



# THE LINK

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## **FRIEDRICH'S NEWSLETTER**

|              |   |
|--------------|---|
| Dear Friends | 4 |
|--------------|---|

## **LETTERS TO THE EDITOR**

|   |    |
|---|----|
| The old brain and the new                                 | 12 |
| A personal response to Toward Understanding Consciousness | 14 |
| The self of thought and the self of insight               | 15 |
| The importance of emotion                                 | 16 |
| Considering self-inquiry                                  | 16 |
| K: The 'feeling' of essence                               | 18 |
| On the wordiness of The Link                              | 20 |

## **ARTICLES**

|  |    |
|--|----|
| Measure in the East and the West         | 21 |
| K: What is God?                          | 26 |
| The Way We Live                          | 29 |
| Interpretation Revisited                 | 31 |
| K: The emerging quality of the new brain | 34 |

### **On Education**

|   |    |
|---|----|
| School in a Box                                 | 37 |
| Knowledge and Dialogue in Education             | 41 |
| K: Mind is infinite                             | 42 |
| K: Meditation is the passing away of experience | 48 |

## **INTERNATIONAL NETWORK**

|  |    |
|--|----|
| Thailand   | 50 |
| Meeting of the International Committees 2007     | 51 |
| Events   | 52 |
| Announcements                                    | 55 |
| Rishi Valley Institute for Educational Resources | 55 |
| Addresses  | 57 |

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Front Cover: 'Flower' of the handkerchief tree in the Grove at Brockwood Park, England

# EDITORIAL NOTE

THIS ISSUE OF *The Link* addresses a number of significant questions. Krishnamurti spoke a good deal about measure and the immeasurable, and we reproduce an article by David Bohm that probes into this important topic in connection with the respective cultural orientations of East and West. The theme of violence is discussed and interpretation, an ever-present concern around the teachings, comes in for an exploratory review. The On Education section reproduces a report on Rishi Valley's School in a Box programme and an article on the dynamic relation between knowledge and dialogue in the educational context.

The challenges facing the so-called 'K world' are many. One of the main ones is whether the teachings offer an answer to the current world situation. People seem to prefer positive thinking when it comes to their happiness and wellbeing and may find K too negative in his approach. Others have said that K is too inward or psychological, that he doesn't seem to give any concrete solutions to our pressing problems and is, therefore, too impractical or abstract. Still others postulate that he was too advanced or evolved for our time and that it might take a while for humanity to catch up with him. On careful reading, one is bound to find that the teachings meet the test of these criticisms. However, what such objections may be pointing to is the apparent difficulty in actualizing K's stated observations of fact. The central domain of such observations concerns the psyche and, more specifically, the nature of thought, as it is here that K appears to place the key to the transformation of man: non-dualistic observation. From this we deduce that the inward integrity of the individual is the necessary link between the cosmic and collective or social dimensions. Such a holistic approach may be logically coherent but it would seem to be quite a challenge to confirm it experimentally. It is here that our capacity for creative learning is being put to the test.

The engagement with the teachings is so multifaceted that it is easy to get lost in the details. Our demand for certainty may also lead us at times to assert as absolutely true that which is only a working hypothesis. The fact that the truth of the teachings is not in the words but in direct perception may be a source of frustration as they offer no theoretical haven from the fast current of life. The vulnerability and uncertainty that true observation seems to entail challenge our ingrained demand for security. It seems that for K there was no security in the physical, relational or psychological domains; fear and attachment sustain our false securities and seeing their falseness is the security that intelligence provides. The awakening of such intelligence is one of the most urgent of tasks, for we have reached such a level of participatory existence that not only are we humanity but also the wholeness of this living planet now depends on us.

*Javier Gómez Rodríguez, September 2007*

# FRIEDRICH'S NEWSLETTER

## Dear Friends

IN ONE OF my previous Dear Friends letters, I mentioned the wish of a study centre guest and friend to have more humour in The Link. So, I'll begin with a joke. I heard this from Radhika Herzberger at Rishi Valley: A little mouse with her mother sees a bat and exclaims, "Look mother, an angel!"

And one morning I was walking in the Black Forest near Haus Sonne (our friends Christian and Eva's guesthouse) and met a man who asked where I was staying. I explained, and he said, "It's all vegetarian, isn't it?" Yes. "No alcohol?" Right. He hesitated and then, looking very serious and extremely doubtful, proclaimed, "Hard!"



This edition of The Link includes several photographs taken during a two-month stay in India this past winter. I spent most of the time at Rishi Valley – and if one wants to meet the world, one can simply go to Rishi Valley in winter! There were people from Russia, Iran, Turkey, Poland, Switzerland, Germany, Britain, USA, Mexico, and of course from all over India, plus the many old and new friends living year-round at Rishi Valley. One feels very much at home there. I went for many walks in the valley and, during the second half of my stay, Ramola Vijendra took me on his well-known, so-called 'power walks'.

Besides the school, other interesting places to learn about in the valley include the hospital, which tended to nearly 16,000 patients this past year, the rural school, and the

### Photo Website

An updated catalogue of photographs by Friedrich Grohe, including those printed in The Link, can be viewed online at **[www.fgrohephotos.com](http://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](mailto:vish@imimobile.com). All proceeds go to the Krishnamurti Foundation India.

satellite schools with their now-famous RIVER programme. This teaching/learning programme has been adopted by UNESCO, which, when considering multi-grade teaching in India, identified RIVER schools as having the highest learning scores in language and maths in the country. For more information, please see pg. 37.

Another interesting place is the ecological village nearby, where they use bio gas and solar energy for cooking. We were told that the villagers save two months of work each year in not needing to search for wood in the surrounding area, which is now almost treeless. A sign in the village, which is also in Telugu, says:

Wood & LPG (Gas)-Free Village: Bysanivari Palli, Chittoor District

|  |       |
|--|-------|
| 1. Number of Households                        | 36    |
| 2. Number of Bio Gas Plants                    | 23    |
| 3. Number of Solar Cookers                     | 26    |
| 4. Number of Families Using Traditional Stoves | NIL   |
| 5. Reduction of CO <sub>2</sub> (tonnes/year)  | 104   |
| 6. Saving of Firewood (tonnes/year)            | 72    |
| 7. Saving of LPG (gas units/year)              | 5,832 |

I had never before taken so many photographs of the beautiful villagers around Rishi Valley. It was also the first time I used a digital camera. I showed one elderly woman her photo on the camera screen, and after a while she came running after me – shouting – because she wanted to see her picture again! The villagers are very friendly and, it seems to me, more welcoming than ever. This is maybe partly due to the many interactions between Rishi Valley School and the villagers: for example, many villagers in the valley work on campus, and they also receive food. Additionally, there are the hospital, the rural school and the village schools – all set up by the School. And Rishi Valley students go to the villages and spend some time with the families there.

