicated to K's teachings, since these readers consider the latter to be the antithesis of materialism. So, as editor of The Link responsible for content, I was left with the challenge of explaining this apparent anomaly, and what follows is my attempt to reflect on this issue.

READERS MAY RECALL that K was rather enthusiastic about science corroborating his own findings regarding the material nature of the thought process, which in general he identified with consciousness. To this extent K and modern neuroscience have, in principle, a lot to say to each other and it is in this connection that such articles have been deemed appropriate in this publication. What interested us was not to promote a materialistic philosophy but rather to keep the dialogue open regarding the relationship of matter and consciousness, or matter and mind, or matter and spirit, which has vexed all cultures generally, and the Western one in particular, for ages now.

The concepts used are the source of much debate. Different schools and individuals attach different meanings to terms such as thought, consciousness, brain, mind and spirit and from this emerges a whole set of divergent constructs regarding their relationship. As best I can recall, K tended to place thought, mind and consciousness as we know it on the level of the material operation of the brain. He later changed this (most notably in the series of dialogues with David Bohm published in *Truth and Actuality* and *The Limits of Thought*) by describing mind as independent of the brain, but which the brain could respond to when in an unconditioned state, i.e. free from the mechanical operation of the material process of thought. K didn't much like the word 'spiritual', so it doesn't often figure in his talks, but this sense of mind as independent of the brain might well fit the bill.

K maintained that the time-bound thought-consciousness of humanity is a material process with nothing spiritual or sacred about it. The difference between K and science seems to be that for K the moment the intrinsic limitation of the material process of consciousness is perceived there is then an opening to a truly spiritual, non-material dimension; whereas scientists, though not closed to that possibility, seem rather sceptical about reintroducing this good old ghost back into the machine. The

difference seems to lie not so much in whether thought is matter as in whether there is anything other than matter in its different forms and processes. If materialism is the assumption that there is nothing but matter, then K was not a materialist. And yet he has extended the domain of materialism to include consciousness, which has widely been considered the seat of the soul and, as such, spirit. From the perspective of the teachings, materialism is not merely a school of philosophy, a political theory or an attitudinal stance, but rather the necessary condition of existence as lived within the field of thought.

Science and religion have often been at loggerheads in relation to the establishment and interpretation of facts. Science has been concerned with determining the true nature of things independently of received authority, and religion has been at pains to safeguard its tenets against the undermining inroads of science. For science, religion has become practically synonymous with superstition. For religion, science – however accurate in some of its findings – represents a reductionist view of existence from which nearly all traces of the miraculous have been made to disappear. This kind of conflict between science and religion has been more prevalent in cultures dominated by the so-called ‘religions of the Book’, where the scriptures are assumed to be the final and incontrovertible authority. Scepticism, which comes from a Greek root meaning to observe, examine, consider, and which implies questioning and doubt, and which is therefore at the core of the scientific endeavour, is evidently not encouraged in such religious traditions. But for K, religion and scepticism go together, as questioning and doubt are essential to cleansing the system of its illusions. So a dialogue between science and religion seems to be not only a salutary thing but also a matter of urgency.

All kinds of questions come readily to mind as appropriate to such a dialogue. Do we accept that the self is the creation of thought and that thought is a material process? In which case, what is the evidence for it? Or do we cherish the feeling that there is something spiritual, permanent and immutable in us that continues beyond death? Are matter and spirit mutually exclusive? If so, how can the brain be guided in its operation by the spirit? Is it a question of energy being bound (matter) and not bound (mind)? Does their sharing in the universal stream of energy establish a connectedness between them? If so, what is needed for the unbound quality of energy to flow freely and inform its bound counterpart? Must the bound be released from its bonds? What would bring about such liberation? Is it a matter of discovering a new ‘area’ of the brain? Is this the point of meditation, of coming upon the quality of emptiness where this other, so-called spiritual dimension can emerge and become an active principle in our lives?

Materialism is the condition of existence as lived within the field of thought

Science keeps testing its hypotheses and religion could well do likewise. Making assumptions, no matter how authoritative or well founded, is no guarantee of truth.

The approaches, however, could be significantly different. The scientific seems to depend in great measure on evidence provided by what we might call 'external' or 'objective' observations, whereas what we might call the religious implies a capacity of the mind to perceive its own internal operation, something that scientifically might be seen as 'subjective', synonymous with unreliable. Interestingly, the religious approach in K's sense maintains that such a quality of self-observation is just as accurate as any so-called 'scientific' observation once the distorting factor of the observer is seen through. At this point, this view suggests, a quality of pure insight arises that penetrates to the foundation of the psyche and dissolves illusion, which would be key to the emergence of the spiritual dimension in its own field of undivided awareness.

For K, religion and scepticism go together

We might observe what the materialist attitude does in the political, economic, social and scientific fields and rightly take issue with it, as artists, philosophers and all manner of creative people have done and continue to do. But we may not be aware of the materialistic outlook implicit in a life grounded in thought, so that we end up confusing thought, however refined, with spirituality. This doesn't mean one has to accept materialism as the condition of existence, but it seems to me one cannot discard materialism except through insight into the operation of thought and its self-centred activities.

In the end, my feeling is that dialogue between science and religion is both natural and necessary. There is an implicit challenge that each represents for the other, since both stand for the search for truth. K expressed on various occasions his understanding that if a number of people were so transformed, it would be enough not only to convince the world of its possibility but also to change the world. In other words, he considered it just as demonstrable as anything science might come up with. Science will continue to make significant discoveries and develop helpful applications for them, as in medicine, but those same discoveries will be put to destructive uses, as in all manner of wars and environmental degradation, unless the current structure of the psyche is transformed. And this, surely, must be a concern of both science and religion, in fact of every thoughtful human being. So, it seems to me, we all have some work to do in understanding and transforming the consciousness we are, which is the world's consciousness.

*Javier Gómez Rodríguez,
June–September 2010*

LIMITS OF SCIENCE AND TECHNOLOGY

ENVIRONMENTAL STUDIES, FUNDED in part by agencies and tax-supported foundations, purport to be scientific, culminating in projects to technologically solve what are deemed to be problems. But among scientists there is no real consensus as to what constitutes a problem, much less agreement regarding would-be solutions.

Scientific thought is based on several assumptions, two of which are: 1) there is order in the universe and man can know it and learn how to use that knowledge; 2) one aspect of this order is the cause-effect relationship, wherein if I do 'a' I will always get 'b', or 'a' is the cause of 'b'. This is the basis for all our scientific know-how and technical craft.

Confined to the laboratory, variables can be controlled in experiment so that predictions can be made based on simple cause-effect relationships. Outside the lab, however, in-field experiments cannot be so controlled. The environment is not a 'closed' system as in a lab but an open system, a vastly complex network of cause-effect relationships so inextricably intertwined that it is impossible to make infallible predictions. The so-called 'butterfly effect' of chaos theory is an expression of this fact.

Cause-effect is a many-branched network in which *multiple* causes work together synchronistically to create many varied effects, each of which then becomes its own cause, and each of which leads to further *multiple* effects. When we want 'b' and we apply 'a' to get it, we also get 'c', 'd' and 'e', etc., which either are not predicted or, when predicted, are shunted off as unwanted 'side-effects'. But they are not mere side-effects; they are an unavoidable multiplicity of effects that become problems in addition to those we are trying to solve. In other words, every time we 'solve' a problem technologically, we are creating more new problems – and they keep on compounding as we use the same kind of thinking to solve them. The result is that we are enmeshed in a complicated mess of our own making, and every attempt to 'fix' it makes it worse. Yet we persist because we know no other way.

It is human nature to wonder, to ask why, how, what, where and when. But this questioning becomes 'science' in the strict sense only when framed in such a way as to be tested by experiment. This formal and testable scientific query is called a hypothesis.

Although hypotheses can be formulated relatively easily, the actual testing is arduous and time-consuming. Before even being tested, the research must be funded, and this requires planning, designing the experiments, and all the logistics of personnel, equipment and lab space. A proposal must be written and presented to prospective review boards for grants. Now enter politics, favoritism, the potential for military/industrial/economic possibilities – and who writes your references does count. The

point being that, out of all the possible formulated hypotheses, how many actually receive the funding for testing and get tested?

Once funded, experiments set up and tests repeatedly run, results must be collated, interpreted and finally published. During this phase, individual ego, thirst for recognition and fame, the human desire to succeed and, above all, the motivation to receive continued funding and future grants – all these can, and usually do, contribute to a ‘bending of the numbers’, and sometimes even to outright fraud.

**No hypothesis can ever
be proven – not ever**

No hypothesis can ever be proven – not ever. There is no limit to the number of times a test must yield the same results for a hypothesis to be ‘true’. Obviously, the more tests with the same results, the more probable the predictions will be. But since ‘universal laws’

can have no exceptions, it only takes one exception to invalidate a hypothesis. Yet no matter how many times one tests it out, that hypothesis remains *unproven*, validated only within the realm of probability. Although it is true that scientific exploration and experiment do yield facts, these facts must be interpreted, and human limitations and personal bias always enter into these interpretations. Facts are interpreted within the framework of our existing body of knowledge.

Once a hypothesis is considered valid, it becomes one of many pieces that need to fit together – like a jigsaw puzzle – to yield a comprehensible representation of reality, called a theory or model. Constructed out of bits and pieces of interpreted facts, that model is not fact or truth but a probable explanation; in other words, a likely story. Since science is a perpetually self-correcting endeavor, knowledge is never complete; new hypotheses must fit, or the whole edifice is in question. Then the old theory must be discarded and a new likelier story formulated. While the goal is truth, that goal can never be attained through the scientific endeavor.

It is easy to see the limits of a screening process through which only a small portion of queries actually are tested, and it is this sparsity of selective fragments which constitutes our scientific knowledge. This body of knowledge is then further compromised by political agendas, military interests and promises of financial gain.

Clearly, despite being based on experience, experiment and observation, all human knowledge is limited. Under the illusion that we know and are in control, we humans are guilty of what the ancient Greeks called hubris, prideful in our arrogant ignorance. Socrates knew the limits of his knowledge and was therefore considered wise. Icarus ignored the warnings of his father, Daedalus, and in his youthful exuberance flew too close to the sun and consequently plunged into the sea. During the last several hundred years, what has been mankind’s greatest deception? Science, with its consequent technology, was supposed to bring to mankind a world of ease, comfort, leisure, happiness and plenty for all. Has it? But it is not science that is deceptive; it is we who deceive ourselves into thinking that we *know*.

It is also peculiar the way we humans give a name to something we do not comprehend and then use that word as though we were familiar with the actual ‘thing’ it represents. A good example is our use of the word ‘energy’. From the Greek *en-* (in or at) + *energōs-* (active) and *ergon-* (work). The etymological root thus means ‘at work’ or ‘in action’ (not inaction). In physics the word refers to the capacity of any physical system to do work. But we are also told that $E = MC^2$ and that matter and energy are but two aspects of one underlying ‘something’. Since ‘matter’ is ‘energy’, albeit locked into a pattern (that is, energy ‘produces’ matter), when the ‘pattern’ of matter is broken, that energy is released. What this really amounts to is that the word ‘energy’ refers to something like ‘pure production’, but with *no thing* that produces. Production without a producer. This is no more comprehensible than ‘spirit’, the ‘unseen mover’, ‘first cause’, or the omniscient, omnipresent and omnipotent ‘God’. ‘Energy’ is the same as ‘omnipotence’, action with no actor. Perhaps the verb ‘is’ is closer to the truth than any ‘acting’ noun.

