



THE LINK

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Front Cover: Foxgloves in the Lake District, England

EDITORIAL NOTE

THIS ISSUE OF *The Link* is characterized by three longish articles and the absence of the usual Education Section. The latter has been replaced by three pieces on the nature and practice of dialogue. It just so happened that readers wrote on this subject and not on education and we thought it would be interesting to give the topic of dialogue a space of its own. The shorter articles address such issues as the meaning of living the teachings, the nature of feelings and the relationship between feeling and thought. The longer pieces form an interesting trilogy addressing challenging questions regarding the material nature of consciousness, the existentialist component of the teachings and the implications of K's understanding of religion.

Religion, science and philosophy have seldom, if ever, been able to coexist harmoniously. Even though all three purport to aim fundamentally at the same thing, namely, ascertaining the true nature of things material, psychological and metaphysical, their approaches, stances and findings have often led to serious contradictions and direct confrontations spilling over into the political arena and its power struggles. The dogmatic nature of traditional religion, where obedience and conformity to a higher authority precluded questioning and doubt, stood in direct opposition to the inquiring and sceptical outlook of philosophy and science. This structure continues to foster significant tensions worldwide. Intrinsic to this tension is the seemingly antithetical sets of values informing the two approaches, the one claiming absoluteness, eternity and spirituality and the other emphasizing the material, temporal and relative nature of existence. And as religion seems sometimes to be on the decline and pragmatic materialism definitely on a steep ascent, the tension between them has become a source of violence.

It is an open question whether religion and science can peacefully coexist. It would seem that for K they not only can but actually do go together, science being concerned with that which is factual and true and religion being the concern with wholeness and the inquiry into the sacred ground of creation. For him it was vital that both the scientific and the religious spirits be cultivated in his schools as an integral part of the art of living. Religion without truth becomes a dangerous illusion and science without wholeness becomes a tool of ruthless self-interest. So science and religion properly understood are mutually complementary and essential in bringing about a new holistic culture. This culture is the fundamental aim of all true education, whose ground lies in self-knowledge, as it is the quality of the mind-heart that determines the state of the world. And such a task is not out there but in the tangible immediacy of our daily lives. This makes us all explorers of the human condition and its innermost dimensions in which the factual and the transcendent flow seamlessly together.

Javier Gómez Rodríguez

FRIEDRICH'S NEWSLETTER

Dear Friends

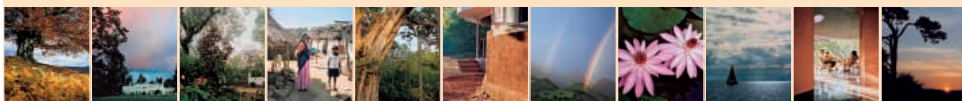
SOME YEARS AGO, I planned to stay for a few days at a previously famous hotel (one can see it from Mürren, where the 'Saanen' gatherings now take place). I had heard it had become rundown, so I called the portier and asked how many stars they had. "Oh," he said, "when there are no clouds, they are innumerable."

The Link

Recently I spoke with an old friend who mentioned that some of the articles in The Link are rather intellectual and difficult for her. English is not her first language and this, of course, is true for many Link readers. So I thought it would be good if we asked ourselves once again what The Link is for. These are some of the points that our editor Javier came up with: The Link is a literary contribution to the global dialogue around K's teachings and a source of general information on many of the related organisations and their activities. It is an open and international forum for the expression of diverse approaches to the teachings, some more experiential and others more philosophical, including current discussions on consciousness and education. It aims at maintaining a high quality with an eye to the authenticity and insightful nature of the pieces published and always includes excerpts of original K material. However, whether it fulfils its purpose can be answered only by Link readers, and we would very much like to hear from you.

Photo Website

An updated catalogue of photographs by Friedrich Grohe, including those printed in The Link, can be viewed online at **www.fgrohephotos.com**. The website features slideshow viewing, a facility to order prints and posters and to send online greeting cards, and links to the Krishnamurti Foundations and Schools.



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

Brockwood Park School

The following is an extract from a letter sent to me by the mother of a Brockwood Park student from Mexico. **Aura Ponce de León** conducts research in the History and Philosophy of Science, specifically concerning theories of human evolution, and occasionally teaches Philosophy, the History of Mexico, and Contemporary Social Thought at university level.

... The more I think about it, the more I conclude that I would never have known about K and his teachings if I hadn't found that issue of The Link that talked about Brockwood. It is my impression that here in México, the word "Krishnamurti" is very little known. I mean, we know that he existed... once upon a time... but... we don't know very much about him, and those things that we know I think are rather wrong. It is a pity, because the more humanity goes into that whirlpool of life that our society is building, the more important the teachings of K are. But I think it is very difficult to disseminate them (for the same reason, the whirlpool).

It strikes me that the teachings are, in a certain way, paradoxical. They are easy, and difficult. They are simple, and profound. On one side they are clear, transparent. What you have to do is change your mind. Now. Change your life. Now. Live each moment as a singular moment. Be alert. Be conscious. Be aware. Love. Now. Yes, they seem to be easy. The actions, however, for we human beings, are not, trapped as we are with all kinds of commitments and wishes, small and big. One must make a great effort to stop, which is not easy. ... Well, one has to try.

Even more, to understand some of the teachings I feel it is necessary to renounce all one's pre-established ideas. At least most of them. It doesn't matter if they are believed by society to be the most essential knowledge. They are not. One must be aware that they are just the conditioning of our minds. Again, it is not easy, is it? But, still, one must try. And every time try to go deeper. We have a lot of work to do, don't we?

I think that people like you who met him directly were really fortunate. I am happy for this. You have something like... a sensorial memory of the perfume. Thanks for taking it and trying to show it to others. With your work, many of us who didn't meet him can... smell a little bit of that perfume. Can have an idea, an approach. That's wonderful. The truth is that, having met him or not, everything is a matter of personal work. Yours, mine, theirs.

I realize that I am very fortunate too. Because now I know that such a complete teaching is there, just waiting to be known and lived. During these months I have realized that, in a very literal way, you were my link to K. You founded The Link, so I could find that article written by Toon Zweers that presented Brockwood Park School to me (I am grateful to him, too). You wrote that article about that father from Canada who was accompanying his daughter for her prospective week – do you know which article I am talking about? It made me think: "...mmmmhhh, I could go with Diego, not leaving him alone, and in that way I could help him with any insecurity, and at the same time I could see the

school and know the Centre.” You don’t know, but before reading it I felt very unable to materialize the idea of Diego going to Brockwood. Even though I wanted to do it. But that anecdote helped me to see a simple and clear way to go to Brockwood. So, unaware of it, you were a real link between K and us (my son and me).

... I am still surprised by the fact that my son is now at Brockwood. His (and my) life has totally changed, it is like a little miracle. He has changed a lot by being there and has been deeply touched. Of course. Being at Brockwood – it doesn’t matter if it is for studying or for staying at the Centre – is an extraordinary and unforgettable experience. He is a very happy young man there. And, for this, I am a very happy woman.

In each Newsletter, I’d like to include information on what a former Brockwood Park student does for a living. This time it’s Rajesh Ranganathan, who was recently made a trustee of the KFT.

My schooling included nine years in Krishnamurti Schools – four of them at Rishi Valley and three at Brockwood Park in the late 1980s. My undergraduate degrees in Biology and Chemistry are from Amherst College and my PhD in Biology is from MIT (both in the USA).

For the last five years, I have been working in the research division of Novartis, a large Swiss pharmaceutical firm, where I am the Director of an internal office of Education. This role has allowed me to pursue my passion for both teaching and the discovery of new medicines. I live in a suburb of Boston, USA with my wife, Lisa Pawley (who also studied at Brockwood), and our children Néa and Myka.

Looking back, the three years I spent at Brockwood were the most formative of my life: I met Lisa, I discovered my passion for biology through a chance interaction with a visitor, and I was able to undertake a personal journey of inquiry into K’s teachings.

For the last two years, my work-related travels have brought me to England, which has led to a renewed and sustained association with Brockwood. I have had a chance to experience once again, albeit in small morsels and from a different perspective, the magic that is Brockwood – a quality that is hard to capture in writing but is probably obvious to anyone who has spent time there. The trustees of Brockwood often have to make difficult, sometimes unpopular, decisions. As an alumnus trustee, I hope to strengthen the communication between the trustees and the Brockwood students and staff, so that all concerned have a better understanding of these decisions.

I’ve heard from several university professors that former Brockwood Park students are generally more mature than students from other schools. Following is another extract from a letter I received recently, this time from Kris Gorski, a student at Brockwood Park in the early 1990s.

... Brockwood provided space and time in which I could combine academic education with that of another sort – where loneliness, love and relationship are addressed by

students and staff. How often did you find yourself talking after classes with your maths or physics teacher about the kinds of issues one faces in relationship with other people and with the world in general, where you both look into them not as student and teacher but rather as two people concerned about something and willing to give their hearts and minds to the matter? It is those shared moments that have given me insight to find myself at ease with the world I live in. Although so many issues remain, I feel confident in the human capacity for understanding, compassion, love. Brockwood, through K's passionate discourse, has brought me to face the simple fact that we are the fractal part of the world at large – being the world, in a sense. And whatever complaints one may have against it, it is with oneself that everything begins, and ends.

My stay at Brockwood was made possible through a scholarship fund. Many other students like me were also able to stay there thanks to the generosity of those who've supported the school for so many years. Although donating money to the school is one direct way of supporting it, there is another one, just as important.

I've been visiting Brockwood annually for many years now, sharing with current students my knowledge, through workshops, about the kind of work I do. It is worth noting that once they hear of my previous involvement with the school as a student, they ask me to share memories of it. This has made me realise how unique a former student's position is there. We're adults, staff, teachers, and yet we have that connection with the students through shared experience. Time and again it's been evident how beneficial that is in my interaction with them.

Other former students, many of whom were at Brockwood in my time, have become staff members at the school or return occasionally, like me, to help through workshops or some other form of work. It's a very rewarding thing to do, both for the school and for us: coming back to one's roots, in a way. I recommend it to any former student who has yet to do it. Brockwood benefits greatly from this kind of input.

... Brockwood has been made possible thanks to an enormous amount of dedicated work from hundreds of people – staff, trustees, donors, students, friends of many kinds. I would like to thank them all from my heart.

Krishnamurti Foundation India and the Schools

On page 64 you will see that our good friend **R. R. Upasani** has passed away. It was in 1985 that we first met, the last time I accompanied K to Rajghat. After one of our regular walks there, K asked Upasani, who intended to retire as principal of the Agricultural College, if he would stay on to work for the Foundation. Upasani agreed to continue as long as K was there. I said I thought Upasani should stay on even when K wasn't there, and K immediately asked Upasani: Sir, stay another year or more. Upasani was so moved that he wept. And in

1987, after K's death, he took up the position of Secretary of the Indian Foundation. I worked with Upasani as he began and built up the retreat centre at Uttar Kashi and the Bhagirathi Valley School there, later called Nachiket. (Both the school and the centre are being relocated – see next paragraph.) I visited Uttar Kashi twice. The last time I saw Upasani was in January 2007, when he told a story about one of K's last Talks, that he'd had the feeling that someone was going to shoot K. When he told K this, K said yes and that it took all his energy to prevent it.

There is much more to report from India. **Rajghat Besant School**, near Varanasi, will host the 2008 Krishnamurti Schools annual teachers conference, with several hundred participants, and will celebrate its 75th anniversary in 2009. Rajghat, which has always allowed local villagers to use a path on its grounds and its pedestrian bridge over the Varuna River, is going to replace the current bridge, often washed away during the monsoons, with a much more solid bridge. Rajghat is a historic place where Buddha, coming from the Ganges, once landed to walk to Sarnath. The State Government of Andhra Pradesh has taken the singular step of declaring **Rishi Valley** a specially protected area. Sahyadri School, near Pune, has formed an environmental group that brought water consumption down from 150,000 liters per day to 90,000 liters. Their most recent term began with staff meetings around the theme *Living and Learning in a K School* and other educational topics, conducted by Alok Mathur, and the school will host the 2008 KFI annual gathering, with the theme *Man – Nature – Relationship*. **The School-KFI-Chennai** has completed the first stage towards establishing a new, associated school near Vallipuram, about 90 miles from Chennai. It will serve as a boarding school and allow those students who would like to get away from the city to do so. As part of the project, there will be a Tamil Primary School for local children. There is also news from **Uttar Kashi** in the Himalayan foothills. KFI's small retreat centre there, which has not been used for several years, is going to be sold, and a new retreat centre will be set up at Jalno, near Nainital, in the foothills of the outer Himalayas. And **Nachiket School**, which after more than 20 years had to be closed for local political reasons, is being re-launched in Coimbatore, Tamil Nadu, near the state of Kerala.

In my previous Newsletter/The Link, there was information about the village satellite schools programme at **Rishi Valley**. We also mentioned a documentary film about the schools, made by Robert André (www.robertandre.blogspot.com) and produced by Mosaïque Films in Paris (www.mosaic-films.com), called *School without Walls*. The film received the "Prix du Jury" at the 2nd annual Festival of Documentary Films Ambigat, at Chateaufort (Cher) in France. It was also shown on French television. The directors of the school project, Y. A. Padmanabha Rao and A. Rama Rao, have written the following about the film:

We do like Robert's film a lot. In fact a lot of people are writing to me for copies. Once we have the resources we would like to dub it into other Indian and African languages so that many more remote-school teachers can see how quality education is possible with meagre resources in far flung corners of the underdeveloped world. We really liked the undercurrent commentary that runs across the film.



From Sulzhütte, near St. Antönien, Switzerland

Suprabha Seshan, a former student of The Valley School, Rishi Valley, and a student at Brockwood Park in the mid-1980s, and who you may remember has written several times for The Link, was recently asked by the KFI to write an article regarding K for one of the Indian newspapers. What follows is an extract from that article. Suprabha helps to run the Gurukula Botanical Sanctuary in Kerala, India (www.gbsanctuary.org), which is in the process of preparing a website that will offer online guidance for restoration projects in India.

I write this with some embarrassment. I have never believed it to be my place nor my particular purpose to discuss Krishnaji's teachings or any other aspect of his life, or his impact on my life, in a public forum. I write this now in response to a request from the Krishnamurti Foundation of India, because I am beholden to Krishnaji personally and also to the schools that he founded, where I received much love and tender attention. I hope it is all right if I present my thoughts in a simple and personal way and completely sidestep any systematic analysis of a person whose extraordinary sharing defies any form of conventional speculation.

... I always felt one could talk about anything and everything with Krishnaji, all it required was a lively engagement with the issues somebody or the other raised: fear, authority, nature, conditioning, passion. I loved the way he fenced with us, teasingly, affectionately. And how he urged us to find out if there was something we truly loved. For my teenage years these were exciting possibilities: what did I love? Nature of course! To not follow in others footsteps mindlessly, to question, to explore this mar-

velous world, to find out what divided me from other people, and others from each other, what made me afraid, what gave joy...all this was an opening into another way of looking, and it overturned any need to find security in conventional, mainstream ways.

When I look back most of the things we talked about were to do with the land, with birds and other creatures, with the ancient rocks of Rishi Valley (and later the woods and gardens of Brockwood Park), with nature. Once a group of us listened to Beethoven's 9th with him in his room at Brockwood Park. At other times there were snatched discussions in the corridors and lanes of the schools.

Of course we did talk about conditioning, one's upbringing, growing up and so on, but these don't really stand out in my mind nearly as much as the simple attentive openness to the natural world he so effortlessly and so affectionately invited us to.

... There was much about life that I wanted to understand, much about nature, but I needed to find things out for myself. I needed to learn how to make sense of the things I saw and wondered about: in my own way, using my own medium. This may be a case of extreme individualism, or it could be that there is a great thirst in each of us that has to be listened to and allowed free rein and this listening takes you (perhaps *through* the path of self-centredness), *towards* the thing that is pulling you, captivating you. For me, this *thing* was the great beautiful earth with its mountains and forests and rivers and sparkling seas.

... Krishnaji certainly kept you on your toes, some kind of internal balancing act was required! There was something compelling he revealed in plain conversation. It was all deadly serious but it was also play. He once told me not to take him too seriously, and especially not to fall into an attitude or posturing of seriousness. He told me several times to "throw it all away."

... Eleven years of K schooling primed me for one thing: the unknown. This is the greatest security one can hope for. And it is in wilderness (in which I include the wild outback regions of the human mind) that I find the clearest mirror of my life.