I was also in Chennai, at Vasanta Vihar, for a few days. Mark Lee, one of the KFA and KFI trustees, was also there, along with two new KFA trustees: Craig Walker, who as a young man attended the original Malibu discussions with K in the 1970s and is now the KFA Secretary, and James Paul, an orchestra conductor. One day we began a sunrise walk on Adyar Beach at 5.30. Coming up to the Vasanta Vihar gate, still completely dark, we saw two men wrapped in pieces of plastic and sleeping in the driveway.

We continued these walks, and also walked again in the late afternoon. On one – with Gautama, the principal of The School-KFI-Chennai, who is now starting another school, in Vallipuram – we met a nice fisherman named I. Karuna Karan. He spoke English quite well and had been to the Olcott School of the Theosophical Society. He spoke respectfully about K. Later, on the last walk of my stay, I was with Raman and Rabindra when we came upon Karuna again. He told us that once, when he was a shy little boy, K had grasped his hand and took him for a fast walk – he said almost nobody could keep up with K. K must have gone to the village, too, because he also told us that K could just look at somebody who had fever and the fever would be gone.





Boys selling papayas, Rishi Valley, India

Karuna explained that, during the tsunami of December 2004, he had run to higher ground when he'd seen the first wave, and then the second wave demolished his hut. He showed us the small foundation that remained, then invited us to see his new place. It was again a little hut, without windows, crammed into a tiny alleyway. He introduced us to his brother and little daughter, who was

with two other small girls, very interested in this white man with the strange sunglasses that can be flipped up and down. Contrary to other children, these fisher children strike me

**QUESTIONER:** Can you explain to me how the mind overcomes the body so that it can levitate?

**KRISHNAMURTI:** Are you really interested in this? I do not know why you want to levitate. You know, sirs, the mind is always seeking something mysterious, something hidden, which nobody else will discover except yourself, and that gives you a tremendous sense of importance, vanity, prestige – you become the 'Mystic'. But there is real mystery, something really sacred, when you understand the whole of this life, this whole existence. In that there is great beauty, great joy. There is a tremendous thing called the immeasurable. But you must understand the measurable. And the immeasurable is not the opposite of the measurable.

There have been photographs of people who have levitated. The speaker has seen it and other forms of unimportant things. If you are really interested in levitation – I do not know why you should be, but if you are – you have to have a highly sensitive body; you must not drink, nor smoke, nor take drugs, nor eat meat. You must have a body that is utterly pliable, healthy, that has its own intelligence, not the intelligence imposed by the mind on the body. And if you have gone through all that, then you may find that levitation has no worth in it!

*London, 16 May 1970*

*© 1970 by Krishnamurti Foundation Trust Ltd.*

as very natural: when you take pictures, they don't freeze up or pose – but they are wilder. The hut is in an area of government-built housing, but much too small. Karuna was told that he could add a storey onto it but that he would have to pay for it himself. I thought I had some dollars in my rucksack, but I had put them somewhere else, so he suggested he could see me at Vasanta Vihar. When he came, I gave him a shoulder bag with all the biscuits Raman and Rabindra and I were given at the school in the mornings and could never eat, and some dollars, pounds and francs, along with *The Beauty of the Mountain*. He was very pleased and tried to touch my feet and asked for my blessing. I didn't know how to give it!

On the flight back, I sat next to a doctor, and after a while we started talking. He was from the Reddy family in Madanapalle and has lived in New York for 36 years. One of his sons had studied for two years at Rishi Valley in the early '80s. He said the School, with its excellent curriculum, had given his son a solid basis for his future. He then asked me what I thought about the current Sai Baba celebrations in Chennai, and I said it felt like a circus. He said he totally agreed.

This year was the Krishnamurti Centre at Brockwood Park's 20th anniversary. There was a small celebration in July, at which some short talks were given. In mine (read out by Claudia, because I couldn't be there), I mentioned that I like to ask guests how they came upon K. Usually it's through a book. There was one story of a man from Spain who began reading a Krishnamurti book in a bookshop, and he continued reading it for hours, unable to stop. Finally, a saleswoman approached him and asked, "Don't you want to *buy* that book?!" Another story is from Brockwood's dance teacher, Bettina. She was browsing in a bookshop, and something distracted her, but she nevertheless reached for a book, without looking. And – it turned out to be a Krishnamurti book, and that book changed her life. So many of the stories I hear are told as if, like lightning, the book just appeared and created a great deal of light.

In August, the 'Saanen' Gathering took place in a small, high-mountain Swiss village called Mürren. Gisele Balleys is almost a genius for running the gathering without too much authority. The friendly hotel, with fantastic snow-capped mountains and glaciers all around, made everyone want to return there next year. Gisele has already made the booking, and next year's dates can be found on pg. 54.



Brockwood Park School has a full complement of students (67) for the year beginning September '07, and in fact a waiting list of 14. This is good news. There is now a vital debate going on there concerning how to secure the School's future. One option is to provide more accommodation that



A shepherd near Thettu village, Rishi Valley, India

might house a few more students – without losing that special quality that comes from being a small school based on fundamental enquiry as K envisaged it.

A little while ago, there was a university professor from Mexico staying at the Centre. She'd come across Brockwood by searching the internet for the phrase "in loco parentis", and a Link article came up by one of Brockwood's former academic directors, Toon Zweers. She was very thankful for this, as she had never before heard of the School, and she ended up bringing her son here and he's now a student.