Looking at ‘matter’, the atoms are ‘composed’ of ‘elementary particles’, which themselves seem to ‘dissolve’ into something like whirling vortices – of what? What whirls? A ‘charge’? But a charge is only a characteristic of ‘energy’. Furthermore, between these atoms and particles there is mostly empty space – the void, of which ‘solid matter’ is mostly composed. ‘Matter’, it turns out, is mostly emptiness. Cosmic space, we are told is ‘empty’, but if light (and other ‘wavelengths’) travels in all directions at a constant speed, then light, which is ‘energy’, is *everywhere*. ‘Empty’ space is not empty at all but full of ‘energy’, or, the darkness of space is full of light. Or is ‘space’ *itself* ‘energy’. What is it that I am talking about? And that, as they say, is the point.

It is amazing to me how we humans can deceive ourselves into thinking that we ‘know’ and ‘understand’ by assigning a name to something incomprehensible and then bandying these words about as if we know what we are talking about. It is our way of holding at bay and evading the void of not knowing. We almost never look without a pre-established vocabulary of what we are looking at. And so we never do really see.

We deceive ourselves into thinking we ‘know’ something by assigning a name to it

It is not that language, science and technology are without value. It is just that we do not understand limits. Our very cleverness, our ‘know-how’, our can-do attitude has become our greatest deception, deluding us into believing that we are in control. Through our arrogant meddling, we go about ‘setting things right’ as though we know what is right. We don’t even know ourselves, and without self-knowledge, which includes our relationship to nature and to each other, just about everything we do will be wrong.

George Bernard Shaw once remarked, “The reasonable man adapts himself to the world; the unreasonable one persists in trying to adapt the world to himself. Therefore all progress depends on the unreasonable man.”

Robert Matter, December 2008

K: Outside the field of thought

You have changed your ideas, you have changed your thought, but thought is always conditioned. Whether it is the thought of Jesus, Buddha, X, Y, or Z, it is still thought, and therefore one thought can be in opposition to another thought; and when there is opposition, a conflict between two thoughts, the result is a modified continuity of thought. In other words, the change is still within the field of thought, and change within the field of thought is no change at all. One idea or set of ideas has merely been substituted for another.

Seeing this whole process, is it possible to leave thought and bring about a change outside the field of thought? All consciousness, surely, whether it is of the past, the present, or the future, is within the field of thought; and any change within that field, which sets the boundaries of the mind, is no real change. A radical change can take place only outside the field of thought, not within it, and the mind can leave the field only when it sees the confines, the boundaries of the field, and realizes that any change within the field is no change at all. This is real meditation.

*The Book of Life, October 27th entry
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Near Brockwood Park, England

KRISHNAMURTI'S EDUCATIONAL PRIORITY: THE TRANSFORMATION OF CONSCIOUSNESS IN TOTAL INSIGHT

Hillary Rodrigues was for one year the director, and a teacher, of the (now closed) school in Canada based on Krishnamurti's approach to education, spending much of his time on an exploration of the teachings in practice. He is currently the Board of Governors Teaching Chair in the Department of Religious Studies at the University of Lethbridge in Alberta, Canada. He is also the author of the book Krishnamurti's Insight: an examination of his teachings on the nature of mind and religion, among others.

This article is a shortened version of the presentation given by Dr. Rodrigues at the February 2010 University of Delhi conference Being Alive to Responsible Citizenship: J. Krishnamurti and the Challenge for Education, organized by Dr. Meenakshi Thapan, professor of sociology at the University's School of Economics and author of Life at School: An Ethnographic Study, which deals with Rishi Valley.

KRISHNAMURTI'S TEACHINGS SPRING from and are based on his own life-transforming realization; a realization that he felt could be a solution to much of the conflict that human beings experience existentially in their daily lives, conflict which is then mirrored in the terrible situations the world experiences socially, politically, environmentally and so on. In order to help to resolve these problems, Krishnamurti initiated the formation of schools in India, England, Canada and the United States.

The objective of the Krishnamurti schools is not to teach his philosophy, per se, but to encourage an environment of self-inquiry and sensitive awareness that is conducive to the realization to which he points. It is my view that this transformative realization should have a prominent place in our educational systems, both intellectually and pragmatically. In other words, we need to inform students that there is a long heritage of valuing the transformation of consciousness, and explain to them what that transformation might mean. Moreover, we need not present these ideas merely as items of knowledge, but should explore whether we can actually provide a framework within which such transformation might occur. This radical transformation is brought about through what Krishnamurti termed "total insight", which is what I'd like to explore in this article.

Krishnamurti's point of departure, in many of his talks, is the condition of the world today. He points to the many conflicts and difficulties that we face globally and then asks us to turn our attention to ourselves. He suggests that the world is the way it is because it mirrors the way we are. We are troubled, conflicted individuals, and the many inner conditions we face, such as greed, anger, confusion, frustration, anxiety, insecurity and so on, play themselves out on the global stage in environmental destruction, national and regional conflicts, ethnic, religious, and class distinctions, economic disparities and a host of other problems. If we could resolve our inner problems, perhaps the world would be a different place. Thus Krishnamurti's emphasis is on the self. This has been the focus of the teachings of the Buddha and scores of other wise religious philosophers through the ages and across cultures, but the self is almost never a focus of attention in most of our educational institutions. Why?

Although I don't recall Krishnamurti ever saying or emphasizing this, I would suggest it is probably because teaching about the self is not conducive to maintaining much of the ideological infrastructure that societies and educational institutions build and sustain. Even though it may be in our personal and deepest interest to learn about ourselves, it is in other people's interests to keep us ignorant. Advertisers use the power of illusion about the self to sell everything from soap to university educations. Indeed, it is also in the interest of our less noble selves to keep others in the dark. I may actually desire to keep children and young people, lovers and customers, servants and the less educated, ignorant of certain truths, because their ignorance serves my interests.

Krishnamurti points out that we are conditioned in a wide variety of ways, through our upbringings, our religions, our nations and so on, and in this manner we begin to understand ourselves through a network of concepts. Our sense of self is constructed by thought. It is so thoroughly constructed by thought that we cannot imagine what we might be if we were to drop the constructions. For instance, a slim girl who suffers from anorexia thinks she is overweight. Even though she looks at her body in the mirror, she sees something quite different from the skinny frame you or I would see. The young men or women who strap on explosives see themselves and others in ways that are horribly distorted. Unlike the anorexic, whose distorted self-image is constructed through a variety of mostly unintentional influences, suicidal terrorists have been consciously taught to understand themselves and others in particular ways. And these pernicious self-constructions may well have been produced by influential figures in their lives, perhaps even by respected members within a society, such as parents, social groups, and religious leaders.

The self is seldom a focus of attention in education. Why?

While it is often easy for us to see such grossly distorted manifestations of self-understanding in others, it is more difficult to accept that our own understandings of ourselves are similarly constructed and distorted. After standing and saluting flags

and singing anthems for years, it is little wonder we get an upwelling of pride when our athletes win a sports tournament, or that we are willing to take up arms to defend our national borders. We are both haphazardly as well as consciously and systematically constructed into Hindus, Muslims, Parsis, Christians, Buddhists, Jews, Indians, Americans, Canadians, Chinese, Tamils and so on. It is evident that many people have vested interests in orchestrating the shape of our self-image. And eventually we ourselves become active participants in the process of its construction and maintenance.

But who are we really? Krishnamurti felt that answering this question is crucial for our own sanity, wellbeing, and the welfare of the planet. Krishnamurti's teachings are radical and potentially subversive. They challenge and undermine the efforts of those who seek to shape one's understanding of one's self. Krishnamurti's teachings are for those who, for whatever reason, find themselves passionately drawn to find out the truth about themselves.

Trying to understand ourselves through thinking is like trying to kill a virus with a hammer

Krishnamurti is aligned with the wisdom traditions that give central importance to self-inquiry. It was Socrates, that father of Western philosophy, who reputedly said, "An unexamined life is not worth living." He said this during his trial, in which he chose

death rather than to live in order to promote falsehoods. Socrates was not talking about scrutinizing what you have done with your life only up until now, and he certainly was not suggesting that you examine your life only on your deathbed. He was pointing to a radical and constant examination of one's self, which must begin with the question "Who am I?" This is the same question that the sage Ramana Maharshi proposed as the central focus of the practice of inquiry or *vicāra*. From Socrates to Ramana, sages from the East and West have repeatedly pointed us in the direction of inquiry into the nature of the self, but this advice has mostly fallen on deaf ears. Most scholars in our educational establishments would likely be highly supportive of the idea of inquiry. However, for most of them this will mean scientific inquiry, or inquiry through the application of rational thought, and then mostly inquiry into the mysteries of the material world outside of human consciousness. Krishnamurti was highly supportive of these, because he had enormous respect for scientific and rational inquiry. However, he felt that their scope was limited. He points to the need for a more comprehensive kind of inquiry, and this is why I feel that his teachings on self-understanding deserve a prominent place in universities and other public institutions of learning.

Krishnamurti's teachings are not centered on belief in any dogma or doctrine. Instead he encourages us not to be distracted from that which genuinely interests and preoccupies most of us most of the time, namely ourselves. The problem for most of us is that our education so conditions us to look and think in particular ways, it so misdirects us, that by the time we begin to wonder about ourselves with any determination (typically as teenagers and young adults), we are unable to do so effectively.

We are unarmed with the proper tools for inquiry and end up attempting to solve the problem of self-understanding with rational thought. We wonder why we are angry, depressed, frustrated, jealous or sad, and then rationally or irrationally ponder the causes of these problems, which we mostly surmise are produced by other people or society at large. We try to overcome our problems by trying to change others or by sedating ourselves with prescription or non-prescription medications. As our greatest minds have told us down the ages, trying to think our way to an understanding of ourselves is like trying to kill a virus with a hammer: it's the wrong tool for the task.

Krishnamurti tells us that we already have what we need in order to learn about the true nature of ourselves: our awareness. We need only refine our awareness by turning it sensitively and sincerely in the direction of ourselves. Although it may seem simple, it turns out to be a formidable task, because to do so is to risk 'coming apart'. Actually, 'coming apart' is a certainty, because the self-image that has been put together by thought needs to be deconstructed. Self-understanding through awareness is not for the faint of heart – any more than having a baby is for the timid. However, just like reproduction, it is a natural inclination. Krishnamurti suggests that we sensitively watch the flow of processes that occur within our consciousness, and that we do so choicelessly. This choiceless awareness of *what is* is the key instrument of inquiry, because it directs our attention to how our sensory perceptions – what we see, hear, smell and so on – get appropriated by consciousness and feed the construction of a self-image.