Krishnamurti Foundation of America, Krishnamurti Retreat, Oak Grove School

In Ojai, Krishnamurti's long-time friend and assistant **Mary Zimbalist** passed away. Also in Ojai, another old friend, **Frances McCann**, passed away. There is more information about Mary and Frances on page 64.

Pine Cottage has become part of the Krishnamurti Retreat, and Arya Vihara can now accommodate several more than its previous seven guests. Oak Grove School has a new principal, **Meredy Benson Rice**. And Oak Grove's senior students still spend a month in India each winter visiting some of the seven Krishnamurti Schools there, with the prepara-

tion and follow-up being part of their World Religions and Cultures, and English, courses; a community service project is also part of the trip's purpose.

German Krishnamurti Committee

Germany has a very active 'Krishnamurti Committee'. They produce a newsletter, *Krishnamurti-Forum*, maintain a loan programme to help German students to study at Brockwood Park, and host one meeting of up to 50 participants and five smaller meetings a year. One of the meetings is held as a kind of retreat and takes place, together with another one, at Haus Sonne, the vegetarian guesthouse in the Black Forest.

Legacies and Donations

Last year, a few of the K Schools received a legacy from a German man who had been a naturopath in Switzerland. We had met him several years earlier at the Saanen gatherings, where he mentioned that he was concerned about the difficulty of channeling a legacy to several places outside Germany and Switzerland. So, we suggested the AG Educational Trust, which he ended up using as a vehicle, and it worked very well.

It is unlikely that Brockwood Park School and Oak Grove School could exist without legacies and donations.

Personally

More and more reports are being published confirming that the raising of cattle for meat contributes as much towards air pollution as all the world's traffic put together, as well as terribly polluting the land and water. Not only that, livestock rearing causes vast deforestation and an extraordinary depletion of water resources, and uses many times more food than humans could be eating than the resulting meat produced. Yet I didn't read anything about this in the news coverage of the world food summit.

Lastly, a short personal note: When I left school, I was wondering what to do... and unfortunately, there was no chance for me to be a mature student at Brockwood Park. I don't think I was searching, particularly, but I wanted to understand what was going on in myself. I thought about studying psychology, but when confronted with the curriculum for it realized that I would be more confused than ever! Instead, I entered my father's company, but with that story I could fill a hundred pages...

Friedrich Grohe, September 2008

K: Relationship is a process of self-revelation

In relationship, the primary cause of friction is oneself, the self that is the centre of unified craving. If we can but realize that it is not how another acts that is of primary importance, but how each one of us acts and reacts, and that if that reaction and action can be fundamentally, deeply understood, then relationship will undergo a deep and radical change. In this relationship with another, there is not only the physical problem but also that of thought and feeling on all levels, and one can be harmonious with another only when one is harmonious integrally in oneself. In relationship the important thing to bear in mind is not the other but oneself, which does not mean that one must isolate oneself, but understand deeply in oneself the cause of conflict and sorrow. So long as we depend on another for our psychological well-being, intellectually or emotionally, that dependence must inevitably create fear from which arises sorrow.

To understand the complexity of relationship there must be thoughtful patience and earnestness. Relationship is a process of self-revelation in which one discovers the hidden causes of sorrow. This self-revelation is only possible in relationship.

I am laying emphasis on relationship because in comprehending deeply its complexity we are creating understanding, an understanding that transcends reason and emotion. If we base our understanding merely on reason then there is isolation, pride, and lack of love in it, and if we base our understanding merely on emotion, then there is no depth in it; there is only a sentimentality that soon evaporates, and no love. From this understanding only can there be completeness of action. This understanding is impersonal and cannot be destroyed. It is no longer at the behest of time. If we cannot bring forth understanding from the everyday problems of greed and of our relationship, then to seek such understanding and love in other realms of consciousness is to live in ignorance and illusion.

On Relationship, pp. 2-3

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and Krishnamurti Foundation of America*



Tarn Hows, Lake District, England

LETTERS TO THE EDITOR

■ Reflections from Re-visiting Brockwood Park

Lionel Claris is a former student of Brockwood Park School who is currently teaching in an inner-city public school in Massachusetts, as well as doing educational research for Smith College.

IN ONE OF my past visits to Brockwood I was kindly invited to attend the international committee meetings at The Krishnamurti Centre. At one point Bill Taylor, the school director, prompted me to speak about my experience at Brockwood from my current perspective as a former student. I shared that Brockwood was in many ways the best high school I could ever have dreamed to attend. Brockwood not only gave me invaluable caring space from the stifling French educational system, as well as invaluable encouragement to grow and discover what I am passionate about, but it also gave me the inner strength to bring a certain Brockwood way of being wherever life takes me. It is clear to me that such quality of mind is directly related to K's teachings.

As the international committee's task is the dissemination of the teachings, during one of the dialogues the question of propaganda was discussed. After a while, it seemed clear that the second we try to convince somebody of what we think we have understood K is talking about, then what we try to communicate becomes propaganda. This is because it would appear that the attempt at persuading is far removed from the living of the teachings. However, even if that is clear, doesn't the question of what our work as people moved by the teaching consists of remain? I offered that it might be helpful to conceive of the nature of the work as being twofold, even though I don't believe that the two tasks are either completely separated or even in opposition.

On the one hand there is the work of making the teachings available, which includes the technical work of editing and archiving of the foundations as well as the essential work of the committees in their own communities. It seems to me that all this work includes but is not necessarily directly focused on human relations and changing consciousness in the relationship between a human being and another (except for the work directly involved in the K schools). An important aspect of this so-called technical work has, as it should, the name of Krishnamurti at the top of it.

On the other hand, there is the work, as it were, of living the teachings, and one of the key questions here is whether such work has the name of Krishnamurti at its forefront. K's teachings are, of course, the essence and motivation for what we do when we attempt to live and disseminate the teachings. But, especially in the light of the fact that in the apparently benign sharing of one's understanding of K lies the danger of propaganda, what is the

right thing to do to make sure we live the teachings and not corrupt them? Should we ever attempt to speak in the name of the teachings? Personally, I don't believe I ever do because not only do I not feel comfortable in that role but I also feel humble when it comes to the teachings. I am moved by their depth and significance, I feel challenged by them, but never do I feel like I have mastered them. All I can share with somebody, in this article, for example, is what they mean to me as well as the questions they raise for me, all of which seems to play a part in disseminating the teachings.

So, isn't living the teachings one of the most essential ways of disseminating them? Furthermore, what does it mean to do that if we don't speak in the name of K? While there may not be one unique answer to this question, living this question is one of the most important things I endeavor to do in my daily life and in my two jobs. Teaching in the Springfield Public Schools as well as doing educational research at Smith College, one of my main tasks is on the practice of my understanding of K's teachings. Thus far, I have done so without using the name Krishnamurti much. Instead, I bring K's insights into my interactions with students and co-workers. I listen attentively and question with care.

It was very clear to me when I finished Brockwood as a student that it was time to take the quality of being that I had found there, *without its label*, and see if I could possibly re-create it wherever I went. Although, I should say that there was some fear in me to leave. The challenge was to live with my understanding of the teachings outside of Brockwood, away from the people with whom I shared such a lively interest in the teachings. And I felt it was important for me to do so without preaching the teachings, without walking around with a K book in my hand.

While living at Brockwood there was some sense of living with the 'converted'. The word 'converted' is of course too strong, especially in reference to people interested in K. And yet, in being surrounded by people who are all interested in K there is a danger of taking things for granted and thus entering a kind of slumber. So, while finding people who shared an interest in K was for me such an incredible chance, it also brought with it the risk of putting a stop to questioning and engaging with the teachings. Is it not the case that thinking that K is right puts an end to the exploration? Brockwood was also the place where I learnt that the teachings come alive when K and what he says are honestly questioned. This, I sense, may very well be an essential part of what living the teachings means. More deeply still, what this implies in relationship to someone is the existential sharing of the questions we have about the teachings, about ourselves, about the person we are in relationship with, etc.

As an example of what can happen when we stop questioning, a lot of us interested in K tend to see *thinking or thought* as altogether a negative thing, something to get rid of. I remember thinking that way for a while. This could be derived from K's insistence on showing the limits of thought. There is even a K book entitled *The Limits of Thought*, which is a great collection of dialogues between K and David Bohm on the subject. However, is seeing the limits of thought in relationships the same as getting rid of thought? I would argue that it is typical of the binary approach of *the limits of thinking* to want either to preserve

thought or not to have it at all. The point, however, is probably not an all or nothing way of thinking but rather, as K might have put it, a question of putting thinking in its right place, which must include seeing the limits of thought. For instance, K points out that the problem in relationship is that we divide ourselves from one another by relating through the thoughts or images that we have of each other. If we question our images, however, do we not stop putting a distance between the person or thing we are in relation with? Isn't maybe this kind of questioning the beginning of the practice of K's famous dictum that *the observer is the observed*?

Sometimes K talks about *thought* seeing its own limits through a process of questioning. Another way of putting it might be to talk about *critical thinking*. Personally, I find it helpful to see it that way and have been able to use it in my work in education at both the elementary and college levels. The critical thinking that I talk about is basically *thinking* reflecting on *thinking* and thus being critical of itself. Many who use this term do not necessarily see the reflective aspect of that way of thinking; they take it to mean a skill to be applied within a particular subject or discipline. But it isn't so much a skill to be applied as a liberating reflective action that happens when one faces oneself. In this sense it is not the application of something derived from some kind of outer authority, but it is something that is lived. I believe the case needs to be made to academics that we are not actually thinking critically if we are not being reflective and facing the limits of the images we see in such reflection. This approach to critical thinking is what guides my academic research.

My experience in US colleges and schools shows that, despite his being very clear to me, K can actually be quite complex for somebody who does not read him in the right context. The question then is what this context should be. It is fairly safe to say that such context ought to be the very relationship you have with the person. But what exactly *in* that relationship can provide a helpful context? Might it have to do with the fabulous opening of the *questioning mind* that K talks about? Quite possibly. But what does this really mean concretely? And should it have K at the forefront of it? I don't think so, at least not at the beginning.

Personally, in my interaction with people I bring a certain quality of reflectivity, which is about both listening to and questioning myself and the other. As K puts it, *life is relationship* or *to be is to be related* and so isn't life constantly presenting us with things to learn in those relationships? This is surely part of what K meant by the phrase *the mirror of relationship*. The extent to which we actually look at or reflect on what comes up in the mirror may very well be critical. Do we simply judge without thinking or questioning? If we're not reflecting, chances are that this is exactly what happens. And isn't this because we're only passively engaged, which is when we do not relate things to ourselves or face what comes up in us?

K puts it best when he points out that we tend to turn everything new in life into the old and that we live second-hand lives. I think this is possibly part of the reason why K puts so much emphasis on self-knowledge. It would appear that we cannot really know ourselves until we see what comes up – the images – in relation to others. Relationships are not only

good at mirroring who we are but they are also the real test of all we learn through the critical and loving observation of ourselves. Furthermore, are they not where we can make a significant difference if we question and not follow the images? Are relationships not where the real change that K talks about so beautifully can and needs to take place? And then is the question of using Krishnamurti's name even an issue anymore?

Lionel Claris, August 2008

■ Under the Banyan Tree

AT LUNCH ONE time K asked a group of friends why nobody had done what he had asked. After some replies which did not satisfy him, he said: "Perhaps nothing grows under the banyan tree." With K having been gone now for twenty years, I have been wondering where we are with the teachings. Is there 'growth' now that the banyan tree is not physically there, or are we still under it, in the sense that K the man is still casting a shadow?

My reason for asking this question is that I think the issue of what he was asking of us, as individuals and as people participating in the institutions he set up, should always be kept alive. Clarity is needed in this for several reasons. One reason is that new people joining the institutions and schools might misunderstand what is expected of them and be afraid of getting things wrong. Another danger is that our human tendency might be to focus on the man and his words as an authority or as sacred in themselves, in a way that he himself emphatically resisted. Indications of this would be seeing physical locations that he visited or inhabited as sacred or to be enshrined, or trying to understand how he lived and behaved so that it could be imitated, or quoting his words without understanding and seeing Truth as somehow in the books and tapes.

Perhaps exacerbated by what K said at the end of his life – that nobody had done what he had asked – and implied by the focus on the man and his words, is the notion that only K had anything to say of value about Truth, or the meaning of life as a whole, and that the way he said it can't be improved upon. The phrase "the teachings are complete in themselves" would seem to encourage this view. A resistance to healthy questioning and enquiry might develop from this, since if there is nothing more to be said other than what K said, then what is the point in saying anything? This may also lead people involved in the work and working in the institutions to see themselves as anonymous vehicles for the teachings. Indeed that may be what the Foundations are for as organisations and in fact one might say that K himself was an anonymous vehicle; but, like K, these people are first and foremost potentially creative human beings capable of their own insights, which will include an insight into the words to be used. It is important to me that people find their own voice and that they do not have a false view of the teachings which would inhibit their being honest about their thoughts and feelings and speaking from the heart. I have seen signs of just such an inhibition and this has troubled me.

My experience is that serious new people coming to K want to know about the man and his words, but look for the vitality and integrity of the work and the living of the teachings in the people involved, and ask whether the way in which they relate and live is any different from that of normal everyday society. It is important that this question be answered clearly, or we may risk losing people who might otherwise develop a deep interest in K.

From the institutional point of view, another danger is the human need for security through belonging to something. The K movement, its subgroups and entities, may meet this need for belonging for some, and numerous projects focused on the man and his words will keep people busy with maintaining and expanding the thing belonged to. Project results may then come to mean more than clarity about the purposes and intentions; indeed questions about this may come to be seen as vague and theoretical and a distraction from getting things done. “Isn’t it all in the books and tapes, anyway?” might be the response.

As this need to belong becomes institutionalised, a group dynamic may develop to defend and protect ‘the teachings’, when what one is really defending and protecting is oneself. This protecting of the teachings could be seen as stifling for people new to the work, though of course the work should not be left at the mercy of just anyone who comes through the door. There may also be a reluctance to raise this issue for fear of offending others who might seem to have this need met by the institution. Indeed, far be it from me to suggest anything about anyone in particular, nor do I wish to offend anyone, but surely there is something at stake here which demands frankness and honesty if the age-old dangers that have overtaken other worthwhile teachings are to be avoided. To repeat: unless what the teachings are about is deliberately made an ongoing issue, then quietly, collectively and subtly the beauty of the teachings will be slowly lost from the organisations K created.

Some might say that the related issue of keeping the teachings alive is not new. This is true, but my feeling is that these questions have a particular urgency now, as it is many years since K himself asked the questions that cut through our tendencies to focus on the man and his words in our misplaced need for security. To take the focus off the man and his words we need to be self-critical as a movement and ask the right questions – questions that in themselves are free of the shadow of the man and his words. This is not to say we make a taboo of talking about the man, his life and the teachings, but we find the right place for these things and for the words of K in the tapes and books, which are obviously an invaluable record of what the man said.

Colin Foster, August 2008

ARTICLES

THIS MATTER OF SPIRIT: THE SCIENTIFIC APPROACH TO CONSCIOUSNESS

IN AN EARLIER article in *The Link* (No. 26), I discussed how neuroscience is rapidly progressing toward a scientific understanding of consciousness. I posed a number of questions about what it would mean to people should science provide a complete account of consciousness. In response, *Link* readers generously sent me many emails – more than I could reply to.

Taken together, reader email reveals that, like most people who think seriously about consciousness, *Link* readers assume one of two views: that consciousness is a natural, material phenomenon, or that it is immaterial and spiritual. Most respondents espouse a materialist view and report that they were not disturbed by the prospect of science explaining consciousness.

The Trouble with Spirit

I find that heartening because there are many problems with the view that consciousness is due to a non-material substance or spirit. First, there is no evidence to support the idea that such a substance, spirit, or mystical “energy field” exists. More importantly, this view has been spectacularly unproductive. It has taught us nothing about consciousness. To the contrary, it has fostered a superstitious epistemology, the view that knowledge of the deepest sort can be acquired through direct, unmediated contact.

There is a great deal that we don’t know about ourselves and the universe. For example, many people have experienced positive, life-changing, spiritual experiences. One of the interesting aspects of the phenomenology of these experiences is their self-proclaimed truth. They are self-validating: they come with a built-in sense of certainty about what they are, viz. a profoundly beautiful, deeply meaningful, and genuine, direct manifestation of that which is beyond the material world.

Now we face a fundamental epistemological issue: how should we understand such experiences? Should we take them at face value as being a manifestation of something beyond material reality, or should we understand them as the material activity of the brain? Should we understand our experience in terms of spirit or our spirit in terms of matter?