At the end of June each year, those students and staff members who won't be returning for the following academic year give speeches at a special school dinner. The following speech was given by Lucile Demory, a leaving student. It speaks for itself, I think:

It all began that one evening. My sister was helping me revise a history lesson when she realised how ridiculous the way I had been learning was. And she started telling me about this school she had read about, in England, where teaching is done differently and where students sit on sofas during classes. She was very enthusiastic about it, but of course I wasn't. It was simply not for me. There was no way I would even consider it – yet, somehow, I came, and it has been four years.

I always felt as though my turn to leave would never come, as if I always had so much time ahead of me. I couldn't imagine my life outside Brockwood. And yet, when I started going to leaving-students meetings, leaving-students camp, leaving-students breakfast, well, I finally realised that I was leaving, and that the time had come to write this very dreaded speech.

I guess a perfect word to describe my time here in Brockwood is 'euphoria'. I must have had the four happiest and fruitful years of my life here, and I've really learnt to enjoy every day's little pleasures. And how could I not in such an environment where so much is offered, where everyone is so open to each other, where there is nothing to fear? It may sound over-idealized, but this is really how I feel about Brockwood when I look back at it – as such a harmonious place. Just look at it. You're walking in the garden, the sun is setting, there is someone watering the plants, someone else is playing guitar, and you are on your way for a walk. How much more perfect could it be? Really, can you think of another school where students go pick strawberries in their pyjamas for breakfast, or a school where people come out crying after a dance performance because it was so powerful, or a school where people gather around fires, sing and eat veggie burgers?! All these little unique moments and opportunities we have here are what make the place so special. And not just the place but the people in it have contributed so much to making Brockwood what it has been to me. I have always been so amazed at how, somehow, this little place brings such beautiful people and so many talents together. Living with you all has just been such a great experience and so much fun. I have made the most incredible friends. You guys have made my time here so unbelievable.



In my first year someone told me that I would get fed up with the place after a while. In a way I wish I had – it would have been easier to leave! But it's ok, because I've realized that it was possible to lead what I consider to be my dream life.

I find it reassuring that there is such a place as Brockwood in the world. It must really go on, and I hope for as many students as possible to go through what I did. I couldn't have dreamt of better school years.

Good luck to you all. I will miss every single one of you.

We are always interested to hear what former Brockwood students go on to do, like Andrés Nader, who joined the school in 1983 for four years. He said he'd arrived at the School well prepared academically, but that Brockwood helped him to go even further, not only because of the classes he took but also because of the other, more special, aspects of the place. He said the most important thing was that students were taken seriously by the teachers. In a difficult time of adolescence, one was living in an international environment where respect for others, responsibility and freedom weren't empty slogans but rather lived or at least taken seriously. He said Brockwood gave him special friendships, trust in the world and in himself, curiosity about the world, openness towards others, and many other things.

Andrés, from Argentina, studied at Bennington College in Vermont, then at Cornell University in Ithaca, New York. He was a professor in German studies at the University of Rochester in New York until moving to Berlin with his wife, Agnès Benoit, and their two children. Agnès, also a former Brockwood student, is a dancer. Andrés now works at the Amadeu Antonio Foundation in Berlin. The foundation was created in 1998 to strengthen a democratic civil society and to combat right-wing extremism, racism and anti-Semitism. His book *Traumatic Verses: On Poetry in German from the Concentration Camps, 1933–1945* is coming out in October 2007.

By the way, I know several former Brockwood students who work as professors, in various fields, and several who work as dancers or dance teachers. On a different note, there are also quite a number who bring their children to the school, and more and more are returning as staff members.



Paul Herder, a former Brockwood Park School teacher and former Oak Grove School teacher, sent a report on this year's Teacher's Academy at Oak Grove, which he heads. There were 10 participants, several still undergraduates in education degree programmes.

What stood out for me was the extraordinary enthusiasm and dedication these people showed for both education and Krishnamurti's teachings. Every participant arrived deeply touched by K's insights and shared for these intense three weeks a passion about changing society through a revolution in education. I must say, working with them

was a great privilege. ... I'm sure that eventually a few Academy participants will filter into the K schools. And I believe that those who go elsewhere will have an impact in bringing about a different kind of education. ... After three successive years of running the same curriculum, we are able to submit the program of study for accreditation with an existing university. ... Through shared dialogue these educators move inexorably into action. This is healthy and necessary and a vital part of the future of K's teachings. There is still much to do as regards ongoing support and development – one participant has asked for an advanced Teacher's Academy for next year. But I am confident that we are on the right track.



I recently read in a K book something along the lines of: When only the sense of seeing is active (as opposed to all of the senses being alert), then thought arises. This reminded me that whenever I walked with K I had the impression that he wasn't looking all around; rather, he seemed to be looking straight ahead and walking rather fast. But he nevertheless appeared to be completely aware of everything, and he conveyed the feeling of that sensitivity to the others walking with him.

We know that one of the main duties of the Foundations, apart from running the Schools and Centres, is to make the so-called teachings available. And K used to say: To spread the teachings you have to live the teachings. It is an old, open question what it means to live the teachings. So, when a friend asked me what I think it means, I tried putting it in the following words:

What does it mean to live the teachings? It's not an easy question, especially considering that, as K said, the "so-called teachings" aren't teachings in the ordinary sense, there being no prescription. He was sometimes forceful in the points he made, but trying to carry them out through will seems pointless.

On the back cover of *The Beauty of the Mountain*, it says, "... this extraordinary human being did indeed live the 'teachings'." It was clear to me that K lived what he was talking about. He was incredibly attentive and of course radically insightful and considerate. But I'm wary of reducing it, which is why I included every little thing I remembered – so one could get a general impression without (hopefully) my circumscribing it.

Nevertheless, it's true that I have a feeling about it. I suspect that living the teachings means being attentive to what is going on "outside" and "inside", and if thoughts or anything else interfere with that attention, to be aware of those factors. To care, and to notice when one isn't caring. Not to feel separate. To doubt, not only others' experiences but also one's own.

*Friedrich Grohe, September 2007*

P.S. I found it interesting that at the end of a talk in Chennai (Madras) in 1979, there was a long pause, and K said: "One mustn't sit too long silently. It can lead to deception."



Collecting firewood near Krishnamurti Lake, Rishi Valley, India

# LETTERS TO THE EDITOR

Selecting material to include in The Link is sometimes problematic. Do we choose only those letters and articles that strike us as complete in themselves, covering all aspects of a question? Only those with which we happen to agree? Only those which we feel do justice to the teachings?