This watchful observation reveals how we begin to shape our reality symbolically, through the agency of thought. We soon stop experiencing the world directly and do so mostly through the mediation of thought-constructed images. Thus while as a child I may have been fascinated by the beauty of a rose the first time I really looked at one, I don't see the rose placed in front of me anymore. Instead I almost instantly recognize the object as a flower and just as quickly identify it as a rose, identifying its color and other such attributes and, after these almost instantaneous conceptual identifications, I generally stop looking at it. Similarly, I don't really see the person in front of me as he or she actually is but quickly identify him or her as a Sikh, Muslim, Hindu, foreigner or whatever, and begin to engage with them through this colored and clouded conceptual lens rather than through my perceptual apparatus. I do the same thing for the person I see reflected in the mirror every morning. I no longer see myself as I actually am, moment to moment, continually constructing an identity in order to function in the world which demands such an identity of me. Rather, I glimpse myself only partially and continue to work on my self-image, coming to believe, somewhat, that I am that identity construct.

**The mystery of existence ...
erodes my constructions**

This process of self-image construction and maintenance is only possible up to a point, because inevitably, inexorably, the reality of the mystery of existence, which is where one's true nature resides, erodes my construction. The ocean of the mystery of

reality laps up against my sandcastle self. Much of our interior life consists of trying to construct or preserve this ephemeral self-image. This becomes the source of inner conflict. Imagine seeing a highly attractive person. One may be delighted by this perception of beauty, but this perception may also translate into a desire for this person's company, lust for sexual gratification with this person, envy of this person's attributes and so on. These feelings may arise due to previous forms of conditioning, which affect the kinds of thoughts generated when perceiving the attractive person. The self may begin to construct itself in relation to that perception: "I want to be with that person," "I want to make love to that person," "I want to be like that person," "That person is probably not very intelligent," and so on. Such thoughts not only objectify the other, they also construct the self.

Instead of simply observing and being aware of how perceptions generate pleasant or unpleasant sensations, which in turn produce thoughts, which generate ideas about the self, which would reveal modalities of the nature of consciousness, one finds oneself fixated upon the thoughts themselves. Instead of being aware of the unique sensations generated by the sight of beauty, we find ourselves thinking, "I desire that person" and "I should not have desire." This is one kind of inner conflict between two illusory thought constructions about the nature of the self. If that person ignores you, your sense of self might feel damaged and you might quickly attempt to restore it by classifying the other person as insensitive, self-absorbed, vain or whatever. Or, you might find yourself trying to get the person's attention by attempting to transform yourself, becoming more attractive and so on. Here, too, there is the potential for conflict, because the imagined 'I' strives and struggles to become another, more perfect imagined 'I'. This kind of process, Krishnamurti suggests, is fairly obvious, going on virtually everywhere, and is fundamentally at the root of our unhappiness.

The *insight* to which Krishnamurti points is not an intellectual or studied grasp of the mechanisms described above. Such a rational grasp of the principles at work in our psyche does not offer us liberation from them. I may rationally understand the principles involved in riding a bicycle but need to learn to ride it through actual experience. I may rationally understand how advertising works but need to be aware of its effects when I am actually choosing shampoo or a new kitchen gadget. According to Krishnamurti, "total insight into *what is*" is inevitable when one attends sincerely to the flow of processes within consciousness. This insight, which is nothing short of life-changing, frees one's consciousness from its thought-constrained limitations, into the reality of its true nature. One is freed into a state where there is an ongoing awareness of the nature of conditioning and how it plays out. This state of awareness is a fountainhead of wisdom, because it allows one to learn about one's self freely, through the mysterious unfolding of reality.

It is not easy to speak about the state brought about through insight. This is because the mind, through its creative image-making, symbol-forming tendencies, attempts to appropriate the idea of what it might be and then either rejects that



Near the Sulzhutte, in the eastern Swiss Alps

image as undesirable or craves it as desirable. One can add to the construction of the self-image either as a person who doesn't believe in such mystical mumbo-jumbo, or as one who secretly or openly craves *nirvāna* or *moksha*. The state may be imagined as mind-destroying, with insanity as its by-product, or more benignly as leaving one without personality. The mind may construe the process of acquiring insight as extremely difficult, obtainable only by the likes of the Buddha, Ramana or Krishnamurti; or, insight is viewed as moderately easy to come upon but not really worth much at all.

All these ideas are, of course, simply fabrications of the mind. The state to which Krishnamurti and many sages have pointed is something they regarded as fundamentally important and, moreover, something that each person is capable of discovering. The word 'transformation' can be misleading, suggesting that we become something else. It projects the sense that we change from what we are into something unknown, and that unknown causes fear. The transformation to which we are pointed, however, is nothing of the sort. It is a change from what we imagine we are, or what we imagine we should be, into what we really are. It is like waking up from a daydream. If awakening to the truth about ourselves is problematic or worthy of suspicion, then we might as well give up on any attempt to move education in the direction of self-knowledge.

I am not so naïve as to think that the human condition would definitely change dramatically if we nurtured meditative awareness of the self in our educational systems. But there is no harm in trying, and much potential gain. I suspect, for example, that the world might be a better place if some of the people who act with terrible violence, greed, hatred or vengeance had been given the opportunity to reflect upon Krishnamurti's message regarding self-observation. Teaching curricula have not been set in stone; the curriculum is malleable. University studies have developed enormously since the days of Plato's Academy, and modern public schools are no longer exclusively places of religious and cultural indoctrination. It makes good sense in a pluralistic, democratic society grounded on human freedoms to encourage the development of pedagogic approaches that include the teachings of our wisest ancestors. We should not only study what Euclid, Newton, Einstein, Aristotle, Mozart, and Picasso have to tell us, but also be open to those teachings that point out what we have been ignoring, because such openness is the beginning of wisdom.

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THE INSIGHT CURRICULUM

David Moody was director of Oak Grove School from 1984 to 1987 and subsequently took his PhD in Science Education (UCLA, 1991). This article is the written version of a talk he presented at Brockwood Park in 1998 at a conference on holistic education. The idea for an Insight Curriculum represents an effort to bridge Krishnamurti educational philosophy with findings from academic research.

WHAT IS THE RELATIONSHIP, if any, between the teachings of Krishnamurti and the findings of contemporary research in educational psychology? One might at first assume that the two have little in common: Krishnamurti's work is so broad in scope, so penetrating, and so radical in its intention that it cannot be expected to show much similarity with the modest achievements of social science. On the other hand, educational psychology has undergone a revolution of its own in recent decades, with a variety of interesting and fertile results. Some of these do bear some resemblance to selected elements of Krishnamurti's work.

Among the points of commonality are the findings of research regarding the way students learn about the natural world. Many educators appear to function as if the knowledge they wish to convey is being handed over to empty vessels, to students

who are merely passive recipients of their teacher's intelligence. In the field of science education, however, research has revealed an entirely different pedagogical reality. Far from being empty vessels, students are brimming over with ideas, concepts, opinions, and beliefs regarding events in the natural world. When these preconceived notions are not recognized and dealt with effectively, they serve to thwart the impact of the most dedicated and enlightened forms of instruction.

The theoretical model that has produced these findings derives from the cognitive approach to issues in psychology generally. Cognition is thought; the advent of the cognitive paradigm in psychology was revolutionary precisely because it admitted thought into the arena of that which is scientifically respectable to study. By acknowledging not only that thought exists, but that it is susceptible to systematic observation and analysis, the cognitive paradigm overturned the basic premise of behaviorism. That premise was that only externally observable events are suitable for scientific study – even when the objects of study are human beings. By opening up a window into mental processes, the cognitive paradigm restored to psychology its most essential and characteristic forms of data.

In its application to the field of education, the cognitive paradigm has produced, among other things, a model of learning called constructivism. According to the constructivist model, all forms of learning are

Far from being empty vessels, students are brimming over with ideas and concepts

essentially active in nature, whether they occur within or without the classroom walls. Knowledge is constructed by each individual for herself, typically by means of a network of associations with that which is already known. The construction of knowledge is the regular occupation of the growing mind, and it occurs through contact with every element of the child's environment. With respect to events in the natural world, the child absorbs knowledge through direct interaction and observation, as well as by acquiring ideas from friends, family, and the media, all in addition to whatever may be picked up along the way in school.

The difficulty with many of the ideas that the child constructs in this manner is that they are erroneous. Perhaps especially with respect to issues in the world of nature, the uninformed or 'naïve' understanding that the child brings to the classroom is often at odds with the findings of science. In a way, this discrepancy is to be expected: if science produced only results which were obvious or evident to all, it would hardly be necessary to have it. To some extent, science is useful to the degree that its findings are unexpected or counter-intuitive. In any event, existing research makes it clear that a large number of students' preconceived ideas are directly at odds with the scientific view.

One of the simplest illustrations of this phenomenon pertains to very young students' understanding of the shape of Earth. Evidently, young students develop an

understanding that seeks to reconcile the apparent flatness of the planet with the received knowledge that it is 'round'. This reconciliation is achieved by imagining that Earth is shaped like a pancake: that is, it is flat and round at the same time. In this conception, the student generally envisions the sun as rotating around the earth.

A somewhat more advanced instance of an erroneous preconceived idea involves the explanation for the occurrence of seasons on Earth. According to the naïve notion held by many students, the orbit of our planet around the sun is somewhat elongated or elliptical. As a result, say these students, the distance of the sun from Earth varies at different times of the year, and the seasons are a consequence of this variation in distance. (In the scientific view, the seasons are an effect of the fact that Earth's axis of rotation is tilted with respect to the plane of its annual orbit around the sun.) One study documented a significant percentage of graduating seniors at Harvard who subscribed to the naïve explanation for seasons.

What is often required of the student is a conceptual leap, a shift in understanding

Research reveals a vast number of misconceptions of this kind. They range in subject matter from the laws of motion (students favor Aristotelian rather than Newtonian ideas) to the mechanism that drives biological evolution (where Lamarck prevails

over Darwin). Electricity, light, sound, photosynthesis, and the properties of atoms and molecules are among the many topics susceptible to such preconceptions.

From a pedagogical standpoint, what is most disturbing about student misconceptions is their intractability. Misconceptions are actively resistant to correction through ordinary forms of instruction. Merely to tell a student that the idea she holds is erroneous is far from sufficient to cause her to drop the idea. Rather, a calculated educational strategy is required, one designed to demonstrate to the student the inadequacy of her existing conception, as well as to introduce the corresponding scientific view. What this requires of the student is often a conceptual leap, a shift in understanding of a whole constellation of relationships among facts and events.

It is in this connection that a certain similarity with Krishnamurti's work begins to come into view. The kind of cognitive shift involved in the perception of a new set of relationships is best described as a moment of insight. In the case of the explanation for the seasons, students need to have an insight into the implications of the tilt in the earth's axis of rotation. This insight entails a perception of relationships among at least four elements: the axis of rotation; the plane of the Earth's orbit around the sun; the angle of incidence of the sun's rays; and the corresponding changes in climate. To see the manner in which these elements function together to produce the seasons is an insight. It is a psychological moment of the same essential quality as the kind of insight with which Krishnamurti was concerned.



At Haus Sonne, Black Forest, Germany

One may envision an entire strand of the curriculum organized around moments of this kind. The field of science education provides an almost inexhaustible trove of topics for this purpose, but mathematics, language, and the social studies are similarly prone to misconceptions. Ultimately, one may envision an Insight Curriculum consisting of a structured sequence of topics, drawn from all areas of study, for which misconceptions are common and the corresponding insights are unusually interesting, novel, or fruitful in their implications. Such a curriculum might provide a key point of contact between the principles articulated by Krishnamurti and the practicalities of life in the classroom.