The non-material approach is to assume that since spiritual experience involves direct contact with that which is beyond the material world, that it is the direct action of Truth in our lives. Because it is direct, it involves no causal linkages so there is nothing about it to

grasp or question. It is what it is. To question a spiritual experience is worse than foolish; it destroys something precious and returns us to a state of conditioned thought.

There are two aspects of this spirit-based view of consciousness. One purports to explain our ability to experience the world; the other, to explain spiritual experiences and their elusiveness. In both cases the view is that the brain is like a radio receiver. When input to the radio comes through our senses, spirit listens and generates normal, day-to-day consciousness. When input is directly from a non-material, spiritual realm, we have a spiritual awareness. But in this case, the radio is often viewed as a source of static that interferes with the direct action of Truth. In either case, it is not the brain that is conscious, it is spirit. Non-material spirit is what is listening to the radio.

This doesn't explain anything, of course, because one must ask, "What do we mean by spirit? What could a non-material substance possibly be? How is this substance able to perceive while matter is unable to? Why does non-material spirit need a material brain to act as a radio for the senses? Why does the brain function like a radio when it's transmitting sensory information but like a static generator when Truth is talking? And, what could possibly count as evidence for such a story?"

bare experience is an unreliable guide

Worse than not explaining anything, this view is incoherent and potentially damaging psychologically. Incoherent because we can't specify what its key concepts mean – they are stipulated to be beyond our knowing. Therefore, when we use these concepts, we don't know what we are talking

about. Potentially damaging because by regarding the brain as interfering with Truth, this view creates a motive to dismantle or tie one's mind in knots in the hope of being visited by Truth.

This non-material approach to consciousness not only lacks any scientific evidence or explanatory power, it is fundamentally at odds with science. Its epistemology of direct access is essentially anti-scientific.

Perception seems like direct access to reality, and it appears indubitable. Seeing is believing. I look out my window and see the sunrise. What's to question? But we now know that perception is not direct access. A tremendous amount of neurological processing must occur before I see that sunrise.

If we've learned anything since Copernicus, it is that bare experience is an unreliable guide. As it turns out, that's not a sunrise I'm looking at; it's an earth-rotation. Taking any experience, including the most profoundly self-validating spiritual experience, at face value is essentially superstitious: just because it feels true, doesn't mean it is, and it certainly doesn't mean that it is what it purports to be.

What do we lose by investigating spiritual experiences as material phenomena? They are still profound and beautiful. They still enrich lives and can change people for the better.

I still appreciate the sunrise even though I know what I'm witnessing is the earth's rotation. In fact, now there's an additional dimension in my appreciation.

One thing we do stand to lose by investigating spiritual experiences is the divisiveness that absolute certainty in one's private experience engenders. As we've noted, spiritual experiences come with a powerful sense of certainty built into them. Such absolute certainty can motivate and justify absolute action. So, if you can't or won't see the Truth, perhaps we're better off without you!

On the other hand, the scientific approach entails commitment to finding out what such experiences are all about. An advantage of this approach is that it is a shared endeavor. Scientific discovery is a community project, not a private one. Since science is public by nature, everyone can participate. Science is not divisive; to the contrary, its process for generating universal knowledge provides a method through which we can forge greater social unity. Understanding the material basis of consciousness and spiritual experiences may help protect us from spiritual experiences' inbuilt certitude, and if we succeed in understanding consciousness and spiritual experiences materially, what we learn will benefit everyone.

Something we might discover by investigating spiritual experience is how it is able to enrich and change a person for the better. And if we come to understand this, the reason won't turn out to be because non-material spirit has acted on the person. The idea that a non-material, spiritual substance can intervene in the material world (by affecting our brain and body) directly violates the first law of thermodynamics, the idea that in any interaction the total energy of the universe remains constant. This requirement to balance the books in all energy transactions is a bedrock scientific notion, and violating it poses a significant problem for any dualist who also wants to be committed to science.

While it's true that there is much we don't know about the universe, it doesn't solve the dualist's problem with the First Law to say that maybe there is something out there – Dark Matter? Dark Energy? – that we don't understand but which is non-material and can still affect matter. Affecting matter takes energy. If a non-material substance affects matter, it necessarily introduces new energy into the system and throws the books out of balance. This is the very definition of a First Law violation. These considerations might lead a dualist to conclude that spirit itself is material. But while that would eliminate conflict with the First Law, it would also eliminate dualism because we would then be back to a material basis for consciousness, one which is amenable to scientific investigation.

Some who believe in a non-physical, spiritual energy (whatever that could mean) as the basis of consciousness have attempted to avoid conflict with the First Law by avowing that spirit does not cause material effects; it just passively rides on the brain and thereby gets to see (but not participate in) the material world.

The idea that spirit does not interact with matter preserves dualism while eliminating conflict with the First Law, but it does so at an unacceptable price. It reduces conscious-

ness to an inconsequential epiphenomenon. This is implausible because brains are tremendously expensive in terms of their energy consumption. The human brain, only 2% of a person's total body weight, consumes something like 20% of a person's resting energy. At so great a cost, how could evolution produce a consciousness that provides no material advantages to the organism? Clearly, it couldn't.

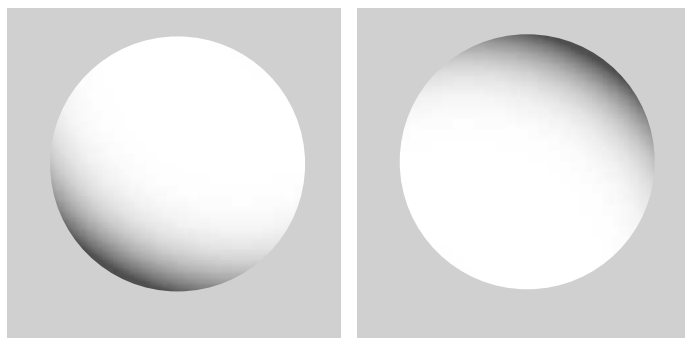
Moreover, consciousness does have advantageous material consequences. It is necessary for human-level functioning. You couldn't buy a ring and say, "I do," without consciousness. Money, property, marriage and language – just to name a few – are very complex abstractions in which the organism can participate only by virtue of consciousness.

Matter Matters

Many simple facts in our common experience point to the material nature of consciousness and argue for a scientific approach to understanding it.

If we alter the material inputs to our brains, we alter our conscious experience.¹

- Out of body experience – often cited as evidence for a spirit body – can be reliably produced by simply providing subjects with specially constructed visual and tactile input.
- Using magnetic stimulation of the brain's temporal lobe, researchers can produce mystical, spiritual experiences in their subjects.
- Or, consider perceptual illusions: they teach us about how the brain constructs experience. A drawing of a surface with convex bulges on it, when viewed upside down suddenly becomes a drawing of a surface with concave depressions in it. Why? Because the brain assumes that light always comes from above as is the case with the sun on planet earth, and then it uses the drawing's shading and highlights to construct our 3D visual experience. When the highlights at the tops of the bulges are moved to the bottom by inverting the drawing, the brain constructs an appearance of depressions instead of bulges.



If we alter the material of the brain itself, we also alter consciousness.

- Hallucinogens (and other psychoactive drugs including alcohol) and anesthetics are common examples. The first group

¹ Joe Zorskie, former Physics teacher at Brockwood Park, is writing a very readable and fascinating, soon-to-be-published book in which he describes many wonderful examples of the connections between mind and brain. You can find a sample of his thoughts at <http://www.museumofconsciousness.com/>.

changes the content and nature of consciousness while the second changes the level of consciousness or “how much” consciousness is available.

- More interesting examples include damage to areas of the brain that result in specific alterations of conscious experience: the inability to experience motion in one’s visual perception due to damage in an area variously called MT or V5; right parietal damage can result in the unawareness of the left side of space and one’s body, including the lack of awareness that one’s left side is paralyzed or that one’s left arm is one’s own; damage to the prefrontal cortex results in specific, predictable changes in how one makes moral judgments; having perfectly good vision but suffering the inability to recognize a familiar face as a face is due to damage of a part of the temporal lobe; etc.

Altering how the brain processes information also changes consciousness.

- Dreaming provides a common example. In the dream state the brain’s functioning is markedly altered, and dream consciousness is markedly different than waking consciousness.
- A person with synesthesia, a condition in which a person mixes sensory modalities in their conscious experience, might, for example, see black and white numbers as colored because a number processing area in the synesthete’s brain “leaks” neural activation into a nearby color-processing area.
- As the brain matures and ages, its organization and functioning change with concomitant, measurable changes in conscious experience.
- Meditation and prayer, and possibly other spiritual practices, can measurably alter brain function in specific ways and produce a more cheerful, serene, and resilient consciousness.

These common material connections between consciousness and matter all point to the brain as the material cause of consciousness. In a future article perhaps we can provide an overview of the current best science about what is going on in the brain as it produces consciousness, but for now let’s explore what it might mean to say that the brain produces consciousness.

The contemporary philosopher David Chalmers poses a principled challenge to the notion that consciousness can be reduced to the motions of matter; i.e., reductively explained by science.² His challenge is called *The Hard Problem of Consciousness*. Briefly, Chalmers argues that reductive explanations have explanatory power by virtue of describing the lower level causal links and mechanisms by which a higher level function is accomplished. For example, reproduction, the function that creates a new organism, is accomplished by the lower level mechanisms of meiosis, fertilization, etc. Once these lower level steps take place the production of a new organism has been accomplished. There remains nothing more to explain.

2 David J. Chalmers, *The Conscious Mind: In Search of a Fundamental Theory*. 1996. Oxford University Press, Oxford.



At Buchillon, Lake Geneva, Switzerland

Chalmers then points out that consciousness – say, the experience of the redness of a cherry – is *not* a function. Functions have steps that can be related to lower level happenings, but what are the steps of the experience of red? Since red is not a function, it is not capable of being explained by talk of such things as electrochemical events in the brain. Once you have specified all of the neurology that underlies vision, the experience of red still remains a mystery.

This is a sound argument.

A purely reductive explanation of consciousness must fail and so we must look elsewhere to understand consciousness. Chalmers is inclined to look toward panpsychism, the view that there is consciousness in everything. Thus, he proposes that consciousness is another element of physical existence and that we should think of it as a part of physics like charge, spin, or mass. He says that we should be looking for bridging laws that relate consciousness to matter.

Although some philosophers find panpsychism appealing, most do not. There is no evidence for it, and worse, how could there be?

Chalmers' argument against a reductive explanation of consciousness does not mean that we must turn to non-scientific explanations. The scientific approach is not limited to reduction. Though reductionism is an incredibly powerful investigative approach and

experimental tool, science also employs theory construction or synthetic, big-picture approaches. For example, it is doing some of this when it builds models to explore complex systems like climate change. And although Chalmers has pointed out a true Hard Problem for scientists interested in explaining consciousness, most scientist are not bothered by the Hard Problem. Why not?

A Different Perspective

Because there is another way of thinking about the correlations that scientists are discovering between material events in the brain and conscious experience. Specifically, these events are not correlations at all; they are identities. If this is the case, the cherry's redness is not to be explained because it is caused by brain processes. Rather, it *is* those very processes – even though the processes themselves are not red; they are just certain patterns of electrochemical activity occurring inside the head. The processes that constitute the experience of red can occur whether the retina has been stimulated by certain combinations of photons (which also are not red) or by leaky neurological activations in the brain of a synesthete.

So in contrast to panpsychism, which sees consciousness everywhere and in everything, this new perspective sees consciousness as a product of how matter has evolved into specific, complex, information processing architectures. (The idea that matter can evolve in this way of its own accord is fascinating and quite remarkable, but beyond the scope of this article.³)

**we and our world are data structures
inside the brain**

This view amounts less to an explanation of consciousness than a paradigm shift, one that bypasses the Hard Problem and has profound implications for you and me.

What in the World Are You?

One of the most striking of these implications is that the world you see out there when you open your eyes is *you* – not in a mystical sense, but literally. You are seeing the activity of your brain. You don't see the actual world (whatever that is); you see a dynamic and adaptively powerful representation of relevant aspects of actuality thanks to a brain built by evolution to enable the species to survive and prosper. You see a data structure, information in the brain.

³ If you would like to read more about this, try Stuart Kauffman, *At Home in the Universe, the Search for the Laws of Self-Organization and Complexity*, 1995. Oxford University Press, Oxford – a fascinating account by one of the founders of the Santa Fe Institute, a complexity think tank and research hub.

This view of the world is consistent with the reports of meditators who witness the world-construction process itself as they watch the elements of the data structure arise.

When you enjoy a tomato, fresh from your garden, sliced, drizzled in olive oil, and sprinkled with garlic, pepper, basil, fennel seed, and a pinch of salt, are you eating a data structure? Yes, exactly.

Why would evolution have you do such a thing? Because that structure is a representation of “things” that exist in actuality that are useful for organisms like us to ingest. What “things”? We don’t really know, but just as “The word is not the thing,” neither is the salad. Fortunately, the “thing” is not entirely hidden from us. Science enables us to probe and to model it as high-level, scientific abstractions: specifically, as energy-rich chemical bonds and other essential nutrients.

How close is the relationship or how tight the connection between your tomato salad and the actuality it represents? The fact that you are the product of evolution and that the connection was evolved to enable you to take advantage of the actuality guarantees that the connection is not merely random or accidental but good enough for survival. Interestingly, viewed the other way around, this fact also reassures us that there is an actuality out there behind the appearances: evolution would not be possible unless there were an actuality with regularities that it could exploit.

Notice that as we gain scientific understanding of what our tomato salad is, we have usefully expanded the data structures that constitute our reality, but we have not come into direct contact with actuality itself. We are still dealing with a constructed image of that which actually exists beyond the image, beyond appearances. This will always be the case, no matter how scientifically sophisticated we become; our contact is indirect and provisional. We will never be finished and can never be absolutely certain we’ve got our images right.

And what of the “You” that sees this brain-constructed image of a world? You too are a representation, a data structure inside your brain. (More accurately, you are your brain’s creation and possession, not the other way around. It is not “your brain;” you are its self.⁴)

4 Perceptive Link readers may have noticed that this can quickly become very confusing. There are circles within circles and possibilities of infinite regresses here. If my world is a representation and so am I, then “my brain” is also a representation. How can I be in it? If my head is a representation, how can it have a brain inside? Perhaps in a future Link article we can explore some of these ideas. If you are interested to read more, the three references below are excellent.

These questions are explored at length and in a very deep way by Douglas Hofstadter (of *Goedel, Escher, Bach* fame) in his new book, *I Am a Strange Loop*, 2007. Basic Books, New York.

Joe Zorskie (*op. cit.*) provides an enlightening and very readable discussion of this issue.

Thomas Metzinger presents a technical philosophical treatment in *Being No One*, 2003. MIT Press, Cambridge, Massachusetts.

This means that we and our world are less tangible than we have supposed – perhaps more like thoughts than anything else. We are not spirit; we are one among many of the ways that matter can function, and when matter ceases to function in this way, we cease to exist. The thought that is us evaporates.

The Tantalizing Adventure

By highlighting the distinction between actuality and the world of our experience, the science of consciousness draws our attention and curiosity to what lies behind the appearances. Whatever that actuality is, it is far more mysterious and interesting than we may previously have imagined.

We are born and grow into a naïve self in the world. Then we discover that neither our self nor the world is what we thought they were. We find that we are organisms that have evolved the capacity to represent selves in a world (and to hide the fact from ourselves that we are creating this appearance). How amazing!

So, these appearances – the world and the self – are just the beginning of the story.

All we know of what actually exists is a scientific approximation, a provisional model. But as science probes deeper into the underlying actuality and as we expand the model, we can't help being tantalized by what we begin to discover about the most interesting questions –

- *What is matter?* Certainly not the inert stuff we imagined it to be. Perhaps, a mysterious something with innate capacity for progressively complex self-organization, passing through phase transitions at which new regularities and scientific laws come into being.^{5,6}
- *What is life?* Not a mysterious *élan vital*, but possibly an autocatalytic system carrying out one or more work cycles, a system that channels, constrains, and releases energy for work and continually returns to its original state.⁷
- *What is consciousness?* An amazing, materially-based, dynamic illusion consisting of a self in a world that is constructed by some living systems to adaptively model a limited slice of actuality.

Link readers might consider *whether* and *why* they believe that there is a *direct* way of knowing the actuality that lies behind our world representation, or whether they agree that we can only probe this actuality *indirectly* through scientific inquiry and high-level abstraction.

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⁵ Stuart Kauffman, 1995 (*op. cit.*)

⁶ Robert B. Laughlin, *A Different Universe (Reinventing Physics from the Bottom Down)*, 2005. Basic Books, New York.