Many contributions make interesting points, even when the context isn't entirely clear. In the end, we feel it is better to share certain letters and articles than not, and we leave it up to the readers' own intelligence to see if anything of significance for them is being said.

## ■ The old brain and the new: a reply to Toward Understanding Consciousness

THIS IS IN response to Dr. Hidley's article in Link 26.

For many decades Krishnamurti (K) referred to the self as an illusion. He noted that this illusion is sustained by the movement of thought. Regarding consciousness, K said that the content of consciousness is consciousness. That content neuroscience will no doubt be able to observe and quantify, as it is thought. The following excerpt, from a dialogue with David Bohm (DB) is appropriate here:

DB: What do you mean by the mind?

K: The mind is the whole – emotions, thought, consciousness, the brain – the whole of that is the mind.

DB: The word 'mind' has been used in many ways. Now you are using it in a certain way, that it represents thought, feeling, desire and will – the whole material process.

K: Yes, the whole material process.

DB: Which people have called non-material!

K: Quite. But the mind is the whole material process.

DB: Which is going on in the brain and the nerves.<sup>1</sup>

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<sup>1</sup> J. Krishnamurti and David Bohm: *The Ending of Time*, pg. 238

Up to this point, the emerging neuroscience view on self and consciousness and that of K are in agreement. Now the crucial departure from this scientific view is that which K called “the absolutely silent mind”, “the empty mind”, “a state of existing in nothingness”, which involves an actual physical change or mutation in the brain.

K: Is there a faculty in the brain which can change the nature and structure of the brain so that it frees itself of the past, so that it is alive and new?<sup>2</sup>

K says that such a new brain is directly open to or partakes of “the mind of the universe”, “the immensity”, “the source of the energy of all things”, “the ground”. Many scientists may well dismiss such a notion as poetic fantasy, illusion or humbug. But K’s challenge to the human brain remains.

One has read reports of brain researchers claiming to have found the source of religious experience. They had stimulated parts of the brains of volunteers, inducing very pleasant visions and trances, which were assumed to be spiritual in nature. They had clearly stimulated the unconscious. This has nothing whatever to do with the absolutely empty mind, as discussed in detail on many occasions by K. Neuroscientists and their associates will then be examining ‘old brains’, not a ‘new brain’, which in any case is exceedingly rare.

In closing, let us invite the physicist Werner Heisenberg to the podium:

One may say that the human ability to understand may be in a certain sense unlimited. But the existing scientific concepts cover always only a very limited part of reality, and the other part that has not yet been understood is infinite.<sup>3</sup>

*Samuel Gfeller, February 2007*

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2 Pupul Jayakar: *Krishnamurti – A Biography*, pg. 391

3 T. J. McFarlane and W. Nisker : *Einstein and Buddha: The Parallel Sayings*, Seastone, Berkeley, California, 2002. Note: this work is composed of sayings by foremost physicists and Eastern sages juxtaposed so as to demonstrate the meeting of science and Eastern spirituality.

A G EDUCATIONAL TRUST is a charitable trust, registered in England, formed by the Link group in the early years of its existence. It allows donations, primarily from UK residents, to be made tax-effectively to Krishnamurti educational projects worldwide. We occasionally receive enquiries from donors asking how and where they might make donations to such projects. If you are such a person, please contact: A G Educational Trust, 2 The Spinney, Bramdean, Alresford, Hampshire SO24 0JE, England; or e-mail KLI@kmail.ch.



## ■ A personal response to Toward Understanding Consciousness

I FELT A need to respond to Dr. Hilkey's article Toward Understanding Consciousness as I have experience of neurology but from a very different perspective. After having looked after my husband for a long time following a major stroke, and also coming into contact with various neurological disorders, I am fully aware of the function of the brain regarding perceptual and cognitive processes. To see these processes disrupted is a salutary lesson in the very nature of how the brain works. I do not mean scientifically, chemically, but it's function at a ground level in our lives: legs and arms do not move independently – they rely on messages sent down from the brain; vision isn't something that happens by magic in our eyes – the interpretation of what we see, in fact seeing it at all, depends on healthy activity in the brain. Neurology remains a source of fascination to me not least because we cannot explain everything that goes on in the brain. Krishnamurti talked of change in the brain cells: is it possible for this change to come about and affect our way of living? I have seen first-hand how return of function can be effected over time as new circuits are created in the brain.

From my experience the whole human being (mind, body, spirit, psyche, emotions...) will strive to heal itself and, given the right conditions, it will manage partial or total recovery, unless the damage is so severe that the organism shuts down. I see this as the 'total movement' that Krishnamurti talked about; order in us and around us re-establishing itself. In essence how this happens is a mystery and cannot be explained away.

Whatever people 'believe' about self or consciousness and whether science can trace it all back to neurons firing in the brain, essentially is all one. It seems to me that belief and analysis stem from the same source: the field of consciousness from which we view and analyse the world being only a small corner in the vast field of intelligence, the unknown.

The brain is essentially responsive to the environment it is in. This is why we start physical and general rehabilitation as soon as possible after a neurological episode to prevent bad 'habits' from setting in. Whatever is happening, physically or otherwise, if it goes on long enough the brain will start to read it as normal – hence the term 'brain washing'. We are the world we live in, in a very real sense, and we are in many ways the sum of our conditioning... and yet... Intelligence, love, can operate in the field of the known and in my experience that energy, that intelligence is transformative and it is healing.

We are all wired slightly differently and therefore some of us are inclined towards an intuitive or a scientific approach. To divide us up and reduce us to scientific certainties is dangerous: it denies the mystery of life – the unknown – in us and around us. Out of humanity and deep appreciation of the diversity within us, I would like to see scientists acknowledge the bigger picture, the totality of the human condition. That may be when true understanding and perhaps real change can take place.

*Louise King, September 2007*

## ■ The self of thought and the self of insight

PROF. HIDLEY'S ARTICLE in Link 26 challenges us. He says: "... just wait until science proves that the self is nothing but the complex activity of chemicals and neurons." But what do we mean by *the self* in this context?