By means of the Insight Curriculum, it might be possible not only to accelerate students' academic achievement, but also to give them a grounding and a degree of expertise in the process of insight itself. Students who are guided through a

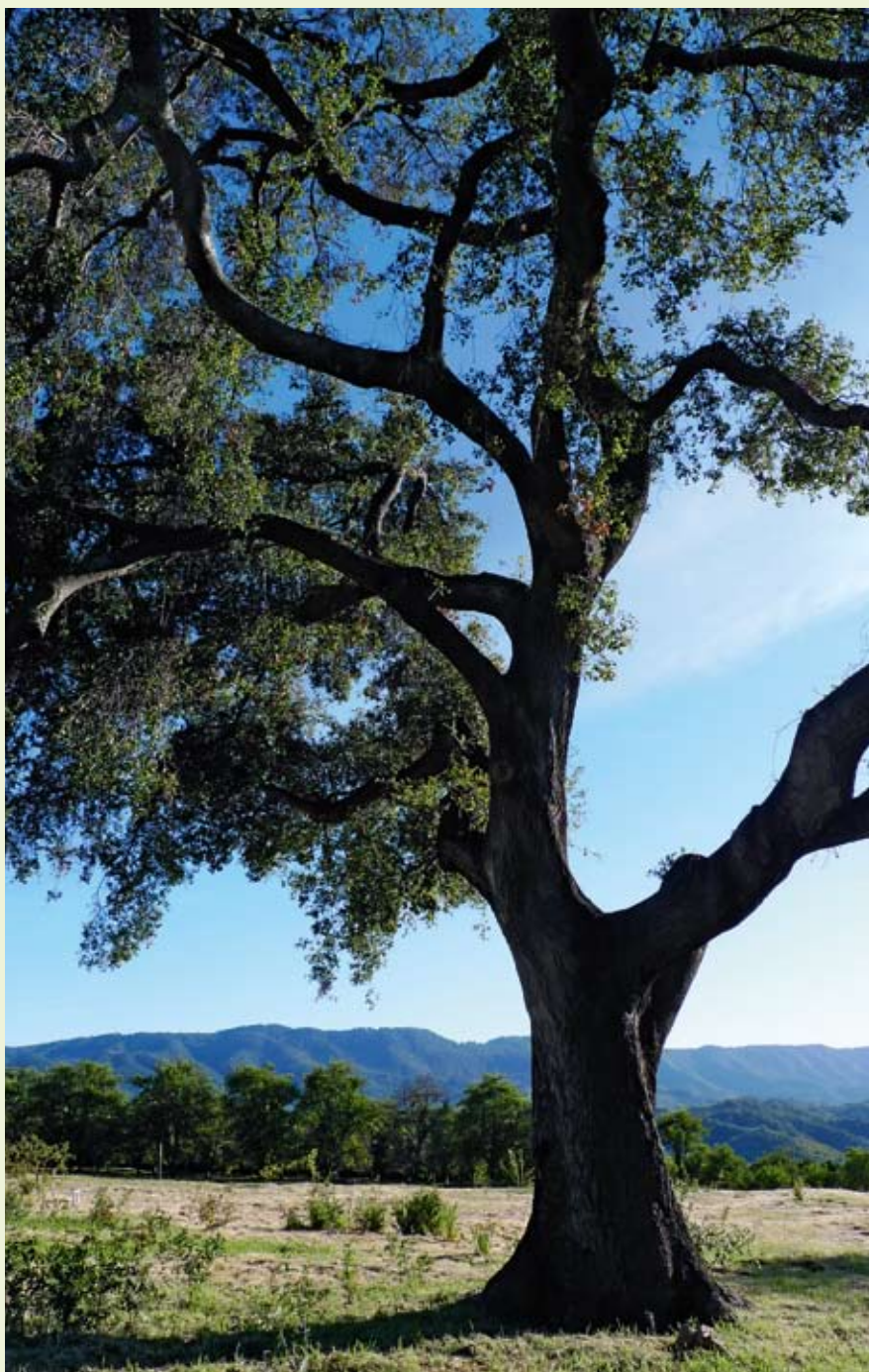
continued on pg. 36 →

K: Insight is intelligence

Insight is not the careful deduction of thought, the analytical process of thought or the time-binding nature of memory. It is instantaneous perception without the perceiver. From this insight, action takes place. From this insight the explanation of any problem is accurate, final and true. There are no regrets, no reactions. It is absolute. There can be no insight without the quality of love. Insight is not an intellectual affair to be argued about. This love is the highest form of sensitivity when all the senses are flowering together. Without this sensitivity – which is not to one's desires, problems and all the pettiness of life – insight is obviously quite impossible.

Insight is holistic. Holistic implies the whole, the whole of the mind. The mind is all the experience of humanity, including the vast accumulated knowledge with its technical skills, with its sorrows, anxiety, pain, grief and loneliness. But insight is beyond all this. Freedom from sorrow, from grief, from loneliness is essential for insight to be. Insight is not a continuous movement. It cannot be captured by thought. Insight is supreme intelligence, and this intelligence employs thought as a tool. Insight is intelligence with its beauty and love; they are really inseparable; they are actually one. This is the whole, which is the most sacred.

The Whole Movement of Life Is Learning
– J. Krishnamurti's Letters to His Schools, pg. 61
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Oak tree near Pine Cottage, Ojai, California, USA

sequenced series of insights may begin to appreciate more fully the nature of a cognitive shift of this kind. Krishnamurti often pointed out the general characteristics of this moment, when the mind must be quiet in order for something new to occur. Thus, not only does the academic side of learning provide clues to something more fundamental, but in addition the teachings of Krishnamurti illuminate the process of academic learning.

In the absence of a fully developed curriculum of this kind, packaged and ready to pull off the shelf, what can the practicing teacher do? First and foremost, he can be sensitive to the presence of preconceptions among his students. Secondly, he can recognize that these often erroneous ideas represent the precious fruit of the child's cognitive labors and are not easily given up. Thirdly, he can begin to learn about the kind of cognitive shift required in order to move from the preconception to another view. Finally, he may begin to appreciate the process of insight in his own life, and make his observations available to his students in any way he can. When all these elements are in place and functioning, the distinction between the teachings of Krishnamurti and the findings of research may seem less acute, and may even one day disappear from view altogether.

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A RELIGION, CULTURE & ETHICS CLASS AT OAK GROVE SCHOOL

Willem Zwart is director of the secondary school at Oak Grove and teaches social studies. Formerly he taught at Brockwood Park School.

You can hear him speaking about Krishnamurti at:

www.cbc.ca/ideas/episodes/2010/02/17/and-the-moral-of-the-story-is-cd

AS A TEACHER I am always looking for a good thesis sentence, for that perfect one-sentence statement that is a concise summary of an article, a film, an argument, a teaching. So you can imagine that my heart started beating faster when I heard Krishnamurti say in a 1981 interview with Bernard Levin: "One has to be free of all the illusions that thought has created to see something really sacred which comes about through right meditation."¹ Certainly it is not the only thesis sentence in Krishnamurti's work; indeed, at times every other sentence appears to be a thesis sentence. But it is a good place to start, and that is exactly what I did with it in the

Religion, Culture & Ethics 12th-grade class at Oak Grove School this year. In this class, against the background of an investigation into many, often contradictory, theories on the meaning of life and right action, students are asked to discover, write about, and question their own outlook on life.

The goals of the year-long class are to introduce students to Krishnamurti's ideas, to survey most of the major and many of the minor religions of the world, to prepare students for their senior trip to India, to study major ethical theories and to apply those theories to practical and contemporary problems, and to facilitate a movement of self-discovery throughout: an inner exploration resulting in a deepening of awareness of conditioning and the mechanics of thought. My intention is to create a classroom environment that is as much student-driven as it is driven by me as a teacher, and where we support one another in making discoveries about ourselves and about the course material.

As for the Krishnamurti portion of the course, we started with the Bernard Levin interview, a wonderful tape that the entire faculty also watched during our start-of-year staff week. In addition, every week one student chooses a different selection from *What Are You Doing with Your Life?*,² writes a paper about it, reads it to the class, and leads class discussion on the topic. The goal is for students to deepen their own investigations into topics that have meaning for them, with the aid of a selection from Krishnamurti's writings on that topic, be it death, love, family or anything else.

A final and recurring aspect of our engagement with Krishnamurti's work is to play with some of his suggestions regarding awareness of thoughts, feelings, and bodies. I ask students to observe their thoughts and feelings three times each semester and to write about the experience, including once writing down all their thoughts and feelings as they occur (in a nice dramatic touch students burn these thoughts afterwards). As instruction we take Krishnamurti's own views on these activities.³

In the religion portion of the course students learn about the beliefs and practices of Hindus, Buddhists, Jains, Sikhs, Jews, Christians, Muslims, Taoists, and Confucians, as well as about lesser known 'faiths' such as Scientology,

Rastafarianism, Voodoo, Santeria, Wicca, African Religions and so on.⁴ We focus on the religions of India during the first semester in order to start preparing seniors for their winter trip to India.⁵

The goal is a deepening awareness of conditioning and the mechanics of thought

Two papers are meant to ensure that the focus in this portion of the class too is on self-reflection and observation. Students write a 'spiritual autobiography' paper on the question: "What experiences, circumstances, people, travels, etc. in your life have contributed to your worldview and why and how specifically did they do that? Reflect

on your own life experiences and on the process by which ‘you’ create (ultimate) meaning out of them – don’t just list your beliefs.”⁶ I also ask students to visit a religious service of their choice and to write a site-visit paper about the experience, so that they might see religion is as much about practice, shared experience, and community as it is about ideology. Finally students select a religious topic of their choice and present it to the class.

What is discovered will shape their lives and the world to come

We also spend some time looking at modern atheism as articulated by Sam Harris, Richard Dawkins, Christopher Hitchens, and Ayaan Hirsi Ali. Interestingly, atheist critiques of religion often are similar to

Krishnamurti’s, but where atheists conclude that there is nothing, Krishnamurti still holds that there is something sacred. Of all the possible critiques of Krishnamurti, many from the traditional religion corner, atheism is perhaps the most successful and in any case the most interesting to use in the classroom for the sake of discussion.

From atheism it is only a small step to ethics. In the ethics portion of the course we look at questions such as: What is right action? How should I act in the world? How and who should I be in the world? What should my response be to complex ethical dilemmas such as abortion, euthanasia, the death penalty, animal rights, human rights, poverty, hunger, and environmental issues such as global warming? What is my responsibility in facing my life, my relationships with other people, with other forms of life, with ideas and knowledge, with myself? As our guide we use Peter Singer’s *Writings on an Ethical Life*.⁷ The goal in this part of the course is for students to develop their ability to think analytically and logically and to learn how to build coherent well-reasoned arguments. Students again pick their own topics to explore, write a paper on them, present them to the class, and lead class discussion.