⁷ Stuart Kauffman, *Investigations*, 2000. Oxford University Press, Oxford.

K: Meditation is not control

Meditation is never the control of the body. There is no actual division between the organism and the mind. The brain, the nervous system and the thing we call the mind are all one, indivisible. It is the natural act of meditation that brings about the harmonious movement of the whole. To divide the body from the mind and to control the body with intellectual decisions is to bring about contradiction, from which arise various forms of struggle, conflict and resistance.

Every decision to control only breeds resistance, even the determination to be aware. Meditation is the understanding of the division brought about by decision. Freedom is not the act of decision but the act of perception. The seeing is the doing. It is not a determination to see and then to act. After all, will is desire with all its contradictions. When one desire assumes authority over another, that desire becomes will. In this there is inevitable division. And meditation is the understanding of desire, not the overcoming of one desire by another. Desire is the movement of sensation, which becomes pleasure and fear. This is sustained by the constant dwelling of thought upon one or the other. Meditation really is a complete emptying of the mind. Then there is only the functioning of the body; there is only the activity of the organism and nothing else; then thought functions without identification as the me and the not-me. Thought is mechanical, as is the organism. What creates conflict is thought identifying itself with one of its parts which becomes the me, the self and the various divisions in that self. There is no need for the self at any time. There is nothing but the body and freedom of the mind can happen only when thought is not breeding the me. There is no self to understand but only the thought that creates the self. When there is only the organism without the self, perception, both visual and non-visual, can never be distorted. There is only seeing 'what is' and that very perception goes beyond 'what is'. The emptying of the mind is not an activity of thought or an intellectual process. The continuous seeing of what is without any kind of distortion naturally empties the mind of all thought and yet that very mind can use thought when it is necessary. Thought is mechanical and meditation is not.

Beginnings of Learning, pp. 257-258

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At Buchillon, Lake Geneva, Switzerland

KRISHNAMURTI ON RELIGION

Hillary Rodrigues is Professor of Religious Studies at the University of Lethbridge, Canada. A former teacher at the (now closed) Krishnamurti school in British Columbia, he is the author of various scholarly articles and books, including Krishnamurti's Insight (Pilgrims Books, 2001).

ALTHOUGH KRISHNAMURTI'S TEACHINGS have profound implications in fields as diverse as education, psychology, aesthetics, and philosophy, they are fundamentally about religion, because Krishnamurti was first and foremost a religious teacher. This may seem odd, because casual encounters with his words could easily lead one to conclude that Krishnamurti was deeply critical of religion, religious teachers, and religious teachings. Such conclusions are, of course, correct, because Krishnamurti saw conventional religious attitudes and configurations as playing major roles in the suffering that plagues individuals and society. However, Krishnamurti pointed to a different way of being religious, one that is unlike any system that has existed before, precisely because it is not a way or a system. For reasons that follow later, I am inclined to think that not many people, including those who have read or listened to him extensively, understand the scope of his teachings on religion – perhaps because they are so radical – while fewer still appreciate their implications. And do any have the courage or capacity to live them? Whatever the number of persons who live religiously may actually be – in the manner to which Krishnamurti alludes – Krishnamurti would likely hardly have been concerned, for he was evidently not interested in gathering an expanding number of followers. Instead, he seemed intent on inspiring each one of us to inquire into the nature of our own hearts and minds, and to seriously entertain the question, “Can I live this way?”

Krishnamurti was not a preacher of morality, and did not set up his personality as a model to be emulated. In fact, these very notions are anathema to his message. He embodied a tranquil power that consistently razed any conceptual structures that ensnare the human spirit. There are few fetters more subtle, more binding, or potentially more pernicious to the human spirit than the trappings of religion. Krishnamurti's teachings are a clarion call to attend to these quasi-religious processes in action and, in the very act of discerning them, to dissolve them. In significant measure, this very activity is at the heart of what Krishnamurti means by religion, for only in a person free from artifice, moralism, and self-serving intent is the religious mind at play. Let me explain.

According to Krishnamurti we are constantly conditioned by our experiences, and it is this conditioning that constructs the self. To quote him:

the idea, the memory, the conclusion, the experience, the various forms of nameable and unnameable intentions, the conscious endeavour to be or not to be, the accumulated memory of the unconscious, the racial, the group, the individual, the clan, and the

whole of it, whether it is projected outwardly in action or projected spiritually as virtue; ... all this is the self (*First and Last Freedom*, 56).

Moreover, this self is not neutral in its action. Its nature is wilful and violent. As he said on one occasion,

[t]he source of violence is the “me,” the ego, the self, which expresses itself in so many ways – in division, in trying to become or be somebody – which divides itself as the “me” and the “not-me,” as the unconscious and the conscious; ... As long as the “me” survives in any form, very subtly or grossly, there must be violence (*Beyond Violence*, 74).

Furthermore,

The “me” is the very essence of the past, the “me” is sorrow – the “me” endeavours to free itself from itself, the “me” makes efforts, struggles to achieve, to deny, to become. ... The “me” seeks security and not finding it transfers the search to heaven; the very “me” that identifies itself with something greater in which it hopes to lose itself – whether that be the nation, the ideal, or some god – is the factor of conditioning (*Second Penguin Reader*, 279).

I have quoted Krishnamurti at some length, because the implications of his observations on conditioning are startling. Of course it is easy for an outsider to see the nature and consequences of conditioning on a young Muslim man, who pilots an airplane full of bewildered human beings into a building in a suicide mission that claims his own and hundreds of other lives. It is equally easy to see it at work on a young Hindu woman, who straps on explosives to destroy herself, an influential politician, and more than a dozen others. It may be disturbing to observe young children being taught at Jesus camp that dinosaurs co-existed with human beings a few thousand years ago. Imagine how seriously threatened the aspirations of the current contenders for the presidency of the United States would be if they voiced these words by Krishnamurti to a group of men and women in the armed forces on their way to Iraq:

Your parents and society use that word “duty” as a means of moulding you, shaping you according to their particular idiosyncrasies, their habits of thought, their likes and dislikes ... You know, we allow that word “duty” to kill us. The idea that you have a duty to parents, to relations, to the country, sacrifices you (*Life Ahead*, 122).

But the most pernicious effects and activities of conditioning are not so obvious and dramatic. Conditioning is widespread and endemic in our political systems, our workplaces, our social groups, our families, and our individual selves. Not only are we conditioned, we are active agents in the processes of conditioning. We condition others to need or depend on us, to protect us or fight our battles, to love or respect us, to adhere to the ethical and moral codes we embrace, and to seek after the goals we deem to be valuable, be it money, power, or spiritual salvation.

Conditioning's effects are subtle and insidious; they rob us of freedom. And religious conditioning is one of the most beguiling. This is because values deemed religious are often held to be so sacrosanct they often bypass the scrutiny or critical observation we might give to other forms of conditioning. For instance, can one reasonably question the religious or moral values of non-violence, not-lying, non-promiscuousness, and so on? And yet we seem disposed towards these behaviours. Would we indulge in violence, dishonesty, or unconstrained sexuality if we were permitted freedom from such religious and morally dictated constraints? Or do we tacitly engage in them anyway, certainly within our hearts and minds, while unquestioningly accepting (or purporting outwardly) that we should not? We are so enmeshed in our religious conditioning that we do not know what freedom is. Perhaps, we might speculate, freedom is naturally related to such aforementioned virtues, which we imagine must accompany an unconditioned, liberated spirit. If Krishnamurti, the Buddha, or Jesus were liberated, they would likely be non-violent, honest, sexually chaste, and so on. If someone does not embody those characteristics s/he is likely not liberated, right? If we wish to be free, we imagine, we should embody such moral virtues, as a sort of foundation for our quest. After all, they are among the virtues that have been promoted by many of the world's greatest religious traditions, including Buddhism, Jainism, and Christianity.

the freedom imagined by the conditioned mind is an illusion

Notice that I say “we imagine,” for the conditioned mind that is modestly aware of its conditioning characteristically imagines freedom, perfection, bliss, love, goodness, moral virtues, and so on, from the

vantage point of its own bondage. This is hardly a reliable perspective! The conditioned mind then struggles to achieve those imagined qualities or pretends that it actually embodies them. Both activities take effort, since they reflect a tension between the “me” and the “not-me.” Conditioned mind oscillates within these thought-constructed parameters, which constitute the old and the known. This tension or conflict within the divided self is the root of sorrow, which is mirrored in the realities of the world in which we live. The world is in misery and rife with conflict, because we are miserable and conflicted within ourselves. Moreover, the imaginings of, and yearnings for, freedom, goodness, virtue, and so on, or the pretending that we exemplify them, are themselves illusions and forms of conditioning. The virtuous “not-me” as well as the virtuous “me” are both illusions, born of religious conditioning. They are thought-constructions, material entities like any other, and to cling to or yearn for them is no different than any other kind of materialism. The idea of virtue is vice. Out of such notions of virtue we stone adulterers, invade nations, decapitate murderers, mutilate thieves, and torture or humiliate prisoners. Less dramatically, we also inhibit fundamental joy, peace, and love in our everyday lives.

When one considers the volumes that Krishnamurti spoke, his actual descriptions or comments on the mind free from conditioning – namely, the religious mind – are relatively minimal. Perhaps he did not want to clutter our conditioned minds with more potentially dangerous illusions about the nature of freedom. Who knows what new havoc we might wreak on ourselves and others with that! Nevertheless, he did provide some clues to the nature of religion.

Then what is religion? It is the investigation, with all one's attention, with the summation of all one's energy, to find that which is sacred, to come upon that which is holy. That can only take place when there is freedom from the noise of thought – the ending of thought and time, psychologically, inwardly – but not the ending of knowledge in the world where you have to function with knowledge (*The Wholeness of Life*, 144–5).

And as for the religious mind:

The religious mind is completely alone. ... Not being nationalistic, not being conditioned by its environment, such a mind has no horizons, no limits. It is explosive, new, young, fresh, innocent. The innocent mind, the young mind, the mind that is extraordinarily pliable, subtle, has no anchor. It is only such a mind that can experience that which you call god, that which is not measurable. ... A religious mind is a creative mind. It has not only to finish with the past but must also explode in the present. And this mind – not the interpreting mind of books, of the Gita, the Upanisads, the Bible – which is capable of investigating, is also capable of creating an explosive reality. There is no interpretation here nor dogma (*On Education*, 24).

It is worth drawing attention to the dynamism in Krishnamurti's language. In this short passage, "explosive," "pliable," "new," "fresh," "subtle," "creative," "no anchor" "innocent," "capable of investigating," and "capable of creating an explosive reality" are but some of the adjectives and phrases that he used to describe the nature of the religious mind. As for the non-religious mind, it is the mind that interprets – and by extension, dogmatically mimics – the teachings and values of the world religious traditions, and other past teachings (and here one could, and most certainly should, add Krishnamurti's own teachings to his list of likely dogmas).

One of the most ironic manifestations of religious conditioning is found precisely among people who have been deeply interested in Krishnamurti's teachings. It is ironic because many are more than merely intellectually aware of the nature of conditioning, and desperately seek to live the essence of Krishnamurti's teachings. However, in Krishnamurti circles one frequently hears about despair at the failure to achieve the radical transformation of consciousness to which Krishnamurti points. Are these hearts and minds actually "capable of creating [the] explosive reality" of which Krishnamurti speaks? Of course they are. Krishnamurti would likely not have spent his time teaching if he surmised that such change was impossible, or accessible to only a select few. Why, then, is there failure instead of success? Perhaps it is precisely because there is a strong yearning and struggle for a radical transformation of consciousness, whose hallmark is an imagined explosive annihilation of the old, and the blossoming of the new. One wants awakening with a bang, and thereafter to make a splash in one's life and in the world. Yearning and struggle are certainly actions of a sort, but they are misdirected. Such actions, individually or collectively, do not embrace the revolutionary approach that characterizes Krishnamurti's message. They are actions enmeshed in time and the processes of becoming, rather than being. The free or religious mind, and even the process of awakening, is not what one imagines it to be from

the perspective of conditioning. There is nothing to become, other than oneself. There is no process or path. Freedom's explosion is silent.

Religious conditioning is like a vast gravitational field that affects all of humanity, which is who and what we are. Whether inspired by or resonating with Krishnamurti's message, whether alone or within groups with similarly disposed values, the play of our religious conditioning is inevitable – for that is the reality of our consciousnesses. The leader (or participant) of a dialogue session may furtively harbour aspirations to be akin to a *guru* at a traditional *satsang* (a gathering of disciples), garnering for him/herself fame, respect, more disciples, and so on. Administrators (or students) may secretly hope that their school is acknowledged as distinctive, elite, with high academic standards, successful graduates, and so on, providing them with respect, good jobs, keys to success, and so on. A retreat or centre may tacitly model itself on a traditional Indian ashram, with a modicum of moral precepts, such as vegetarianism, non-consumption of intoxicants, and so on, so it is acknowledged for its good reputation within the broader society's systems of valorization. An author may harbour hopes that what s/he says will have a dramatic impact upon readers, earning her/him a sought-after notoriety. One hopes to change the world by passionately speaking to others about what s/he has realized. One hopes to better the social realities of at least a few individuals, moderately and realistically, because it is important to put a practical face on an otherwise rather cerebral religious journey, abstracted from the harsh realities facing so many in the world today. These examples are all forms of behaviour – however crass or ennobling – derived from conditioning, and particularly from conventional ways of thinking and acting religiously. They are not particularly what Krishnamurti's teachings on religion seem to be about. They are the products of ambition and fear. Will they change the world for the better? Perhaps, to a degree. Will they change the individual? Perhaps, to some extent. But they may also sow the seeds of a more subtle kind of oppressive bondage. And they will not necessarily bring about the dramatic change to which Krishnamurti alludes.

freedom's explosion is silent

Can such self-serving actions, subtly grounded in fear and egotism, bring about the radical transformation of consciousness to which Krishnamurti points? It is highly unlikely, especially if they become so normalized that they are regarded as somehow actually aligned with the thrust of Krishnamurti's message. There are and have been plenty of gurus, disciples, elite schools, ashrams, inspirational writings, proselytizers, and social welfare organizations, and the world is as sorry (and wonderful) a place as ever. The most subtle bonds are the most tenacious, because they are the most difficult to recognize, the most challenging to acknowledge, and require the most courage to sever. Taking entrenched pseudo-spiritual values and virtues to task is no easy feat.

Consider these revolutionary words by Krishnamurti. “[The] meditative mind is the religious mind. ... The religious mind is the explosion of love” (*Second Penguin Reader*, 30). “To meditate, freedom is necessary. It is not meditation first and freedom afterwards; freedom – the total denial of social morality and values – is the first movement of meditation”



Morges, Lake Geneva, Switzerland

(*First and Last Freedom*, 78). This is why Krishnamurti's teachings are too radical for most people, even those who are inspired by or resonate with them. Krishnamurti is not speaking about accepting a few obvious aspects of social morality and values as a first step – as a sort of facilitator towards developing the meditative mind – through which one may then gradually achieve freedom from conditioning. He seems to be saying that there must be complete freedom first! There must be freedom from every constraint of social morality and values in order for meditation to occur, for it is only within this unbounded state of being that the conditioned mind can empty itself of its conditioning. Otherwise, it reverberates within the confines of its morally constructed prison (or refuge), incapable of seeing the subtlest boundaries it has created to entrap (or preserve) the “self.” This emptying of the mind in freedom is truth, a movement in limitless, timeless, silent attention to the new and unknown, within which is the choiceless seeing of what we actually are, the observing of the configurations of our conditioning, which is the known. The known emerges from the unknown. As Krishnamurti puts it, “[t]his action of seeing choicelessly is the action of love. The religious life is this action, and the religious mind is this action. So religion, and the mind, and life, and love, are one” (*Second Penguin Reader*, 205).

Hillary Rodrigues, July 2008

J. KRISHNAMURTI AS A PHILOSOPHER

GIVEN THAT KRISHNAMURTI himself used the term in its etymological sense, that is, as one who loves wisdom or truth, it behoves us at this juncture to consider the teachings not only in the light of their 'truth content', but also more generally as to where they have purchase in man's overall reflection upon life and himself. While not denying their primordial function as a vehicle or vessel of truth – and, much less, that Krishnamurti did not 'stand alone' – it may prove interesting to explore the teachings not only as the content of such a vehicle or vessel, but to try to find correspondences between his approach and that of certain Western thinkers. Plenty has been written – and more said – about where K fits, or does not fit, in the pantheon of Indian religious philosophers; it is now perhaps time to open a new window.