Suppose that one day I see my friend Mr. Jones in the street and that when he sees me he bursts into tears. This event bothers me and I ask myself why. This ability to ask why constitutes the very consciousness of *myself*, i.e. the sense that the same unitary centre of consciousness confronts the separate phenomena of Mr. Jones walking, seeing me and bursting into tears. I then think about it and cast about for explanations.

As K used to point out, first we cast about in memory for past events that resemble the present one and we imagine an explanation, e.g. "Mr. Jones is frightened of me; he is unwell; he is deluded; I am hateful to him; I have been mistaken for someone else," etc. We try to project past events into the present one and we do so by adopting a viewpoint over and above the particular instance.

For example, after watching a series of things fall to the ground, one concludes that in general objects fall to the ground. In this way one finds a place in consciousness where one feels that one is partaking of the lawful nature of the world, i.e. of the general rule covering all instances of a given type, which is a way of looking down from the general on the particular. But until we find an unequivocally true explanation, we have to live with questions. We have to seek until we have an insight into the true meaning of the given phenomena.

Later I learn that Mr. Jones' brother, whom I resemble, died a week ago. So the incident had nothing to do with the circumstances of our meeting but only with the fact that I reminded him of his dead brother. I now feel I have an insight into the incident. This capacity to have an insight constitutes my self-consciousness in a truer sense than merely thinking a response from past events. The self that is merely the automatic response of images is not at all the same as the desire for true insight. The memory or conditioned response is self-enclosing and potentially neurotic. The true insight, on the other hand, gives me the *true* Mr. Jones and also my *true self*, i.e. the self that is the capacity to have an insight.

Now we come to the question of the nature of brain chemistry and cell functions. To begin with, these are sensory phenomena. The neuroscientists use brain scans to determine the correspondence between thoughts and brain responses. But to identify the brain responses with the thoughts would be to confuse things, for no brain scanner can see thoughts or consciousness, but only objects and processes, i.e. *matter*. So all one can say is that when Mr. X thinks *this*, the brain scan does *that*, and then seek out the patterns and connections in it. But these patterns and connections will, in fact, be *insights*, and insights cannot be seen by brain scanners but only, as the word implies, from *within*.

Some day it may be possible to see *why* the brain behaves as it does when I have either a repetitive remembered thought or an insight into something. Perhaps one will find that

the self of repetitive memory-based thought is inextricably bound with brain chemistry, but that the self of insight is not, although it may produce an affect that may then be observable as a brain scan.

*S.A. Moore-Bridges, February 2007*

## ■ The importance of emotion

AFTER READING K again, it occurred to me that K was probably well ahead of his time in understanding the impact of the computer revolution on our concept of thought, in psychology better known as “cognition”. Currently I see the focus in psychology shifting from thought to the relevance of emotion. All the new brain studies using fMRI scans seem to question both the importance of thought (which shows how right K was) and the existence of a self. They emphasize the predominance of emotional evaluation, often not conscious to the thinker, which then generates conscious judgment and decision making, i.e. thought, thus creating the illusion of a self relying on rational thinking when it is actually driven by a neurological network of emotions.

K has not laid much emphasis on emotion, except when he asks for passion as a necessity if the inquiry is to be more than mere intellectualizing. He describes, for instance, the coping with fear or love as concepts that thought *creates* using its conditioning, a conditioning that in turn limits thought. But he tends not to emphasize the immediate emotional reaction (a nonverbal physical and mental process) as something that *evaluates prior* to thought. In this way, thought does not create; it interprets. In fact, thought then has only one function, namely to verbalize what has already happened and to give it an overall accepted meaning. So do we need to look a lot more at emotions, emotions as the root of being?

*Wolfgang Dumat, January 2007*

## ■ Considering self-inquiry

MY GENERAL IMPRESSION after having read some of the articles in Link 26 has prompted me to share the following reflections.

To me, there are some facts in this field that are important to be aware of. In order to avoid unnecessary difficulties, they should be considered when we experiment with ourselves, when we reason or communicate with one another.

We have two groups of normal senses, those directed towards the outward world and internal senses ‘reporting’ the state of different aspects of the body. All senses report to consciousness, the superior sensing ‘organ’. They are continually giving us actual information as to how things are now. The senses do not have the ability to escape from the now.

Information from the senses is always actual. Unfortunately, this originally 'pure', observed information from the senses is mostly interpreted automatically and unconsciously by responses from our psyche. Therefore, we see what we see through a 'spectacle' coloured by our unconscious psyche. This colour is a response from our past life.

Time, the imagination of past and future, is the main dimension of thought, though it can also operate without past and future being involved. Thus, observation and thinking are quite different and seemingly mutually excluding functions. In spite of this, both time and the now are present in consciousness nearly all the time!

There is no thinker separate from thought, only a thinking process projecting thought into consciousness. "The word is not the thing."

There are two types of feelings: feelings as sensations, such as hunger or heat; and emotions, such as anxiety, longing, ambition, hatred, etc. Both 'report' to consciousness. In addition, there seems to be a third and more profound group, including love, empathy, responsibility, etc. Emotions have the special quality that they can be imposed on the psyche and 'deprogrammed' from the psyche. Thought can create emotions and emotions can create thought.

All that happens, all doing, all seeing, all thinking, all feeling and all understanding take place now. Thus all changes in the psyche happen now.

Conscious life is the current stream of information of all types through consciousness. Life takes place now all the time. It is the paradox of life. As we have seen, parts of this information may come from the senses and therefore be actual, or from thought and either be actual or mostly tied up with future and past.

The unconscious psyche consists, among other things, of registrations from the past. It shapes our life and character. Most of the content of the unconscious psyche is inaccessible. This registration and accumulation take place during the entire life. A stream in the opposite direction is practically non-existent.

Our subtle or strong reactions are responses of the unconscious psyche to external or internal occurrences. Through these responses the unconscious psyche exposes parts of its content and makes it observable and understandable.

There are two types of understanding: the intellectual and the direct. Direct understanding is when one sees what is actually going on without verbalising, without the interference of thought.