Class discussion is a central part of the Religion, Culture & Ethics course. On the one hand we discuss to deepen our understanding of the course material and to be exposed to, and occasionally debate, different points of view. At Oak Grove, class discussions have another component, however: learning about ourselves and others.⁸ The intention behind this aspect of class discussion is twofold: firstly to create a supportive environment where we can help the person speaking to go deeper into what is alive in them and help them verbalize that; secondly to create an atmosphere where we look afresh at what is going on inside of us, trusting that we can discover new understandings and insights about who we are. To facilitate and deepen the group communication process, we draw on Marshall Rosenberg’s ideas on empathy and nonviolent communication and occasionally practice them in workshops in class.⁹

At Oak Grove we offer our senior students a unique social studies course that affords them many opportunities to reflect on their thinking and to engage with the ideas of people throughout time, from all over the world, on all the timeless ques-

tions, with a high regard for freedom of expression and fearless exploration. Academic standards and expectations are high: students write four in-depth papers and engage with the works of leading philosophers and scholars on a variety of topics at a level more typical of undergraduate university work. More than just knowledge is at stake: what students discover about themselves and others will shape their lives and the world to come. It may be too much to expect students to come out of the course “free of all the illusions that thought has created to see something really sacred which comes about through right meditation.” It is certainly not too much to expect them to recognize a powerful, challenging thesis sentence when they see one, and to engage with it fully.

Willem Zwart, 2009

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- 1 The interview is published in J. Krishnamurti, *Questioning Krishnamurti* (San Francisco: Thorsons, 1986), pp. 190–199.
 - 2 J. Krishnamurti, *What Are You Doing with Your Life?* (Ojai: KPA, 2001) In my opinion, this is not the best collection to work with, due to the haphazard way extracts have been put together without much concern for context. In future years I will use a much better collection: Raymond Martin, *Reflections on the Self* (Peru, Illinois: Open Court, 1997).
 - 3 See for example: Ojai, 3rd Public Talk, 28 May 1944; Ojai, 5th Public Talk, 11 June 1944; Bombay, 8th Public Talk, 7 March 1948; and New Delhi, 5th Public Talk, 18 January 1961. At Brockwood I used to teach a course called Self-Observation, where I used these materials. Thanks to Gopal Krishnamurthy for bringing them to my attention again.
 - 4 We use an excellent textbook that focuses on the experiential aspects of religion: Michael Molloy, *Experiencing the World's Religions: Tradition, Challenge, and Change* (Boston: McGrawHill, 2005).
 - 5 Generously made possible by the support of the Link team and by the hospitality of the schools we visit.
 - 6 Quoted from the course syllabus. Anyone interested in receiving a copy of the syllabus can contact me at willemezwart@oakgroveschool.com.
 - 7 Peter Singer, *Writings on an Ethical Life* (New York: Ecco, 2001).
 - 8 As expressed in Oak Grove School's Art of Communication and Art of Engagement. These are two of six Arts of Living & Learning that we use to clarify Oak Grove's unique orientation to learning.
 - 9 See: Marshall B. Rosenberg, *Nonviolent Communication: A Language of Life* (Encinitas, CA: PuddleDancer Press, 2003). Jaap Sluiter runs several workshops for both students and adults. See www.transformingconsciousness.org for more information on their content and on how he incorporates both Krishnamurti's ideas and nonviolent communication in them.

K ON THE TIMETABLE, REVISITED

Bill Taylor has been a Krishnamurti Foundation Trust staff member and both a teacher and co-director of Brockwood Park School for many years. Earlier he was a mature student at the school.

IT HAS BEEN eight years since we started the Krishnamurti (K) Classes at Brockwood and about five years since I wrote Krishnamurti on the Timetable for *Journal of the Krishnamurti Schools*. What has happened to the K Classes at Brockwood since that time, and do we still regard them as a valuable part of a Brockwood education?

The K Class remains an integral part of our curriculum at Brockwood and something that every residential staff member and student of the school is involved in. At the beginning of the academic year while creating the timetable, the K Classes are formed with an average of seven students and three staff members in each. Each class group is scheduled for one fifty-minute period in the week, timetabled among the academic periods of the day.

Decisions as to exactly how the class will operate and what the particular focus of any given period will be are generally the result of discussion in the class itself. Usually one of the staff members will take responsibility at first, but students are encouraged to consider which topics they would like to see raised and in many cases initiate and facilitate class dialogues. The focus of the class is inquiry, and this extends to any aspect of human consciousness. Regularly, or occasionally, Krishnamurti's teachings are used as a catalyst for the inquiry.

Because student programmes become increasingly self-directed the longer a student stays at Brockwood, we have introduced a policy for the K Class called 'three, two, one'. This means that students in their first year at Brockwood are required to take the K Class for a full three terms of the year; in their second year they must take it for the first two terms (the third is optional); and in their third year, or more, it is compulsory for the first term only. Some students choose to continue to take the class for the full year regardless of the time they have spent in the school.

In addition to K Class there is also Inquiry Time, which is a slot of 60 to 90 minutes in the week when the whole school meets together to consider a topic. This complements the K Class but often acts as a forum for issues that may be going on in the school, or in the world at large. Direct use of Krishnamurti's teachings is less frequent in Inquiry Time. Both K Class and Inquiry Time have the effect of arousing the interest of some students in Krishnamurti's teachings and the serious questions they invite and explore. As a result, we generally have students who ask to have more than one K Class in a week (which is possible) and those who take the opportunity during the



Near the Krishnamurti Centre, Brockwood Park, England

academic year to have a retreat of two nights or more at the Krishnamurti (adult study) Centre at Brockwood. This year a small group of students and staff have chosen to take a five-day retreat, withdrawing from the school to camp in a nearby wood in order to more deeply explore the teachings together.

With everyone from the newest student to the longest-serving teacher participating, the K Class is firmly entrenched in the life of the school and provides another means by which the deepest intentions of Brockwood can be explored and expressed. As a way of introducing Krishnamurti's teachings to the younger generation it seems to work well. There is a lightness of touch; the class is not too much of an imposition on a student's busy weekly schedule and the teachings are not presented as gospel truth but as the challenging words and ideas of a man who created this, our home. Furthermore, there is always time and encouragement to question, disagree with and debate what is written, which of course is exactly what the author wanted.

Bill Taylor, June 2010

PARENTS AND CHILDREN GATHERING

This article reflects the kind of atmosphere that can be created when a group of parents come together, with their children, to share their common concern with holistic living. It is also an invitation to those of you with children to organise similar events wherever you may be. If you are interested, please contact Alastair (see Ireland, pg. 60) or Gisèle (see Switzerland, pg. 61) for further information.

FOR ONE WEEK at the end of July, the annual Parents and Children Gathering is held at Chalet Alpenblick in Gstaad, near Saanen. What is it that brings 40 people together from various corners of Europe – parents, children and educators – to explore Krishnamurti's approach to the questions of living while cocooned amid beautiful mountains where many of his talks were given? These energetic gatherings, organised by Gisèle Balleys, have been taking place for well over a decade, and are characterised by relationship with nature – walks in the mountains, riverside picnics, rural quests – and relationship with each other.

Creative activities and intense questioning have given rise to a community of learning where people, communication and the “the mirror of relationship” are central. Over the years we've looked as educators, parents, adolescents and children at key issues in relationships. Many insightful dialogues have ensued and much is done in the spirit of friendship and affection. As is the case when examining the living quality of relationship, there are no absolute or definitive answers but rather an unspoken openness to enquiry. This seems to be at the heart of what brings people together at the Parents and Children chalet.

Each year has its particular quality and dynamic, and 2009 saw an interesting development from several Brockwood Park students. Three of them took it upon themselves to facilitate a number of creative activities for others. Having attended the gatherings as children, these teenagers were now educator-learners in their own right. They were returning to try and share their own workshops. So we had Saskia looking after music and song, Sebastian movement and dance, and Theo photography and animation.

There were many other wonderful workshops as well: dressing up, creating with clay, colour painting, sewing and textile art. Claire, Hervé, Carole and Marie-Gabriele all brought art and textile materials and their own skilful resourcefulness. Christina was a great games facilitator and Saroj made possible a most innovative Indian cooking workshop. Massage from Hervé and Monique, Jin Shin Jyutsu from Miream, and Yoga from Guido were also on hand.



Adyar Beach, Chennai, India

While our coming together created a wonderful arena from which to explore inventively, the vital core of the gathering was the opportunity to find out for and about ourselves. Endeavouring to investigate within a community, living even briefly together, enables the questions that Krishnamurti poses to be examined directly. There were a number of agreed-upon daily themes around the issues of image making, emotion, fear and jealousy, relationships and differences, facing violence, and the meaning of care. Dialogues among the parents, between parents and children or with the adolescents were all concerned with looking at these important questions. These dialogues were very useful in sustaining an atmosphere of practical enquiry linked to real issues confronting educators, parents and children in daily life. The nature of the dialogues also revealed the commonality of life's challenges, and as the week unfolded such sharing helped to engender the growing sense of a community of learning. Informal conversations also arose following the viewing of several K videos.

The beautiful weather and natural setting, too, seemed to contribute greatly to our creating an open, enquiring atmosphere of shared living. As always at the closure of the week, a review was collectively held and a number of suggestions were made for subsequent gatherings. Much is being learned and we trust that in the spirit of friendship and with the essence of Krishnamurti's questions, the nature and practice of this sharing can long continue and, perhaps, be implemented by other people in other places.

Alastair Herron, September 2009

K: Finding silence

If you have followed this inquiry into what is meditation, and have understood the whole process of thinking, you will find that the mind is completely still. In that total stillness of the mind, there is no watcher, no observer, and therefore no experiencer at all; there is no entity who is gathering experience, which is the activity of a self-centered mind. Don't say, "That is *samadhi*" – which is all non-sense, because you have only read of it in some book and have not discovered it for yourself. There is a vast difference between the word and the thing. The word is not the thing; the word *door* is not the door.

So, to meditate is to purge the mind of its self-centered activity. And if you have come this far in meditation, you will find there is silence, a total emptiness. The mind is uncontaminated by society; it is no longer subject to any influence, to the pressure of any desire. It is completely alone, and being alone, untouched, it is innocent. Therefore there is a possibility for that which is timeless, eternal, to come into being.

This whole process is meditation.

The Book of Life, *December 29th entry*
© 1995 by Krishnamurti Foundation of America



At Villa Lovenö, Buchillon, Switzerland

INTERNATIONAL NETWORK

EVENTS > EVENTS > EVENTS > EVENTS

Annual 'Saanen' Gathering, Switzerland

For two weeks in Mürren, Switzerland, usually the first two weeks of August, you can study the work of Krishnamurti and engage with others in dialogue regarding fundamental questions of life, as well as walk in the beautiful mountains.

This is preceded by the separate week-long Parents and Children Gathering in Gstaad, Switzerland, and followed by the week-long Mountain Programme for Young People (to age 35) in Bourg St-Pierre, Switzerland.

For information, please contact: Gisèle Balleys, 7a Chemin Floraire, 1225 Chêne-Bourg, Genève, Switzerland, Tel/Fax: [41] (22) 349 6674; giseleballeys@hotmail.com.

You can also check the Classifieds at <http://kinfonet.org>.

Annual Gatherings in India, USA, Thailand

Please check the relevant websites for events throughout the year:

Krishnamurti Foundation India: www.kfionline.org

Krishnamurti Foundation of America: www.kfa.org

Krishnamurti Foundation Trust, England: www.kfoundation.org

Stream Garden Retreat Centre, Thailand: www.anveekshana.org

For further announcements regarding these and many other activities in the 'K world', please regularly check <http://kinfonet.org>.