Let us first consider the discontinuity of the ego. Professor Raymond Martin, author of *Krishnamurti* in the Wadham series *100 Great Philosophers*, goes to some length to draw a parallel between K's insight into the matter and that of the eighteenth century Scottish philosopher David Hume. In essence, Hume says that, if one observes closely, there is no substantive thing called 'I'. What we call, self-referentially, 'me' is more like a light that flashes on and off; it comes into being on the instant, only as quickly to disappear: it is the thick thread of memory and conditioning which gives the illusion of continuity. These structures, imprinted and reinforced, take such a hold on our consciousness that they very soon occupy the whole field. Their curious way of filtering

reality, the very weight and strength of their distortion, soon makes us see everything "as through a glass, darkly," until the very mirror for seeing clearly is metered, cobwebbed, almost blacked out. This self-referential operation of the 'me' leaves its *qua* phenomenon with only one option: that of making the prison as comfortable as possible. Which is what almost everyone is trying to do.

Always, however, there were a few who did not accept this state of affairs. They are the true philosophers, men and women for whom the search for truth takes precedence over everything. Such a one was Socrates; such another, most certainly, was J. Krishnamurti. Unable to compromise where the truth was concerned, Socrates literally went to his death. Krishnamurti, who was extremely flexible when dealing with the vicissitudes of daily life, was similarly immovable when it came to the truth. And, while he may not have given his life *for* the truth, he certainly gave his life *to* it.

Hume seems to be a 'special case' so far as Western philosophy is concerned, the implication being that true perception lies in the interstices of our thinking. Far from the God of the Christian tradition, and even from the deism popular at the time, Hume's approach is psychological in that it takes the mind as the proper ground of inquiry – as did the Buddha, as did Krishnamurti. No predication of godhead here, nor of its opposite: atheism. In giving perception a central place, Hume not only aligns himself with Buddhism in general and Krishnamurti in particular, he

asserts an important principle; indeed, several important principles:

- That the search for truth begins with an examination of the mind.
- That, while in one's search, one may come upon the truth, truth itself is not a 'given'; it is not *a priori* known to exist.
- That perception, and not thinking as such, is the Royal Road to such truth as may exist.

Hume's departure from the Western tradition with its emphasis on seamless rational thinking sets him down, albeit unconsciously, in a different current of philosophical thought. While he does not abandon rational thinking, his insight into the nature of the self aligns him more truly with J. Krishnamurti as well as with the corpus of Buddhist inquiry. In this sense, there may be said to be a religious lining to his scholar's cloak.

Another group of philosophers for whom the truth is not a 'given' is, of course, the existentialists. This is stated most succinctly in Sartre's oft-quoted dictum: Existence precedes essence. Nothing is given but the fact of one's existence, and that must therefore be the starting point of one's inquiry. There is no overarching Reality, no cap-T Truth, no Heaven or Hell. We are here, we exist – that is all. There is nothing *a priori* in our consciousness to show us how to live or what to do. We are "thrown" into the world, to use Heidegger's term, and what we make of that "thrown-ness" is our responsibility; indeed, it is ours and ours alone. There is no escaping the consequences of choice. Even actions such as that of Sakyamuni in abandoning his family and his princely way of life, or like that of Krishnamurti dissolv-

ing the Order of the Star, are from the existentialist point of view still choices. They are human actions taken by human individuals – not God-given 'callings' or imperatives – and to deny that it is so is to deny their validity as well as their obvious consequences. This freedom of choice, from the existentialist point of view, applies to each and every human being, even those who are the most heavily conditioned or who live, for instance, in extreme poverty or under some murderous tyranny. By the fact that we live and breathe, we *choose*.

A literal understanding of Krishnamurti would argue that all choice is necessarily partial: only the action of the whole is complete. But this says nothing about

existentialist angst is the tension preceding human action

choice itself and what it does in defining our lives which are, of their nature, partial, incomplete; nevertheless, they partake of a process which is dynamic, ongoing, and to which action is the key. In this sense, the action of a Krishnamurti or a Buddha is strictly similar to, though not the same as, the action of a methamphetamine addict: something is done and consequences follow. From this point of view it is irrelevant that one leads to a sublime unfolding of the truth and the other to dereliction and despair. They are both the acts of human beings, and therefore we can say with Sartre, "*L'existentialisme est un humanisme*" (existentialism is a form of humanism). It is also supremely democratic.

The question of freedom is, of course, central to both Krishnamurti and the existentialists. For the existentialists, man is free to choose; for Krishnamurti, he is free

not when he chooses, but when he is in a state of “choiceless awareness.” This involves a further reach or dimension of consciousness, one which for existentialism – not to mention Western philosophy in general – is tantamount to foreign territory. And, for a coherent account of how ‘Krishnamurti’s freedom’ meets and transcends the existentialist dilemma, much can be learnt from Professor Agarwal’s fine book *Sartre and Krishnamurti*. Not only is it a sound study of the issues, it also has the grace of brevity.

The existentialists, like Krishnamurti, have a knack of turning things on their head. To illustrate this, one cannot do better than go back to the first existentialist, Kierkegaard. Indeed, much like Krishnamurti when he dissolved the Order of the Star in the East, Kierkegaard took a radical decision, opting to renounce marriage and bourgeois ease for the life of a loner, an outcast, a “wild goose.” Ridiculed for his looks and appearance as well as for his way of life, he wrote, standing up, with ferocious intensity and died at the age of forty-three. But he signalled a change that was dramatic and far-reaching in the history of Western philosophy, and nowhere is this better illustrated than in his reinterpretation of the Myth of the Fall.

As we all know, in the Judaeo-Christian tradition, God made Adam, from Adam He made Eve; and He gave them the Garden of Eden to live in. But there was one tree “in the midst of the Garden” whose fruit they were told they must not eat. The Devil in the form of a serpent tempted Eve, and she and Adam ate the fruit. God, in anger, banished them from the Garden; they were driven out of Paradise, and sin and guilt, along with death, entered the

world. From that time on, human beings were flawed.

Kierkegaard himself was a Christian and an ardent student of theology, but he recasts the myth in an entirely new way. Eating the fruit of the knowledge of good and evil becomes not merely an act of disobedience but, essentially, an assertion of freedom and human-ness. From every rational point of view, one may ask what God in his right mind would place a tree “in the midst of the Garden” and expect human beings *not* to taste its fruit. It is a condition of unbearable tension and temptation. What is significant, in Kierkegaard’s reinterpretation, is the switch in focus from temptation to tension. Temptation is something between man and God – these things, says God, shall not be done – tension is human, it is a psychological state. The shift of the prism makes all the difference, opening up suddenly new fields of possibility: from the outset, man is free; he is free to choose. Here we encounter the Concept of Dread – the actual title of one of Kierkegaard’s books – and, to all intents and purposes, enter the modern world. It is a world from which God has been left out or, in Nietzsche’s phrase, “God is dead.” The human dilemma intensifies, not least because it is now entirely human.

In the existentialist canon, dread – or *angst* – is the necessary concomitant of any human action. It is the moment of suspension before the deed – *before* in both senses of that word – when the possibility of not-doing still exists. In great or small actions this element is present, and one can easily think of examples of one’s own. Adam and Eve are in a state of tension before the possibility of eating the fruit. If they don’t eat they remain ‘good’, but ignorant of life and their own potential;



From Sulzhütte, near St. Antönien, Switzerland

if they do eat, they realise their freedom with all its consequences in terms of retribution. By choosing not to remain ‘blissfully ignorant’, but to grasp the nettle of existence with its pain, they commit themselves to their own humanity. From the safe haven of God-protectedness, they set forth upon the tide of experience; indeed, in terms of the myth, they generate that tide. Fraught with angst, suspended above the void, like the tightrope walker in Nietzsche’s *Zarathustra*, they become the authors of their unmade lives.

Kierkegaard’s reinterpretation works at many levels. The shift from a God-directed to a human-driven paradigm takes the myth out of the realm of history, where it serves as a convenient explanation of our woes, and sets it down firmly in the current of our life. It becomes *transhistorical*, present-tense. For we, too, are faced with the same dilemma, namely, how to live our

life. Whatever we do or choose not to do becomes part of the definition of who we are. Existence precedes essence, it also leads to it. We are the outcome of our own choices, whether those choices are conscious and deliberate or made by “something hidden from us” (Larkin).

Incidentally, it is truly striking how many of the existentialist thinkers are at the same time men of letters. Nietzsche’s *Zarathustra* is prose poetry, Sartre was a novelist and playwright, Kafka and Camus are part of the canon. They take one or other of the existentialist themes – freedom, choice, angst, the void – and develop it in their own way. Two authors, both playwrights, of more recent times who have explored the sense of void in particular – the one metaphysically, the other psychologically – are the Nobel laureates Samuel Beckett and Harold Pinter. Whether or not they were revolutionaries, the important

thing about these artist-thinkers is that their work is descriptive, not prescriptive.

Is there not here a correspondence with Krishnamurti, who rejected the mantle of authority and even, on occasion, the appellation *teacher*? In his own words, he drew “the map of consciousness,” taking his listeners on a journey with him, revealing to them the lie of the land. The very word *how* was anathema to him as it smacked of a method, a system, a discipline – all of which deny intrinsic freedom. It would be wrong to call Krishnamurti an

existence precedes essence, it also leads to it

existentialist – and certainly he would have rejected it – but some of his philosophical concerns are similar, if not the same. His presence-in-the-world is of one who *does not know* and who probes from there to uncover the truth. We begin with nothing (“You are nothing,” he says). This is exactly equivalent to Nietzsche’s starting point. In a world where, literally, God is dead we are thrown back on the Nothing of ourselves. This is not, however, a dead end, a place of paralysis and imprisonment, as it seems to be in the work of Beckett; on the contrary, it is a challenge. “Become what you are,” admonishes Nietzsche; become what you are in the field of action not by reference to some higher authority, but by being precisely and uniquely *who you are*. And that you can only find by action. For, whereas existentially one is suspended above the void, that suspension in itself demands an action, equivalent to the action of the tightrope walker. One way or another, one must go forward; and in this going forward, we not only act – and even non-

action is a form of action – but we create ourselves: we are creatures in the making. From our initial Nothing, we move to who we are – that is, if we can grasp our creative potential – transcending the apelike state we are in and ushering in the age of the *Übermensch*. Essentially, at the personal level, it is a replication of the *creatio ex nihilo* which underpins the Hellenic worldview. Let’s not forget that Nietzsche was a classicist and a Professor of Classics at the age of twenty-four.

Particularly because of the ‘bad press’ Nietzsche got by reason of his adoption by the Nazis, the notion of the *Übermensch* has been similarly vilified. But the basic notion is very simple: man in his present state is an ape, intellectually and technologically advanced, but otherwise living in an inner jungle – violent, greedy, territorial, lustful – where none of his primitive traits has changed. Indeed, the contemporary human being (cf. Krishnamurti on the “human brain”) is no more than a “bridge” to the next phase, the appearance of the *Übermensch*, variously translated as Superman or Overman, neither of which is satisfactory (*Mensch* in German = human being).

Krishnamurti is, likewise, disenchanted with the current state of humanity. It is fragmented, anxious, in battle with itself; and wherever we look there is evidence of this: in the never-ending wars between peoples and nations, and the conflict in every heart and home. “War is the spectacular and bloody projection of our everyday life,” he says; and surely it is through this mutual identity of the outer and the inner that we enter into the depth of the teachings.

For Krishnamurti, there is no movement either round or through the zero of exis-

tence; there is simply an abiding, a “staying with,” until the zero itself transforms. Then, perhaps, we may become what we *are* for, as he states elsewhere, “What you are is the truth.” Obviously, this does not mean giving vent to whatever passes for unconventional behaviour – which Sartre characterises as a misconception of the term *existentialist* – but, rather, it demands great rigour of mind and penetration in the inquiry to open up the ‘lost acres’ of the brain. The transformation that Krishnamurti envisages involves a mutation “in the brain cells themselves”: it is physico-chemical as well as psychological.

The focus in both Nietzsche and K is on the human being *as subject*; neither is concerned, except by extension, with society as an organism nor are they interested in people *en masse*. “I see many soldiers,” says Zarathustra, “would that I saw warriors!” Soldiers obey orders and are, essentially, unmade. The warrior, on the other hand, stands alone; he takes on his existence, faces it, and lives or dies. There is no escaping the razor’s edge. Similarly, for Krishnamurti, life is a challenge; and only those who face the challenge, live it through and do not give up, are “serious” enough to make inward discoveries. Society is the outcome of the life of the individual, and it is only if the individual changes that there can be any hope for a new society. This contrasts sharply with the perspective of social thinkers, such as Marx, who posit society as primary and the individual as the outcome of its structure and evolution.

Both Nietzsche and Krishnamurti were “outsiders,” a term much loved by the existentialists, for whom subjectivity stands supreme: Nietzsche abandoned an

academic career, retreating to the Swiss Alps to write his books; Krishnamurti travelled the world, speaking to people in large audiences and small groups (he actually wrote very few books). A refusal to compromise was common to both. For Nietzsche, as for the existentialists in general, it was the precondition for becoming what one is; for Krishnamurti, it was from the first a feature of his unique message. As early as in *At the Feet of the Master*, which he wrote haltingly at the age of fifteen, he tells us to yield over trivial things, but to be immovable in matters of principle.

It may equally be said with some conviction that, while Krishnamurti transcended the human condition, the same cannot be said for Nietzsche. Living a life of intense isolation, with “strong medicine” to stimulate his brain and other strong medicine to help him sleep, he succumbed to insanity at the age of forty-five, dying eleven years later in the year 1900. It can be said of him, however, that he pushed the intellect – and the insights of which it is capable – as far as, if not further than, it can go. For Krishnamurti, heir

**we enter the depth of the teachings
through the identity of inner and outer**

to the Indian tradition with its embedded sense of a ‘fourth dimension’ free of time, there was no such cataclysmic breakdown, though by all accounts his own immense pain – physical pain – was the constant companion of his illumination. Yet, whatever the differences in their lives – including the difference of dimensionality – it is common to both that, from the beginning, they were in search of deep change, of the New Human Being.

Other issues which Sartre raises in his short, incisive tract *L'existentialisme est un humanisme* are those of commitment and bad faith. Commitment (*engagement*) is that action on our part which, being both inward and external, defines who we are both for ourselves and for the world. It stands out in contrast not only to social philosophies, but to every form of idealism going back, in the Western tradition, to Plato. In brief, this strand of philosophy posits that there is some ideal Form (or

pathlessness means truth cannot be handed down

Idea) to which things on Earth more or less conform: horses to horse-ness, chairs to chair-ness, beautiful things to the Ideal of Beauty. The frenetic search for the perfect, ageless body – now a multi-billion dollar industry – has its roots in the Greek Ideal whose perfect human bodies are of bronze or stone: they are not the flesh and blood of common mortal life.

The impact of neo-Platonism was enormous, not least in the development of Christianity where Heaven was perfect and the planetary orbits round – we speak of a ‘perfect circle’ – while here on Earth in gross matter things were transient, corruptible, imperfect, flawed. Consequently, for the early Christians the only value of human life on Earth was as a place of passage to the Realm of Perfection. Here there was nothing to be accomplished. The existentialist perspective is quite different. The existentialist begins with Nothing, with Void; from there he may make a “leap of faith” (Kierkegaard) which lands him, so to speak, in the lap of God. But his action is single, subjective, individual: it is not a

blueprint for the actions of others. By implication, however, it posits a value and Sartre argues the point quite deftly, asserting, contrary to the popular notion, that existentialism is not a form of moral relativism; indeed, responsibility lies at its core. At the same time, he draws the rational conclusion that there is no justification for a belief in God. But this brings him neither joy nor release; on the contrary, he finds it unsettling (*gênant*). His rationalism is not smug. The burning questions still remain: How shall I live? What shall I do? Without God as yardstick, what criteria do I have?

These are questions we must answer for ourselves: there is no pre-existent deity, no commandment or scripture that can tell us how to live. In this sense, from the beginning, we are free. Doesn't this sound like Krishnamurti, the herald of the “pathless land”? Are we not called upon by him to observe, to “go into,” things for ourselves?