*continued on pg. 20 →*

## K: The 'feeling' of essence

The word to feel is misleading; it's more than emotion, than a sentiment, than an experience, than touch or smell. Though that word is apt to be misleading, it must be used to communicate and especially so when we are talking of essence. The feel of essence is not through the brain nor through some fancy; it's not experienceable as a shock; above all it's not the word. You cannot experience it; to experience there must be an experiencer, the observer. Experiencing, without the experiencer, is quite another matter. It is in this 'state', in which there is no experiencer, no observer, that there is that 'feeling'. It is *not* intuition, which the observer interprets or follows, blindly or with reason; it is not the desire, longing, transformed into intuition or the 'voice of God' evoked by politicians and religio-social reformers. It's necessary to get away from all this, far away to understand this feeling, this seeing, this listening. To 'feel' demands the austerity of clarity, in which there is no confusion and conflict. The 'feeling' of essence comes when there is simplicity to pursue to the very end, without any deviation, sorrow, envy, fear, ambition and so on. This simplicity is beyond the capacity of the intellect; intellect is fragmentary. This pursuit is the highest form of simplicity, not the mendicant's robe or one meal a day. The 'feeling' of essence is the negation of thought and its mechanical capacities, knowledge and reason. Reason and knowledge are necessary in the operation of mechanical problems, and all the problems of thought and feeling are mechanical. It's this machinery of memory, whose reaction is thought, that must be negated in the pursuit of essence. Destroy to go to the very end; destruction is not of the outer things but of the psychological refuges and resistances, the gods and their secret shelters. Without this, there's no journey into that depth whose essence is love, creation and death.

Krishnamurti's Notebook, pp. 74-76

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Adyar Beach at sunrise, Chennai, India

Consciousness is the ultimate sense ‘organ’. Consciousness has different states of awareness. In states of extreme awareness, consciousness can also observe thought, emotions and any movement of the psyche. In that state thought withers away without effort. It is a discipline without internal conflict. In that state any movement in the psyche is a consequence of something happening and not an action of will. From that state it is possible to observe what is actually going on in the psyche.

This passive and attentive seeing has in itself the ability to transform what is seen, to create order and clarity. Observing these reactions from that thoughtless state of awareness in daily life creates an emptying process in the psyche. This process may also eliminate the coloured ‘spectacle’. This state cannot be found by any action of thought, as thought cannot find a state where thought is not. Therefore one has to come upon it. Perhaps we can make it more likely to happen by re-discovering our outer and inner senses.

*Johan Lem, March 2007*

## ■ On the wordiness of The Link

WORDS ARE INADEQUATE to explain how a person can move from confusion to a state of discovery, where the person is face to face with his or her own thoughts from moment to moment.

This transition does not take place at the flick of a switch. It involves a lot of learning. It creates a lot of pain and makes the person very vulnerable. This vulnerability creates a lot of insecurity in those around. Both the family and society want security and will feel very disturbed in the presence of such a person. So it is not a path of rose petals.

K’s talks over the years were an exercise in looking at the problems of life from many different angles. He never gave a solution in one long discourse. He looked at one problem at a time. This has changed the lives of many people. Now they have to let go of his words and continue the enquiry by themselves.

I request that articles in The Link be short and sweet. Not long theses, which are impossible to digest.

*Prem Kumar Balaji, March 2007*

## MEASURE IN THE EAST AND THE WEST

MOST PEOPLE WHO are at all observant are now aware of an intense and pervasive fragmentation of the entire fabric of human life, both social and individual. Such an awareness tends to give rise to the urge to end this fragmentation so that man may live in wholeness and integrity, as he perhaps once did before the current disruptive phase of human development began. In the search for this sort of release from fragmentation, many people are turning to other cultures and other forms of society, hoping that these may provide an approach superior to the one that is now dominant. Particularly in the West, more and more people are beginning to feel that perhaps in the East (especially in India) such a superior approach still survives, in the sense that religion and philosophy emphasise wholeness and imply the futility of a way of life based on seeing everything as analysed into separate parts. It may thus seem natural to suggest that we drop our fragmentary Western approach and adopt instead the Eastern way. This way generally includes not only a view of the self and the world that denies division and fragmentation, but also techniques of meditation intended to lead the whole process of mental operation non-verbally to that quiet state of smooth and orderly flow needed to end fragmentation at its very source, i.e. the chaotic, turbulent and generally confused state of mind in which we ordinarily tend to live most of the time.

To understand more deeply what is involved in these questions, it is useful to go into the difference between Eastern and

Western notions of measure, for these have been of crucial significance in the development of the different general attitudes to life that have come about over the centuries in these two parts of the world.

Now, in the West, the notion of measure has, from very early times, played a key role in determining the general self-world view and the modes of living implicit in such a view. Thus, among the ancient Greeks, from whom we derive a large number of our fundamental notions, to keep everything in its right measure was regarded as one of the essentials of a good life (e.g., Greek tragedies generally portrayed man's suffering as a consequence of his going beyond the proper measure of things). In this regard, measure was not looked on in its modern sense as being primarily some sort of comparison with an object using an external standard or unit (e.g., so many inches or pounds). Rather, this latter procedure was regarded as a kind of outward display or appearance reflecting a deeper 'inner' measure or proportion, which itself played an essential role in everything. When something went beyond its proper measure, this meant not merely that it was not conforming to some external standard of what was right, but much more that it was inwardly out of harmony, so that it was bound to lose its integrity and break up into fragments. One can obtain some insight into this way of thinking by considering the earlier meanings of certain words. Thus, the Latin *mederi* meaning 'to cure' (the root of the word 'medicine') is

based on a root meaning ‘to measure’. This reflects the view that physical health is to be regarded as the outcome of a state of right inward measure, or proportion, in all parts and processes of the body. Similarly, the word ‘moderation’, which describes one of the prime ancient notions of virtue, is based on the same

## measure is a form of insight

root; and this shows that such virtue was regarded as the outcome of a right inner measure underlying man’s social actions and behaviour. And again, the word ‘meditation’, which is based on the same root, implies a kind of weighing, pondering, or measuring of the whole process of thought, which could bring the inner activities of the mind to a state of harmonious measure. So, physically, socially and mentally, awareness of the inner proportion or measure of things was seen as the essential key to a healthy, happy, harmonious life.