Teaching Academy

An intense two-week residential exploration of Krishnamurti's revolutionary approach to education, both as an invitation to self-understanding and as a basis for classroom learning.

For further information, see the announcement on pg. 48 or contact Gopal Krishnamurthy at klapog@yahoo.com.

Theme Weekends at The Krishnamurti Centre, Brockwood Park

While the Centre is open for most of the year for individual study, certain periods are set aside as Theme Weekends, Study Retreats, or Introduction Days for those who would like to share and pursue their inquiry with others in an atmosphere of openness and seriousness. These events are open equally to people who are acquainted with the teachings and to those who are new to them.

Theme Weekends and Study Retreats start on Friday at lunchtime and end after lunch on the last day. Introduction Days are one-day events (10.30am-5.00pm including lunch) that serve as a general introduction to the life and teachings of Krishnamurti.

For reservations and inquiries, please contact The Krishnamurti Centre, Brockwood Park (see pg. 56) or book online at www.krishnamurticentre.org.uk.

Please note that the International Committees, Information Centres and study groups are also invited to inquire about using the Centre.

Summer Work Party at Brockwood Park

For 10 days in July you can help Brockwood Park with its gardening and/or building maintenance while also having the opportunity to explore Krishnamurti's teachings with others. Mornings are for the work and afternoons are unscheduled. From 4.00 or 5.00pm there are dialogues or K videos.

For further information, please contact Yannick Benoit at Brockwood Park, or at facilities@brockwood.org.uk.

■ Teaching Academy

KRISHNAMURTI SUGGESTED THAT “Education can be transformed only by educating the educator, and not merely creating a new pattern, a new system of action.” Around this challenge, a group of educators come together to participate in a two-week intensive Teaching Academy.

The Academy’s programme has two distinct yet complementary sessions: the second week builds on the insights of the first week. Each session provides opportunities for educators to review and reflect upon their teaching or administrative practices and to envision new and coherent alternatives. The Academy’s pedagogy is aimed at developing an inquiry-based ethos in a contemplative setting of self-understanding, mutual respect and shared learning.

The intent of the first session, Re-envisioning Education, is for teachers to rigorously question assumptions about education, teaching and learning, and to start from scratch to re-envision and design school, classroom and other learning environments.

The intent of the second session, The Art, Science and Craft of Teaching and Learning, is for teachers to engage in self-reflective and shared inquiry involving the close observation of school and classroom activities and hands-on experiences of teaching and learning.

These sessions are intended to provide grounding for new educators and renewal for veterans in the educational field.

About the programme

The academy uses J. Krishnamurti’s insights on education as the foundation for our inquiry and considerations.

In an atmosphere of reflection and a setting of natural beauty, participants engage in daily activities such as:

- Inquiry and dialogues
- Developing facilitation skills
- Designing learning environments
- Role play and theatre
- Communication and collaborative work in different settings



Near Saas Fee, Switzerland

- Close observation of schools, classrooms and other learning environments (viewing film clips)
- Study and research of educational articles on the aims of school, and the foundations of teaching and learning
- Interrogating autobiographies and educational narratives
- Silence and quiet time
- Journal writing
- Developing a learning/teaching portfolio
- Recreational activities (nature walks, folk dancing, music, local trips, films, etc.)

Primary text

Krishnamurti, J. (1953). *Education and the Significance of Life*. San Francisco, CA: Harper.

Academy faculty

The programme is currently facilitated by Gopal Krishnamurthy (coordinator), Karen Hesli, Steve Smith and Colin Foster (co-coordinators). Programme assistants: Susan (Sunsong) Clark, Michael Lommel and Florence Gallien.

Contact information

The Teaching Academy is hosted by Brockwood Park School and the Krishnamurti Foundation of America and co-sponsored by the University of California Santa Barbara's Gevirtz Graduate School of Education.

For more information please check www.brockwood.org.uk, www.kfa.org and www.teacheredworkshops.info.

■ 'Krishnamurti in the Arab World'

Amman Gathering

THE FIRST GATHERING around Krishnamurti's teachings in Amman, Jordan was held at the beginning of July 2009. The participants came from six Arab countries: Bahrain, Egypt, Lebanon, Palestine, Tunisia and Jordan. One person from Kuwait had to cancel for personal reasons.

We are grateful to Raman Patel for his continuous support. His contributions have included helping to link us together, his much-appreciated presence at the gathering and the sharing of his wealth of experience, and now his following up on our projects via email and phone calls.

The main program for the five-day gathering included: Committee Meetings, during which members discussed issues of common concern such as networking, disseminating the teachings in our part of the world, and creating a website; Video Screenings of some of Krishnamurti's talks and dialogues followed by Open Discussions on topics such as meditation, a different way of living, the challenge of change, the sacred, conflict, and death; Translation Workshops, during which we discussed developing a glossary of key words, appointing translators, editors and reviewers, and other issues related to the translation of Krishnamurti's teachings into Arabic, including reviewing several excerpts from different people's translations to showcase and share some useful ideas.

We also had time for short walks, some sightseeing in the old parts of Amman and for trips to some of the interesting nearby sites, such as Ajloun Castle, Um Qais and the Dead Sea. Some ventured further, to Petra and Wadi Rum. These trips provided an opportunity for more informal discussions, also very useful and interesting.



Petra, Jordan

Photo by Sylvaine Belhaouane

How it all started

Thanks to Krishnamurti Foundation Trust staff members, word of mouth and our search on the websites <http://jkrishnamurti.ning.com> and <http://kinfonet.org> we came across over 50 Arabic-speaking people, from Morocco to the Gulf and in some other countries as well, who showed interest in Krishnamurti's teachings. We sent emails to all of them and a dozen replied (no doubt some of the contact information was out of date).

It was heartening to meet the participants for the first time, after two years of corresponding with them via email, and to realize that we aren't the only such voices in this part of the world. Apart from sharing our interest in disseminating the teachings here, it was a joy to share questions of life and to see how common our concerns are.

Translation and publications project

So far, some of the team members have produced Arabic subtitles for the *Washington Talks* and *The Challenge of Change* DVDs. Another member is working on *The Future of Humanity*. We are reviewing the translation of three books: *Beyond Violence*, *Education and the Significance of Life* and *Think on These Things*. A fourth, *The Urgency of Change*, was translated and printed privately in 1992, but it wasn't distributed properly and therefore didn't sell. We hope that, with some editing and review-

ing, all four books will be ready to be published within a year. We have also translated the pamphlet *Introducing Krishnamurti*.

We were glad to learn that the owner of a well-known Lebanese publishing and distribution house, Saqi Books, is a friend of one of our team members and that they've expressed willingness to work with the KFT to publish and distribute Arabic translations of Krishnamurti's books via their branches in Lebanon, the UK and the USA. Saqi have suggested that publishing four to five books simultaneously is good from a marketing and selling point of view.

Other groups in the Arab world

There is a group in Syria that seem to have an interest in Krishnamurti, among the other spiritual teachers and philosophers featured on their website. They've translated and posted on the site parts of *The First and Last Freedom*, and they've translated and published (via a small, privately-owned publisher) *Meditations*. We've been told they've also translated *Eight Conversations*.

We have also come across another related website, this time with a physical address in Dubai.

Future plans

It is likely we'll hold other gatherings before long in order to maintain the momentum we've gathered. In cooperation with the KFT, one of our team members who is originally from Tunisia will attend the upcoming book fair in Tunis.

How to get in touch with us

We are keen to have contact with individuals and groups with similar interests who would like to organize related activities or simply exchange ideas. We are especially interested to reach out to Arabic-speaking people who would like to deepen their understanding of Krishnamurti's teachings, and to people willing to help us to translate books and DVDs or to disseminate the teachings in the Arab world. Please send an email to zafira.labadi@gmail.com. We look forward to hearing from you.

Zafira Labadi, 2009

■ J. Krishnamurti Online:

a unique initiative to make the teachings available to everyone everywhere

What is J. Krishnamurti Online?

J. Krishnamurti Online (www.jkrishnamurti.com) is a unique joint initiative of the four Krishnamurti Foundations (KFT, KFA, KFI and FKL) to make the teachings of J. Krishnamurti freely available and to guarantee authenticity.

In addition to the largest collection of Krishnamurti texts ever published on the internet, the site features streaming video and audio recordings and both biographical and institutional information.

J. Krishnamurti Online is set to be an open, ongoing project that will grow to include more content and services to users. It was started with funding from the Foundations but is intended to evolve towards a self-sustainable model thanks to user donations and fees for extra services.

What can I find on J. Krishnamurti Online?

- **The largest collection of Krishnamurti texts online.** The site includes text documents of Krishnamurti's published works from 1933 to 1986, the equivalent of 200 average-sized books. These texts are searchable and search results can be filtered so that users can find exactly what they're looking for.
- **A collection of streaming videos and audios.** Subtitles are currently being added to the videos in as many as 12 languages.
- **Information about Krishnamurti**, his life, the teachings, and also about the Foundations, Schools, Centres, etc.
- There is also a service called **My Account** that allows users to create their own libraries of favourite videos, audios, quotes, texts, searches and so on, as well as personal notes.

How can I help?

Future development includes translating the site into as many languages as possible, adding new multimedia content and improving the features to allow users to inquire more deeply and to share with each other. You can help in many ways: by making a financial contribution to J. Krishnamurti Online or to a particular Foundation, by collaborating on translations or simply by spreading the word.

To check it out, just log in: www.jkrishnamurti.com.

Paloma Salvador, September 2010



Swanwick, Victoria, Canada

■ An Invitation to Swanwick in Canada

“Krishnamurti Educational Centre of Canada (KECC) is pleased to announce our guest-helper program for any of our friends from around the world who wish to visit British Columbia and need a place to stay at our stunning Swanwick location. In addition, we invite any trustees and staff members of any of the Krishnamurti Foundations and Schools who wish to visit Canada to give a public retreat or seminar in exchange for room and board during their stay.

“We have always thought of Krishnamurti as being very modern in his approach and transcending divides of East and West, North and South. Even the circumstances of his ‘discovery’ form an enlightened episode of Anglo-Indian history. With the global financial crisis still evolving, however, the Krishnamurti institutions are not immune and we need to be in communication with each other more than ever.

“Krishnamurti’s teachings are as pertinent as ever, and it may be up to all of us to keep his message alive. Indeed, it may be our lasting debt to this great man who has touched our lives so deeply.”

Krishnamurti Educational Centre of Canada
538 Swanwick Road, Victoria, B.C. V9C 3Y8, Canada
Tel: +1 250 474 1488 Fax: +1 250 474 1104 swanwick_kecc@yahoo.ca

■ Available Posts in India

Applications are invited for the following senior positions likely to fall vacant in the near future:

1. Principal, Rajghat Besant School

“We are interested in locating an experienced individual with a deep commitment to the educational vision of J. Krishnamurti, having at least 10 years’ teaching experience in a school or college. He or she will be responsible for creating a co-operative educational environment free from fear, hierarchy and competition so as to provide an opportunity for the holistic development of every child in this residential school with nearly 350 students and 50 teachers. The school is located in a large beautiful campus on the banks of the Ganga and Varuna rivers on the outskirts of Varanasi and is affiliated to the C.B.S.E. For further details, please visit our website:

www.j-krishnamurti.org.