Much confusion has been caused by the term *pathless*, which many interpret as *directionless*. But pathless does not mean directionless, nor does it imply moral relativism. It is a statement about the nature of truth which partakes neither of the absolute of an ideological conviction – be it religious, philosophical or socio-political – nor of the popular, but untenable, proposition that ‘we all have our own truth’. Truth is truth, it is as constant as light – which doesn't mean it is a ‘fixed point’. There is no goal or object in the inquiry; indeed, there is nothing outside oneself. This is one of the implications of Krishnamurti's statement, “You are the world.” We exist, we inquire; what happens, happens. There is nothing in the structure of thought – and all ideologies are structures of thought – that can bring about this



Hydrangea in the Grove, Brockwood Park, England

quiet epiphany. It requires a totally different response, one not of the senses and the brain in isolation, but of the whole organism harmonised as one. This, after all, is authenticity, the Being of being-who-we-are. The inquiry is not an intellectual matter, concerned with constructing better and better models; it is a penetration by our whole being into the stuff of life itself. And whatever we find is ours, inalienably, however seemingly insignificant.

Truth is a pathless land also means that there is no transmission, no handing down from *guru* to *sishya*. Since this isn't knowledge in the form of information, or even the more conventional kinds of wisdom, it *cannot* be passed down from one to the other; rather, it is one of the conditions of existence that we have to find it for ourselves. This is not some peculiar quirk of Krishnamurti designed to make things difficult for us, but an actual statement about

the nature of truth and about the nature of the human condition. Only we, individually, can free ourselves.

This freeing, of course, may be regarded as a journey – the difference being that most journeys are fixed in terms of their points of departure and arrival, whereas the inward journey begins with *not knowing* and proceeds where it may in terms of its findings. The interesting thing is that these findings do not add to our store of knowledge; rather, they serve to illuminate the statement that all knowledge resides in the shadow of ignorance. We begin to see, more and more, that knowledge cannot and will not lead to truth. Far from being a discouragement, this brings with it a strength which hones the intention.

In terms of Krishnamurti's teachings, the search for authenticity and the search for truth are one. To free ourselves from

falsehood and illusion is to find within ourselves the well-spring of truth; the more we tap into it, the more it flows. This takes the argument beyond the purlieus of existentialism as it is commonly understood; nonetheless, it is legitimate, even at the gateway to the transcendent, to look back and see what is germane to that argument.

We have equated authenticity with the inquiry into truth and with its necessary concomitant, honesty. Now let us take a closer look at another key point of existentialism, “bad faith.” Bad faith, as Sartre explains, is an attitude of mind or mode of behaviour that stems not from who we authentically are, but from circumstances and convention. He cites the example of a waiter who, by virtue of serving, becomes obsequious. This obsequiousness takes hold of him – it becomes his mode of being-in-the-world – and he abnegates thereby his first responsibility, that of being truly who he is. The waiter, of course, is just one example: there are countless others, both public and private.

This raises the question of the self-image. For Krishnamurti, who is even more drastic, the self-image partakes of the nature of illusion. Yet, all of us are caught in it; to this extent, we are not free. To this extent, also, we may be said to have bad faith since our actions do not stem from truth, but from the sundry distortions involved in the self-image. A task of major importance for us is to see and understand the operation of the self-image, and this we can do only in the mirror of relationship. It is here that our defences, self-protective mechanisms, wounds, hurts and feelings of aggression arise. To see and understand their operation is to come to know ourselves as we are and not as

we would like to be. The truth of this alone can free us from ourselves.

Here we run into the problem of time. If, as Krishnamurti asserts, the perception of truth is free of time – timeless – then what point or purpose is there in ‘trying’? Of what use is it to study, inquire, and hold dialogues and discourse with one another? In point of fact, there is a great deal of use. For, although the insight is instantaneous, pathlessness implies that there is no place of rest. If we do not, in Krishnamurti’s words, “keep moving” we do not merely stand still, we stagnate. This state of stagnation, to which conditioning leads, is cognate with Thoreau’s “quiet desperation”: it is the dull, heavy cloud beneath which we all sit.

To awaken from this sleep of ignorance is humankind’s chief, its first and foremost, task. To attain to freedom, paradoxically, is to attain to who we truly *are* – not in terms of action or achievement, but because that freedom is our very nature. Like the Prodigal Son, we come home to ourselves. Our wandering may be long and difficult, with many byways, meanderings and detours; but the gravity of our existential situation, the pressing need to *become who we are*, pulls us back to the core of our being. Our life is an act in definition, both by its deeds and by the things not done. There is no escape from the specificity of our existence. Yet mysteriously, when we are the world, when that simple statement comes to rest in us, we unfold within ourselves to a new beginning, a new flowering of body, mind and heart. We begin to live our lives as we *are*. And, in this, Krishnamurti strikes a chord which aligns him uniquely with all true philosophers.

Stephen Smith, July 2008

DEATH OF A GOOD MAN

THE NEWS OF his impending death struck Mr Talbot as especially cruel. He began to behave badly, which surprised those who thought they knew him. His friends, his children, even his wife, failed to recognise the person he had become. This kindly, flexible, wise and amusing man had metamorphosed into a vindictive, self-pitying grouch. And all because he had been told he was going to die! Wasn't it supposed to bring out the best in people? Where was the calm acceptance, the sad but warm farewells? No, he made it clear, he would leave this world kicking and screaming. His brain began to spew out wild and rapid thoughts – many more than before, when he had quietly assumed he would live for years. They were like rats leaving a sinking ship; it was as though they knew that the demise of their master's brain would be their demise too; there was an unmistakable feeling of panic in them, and like Mr Talbot, it seemed, they were not going without a fight. Irrelevant, disconnected

and accelerating, they battled against the silence.

In short, Mr Talbot didn't want to die. He watched the young people on the grass in front of the large white house; their energy appalled him. One of them was strumming a guitar for all the world as though he believed he would be there forever. That stupid young woman at dinner proclaiming her ardent belief in fairies; he could have slapped her. (One benefit of being dead: he would meet no more hippies.) Even the pheasants clucking like broken Swiss clocks as they sought roosts for the night, and the copper beeches laden and harsh and metallic, and the whole tedious bounty of nature in all its self-proclaimed beauty – all of it enraged him now. Goodbye!

And then he died. One moment he was here; the next, not. A moment of silence if you please. Who's next?

Michael Butt, July 2008

FEELINGS

This article on the question of feelings is a distillation of a much more extensive exchange (one of many) on the KFA's internet forum. Interested readers can access and participate in the forum at www.kfa.org/forum/index.php.

WE ALL SEEM to know what it means to feel good or bad about something or someone. But what is the origin or the source of our feelings? And are feelings

necessary at all? After all, we spend a terrific amount of time caught up in them, battling with them, pushing off the unpleasant ones and clinging to

the pleasant. I see the importance we all give to feelings, how our lives are largely ruled by them, and I want to know why that is.

It is through our feelings that we meet the world and each other. Our initial feelings of like and dislike dictate most of our subsequent actions. They are terribly dangerous unless we are looking and listening objectively. And is there a feeling that is not at all personal? Then what matters in the relationship is not so much what the other person says, his manners, etc, but something deeper than these superficial impressions.

We have feelings for our family, for those we live with, for our friends; we have feelings for certain celebrities, film stars, singers; we have feelings for the

a fragmented feeling never goes anywhere except back into itself

people we work with, those whom we serve under and those who serve under us; we have feelings of envy, jealousy, outrage, despair, amazement and consternation when we watch the news on television or read the newspapers; we have sexual feelings, feelings of desire, lust, disgust; we have so many feelings in our everyday lives. They are all bundled together in the same package of the self. One of these feelings we call love and we elevate this one feeling above all the rest. But is love a feeling?

We all have feelings, we all have the ability or the potential to laugh, cry, shout, strike out, rage, etc. There are plenty of human feelings that lead directly

to action: I feel angry and respond, I feel frightened and respond, I feel lustful and respond, I feel vengeful and respond, I feel compassionate and respond. Our feelings change, they come and go, they alter as we learn more about the story, so they are never complete. But is there an action, a way of living, a way of listening and looking at the world that is complete and whole?

A fragmented feeling never goes anywhere except back into itself. Far from liberating the self, it serves only to strengthen the self in its limitation. However, a man who has a feeling for the whole world won't ever be swayed by personal feelings. But do we really have that feeling for the whole world? Or do we merely feel that we want to have that feeling because we like the sound of it?

We live in societies and communities, from the smallest to the biggest, from the local neighbourhood watch committee right up to central governments that are based and run on ideas of punishment and reward. Right from childhood and even from our previous racial heritage, we are made accustomed to all the feelings that attach to growing up in such a social structure. The main feeling involved is guilt, which includes desire, anger, jealousy, envy and greed. So we all grow up as guilty people.

But are such feelings really our own? For although we call them 'our feelings' as though part of the same sensory awareness mechanism as taste, smell, touch, sight and hearing, what is their actual source? I am concerned about the nature, the source of our feelings because otherwise we are not able to meet and talk over anything to any great depth. Our feelings

are who we are. All of time is in our feelings. But what are they? Is there any reality to them or are they a bundle of reflections? If they are mere reflections, then they have no internal cause.

Take fear, for example. Can we find out what it is? Either we find out through habit, choice, a formula, a theory, which will always be a distortion, or we can find out without using any of this paraphernalia. So what is the actual cause of fear? Is it within oneself or is it experienced only as an effect? We are fear, you and I, in our relationship together. Our relationship is the source of fear. Yet while there is fear there is no real relationship. So what shall we do to put an end to fear? Shall we finish the relationship?

Is it a relationship when feelings from the past take precedence? That is, feelings about the importance of our own personal experiences. Or is it a relationship where our only feeling is about the present, about what we are engaged in now? But can feelings be free of the past? No, they can't, because they are the past. So when we look at the world and feelings arise, do we really see the world or only its reflected image?

We never question why we give so much importance to the past. The past gives us an illusion of security. It gives us what we call knowledge. But what is the place of knowledge in human relationships? Has knowledge ever brought us freedom? We have had tens of thousands of years of knowledge in the form of myths, legends, fables, parables, morality tales, religious doctrines, philosophies of every description – but where have any of them taken us? Knowledge can never bring us freedom beyond the merely

technical. Knowledge can never bring us love. And without love we are simply not human. But we prefer turning to the fictional rather than face the facts.

So what are the facts? Take conditioning, for example: is this a fact for us or is it simply a description? If we actually saw that we are conditioned, would we accept such a thing for even one second? But we happily accept the description, the concept of conditioning. So when we talk about facts, what are we talking about? There are scientific, mathematical and linguistic facts, but what is a human, psychological fact? It is a fact that a human being can be cruel, destructive, friendly, welcoming, loving, greedy and lonely, but what does it mean to be a complete human being, completely alive?

Life puts this same question to every living thing and they answer it fully. The cat is completely happy to be a cat. It doesn't want to be a dog or an elephant. But we human beings are not happy creatures; we cling on to the past, the past glories as well as the past mistakes. Is it ever possible to live completely, wholly, freely, while we are carrying such a heavy load? All the religions and philosophies from the most classical to the most nihilistic have invented answers to this question, but such answers have only added to the burden.

We are fragmented human beings, fragmented people, fragmented selves. Faced with the fact of fragmentation, we approach it as an idea, as a mental concept, which will always trigger an emotional response of one sort or another. Does the fact of fragmentation call for any response at all? Can it ever be dealt with, interfered with, altered, changed,

improved, modified or ended? Whoever the entity is who deals with it or ends it, is itself another fragment. It may allay the feeling of sorrow temporarily, but what is the use of the temporal solution? It's another fragment among so many other fragments. So what shall we do?

Isn't our only mistake the fact that we take time to find any answer? We take time to find out what it means to see, to act and to live. We even take time to find out what it means to feel. It takes time to find a good car, a suitable house and so on. But why should one ever have to take time to solve anything inward? Has time ever solved a thing for us? We have solved millions of technical problems; technically we are an extremely clever species. But the same science that produces vaccines also produces nerve gases and atomic bombs. And will science eradicate greed and loneliness? Will science produce a vaccine for fear?

Isn't the essence of any problem wrapped up in our desire to do something about it? That desire is what creates time, which becomes will. The past is the bedrock of the will which is seeking some gratification in the imagined future. Desire is that current of consciousness which runs between the two, between the past and the future, between the memory of yesterday and the projection of tomorrow. We are perpetually caught in that current. Is there an awareness that is totally

untainted by desire, i.e. free of both the future and the past?

Seeing the truth of something is instant. But because our habit is to assume that we need time to clarify our understanding through effort, practice, guidance, support, or whatever else, we continue to maintain the very fragmentation we are trying to overcome and the whole thing remains on a theoretical level. And life isn't a theory. It's not a theory that we live and breathe and walk upon this earth; it's not a theory that we die; it's not a theory that we suffer enormously all over the world. But for most of us, unfortunately, love is a theory, and it follows that every theory has its counterpart, its opposite, its corrupt variations.

All our deepest human problems are theoretical. Time itself is theoretical. So it can never be a matter of taking time to see this most fundamental fact of approaching the problem theoretically. If there's a weed in the garden, either we pull it out or we leave it alone. We don't have to invent a cunning plan or complicated formula for dealing with it. And of all our problems, the most theoretical is the problem of desire, which is pure theory, pure invention. Desire includes hope, ambition, greed, lust, loneliness, anger, jealousy, envy. So might desire be the root of feeling? And is feeling, therefore, purely theoretical? And if so, can we live without theories?

Paul Dimmock, April-May 2008

COMMITMENT TO 'TRUTH'

THE BEEKEEPER SAID that entering the bees' environment made him calm. Apparently, the danger is not the bees but whether one is experiencing anxiety or fear. The beekeeper, having experienced such a situation many times, had noticed the subtle but direct correlation between his state of being and the aggressiveness of the bees. It was not an intellectual kind of learning but an intelligence born out of a careful observation of the interrelation of the inward and the outward. The beekeeper's calm changes the atmosphere so that what was always necessarily dangerous becomes contingently so.

The beekeeper reports that he has no conscious thoughts when he is in this calm state. Similarly, a rock climber reports that he is not consciously thinking when he is in a precarious situation. He says that any such activity is a distraction and therefore dangerous. Both the beekeeper and the climber have discovered the power of attention. They have seen the danger of such thoughts and their associated feelings. This awareness then allows them to call on their adrenaline or calm themselves down as the situation requires.

How do thoughts slip over into feelings? Is it because one is holding an image of oneself? Say for instance that someone appears to be taking credit for my work. I feel threatened, angry and afraid. I feel a constriction in my chest, which I recognize as the physical manifestation of fear. In naming it 'fear', do I feel even more afraid? And if I don't name it, is it just an energy responding to a chal-

lenge? And does such unnamed energy bring about attention?

I have an image of myself and a sense of what it means to be me. This feeling of me is a bodily and mental state which I sustain by thinking certain positive thoughts: "I am great, I am very competent, I am smart." After a while the meaning of 'I' is an entrenched state produced by thinking such thoughts habitually, and I may even have convinced others to think the same of me so that I get independent corroboration of what I think I am. I then take this sense of being as an absolute necessity and my survival instinct is to sustain the image and defend it at all costs, triggering fight-or-flight responses of anger and fear.

When the beekeeper is among the bees or the climber high on the rock, they have lost the sense of separation and are one with the task at hand. Both have found that any image of the situation or of themselves in it distorts perception and confuses thinking; they know that the false sense of 'I' that results is the real danger. So they stay alert and let the situation reveal its own truth from moment to moment.

Can I see this same process unfolding in daily life? Can I become sensitive to the movement of thoughts slipping over into feelings and creating danger by separating the resulting 'I' from the actual situation? This is what is involved in one's commitment to truth: to be attentive to the actuality, to the way things are here and now.

Bob Rafter, July 2008

K: Life begins where thought ends

If you pass on through the meadows with their thousand flowers of every colour imaginable, from bright red to yellow and purple, and their bright green grass washed clean by last night's rain, rich and verdant – again without a single movement of the machinery of thought – then you will know what love is. To look at the blue sky, the high full-blown clouds, the green hills with their clear lines against the sky, the rich grass and the fading flower – to look without a word of yesterday; then, when the mind is completely quiet, silent, undisturbed by any thought, when the observer is completely absent - then there is unity. Not that you are united with the flower, or with the cloud, or with those sweeping hills; rather there is a feeling of complete non-being in which the division between you and another ceases. The woman carrying those provisions which she bought in the market, the big black Alsatian dog, the two children playing with the ball - if you can look at all these without a word, without a measure, without any association, then the quarrel between you and another ceases. This state, without the word, without thought, is the expanse of mind that has no boundaries, no frontiers within which the I and the not-I can exist. Don't think this is imagination, or some flight of fancy, or some desired mystical experience; it is not. It is as actual as the bee on that flower or the little girl on her bicycle or the man going up a ladder to paint the house - the whole conflict of the mind in its separation has come to an end. You look without the look of the observer, you look without the value of the word and the measurement of yesterday. The look of love is different from the look of thought. The one leads in a direction where thought cannot follow, and the other leads to separation, conflict and sorrow. From this sorrow you cannot go to the other. The distance between the two is made by thought, and thought cannot by any stride reach the other.