In this connection, it is instructive to call to mind ancient Greek notions of measure in music and in the visual arts. These notions emphasised that a grasp of measure was necessary for the understanding of harmony in music (e.g., measure as rhythm, right proportion in intensity of sound, right proportion in tonality, etc.). Likewise, in the visual arts, right measure was seen as essential to overall harmony and beauty (e.g., the ‘Golden Mean’). All of this indicates how far the notion of measure went beyond that of comparison with an external standard, to point to a sort of universal inner proportion, perceived both through the senses and through the mind.

As time went on, however, this notion of measure gradually began to change, to lose its subtlety, and to become relatively gross and mechanical. Probably this was because man’s notions of measure became more and more routine and habitual, both with regard to its outward meaning of measurement relative to an external unit, and also to its inner significance as a universal sort of proportion relevant to physical health, social order, and mental harmony. Men began to learn such notions of measure mechanically, by conforming to the teachings of their elders or their masters, and not creatively through an inner feeling and understanding of the deeper meaning of the measure or proportion about which they were learning. So measure gradually came to be taught as a sort of rule that was to be imposed from outside on the human being, who in turn imposed the corresponding measure physically, socially and mentally, in every context in which he was working. As a result, the prevailing notions of measure were no longer seen as forms of insight. Rather, they appeared to be ‘absolute truths about reality as it is’, which men seemed always to have known, and whose origin was often explained mythologically as binding injunctions of the Gods, which it would be both dangerous and wicked to question. Thought about measure thus tended to fall mainly into the domain of unconscious habit and, as a result, the forms induced in the mind’s perception by this thought were now seen as directly observed objective realities, which were essentially independent of how they were thought about.

Even by the time of the ancient Greeks, this process had gone a long way, and as men realised this, they began to question the notion of measure. Thus, Protagoras

said: “Man is the measure of all things,” thus emphasising that measure is not a reality external to man, existing independently of him. But many who were in the habit of looking at everything externally also applied this way of looking to what Protagoras said. Thus, they concluded that measure was something arbitrary, and subject to the capricious choice or taste of each individual. In this way, they overlooked the fact that measure is a form of insight that has to fit the overall reality in which man lives, as eventually demonstrated by the clarity of perception and harmony of action to which it leads. Such insight can arise properly only when a man works with seriousness and honesty, putting truth and factuality first, rather than his own whims or desires.

The general rigidification and objectification of the notion of measure continued to develop, until in modern times the very word ‘measure’ has come to denote mainly a process of comparing something with an external standard. While the original meaning still survives in some contexts (e.g., art and mathematics), it is generally felt as having only a secondary sort of significance.

Now, in the East, the notion of measure has not played nearly so fundamental a role. Rather, in the prevailing philosophy in the Orient, the immeasurable (i.e. that which cannot be named, described, or understood through any form of reason) is regarded as the primary reality. Thus, in Sanskrit (which has an origin common to the Indo-European language group) there is a word *matra* meaning ‘measure’ in the musical sense, which is close to the Greek *metron*. But then there is another word *maya* obtained from the same root, which means ‘illusion’. This is an extraordinarily

significant point. Whereas to Western society as it derives from the Greeks, measure, with all that this word implies, is the very essence of reality, or at least, the key to this essence, in the East, measure has come to be regarded as being in some way false and deceitful. Indeed, the entire measurable structure and order of forms and proportions that present themselves to ordinary perception are regarded as a sort of veil covering the true reality, which cannot be perceived by the senses and of which nothing can be said or thought.

It is clear that the different ways the two societies have developed fit in with their different attitudes to measure. Thus, in the West, society has mainly emphasised the development of science and technology (dependent on measure), while in the East, the main emphasis has gone to religion and philosophy (which are directed ultimately toward the immeasurable).

### **measure is illusion when it is identified with the whole of reality**

If one considers this question carefully, one can see that in a certain sense, the East was right to see the immeasurable as the primary reality. For, as has already been indicated, measure is an insight created in man. A reality which is beyond man and prior to him cannot depend on such insight. Indeed, the attempt to suppose that measure exists prior to man and independently of him leads, as has been seen, to the ‘objectification’ of man’s insight, so that it becomes rigidified and unable to change, eventually bringing about falsehood and deception in our overall apprehension of the self and the world.





The Krishnamurti Centre, Brockwood Park, England

On the other hand, it would clearly be wrong to accept the notion that measure is inherently incapable of being anything else but a false and deceitful veil of illusion, covering the true nature of reality. Rather, one may perhaps say that whatever can be assimilated within the field of measure is real, but is of a dependent conditional sort of reality. What it depends on is ultimately the immeasurable totality. But this totality is not separate from the field of measure. Rather, the immeasurable overlaps and includes the measurable. Or to put it in another way, all that can be measured has its origin, its sustenance, and its ultimate dissolution in the immeasurable and indefinable which is the creative source of everything. Nevertheless, an adequate understanding of the measurable aspect of reality as a whole is evidently necessary for clear perception and right action in every phase of life.

One may speculate that perhaps in very early times, the men who were wise enough to see that the immeasurable is the primary and independent source of all reality were also wise enough to see that measure is insight into a secondary and dependent aspect of this reality, which is capable of helping to bring about order and harmony in our lives. What they may have said is, perhaps, that when measure is identified with 'the whole of reality as it is', *this* is illusion. But then, when men learned this by conforming to the teachings of tradition, the meaning became largely habitual and mechanical. In the way indicated earlier, the subtlety was lost, and men began to say simply: 'measure is illusion'. Thus, both in the East and in the West, true insight may have been turned into something false and misleading by the procedure of learning mechanically through conformity to existent teach-

ings, rather than through a creative and original grasp of the insights implicit in such teachings.

It is of course impossible to go back to a state of wholeness that may have been present before the split between East and West developed (if only because we know little, if anything, about this state). Rather, what is needed is to learn afresh, to observe, and to discover for ourselves the meaning of fragmentation and wholeness. Of course, we have to be cognisant of the teachings of the past, both Western and Eastern. But to imitate these teachings or to try to conform to them would have little value. However, to develop new insight into fragmentation and wholeness requires a creative effort even more difficult than that needed to make fundamental new discoveries in science, or to create great and original works of art. It might in this context be said that the one who is similar to Einstein in creativity is not the one who imitates Einstein's ideas, nor even the one who applies these ideas in new ways. Rather, it is the one who learns from Einstein, and then goes on to do something original, which is able to assimilate what is valid in Einstein's work and yet goes beyond this work in qualitatively new ways. So what we have to do with regard to the great wisdom from the whole of the past, both in the East and in the West, is to assimilate it and to go on to new and original insights relevant to our present condition of life.