“Applicants must have a master’s degree with at least 10 years’ teaching experience and be between 35 and 55 years of age. Salary is negotiable. Free family accommodation on the campus is provided, along with free meals and free education of children in the school.”

2. Director, Rural Centre

“The Rural Centre consists of a village school up to class 8 with about 200 children and 15 members of staff, a primary health care centre (Sanjivan Hospital), a dairy with 60 cows, a women’s empowerment unit and about 100 acres of agricultural farms, all meant to provide education/health care/vocational training, etc. for poor villagers in the neighbourhood. For details please visit our websites: www.j-krishnamurti.org and www.kfirural.org.

“Applicants must have experience of social work, with strong motivation to guide and develop the activities of the Rural Centre. Expertise in any one of the fields of agriculture, dairy, health care or education is desirable. There is no age limit and salary is negotiable. Free campus accommodation is available, with free meals and free education of children.

“For both posts, applications on plain paper giving name, age, address, qualifications and work experience, along with a statement of broad aims and objectives in life, should reach Shri S. Chidananda, Director, Rajghat Education Centre, Krishnamurti Foundation India, Rajghat Fort, Varanasi – 221 001, U.P., India (chidananda9@yahoo.com) on or before 31 December 2010.”

ADDRESSES

STUDY CENTRES OF THE KRISHNAMURTI FOUNDATIONS

Krishnamurti Foundation Study Centres are situated in beautiful natural surroundings and provide full K libraries, including video viewing and quiet rooms. All offer accommodation and meals. These centres are for individual study, but may organise periodic dialogue meetings, seminars and other activities. Specific websites can be accessed via the K Foundation websites (see pg. 60) or at <http://kinfonet.org>.

CANADA: KRISHNAMURTI EDUCATIONAL CENTRE OF CANADA, 538 Swanwick Road, Victoria, B.C. V9C 3Y8, Canada, Tel: [1] (250) 474 1488, Fax: [1] (250) 474 1104, e-mail: swanwick_kecc@yahoo.ca

ENGLAND: THE KRISHNAMURTI CENTRE, Brockwood Park, Bramdean, Hampshire SO24 0LQ, England. Tel: [44] (0)1962 771 748, Fax: [44] (0)1962 771 755, e-mail: info@krishnamurticentre.org.uk

INDIA: VASANTA VIHAR STUDY CENTRE, 124 Greenways Road, RA Puram, Chennai 600 028, India. Tel: [91] (0)44 493 7803, Fax: [91] (0)44 499 1360, e-mail: kfihq@md2.vsnl.net.in

CUTTACK STUDY CENTRE: kficuttackcentre@sify.com

KOLKATA STUDY CENTRE: kfikolkata@gmail.com

MUMBAI STUDY CENTRE: kfmumbai@vsnl.net

These Study Centres have the same addresses as the corresponding Schools on pg. 58:

RAJGHAT STUDY CENTRE: kcentrevns@gmail.com

RISHI VALLEY STUDY CENTRE: office@rishivalley.org

SAHYADRI STUDY CENTRE: kscskfi@gmail.com

THE STUDY, BANGALORE EDUCATION CENTRE: kfistudy@gmail.com

USA: PEPPER TREE RETREAT, 1130 McAndrew Road, Ojai, California 93023, USA.

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These are quiet places in natural surroundings, primarily for quiet contemplation. All offer accommodation and may or may not be involved in study/information centre activities. Specific websites can be accessed at <http://kinfonet.org>.

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GERMANY: Haus Sonne, 79677 Aitern-Multen; contact: Christian Leppert, Tel: [49] (0)7673 7492, Fax: [49] (0)7673 7507, e-mail: info@haussonne.com

INDIA: Ananda Vihara, Jambhilgher, Taluka Ambarnath, Badlapur, Dist. Thane, Maharashtra 421 503; contact: Abhijit Padte, Tel: [91] 98201 23567, e-mail: zillog@vsnl.com

INDIA: Naimisam (Hyderabad), Kondapur Village, Ghatkesar Mandal, Ranga Reddy District, Andhra Pradesh 501 301; Tel: [91] (0)8415 222 379, e-mail: jkchyd@india.com

INDIA: Sholai Centre for Learning, P.O. Box 57, Kodaikanal 624 101, Tamilnadu; Tel: [91] (0)4542 230 297/393/487, e-mail: cloaat@yahoo.com

NEPAL: Krishnamurti Study Center, c/o Tushita Guest House, P.O. Box 3004, Kathmandu; contact: Arun Shrestha, Tel: [977] (1) 226 977, Fax: [977] (1) 227 030, e-mail: fort@mos.com.np

SPAIN: Cortijo Villegas, in the mountains north of Malaga, 45 min. from the airport; contact: Shahla Seaton, e-mail: shahlaahy@yahoo.co.uk

SRI LANKA: The Study Centre, 208 Beddagana North, Duwa Road, Kotte, Colombo 06; contact: Mr. P. Weerawardhana, Tel: [94] 77 286 1683, e-mail: kcenter@sltnet.lk; also: 310 High Level Road, Colombo 06, Tel: [94] 77 281 1076, e-mail: ravi@informatics.lk

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INDIA: Abha – Centre for Contemplative Studies, Savarkar Sadan, 71 Dr.M.B.Raut Rd., Shivaji Park, Mumbai 400 028; contact: Anjali Kambe, Tel: [91] (0)22 444 9567, Fax: [91] (0)22 4450694, e-mail: kambe@vsnl.com

INDIA: Krishnamurti Centre for Self Exploration, Akash Bhavan opp. Mathias Plaza, Panaji, Goa 403 001; contact: Dr. Kedar Padte, Tel: [91] (0)832 227 127, e-mail: kedar@bom2.vsnl.net.in

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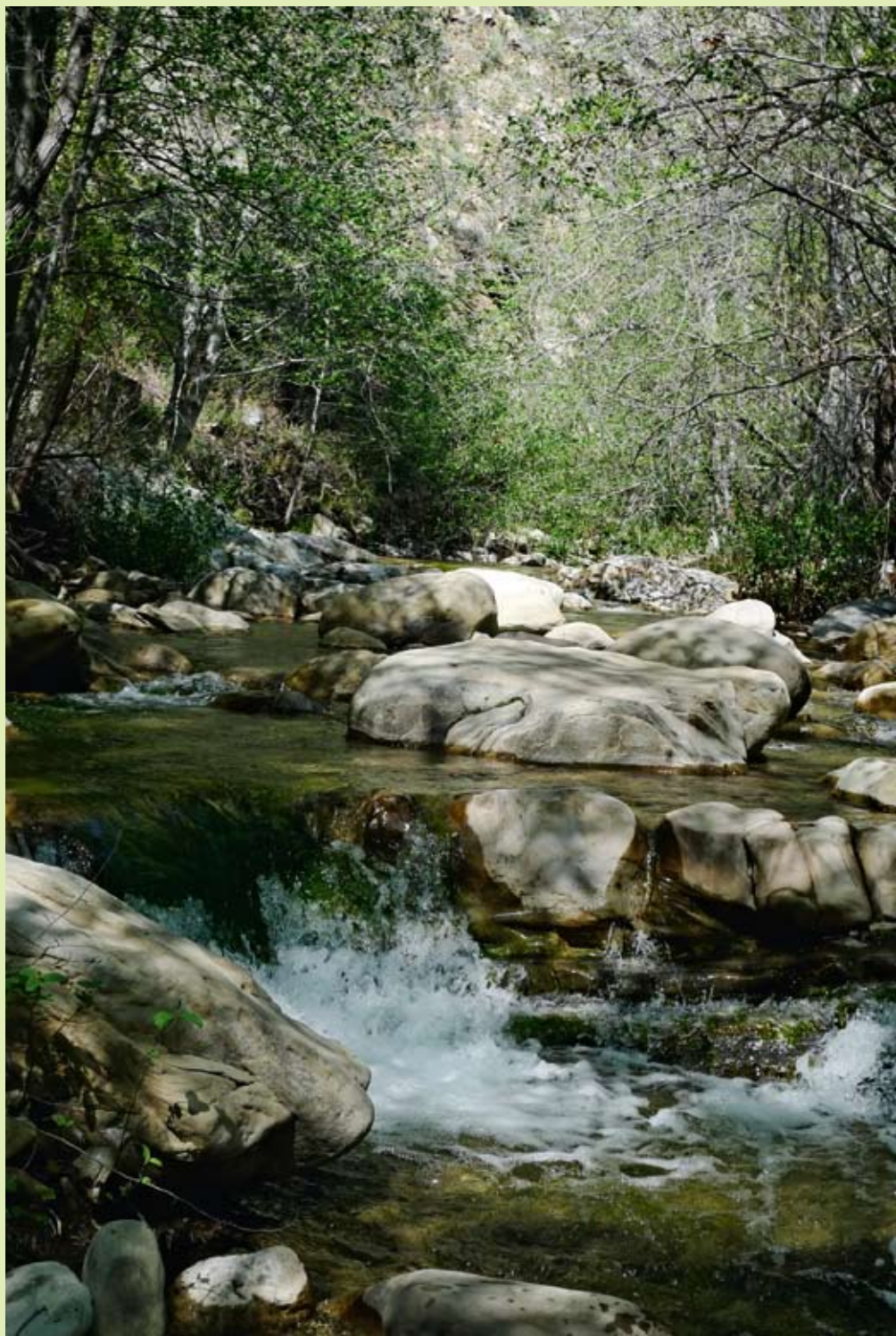
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 contact: N. Venu, e-mail: venu.cfl@gmail.com



In Matilija Canyon, Ojai, California, USA

INDIA: Good Earth School, No. 83 N M Road, Naduveerapattu Village, Somangalam Post, Sriperunbadur Taluk, Tamilnadu 602 109, India; goodearthschool@hotmail.com

INDIA: Sholai School and the Centre for Learning, Organic Agriculture and Appropriate Technology, P.O. Box 57, Kodaikanal 624 101, Tamilnadu, India,
Tel: [91] (0)4542 230 297/393/487, mobile: (0)92452 49000, e-mail: cloaat@yahoo.com

INDIA: Vikasana Rural Centre, Vishranti Farm, Doddakalsanda, Bangalore 560 062, India;
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KRISHNAMURTI FOUNDATIONS

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Tel: [1] (805) 646 2726, Fax: [1] (805) 646 6674
e-mail: kfa@kfa.org; www.kfa.org

KRISHNAMURTI FOUNDATION INDIA, Vasanta Vihar, 124 Greenways Road, RA Puram, Chennai 600 028, India; Tel: [91] (0)44 2493 7803, Fax: [91] (0)44 2495 2328
e-mail: publications@kfionline.org; www.kfionline.org

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Tel: [34] (96) 646 05 30, e-mail: fkl@fkla.org; www.fkla.org

INTERNATIONAL COMMITTEES

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AUSTRALIA: Krishnamurti Australia, Leon Horsnell, 54 Michie Street, Wanniasa, ACT 2903,
Tel: [61] (0)2 6231 6738, e-mail: leonh@pcug.org.au
Gerald Reardon, P.O. Box 40, Mudgeeraba, QLD 4213, e-mail: gerald.reardon@gmail.com