As you walk back by the little farmhouses, the meadows and the railway line, you will see that yesterday has come to an end: life begins where thought ends.

The Only Revolution, pp. 168-169

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Simmenfälle, Berner Oberland, Switzerland

ON DIALOGUE

■ Experiencing Dialogue

WE STARTED EXPERIMENTING with dialogue in the south of France in May 2004, meeting every other week for over four years.

The main starting idea was to use the guidelines of David Bohm's *On Dialogue*: listening, suspending opinions, looking at the movement of one's thought as it is actually happening; no leader, no theme fixed in advance; no direction, only a space for observation happening together. Is it possible for this observation to remain unidentified to a 'self', a 'me'?

Bohm advises that there should be a facilitator for the first three or four sessions in order to remind the participants of the intention. This, I would stress, is very important, as there will be some very strong desires to go in particular directions: a certain belief that a participant would like the group to adopt, a particular direction of thinking another member would like to establish, a constant need to modify the form of the dialogue, a need to go into a therapeutic treatment of personal problems, etc. All these ideas are part of the way thinking moves; the subtle part is whether the group and the individual can let these thoughts *come out into the open* without adhering to them. This is very difficult, as it is a revolutionary intention and many will resist it. This resistance doesn't matter as long as somebody is able to point it out to the group.

Sounds pretty straightforward; words and descriptions of intentions usually do.

The doing of it is where the fun starts. I, for one, found that it is very difficult not to get caught up in ideas and emotions. I have found that an attitude of "*I am conditioned*," "*I probably will identify and get caught up*" takes away the intention of *having to be aware*. Let everything come out as much as possible; we are there to make mistakes, reveal the often unattractive side of our natures. In this way some of us have learned a lot about ourselves and the movement of thought in general.

There have also been some very emotional times, with people getting upset, angry, crying and walking out. But the dialogue makes for openness around what is normally considered taboo and must be kept hidden, and the group is increasingly able to accept and stay with and receive behaviour that it would normally reject. The by-product seems to be that a new kind of relationship emerges in the group, a greater feeling of affection with people outside one's existing circle of family and friends. After about two or three years, two members of the group tried very hard to steer the group in a particular direction of thinking. They stressed that it would be possible to achieve a state of freedom and new potentiality only *if we all* dropped the personal and moved together. I found this situation infuriating and then deeply fascinating, as one was able to watch how the mind moves and reacts. In this case the proposal was not illogical and definitely not unattractive. However, it remained a thought that the self had

hooked onto and that it could not let go of. Here was a condition masking itself as a necessity. Is necessity the source of conditioning?

One became witness to the movement and content of idealism in all its aggression and consequent lack of love: “I want you to do as I think, otherwise I cannot be communicating or in relationship with you; I will go to any lengths needed to bring about this thinking that I feel is necessary.” This in turn gave rise to a good deal of resistance. One felt righteous in that resistance because it didn’t go along with the idea of dialogue. But wasn’t that one form of idealism opposing another? When I could see that this was just another thought that I was identifying with, something relaxed and the mind became more interested in the fact that it was resisting. When this happened, doors opened and I saw how this identification and resistance was creating conflict. We can read this in K’s teachings, but this was an example of when ‘you feel it in your blood’. The mind was seeing itself, seeing the movement of what is normally hidden to me yet very much operating nevertheless. My thinking was more interested in its own actual movement than in fulfilling the demands of its content, and let go of its traditional role as protector and turned into an inquirer.

Can we see the difference between an idea and a direct perception? The interesting thing is that human beings believe their thought *to be direct perception*. Thought establishes itself as consciousness on this exact premise: that thinking is a direct perception of what is. However, if thinking is directly observed, caught out as it were in the act, this illusion is instantaneously revealed. Consciousness based

on thinking at times gives way to something else. There is nothing other-worldly about this; thought just reveals itself as *controlling perception* and so naturally yields to a direct perception of a different dimension. I feel that in this dimension there are qualities beyond what we can think up, qualities somehow connected to the natural world. All this may sound like the way to enlightenment, but of course it isn’t. The thinking process is so accepted and held onto as the only mode of survival that our minds are naturally not inclined to see through it. One needs a good reason to do so. It’s only in the direct seeing of thinking unfolding and resisting that the mind learns about itself and its belief that thinking faithfully depicts reality.

It’s an ongoing understanding. Self-knowledge is a journey, not the reaching or moving towards a destination. But thought always moves from here to there, solving, becoming, gaining. Thought works in terms of moving towards a destination. There are, as science tells us, mental pathways. All paths in this case do not lead to Rome, but to a sense or idea of self. In this way thought itself is incarnated, *is felt to be one and the same with being*. It becomes consciousness. Thought is me, I am thought. Thought becomes my eyes, my listening, my feeling and all my perceptions.

There is nothing wrong with the movement of the thinking process, but to equate it with our only consciousness is obviously limited and limiting. Thought cannot have a relationship except with another thought. The thoughts we are identified with have relationships with other people’s identified thoughts. Thought constantly projects and so misses what is actually taking place, misses what a person or a situation actu-

ally is. But do thoughts necessarily have to be identified with a self? That's our habit and it is imprinted as the truth in our thinking. What would happen if all pathways of thought did not lead to self?

Let's take an example: I'm typing this now; the thought comes into my head that it will be appreciated; I see it attaching to self, adding to its sense of identity and security. But this is seen and the thought lets go of the idea of its being necessary food for survival. It is seen, it leaves the mind, and is gone. Thought came to help solve one of the self's problems, which is how to get love, and it leaves because it can't solve the problem. Something that is without content, and so is nothing, sees that this thought only *feeds* the problem as it is feeding and maintaining the need to be appreciated.

Is dialogue a space where thoughts can be observed, their process followed and traced out? Does the interval between thought and the sense of self widen? This space seems to be of a different dimension, perhaps the dimension of new relationship and, why not, a new society. Yet constant vigilance in every moment is needed as the normal paths are taken automatically. These are paths felt as taken 'naturally'. Without a deep interest in this journey, with

all its twists and turns and varying landscapes, there can be no understanding of self. Most of us only want to get *there*, to get to a place where we are not *now*, a *utopia*, a place that does not exist. The danger is that a dialogue group can also participate in creating this same illusion.

Only thought can create what isn't now and identify with it. Can unidentified observation let life lead us to what is here and now, to the heart of the matter? At the heart of each dialogue is one participant: oneself. When each one of us sees his/her thoughts and feelings actually as they occur and that this very occurrence is creating separation, simultaneously we see we are the others. Whatever is being said and approached in the group is also mirroring an inner response in all participants. Can I touch this response as I would touch a friend's hand? What is there in this unplanned moment? Is my response taken at face value, not as a way to plan the next moment, a pre-occupation that sees reality as a process in time? Judgement of my friends, discomfort felt in the group touched inwardly, turns into sensitivity and energy. Can a dialogue be a place to let go of the old meanings of our responses, both cultural and personal, and make way for this sense of something more alive, a living thing revealing perhaps a deeper purpose?

Jackie McNley, August 2008

■ Unlearning the Ideological Mindset in Dialogues

DIALOGUES HAVE BECOME an integral part of public events around Krishnamurti's teachings everywhere. They fulfil the need for a participatory activity that can supplement the videos. It is a way for the K com-

munity to meet and a chance for newcomers to be exposed to the teachings.

In trying to spread the teachings, it is important to find out in what way public

dialogues can bring about an initial understanding that will make K's work more accessible. I think a great deal depends on the attitude of the organizers. Group discussions can be a real asset for the K work, but a new understanding of the function of dialogue is necessary. I will start with some common observations and work my way into the matter. I shall wind up with some practical suggestions.

In an ordinary discussion, the implicit purpose is to learn new facts or come up with solutions. If you have the expertise, it is natural to share it. We transfer this to the dialogue. The actual subject matter of most dialogues is how to analyze and solve existential problems according to the teachings. We exchange opinions based on what we have understood from the teachings, our own experience and other influences, for instance the teachings of other spiritual teachers that we think sound like K.

Maybe a good dialogue can help you digest the verbal logic of the teachings, which of course is necessary to understand them, and you can learn to express this logic more and more fluently. However, 'knowing' how to analyze a problem according to K is not in itself of much value. Not only is it mechanical, but K's words are often translated into statements that are essentially normative. When we advise somebody to 'just stay with it', we urge him to follow an instruction.

What is the position of a person who has identified with the teachings as an ideology? He cherishes the security of his conviction and enjoys analyzing and solving problems with his trusty K tools. However, by offering opinions he is actu-

ally moving within the known, asserting instead of inquiring. That is, he is not looking into himself. On the contrary, it does not occur to him that he is part of 'the observed'.

In our hearts, we know that what we call 'living the teachings' is mostly words and conditioned patterns – nice patterns, but patterns nonetheless. We are usually quite humble about this. However, in dialogues we forget this humility and confuse ideology with insight, analysis with enquiry. In spite of everything K has said, very few of us even suspect there is an issue. We do not feel the wrongness of it.

When new people come to the group, the confusion of knowledge and wisdom creates a false basis for the meeting. We imply that our opinions have substance, when they are in fact just echoes of the teachings. We imply that we can teach the newcomers. Teach what? Young people have a keen eye for hypocrisy. An integral part of the art of learning is the understanding that there is no teacher and no taught. You are the newcomer. He has problems and so do you, so you are the same. The 'colour' of the problem does not matter. Therefore, of necessity, a dialogue in K's spirit must be something quite different.

We exchange opinions because we try to solve the problems of life by positive action in the same way that we would try to solve a practical problem. That is why we have the interpreter, the spiritual authority. He tells us what to do. However, K says:

"We must understand first that any positive approach, which is trying to fit action to a pattern, to a conclusion, to an

idea, is no longer action; it is merely continuity of the pattern, of the mould, and therefore it is no action at all. Therefore, to understand action, we must go to it negatively, that is we must understand the false process of a positive action.”

The problem is that we spiritual seekers do not like to look at the false. We want hope and faith. We look to a spiritual group to provide that. In the editorial note in *The Link*, No. 27, Javier wrote, “The challenges facing the so-called ‘K world’ are many... People seem to prefer positive thinking when it comes to their happiness and wellbeing and may find K too negative in his approach.”

Is understanding the false process of our own action so very depressing that we cannot approach it even in K circles? The problem is that we have all been brought up to be constructive and politically correct. We must say the right thing, find solutions and be decisive. Negativism is bad. We have erected a wall between what-should-be and the ‘negative’. When this wall is broken down and we bring in the whole of life, the mind resists it. However, choiceless awareness means bringing in the whole of life.

The dialogue is meant to facilitate the beginning of choiceless awareness. That is what should be transmitted to newcomers. How to analyze problems according to K is secondary. Even when the teachings are touched on directly, we should never talk from identification, but tentatively. How deeply do we understand them?

There is nothing inherently depressive or shocking in being able to talk about the world and one’s life as they are. Mature

people with a sense of humour can do that. However, the ideological mind-set has to be unlearned.

All this cannot be conveyed at the start of a dialogue. It must be communicated between the lines during the conversation. If a few of the old members understand it and stick to it, the newcomers sometimes pick it up, but it is always there in the group and does its thing.

In order to further the spirit of real inquiry, we have devised a new format in Copenhagen. It is not so important in itself, but it reflects our intention. The dialogue is opened by someone who is thinking aloud, inquiring into what the question means to him – not ideally, but in everyday life. This is to strike the right note from the beginning. We want to make it clear that the organizers think of themselves as ordinary human beings and not as having been ‘saved’ in any way. We are all in the same boat. In addition, we want to broaden the conceptual scope of the dialogue. There is no agenda.

The introduction is not a longwinded affair and gradually it turns into free dialogue. At the end, there is an extract of a video where K talks on the same topic. We show the video last because we want people to have warmed up to the question. (We also have the usual video showings with dialogue afterwards.) We hope that in this way they will not see him as a spiritual authority, but as a fellow inquirer – which is much more conducive to understanding his message.

The books and videos are not enough, so dialogues are important. It would be unfortunate if we were to conduct them in a way that is not in keeping with the inquir-



Drusenfluh, Rätikon, St. Antönien, Switzerland

ing spirit of the teachings. However, I think the future is with us. The ideological mindset is slowly fading away all over the world.

I wish that this issue of unlearning it in dialogues could become more of a theme in the 'K world'.

Rasmus Tinning, July 2008

■ A Different Way of Life

This is an outline of a dialogue initiative in Germany to inquire together into bringing about a common consciousness.

WE SEEK TO create a real dialogue in which there is careful listening to what other people have to say without immediately looking to gain advantages or disadvantages from their respective points of view. The challenge that we face is not the implementation of our own ideas but the shared discovery of living in a different way.

We have no programme, no plan, no authority that dictates what we do together. Everything we do results from the group's togetherness. Therefore, everything is possible.

We live and act from our psychological structures, and we use these in order to create this society and to keep it alive. Internally we live with them, and they also determine our

relationships with other people. Since everyone is connected to and dependent on one another, no one can really live outside society. However, we can change the rules of the game by which we have so far lived our lives and which have fed the destructive structures of the inner and outer worlds.

- We realize that the roots of conflict, violence, social injustice and the destruction of the environment are found in self-interest. As long as we keep fighting one another, the more powerful egos will dominate the weaker ones, causing all sorts of human problems.
- We see that we are deeply rooted in this selfish way of thinking and that our limited lives and the fear of the future prevent us from living fully, so we are reduced to the search for security, power and material possessions.
- We want to find out if we can live differently in this ruthless society and free our attitudes, feelings and behaviour patterns from limitations, fears, conflicts and egocentric thinking.
- We will no longer accept psychological exploitation, even if outwardly we remain somewhat dependent.
- We realize that inner and outer conflict must cease and that only then will we be able to live harmoniously and have right relationship with all people, animals, nature, our work, our body and the whole world.
- We understand that a new kind of relationship requires that we stay with our own feelings and thoughts and that we be completely open to the thoughts and feelings of others without trying to change them. Such a complete reciprocity in communication will bring about a new consciousness which is neither yours nor mine but rather a consciousness that is common to us all.

Our meetings take place in the Ruhr-Area in Germany, and at each meeting we arrange the details of the next meeting. Each person joins the group on his own terms, without any compulsion and according to his liking, abilities, limitations, social connections and functions, and most importantly without any expectations in regard to the other participants or of achieving any reward. In this way, without any kind of pressure or theoretical discussion, we get closer to the many practical aspects of the core question: Can we live in a different way?

We are interested in having contact with all persons and groups who share this understanding of life. Perhaps there is a possibility of creating a network among us that shows a different way of living. This does not mean inventing new words and theories, but actually changing our life together.

This text can be used by anyone. If you wish to contact us, please send an email to kontakt@anders-leben.info.

Wolfgang Siegel, August 2008

INTERNATIONAL NETWORK

EVENTS ► EVENTS ► EVENTS ► EVENTS

Theme Weekends at The Krishnamurti Centre, Brockwood Park 2009

February 20–22	Identity
March 13–18	Harmony
April 17–19	The observer is the observed
May 15–17	Open dialogue
June 13	Introduction to Krishnamurti
July 10–15	Relationship between body and mind
August 29	Introduction to Krishnamurti
September 25–27	Emotions, feelings and the rational mind
October 3	Introduction to Krishnamurti
October 16–18	Death
November 20–25	Can there be a radical change from within?

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. 65); online bookings: 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 2009

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 the 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.

Annual 'Saanen' Gathering, Switzerland 2009

The dates for the 2009 Gathering are:

Parents with Children Programme at Chalet Alpenblick	25 July–1 August
Main Programme at the Sport Chalet in Mürren	1–15 August
Mountain Programme for Young People in Bourg St-Pierre	15–21 August

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

Or, check the Classifieds at www.kinfonet.org.

Oak Grove Teacher's Academy 2009

An intense, three-week residential exploration, in Ojai, California, of Krishnamurti's revolutionary approach to education, both as an invitation to self-understanding and as a basis for classroom learning. Morning sessions look, for example, at creating a classroom atmosphere and bringing about order without authority or the use of reward and punishment. Participants explore various classroom strategies experientially, evaluating them firsthand. Afternoon sessions are for dialogues, especially on the participants' own questions, and for learning more about Krishnamurti's approach to education through tapes and CDs, as well as hikes into the surrounding hills and canyons.

For further information, please contact the KFA, or see their website: www.kfa.org.