AUSTRIA: *See Germany*

BELGIUM: French: Comité Belge Krishnamurti, Mina Aloupi, Normandylan 9, 1933 Sterrebeek, Brussels, Tel.: [32] 2 782 0588, e-mail: Krishnamurti.Belgique@telenet.be
Flemish: Krishnamurti Comité België vzw, Jef De Smet, Eglantierlaan 86, 2610 Wilrijk,
e-mail: jef.desmet@skynet.be

BRAZIL: Instituicao Cultural Krishnamurti, Rua dos Andradas 29, Sala 1007, Rio de Janeiro 20051-000, Tel: [55] 021 232 2646, e-mail: j.krishnamurti@uol.com.br
Centro de Estudos Krishnamurti, Rua João Batista Ramalho 207, S Trindade, Tiradentes – MG, 36325-000, Tel: [55] 32 3355 1277, e-mail: contato@centrokrishnamurti.com.br

BULGARIA: Committee Bulgaria, Philippe Philippov, Maestro Kanev 7, 1618 Sofia,
Tel: [359] (0)2 267 1627, or 154 Grotewinkellaan, 1853 Grimbergen, Belgium,
e-mail: filip.filipov@abr.be

CANADA: Krishnamurti Information Centre of Montreal, P.O. Box 543, Station B, Montreal, Quebec, H3B 3K3, Tel: [1] (514) 937 8869, e-mail: info@krishnamurtimontreal.org

CHINA: Leibo Wang, 1466 Sanlin Road, #37, Room 202, Shanghai 200124, e-mail: krishna_china@yahoo.com

DENMARK: Krishnamurti Komiteen, Henrik Petersen, Thorsgade 85, 1 tr., 2200 Kobenhavn N, Tel: [45] 35 85 42 36, e-mail: shp7772003@yahoo.dk

EGYPT: Committee Egypt, Y.K. Abagui, 17 Shagaret El Dorr, Zamalek, Cairo, e-mail: sycamore@internetegypt.com

FINLAND: Krishnamurti Tiedotusyhdistys, Matti Rautio, Karjalankatu 18, 65100 Vaasa, Tel: [358] (0)6 317 1190, e-mail: info@krishnamurti.fi

FRANCE: Association Culturelle Krishnamurti, 7 rue Général Guilhem, 75011 Paris, Tel: [33] 1 4021 3333, e-mail: ack@krishnamurti-france.org

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GREECE: Krishnamurti Library, Nikos Pilavios, Tim Filimonos 22, 11521 Athens, Tel: [30] (0)1 64 32 605, e-mail: info@library.gr

HONG KONG: Committee Hong Kong, Angela Wong, H1 No. 7 Victoriana Avenue, Royal Palms, Yuen Long, Tel: [852] 2 877 1661, e-mail: angelawongyoyo@yahoo.com

HUNGARY: Committee Hungary, Nora Simon, Marifjora 6873, Norway, e-mail: norasimon105@aol.com

INDONESIA: Krishnamurti Indonesia Committee, Nadpodo P. Semadi, J1. Asem Dua 27, Cipete Selatan, 12410 Jakarta, Tel: [62] 021 766 7839, e-mail: nadpodo@yahoo.com

IRELAND: Committee Ireland, Alastair Herron, 7 Rosetta Park, Belfast BT6 0DJ, Tel: [44] (0)2890 648 387, e-mail: alastair@krishnamurti.me
Martin Gibbons in Dublin, Tel: [353] (0)86 608 7588, martin@krishnamurti.me

ISRAEL: Committee Israel, Avraham Jacoby, Shear Iashoov St. 3/14, Ramat Gan 52276, e-mail: jacobyc@canit.co.il

ITALY: Committee Italy, Olga Fedeli, Via Ai Prati 13, 28040 Lesa, Novara, Tel: [39] 0322 7261, e-mail: fedeliolga@gmail.com

JORDAN: Zafira Labadi, P.O. Box 911182, Amman 11191, Tel: [962] 7 7722 5590, e-mail: zafira.labadi@gmail.com

MALAYSIA: Committee Malaysia, Casey Tiew, HB-4-2 Lorong Kenari, Sg. Ara, 11900 Bayan Lepas, Penang, Tel: [60] 4 644 8228, e-mail: caseytw@yahoo.com

MAURITIUS: Holistic Education Network, Devendra Nath Dowlut, 16 Av. Capucines, Quatre Bornes, e-mail: devendra@intnet.mu

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NETHERLANDS: Stichting Krishnamurti Nederland, Peter Jonkers, Jan Gossaertlaan 11, 3723 CM Bilthoven, Tel: [31] 30 229 0741, e-mail: hzz.pj@freeler.nl

NEW ZEALAND: Krishnamurti Association in New Zealand, c/o Jane Evans, 64 Ryburn Road, RD6, Hamilton 3286, e-mail: kanzadmin@gmail.com

NORWAY: Krishnamurti Committee Norway, Helge K Lovdal, Frantzebratveien 9, 0283 Oslo, Tel: [47] 95 21 03 66, e-mail: helge.lovdal@nho.no

PHILIPPINES: Krishnamurti Information Centre Philippines, Prof. Arturo M. Perez, D-106 Hardin Bogainvillea, Pook Aguinaldo, University of the Philippines, Diliman, 1101 Quezon City, Tel: [63] 2 489 8657, e-mail: amperez@up.edu.ph

POLAND: Committee Poland, Felix Gorski, Mieleckiego 7/2, 61-494 Poznan, Tel: [48] 61 833 3782, e-mail: szczesnyg@tlen.pl

PORTUGAL: Núcleo Cultural Krishnamurti, Ivone Apolinário & João Quintas, Rua Cândido Oliveira, 75, 4º Trás, 4715-012 Braga, Tel: [351] 965 477 360, e-mail: nucleok@sapo.pt

ROMANIA: Committee Romania, Mariana, e-mail: flight77_2000@yahoo.com

SINGAPORE: Krishnamurti Committee Singapore, Peter Awyong, c/o 80 Raffles Place, #18-00 UOB Plaza 1, Singapore 048624, Tel: [65] 91 86 97 59, e-mail: krishnamurti_singapore@yahoo.com.sg

SLOVENIA: Committee Slovenia, Viktor Krasevec, Zihherlova ulica 39, 1000 Ljubljana, Tel: [386] 1 281 1081, e-mail: viktor.krasevec@siol.net

SOUTH AFRICA: Krishnamurti Learning Centre of South Africa, Rose Doel, 30A Tully Allan Road, Rondebosch, Cape Town 7700, Tel: [27] (0)21 685 2269, e-mail: rosedoel@telkomsa.net

SOUTH KOREA: Krishnamurti Committee Korea, Prof. Young Ho Kim, Dept. of Philosophy, Inha University, 253 Yonghyun-Dong, Nam-Ku, Incheon 402 751, Tel: [82] (0)16 9551 6002, e-mail: yohokim@hotmail.com

SPAIN: *See pg. 63*

SRI LANKA: Krishnamurti Centre Sri Lanka, Ravi Palihawadna, 310 High Level Road, Colombo 06, e-mail: kcenter@sltnet.lk

SWEDEN: Krishnamurti Centre of Sweden, Sten Frodin, Rymdvagen 1, SE-175 60 Jarfalla, Tel: [46] (0)8 511 77834, e-mail: krishnamurtistockholm@telia.com

SWITZERLAND: Krishnamurti Forum Geneva, Gisèle Balleys, 7a Chemin Floraire, 1225 Chêne-Bourg, Genève, Tel/Fax: [41] (0)22 349 6674, e-mail: giseleballeys@hotmail.com; Krishnamurti-Forum Zurich, Martin Mattli, Zelglistrasse 34, 8634 Hombrechtikon, Tel: [41] (0)55 244 2331, e-mail: k-forum@krishnamurti.ch

THAILAND: The Anveekshana, P.O. Box 5, Tung Lung Post Office, Hadyai, Songkhla 90230, Tel: [66] (0)81 328 7132, e-mail: questfoundation@gmail.com

TURKEY: Committee Turkey, Ali Bulut, Barbados Blvd. No. 18/5, Balmumcu, Istanbul 34349, Tel: [90] (0)212 274 3338, e-mail: kinfo@fuarplus.com

UGANDA: Committee Uganda, Deogratius Ssemakula, P.O. Box 1419, Masaka, Tel: [256] 7598 9692, e-mail: deossemakula@yahoo.com

UKRAINE: Krishnamurti Association Ukraine, c/o Alexey Arkhangelsky, P.O. Box 1880, Zaparozhye 330 095, e-mail: 77angel88@mail.ru

VIETNAM: Krishnamurti Centre Vietnam, Dang Van Y, 16/44 Phuoc Hau, Long Phuoc, District 9, Ho Chi Minh City, e-mail: dangvany@mail.com

INFORMATION CENTRES OF FUNDACIÓN KRISHNAMURTI LATINOAMERICANA

ARGENTINA: Daniel Herschthal, Humboldt 2208 - 5A, 1425 Ciudad de Buenos Aires,
daniel@fkla.org

Juan A. Sznitowsky in Tucumán, angeluscristian@hotmail.com

Daniel Ángel Fernández in Tres Arroyos, cik_3arroyos@eternet.cc

BOLIVIA: C.I.K., David Hammerschlag, P.O. Box 3998, La Paz, davmaham@hotmail.com

CHILE: Patricio Muñoz, pamunozv1@hotmail.com

Peter Lowick-Rusell, plr@solucionesavanzadas.cl

COLOMBIA: C.I.K., Apartado Aéreo 43, Rionegro, Antioquia, asokrishnacol@hotmail.com

ECUADOR: C.I.K., Casilla Postal 17-08-8424, Quito, whernandez@nrgecu.com

MEXICO: Arturo Gutiérrez and Francisco Pérez, Circuito Triana 128 Sur Fracc. Residencial El
Encino, 20240 Aguascalientes, centroinffkl@prodigy.net.mx

Saúl López in México, D.F., kteachings@gmail.com

NICARAGUA: C.I.K., Julián Zuñiga, Apartado Postal P-278, (Las Piedrecitas), Managua,
cik_nicaragua@yahoo.com

PERU: C.I.K., Carlos Malpartida, Calle Alhelí 295, Urb. Los Sauces, Suequillo Lima,
moscar2@hotmail.com

PUERTO RICO: C.I.K., Joaquín Juan, jjuanpr@yahoo.com

SPAIN: Asociación Krishnamurti de Sevilla, aks_13febo8@yahoo.com

C.I.K. Barcelona, José Antonio, CIKBarna@telefonica.net

C.I.K. Las Palmas, Alfredo Manzano and Roser Tomas, Apartado Postal 4042, 35080 Las
Palmas de Gran Canaria, arscanarias@yahoo.es

C.I.K. Madrid, Gran Vía, 33 – 6º derecha – Planta 20º, 28013 Madrid,
krishnamurtimadrid@gmail.com

VENEZUELA: C.I.K., Alicia de Lima, Calle Roraima, Quinta Zeiba #72, Entre Av. Río de Janeiro y
Av. Araure Chuao, Caracas 1060, kvenezuela@hotmail.com

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