Krishnamurti Summer College Student Study Program 2009

Taking place annually in Ojai, California, during several weeks in July and August, this is an in-depth inquiry into the working of the mind and the nature of thought, with places for 12 students already studying as undergraduates or post-graduates in any field.

The goal of the program is to help students come upon their own insights regarding the mind. Can our conditioning be observed and, in that process, dissolve – perhaps bringing about a transformation of consciousness?

To request a printed brochure and newsletter, please send your name and address to Richard Waxberg at richardwaxberg@kfa.org.

Annual Gatherings in India, USA, Thailand

These Gatherings are usually held towards the end or the beginning of the calendar year. As this coincides with the publication of The Link, readers rarely have time to plan to attend if they are relying solely on The Link for this information. We therefore encourage readers to check the relevant websites.

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

And, for announcements regarding these and many other activities in the ‘K world’, please regularly check www.kinfonet.org.

ANNOUNCEMENTS ► ANNOUNCEMENTS

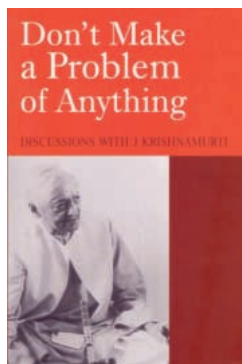
New Retreat Centre in France

A new retreat centre based on Krishnamurti’s teachings will open its doors in France at the end of 2008. Located in west Burgundy, only 2-1/2 hours’ drive from Paris, La Maison (The House) – with a well-furnished library of K books, videos and DVDs – will offer periods for quiet retreats, and workshops on Krishnamurti’s approach to education. Monthly structured theme weekends and study retreats will also be offered.



For further information please contact the team of La Maison through Bénédicte Notteghem: notteghem@ben-aquarelles.com.

New Books



**Don't Make a Problem of Anything –
Discussions with J. Krishnamurti**
Krishnamurti Foundation India

ISBN: 81-87326-65-4

trade paperback, 285 pages, Rs. 150/-

The Western mind is a shining example of the Apollonian school of thought. This is based on measurement and it is from this that our technological marvels have arisen. The Dionysian school of thought is based on the concept of the immeasurable. The Indian mind, more rooted in the Dionysian outlook, appreciated such concepts as zero and infinity. In this book Krishnamurti challenges the most committed people in his schools to question 'the problem-solving approach' of the modern mind by synthesizing the Apollonian and Dionysian schools of thinking and even going beyond that field by introducing meditation. In fact one could say that the journey this book takes is itself meditation.

The content of this book is a series of discussions that K held in India with a group of committed teachers and trustees of his schools and foundations between the end of 1982 and the beginning of 1983, beginning in Rajghat, continuing in Rishi Valley and finally ending in Madras. K was then 88 years old and evidently felt a sense of urgency to keep the flame of inquiry burning. He was concerned with establishing the existence of a nucleus of people in each school who would be alive with the spirit of the teachings, living them and therefore being their own teachers and disciples. Did the participants constitute such a core group of religious people in the sense in which he understood that term?

Krishnamurti questions the conditioned mind, tradition, and our daily illusions and helps us see the hidden depths of our minds that are incapable of loving. Bound to time, fear, insecurity and sorrow, we have invented Gods, reincarnation and the Judgment Day. Through his revolutionary thinking, K challenges everything that we refuse to question and in doing this he awakens our intelligence. He sees relationship as the testing ground of our understanding, as it is in relationship that our conditioning is reflected. So relationship, together with the quality of mind that goes with it, is one of the first things he probes into. And, following his negative approach, he proceeds to uncover the true nature of relationship by pointing out the danger of such factors as conclusions, ideas and beliefs.

This is a book for anyone who sees himself not as a professional but as a human being first and foremost and who is willing to face up to the true nature of his humanity and its total responsibility. Whether he is a layman, a religious person, a scientist, an artist or a stock broker, his ultimate challenge is to be a good, i.e. whole, human being. These dialogues are concerned with bringing about this quality of total integrity without the corrupting influence of time. K understands that such an integrated way of being is the true nature of the religious mind and it is this mind that he was concerned to bring about in

each and every one. And the first and most essential characteristic of such a mind is that it be able to stay with the facts, whatever they be, for this is the fundamental factor of non-duality.

Krishnamurti, whose very living was meditation, knows when to abandon thought and live in silence. Though already an octogenarian, in these dialogues his mind was as fresh as that of a child, soaked in curiosity, innocence and wonderment. His emphasis on not knowing was no formula but a palpable actuality. At the same time he revealed that he had a very keen sense of the concreteness of what he was talking about. When he talked about 'care', one of the key words in his teachings, he mentioned his keeping a tailor-made suit and a pair of shoes in good order for some 50 years. And when he discussed not making a problem of anything in life, something he refused to do on principle, he insisted on it so strongly that it left the other participants in the discussion no room for escape. This kind of detail is very telling in demonstrating how inseparable the teachings actually are from daily life.

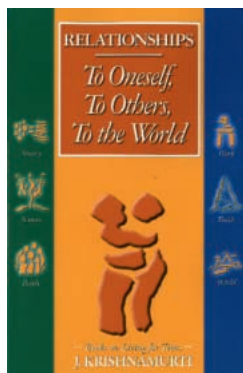
Throughout this book there is a thread concerning education, the place of knowledge and the critical factor of the relationship between teacher and student. However, since as human beings there is no difference between the student and the teacher, the inquiry into education takes on a much more universal dimension. It is in its true sense an education of the global mind of humanity. For him such a holistic mind was the essence of religion and religion the essence of a new culture. And that's what he wanted his schools to bring about.

The relevance of these discussions is still very much with us. Though a few of the participants, including K himself, are no more, the questions raised in these exchanges remain of vital importance for all those who are actively engaged with the teachings, be they teachers in the K schools, trustees of his foundations or anyone anywhere who, like K himself, takes the teachings as a vast mirror of the whole of life.

K's teachings are as challenging as ever and they have affected many people in all walks of life, as did K personally. As the younger and main participant in these discussions, P.N. Shreeniwas, who defines himself as an atheist and currently teaches undergraduate management in Amsterdam, recently told me: "K will always be my greatest teacher and the most loving person I have ever met."

This is a thrilling book that exposes the mind to the true process of inquiry, thereby propitiating the unfolding of a pervading quality of order whose flowering opens on to the unknowing ways of meditation.

Review by Jana Kris



Relationships – To Oneself, To Others, To the World

by J. Krishnamurti

Krishnamurti Publications of America

ISBN: 978-1-888004-25-0

trade paperback, 164 pages, \$14.95

What is relationship?

- To your friends, family, teachers
- In love, sex, marriage
- To work, money, government, society, nature
- To culture, country, the world, God, the universe

Teens understand for themselves that we all live in relationships all the time, to each other, to ourselves, to the world. Modern quantum physics, most psychological insight, and all religions reveal the interconnectedness of everything in the universe -that everything always affects everything else.

Because all life is lived in relationship, it is essential that we understand what relationship is, and what every movement in relationship – to lovers, parents, friends, teachers, society – can mean to us and everyone else. Put together, all our individual relationships create society. Attention to our own behaviour in relationship will recreate the world.

Obituaries

We are sorry to have to announce the deaths of three friends.

MARY ZIMBALIST was a trusted advisor and close friend to Krishnamurti from 1964 to his death in 1986. She was a founding trustee of the KFT and of the Brockwood Park Krishnamurti Educational Centre, as well as a founding trustee of the KFA and Oak Grove School. A warmly admired figure in the Schools, Centres and Foundations, she remained active in the KFA to the end. Mary died quietly at Pine Cottage in Ojai on 17 June 2008, at the age of 93.

FRANCES MCCANN met Krishnamurti in the mid-1960s and thereafter attended all of the gatherings at which he spoke in Ojai, in Europe and in India. Many of her photographs of Krishnamurti are in the KFA Archives. She made possible the establishment of the Brockwood Park Krishnamurti Educational Centre, and she was a friend to many. Frances died on 19 June 2008 in Ojai, at the age of 88.

R. R. UPASANI was principal of the Agricultural College at Rajghat before taking up the position of Secretary of the KFI in 1987. He established the retreat centre at Uttar Kashi and the Nachiket School there. Upasani died in Ranchi on 15 July 2008, at the age of 83.

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. 68) or at www.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: kecc@krishnamurti.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, 64-65 Greenways Road, Chennai 600 028, India. Tel: [91] (0)44 493 7803, Fax: [91] (0)44 499 1360, e-mail: kfiHQ@md2.vsnl.net.in
The following Study Centres have the same addresses as the corresponding Schools on pg. 59.

RAJGHAT STUDY CENTRE: kcentrevns@satyam.net.in

RISHI VALLEY STUDY CENTRE: study@rishivalley.org

SAHYADRI STUDY CENTRE: kscskfi@gmail.com

VALLEY SCHOOL STUDY CENTRE: kfistudy@bgl.vsnl.net.in

USA: THE KRISHNAMURTI RETREAT, 1130 McAndrew Road, Ojai, California 93023, USA. Tel: [1] (805) 646 4773, Fax: [1] (805) 646 0833, e-mail: retreat@kfa.org

INDEPENDENT STUDY OR RETREAT CENTRES

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 www.kinfonet.org.

BALI: Center for the Art of Living, Post 01 Baturiti, Tabanan Dist., Bali, Indonesia; contact: Tungki (Tony) Tjandra, Tel/Fax: [62] (368) 21801

BRAZIL: Centro Tiradentes, Rua Joao Batista Ramalho 207, Tiradentes M.G., C.E.P. 36325-000; contact: Rachel Fernandes, Tel/Fax: [55] (32) 3355 1277

EGYPT: The Sycamore, 17 Shagaret El Dorr, Zamalek, Cairo; contact: Youssef Abagui, Tel: [20] (012) 344 3665, e-mail: sycamore@internetegypt.com

FRANCE: Open Door, Bediaou, 31260 Mongaillard de Salies; contact: Jackie McNley, Tel: [33] (0)6 6466 4850; www.opendoorinfo.com

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: zilog@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

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 – 6;
contact: Mr. P. Weerawardhana, Tel: [94] 77 286 1683, e-mail: kcenter@sltnet.lk;
also: 310 High Level Road, Colombo – 6, Tel: [94] 77 281 1076, e-mail: ravi@informatics.lk

THAILAND: Stream Garden Retreat Centre, P.O. Box 5, Tung Lung Post Office, Hadyai,
Songkhla 90230, Tel: [66] (0)1 624 8027, Fax: [66] (0)74 257 855, e-mail: gardens@ksc.th.cm

INDEPENDENT LIBRARIES

These have good collections of Krishnamurti's works, designed primarily for the study of the teachings. They may not offer overnight accommodation and may or may not be involved in information centre activities. Specific websites can be accessed at www.kinfonet.org.

DENMARK: Krishnamurti Library, Henrik Peterson, Thorsgade 85, 1. tv, 2200N, Copenhagen,
Tel: [30] (35) 854 236

GREECE: Krishnamurti Library of Athens, 22 Tim. Filimonos Str., 11521 Athens,
Tel: [30] (64) 32 605, e-mail: knp@otenet.gr

INDIA: JK Centre, 6-3-456/18, Dwarakapuri Colony, Punjagutta, Hyderabad 500 082;
contact: Aparajita, Tel: [91] (0)40 2335 7889, e-mail: jkchyd@india.com

INDIA: Bombay Centre, 'Himat Niwas', Dongarsi Rd., Mumbai 400 006, Tel: [91] (0)22 363 3856

INDIA: Kolkata Centre (KFI), 30 Deodar Street, Kolkata-700 019, Tel: [91] (0)33 2486 0797

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 400 3001; contact: Dr Kedar Padte, Tel: [91] (0)832 227 127,
e-mail: kedar@bom2.vsnl.net.in

JORDAN: c/o Zafira Labadi, P.O. Box 911182, Amman 11191, Tel: [962] (7) 7722 5590,
e-mail: zafira@wanadoo.jo

MALAYSIA: Heart Delight, 570 Tanjung Bungh, Penang; contact: S. Nadarajah

MAURITIUS: Krishnamurti Mauritius, Ramdar Harrysing, 13 Guillaume Jiquel, Port Louis,
Tel: [230] 208 2240

NEPAL: Mind Body Library, c/o Kumar Shrestha, Stadium Gate, Tripureshwor,

Tel: [977] 427 9712, e-mail: vajratar@yahoo.com

NORWAY: Krishnamurti Library, Jairon G, Alta Beta Dadgiving, Nedre Slottsgate 13,

0157 Oslo, Tel: [47] 4502 1321

THAILAND: Hadyai Krishnamurti Library, 1428 Petchakasem Road, T. Hadyai, A. Hadyai,

Songkhla 90110, Tel/Fax: [66] (0)7 425 7855

SCHOOLS OF THE KRISHNAMURTI FOUNDATIONS

Specific websites can be accessed via the K Foundation websites (see pg. 68) or at www.kinfonet.org.

ENGLAND: BROCKWOOD PARK SCHOOL, Bramdean, Hampshire SO24 0LQ, England

Tel: [44] (0)1962 771 744, Fax: [44] (0)1962 771 875, e-mail: admin@brockwood.org.uk

INDIA: BAL-ANAND, Akash-Deep, 28 Dongersi Road, Mumbai 400 006, India

RAJGHAT BESANT SCHOOL, Rajghat Education Centre, Rajghat Fort, Varanasi 221 001, Uttar Pradesh, India, Tel: [91] (0)542 430 784, Fax: [91] (0)542 430 218, e-mail: kfivns@satyam.net.in

RISHI VALLEY SCHOOL, Rishi Valley 517 352, Chittoor District, Andhra Pradesh, India

Tel: [91] (0)8571 280 622, Fax: [91] (0)8571 280 261, e-mail: office@rishivalley.org

SAHYADRI SCHOOL, Tiwai Hill, Rajgurunagar, District – Pune, Maharashtra – 410 513, India,

Tel: [91] (0)2135 325 582, Fax: [91] (0)2135 284 269, e-mail: sahyadrischool@vsnl.net

THE SCHOOL-KFI-CHENNAI, Damodar Gardens, Besant Avenue, Chennai 600 020, India,

Tel: [91] (0)44 491 5845, e-mail: alcyone@satyam.net.in

THE VALLEY SCHOOL, Bangalore Education Centre, KFI, 'Haridvanam', Thatguni,

Bangalore 560 062, India, Tel: [91] (0)80 284 35240, Fax: [91] (0)80 284 35242,

e-mail: thevalleyschool@tatanova.com

USA: OAK GROVE SCHOOL, 220 West Lomita Avenue, Ojai, California 93023, USA

Tel: [1] (805) 646 8236, Fax: [1] (805) 646 6509, e-mail: office@oakgroveschool.com

SCHOOLS INDEPENDENT OF THE K FOUNDATIONS

Specific websites can be accessed at www.kinfonet.org.

ARGENTINA: Escuela de la Nueva Cultura La Cecilia, Ruta Prov. N° 5-Km 3, Monte Vera,

Santa Fe 3014, Argentina; contact: Ginés del Castillo, e-mail: delcastillo@arnet.com.ar

INDIA: Centre for Learning, 462, 9th Cross Road, Jayanagar 1st Block, Bangalore 560 011, India;

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

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;
contact: Malathi, Tel: [91] (80) 843 5201, e-mail: krishnas73@hotmail.com

KRISHNAMURTI FOUNDATIONS

KRISHNAMURTI FOUNDATION TRUST, Brockwood Park, Bramdean, Hampshire SO24 0LQ, England; Tel: [44] (0)1962 771 525, Fax: [44] (0)1962 771 159
e-mail: kft@brockwood.org.uk; www.kfoundation.org

KRISHNAMURTI FOUNDATION OF AMERICA, P.O. Box 1560, Ojai, CA 93024, USA;
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, Chennai 600 028, India; Tel: [91] (0)44 2493 7803, Fax: [91] (0)44 2495 2328
e-mail: kfihq@md2.vsnl.net.in; www.kfionline.org

FUNDACIÓN KRISHNAMURTI LATINOAMERICANA, c/o Miguel Angel Davila, C/ Atocha, 112, 5 INT izq, 28012 Madrid, Spain; Tel: [34] (91) 539 8265
e-mail: fkl@fkla.org; www.fkla.org

INTERNATIONAL COMMITTEES

Specific websites can be accessed at www.kfoundation.org or www.kinfonet.org.

AUSTRALIA: Krishnamurti Australia, c/o Leon Horsnell, 54 Michie Street, Wanniasa, ACT 2903,
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