In doing this, it is important that we be clear on the role of techniques, such as those used in various forms of meditation. In a way, techniques of meditation can be looked on as measures (actions ordered by knowledge and reason) which are taken by man to try to reach the immeasurable, i.e.

a state of mind in which he ceases to sense a separation between himself and the whole of reality. But clearly there is a contradiction in such a notion. For the immeasurable is, if anything, just that which cannot be brought within limits determined by man's knowledge and reason.

### **there is nothing positive man can do to get in touch with the immeasurable**

To be sure, in certain specifiable contexts, technical measures, understood in the right spirit, can lead us to do things from which we can derive insight, if we are observant. But such possibilities are limited. Thus, it would be a contradiction in terms to think of formulating techniques for making fundamental new discoveries in science or creative and original works of art, for the very essence of such action is a certain freedom from dependence on others who would be needed as guides. How can this freedom be transmitted in an activity in which conformity to someone else's knowledge or pattern of behaviour is the main source of energy? And if techniques cannot teach creativity and originality in art and science, how much less is it possible for them to enable us to 'discover the immeasurable'?

Actually, there are no direct and positive things that man can do to get in touch with the immeasurable. For this must be a process immensely beyond anything that man can grasp with his mind or accomplish with his hands or his instruments. What man can do is to give his full attention and creative energies to bringing clarity and

*continued on pg. 28 ➔*

## K: What is God?

God is not the word, the word is not the thing. To know that which is immeasurable, which is not of time, the mind must be free of time, which means the mind must be free from all thought, from all ideas about God. What do you know about God or truth? You do not really know anything about that reality. All that you know are words, the experiences of others or some moments of rather vague experience of your own. Surely that is not God, that is not reality, that is not beyond the field of time. To know that which is beyond time, the process of time must be understood, time being thought, the process of becoming, the accumulation of knowledge. That is the whole background of the mind; the mind itself is the background, both the conscious and the unconscious, the collective and the individual. So the mind must be free of the known, which means the mind must be completely silent, not *made* silent. The mind that achieves silence as a result, as the outcome of determined action, of practice, of discipline, is not a silent mind. The mind that is forced, controlled, shaped, put into a frame and kept quiet, is not a still mind. You may succeed for a period of time in forcing the mind to be superficially silent, but such a mind is not a still mind. Stillness comes only when you understand the whole process of thought, because to understand the process is to end it and the ending of the process of thought is the beginning of silence.

Only when the mind is completely silent not only on the upper level but fundamentally, right through, on both the superficial and the deeper levels of consciousness – only then can the unknown come into being. The unknown is not something to be experienced by the mind; silence alone can be experienced, nothing but silence. If the mind experiences anything but silence, it is merely projecting its own desires and such a mind is not silent; so long as the mind is not silent, so long as thought in any form, conscious or unconscious, is in movement, there can be no silence. Silence is freedom from the past, from knowledge, from both conscious and unconscious memory; when the mind is completely silent, not in use, when there is the silence which is not a product of effort, then only does the timeless, the eternal come into being. That state is not a state of remembering – there is no entity that remembers, that experiences.





Lake Geneva at Buchillon, Switzerland

Therefore God or truth or what you will is a thing that comes into being from moment to moment, and it happens only in a state of freedom and spontaneity, not when the mind is disciplined according to a pattern. God is not a thing of the mind, it does not come through self-projection, it comes only when there is virtue, which is freedom. Virtue is facing the fact of *what is* and the facing of the fact is a state of bliss. Only when the mind is blissful, quiet, without any movement of its own, without the projection of thought, conscious or unconscious – only then does the eternal come into being.

*The First and Last Freedom, pp. 207-208*

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order into the whole of the field of measure. This involves, of course, not only the outward display of measure in terms of external units, but also inward measure or proportion, as in health of the body, moderation in action, and meditation, which gives insight into the operation of thought. This latter is particularly important because fragmentation has its root in the kind of thought that goes beyond its proper limits of harmony, by confusing its

### **fragmentation has its root in thought that goes beyond its limit**

own content with a reality that would be independent of thought. In the West, this confusion has arisen, largely in the routine and mechanical application of measure, in such a way that everything is treated as broken up into separate parts, because the measurable limits of each part are seen as independently existent realities. In the East, a correspondingly routine and mechanical approach through acceptance of the authority of other people's ideas and techniques has rather generally led to a fragmentation between the everyday measurable aspects of reality and some special immeasurable domain that would be totally different (as well as between the methods imposed by the authority and the spontaneously creative responses of the individual who tries to conform to these methods).

To end this general fragmentation requires intelligent insight, not only into the world as a whole, but also into how the instrument of thought is working. In particular, what is needed is not the measure-

ment of thought to determine whether it has gone beyond its proper limits or not. Rather, there has to be a kind of observation from moment to moment of how thought as a whole tends continually to carry *measurement* into contexts in which it is not relevant. This requires a creative act of perception through the senses and through the mind that contains its own spontaneous discipline, not dependent on the authority of another or on the imposition of a technique for its order or its sustenance. Through meditation involving such perception and such spontaneous discipline, thought will come to work in a proper order, and the whole field of the measurable will then be harmonious, so that it can move in parallel with the immeasurable.

When such harmony prevails, man can not only have insight into the meaning of fragmentation and wholeness but, what is much more significant, he can also realise the truth of this insight in every phase and aspect of his life.

This requires, however, that he give his full creative energies to the enquiry into the whole field of measure, and that he drops his demands (generally implicit and unexpressed) for some sort of guidance in this enquiry. To do this may perhaps be extremely difficult and arduous. But since everything turns on this, it is surely worthy of the serious attention and utmost consideration of each one of us.

*by David Bohm, 1973*

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THE WAY WE live on this earth is terribly wrong. Perhaps, if one can listen to this statement in its totality, there may be no need to proceed further through this article, for that is all that this article really is saying. Its only message is that there is something inherently and deeply wrong in the way we live, the way we educate our children, the way we organise our time and the way we do things together as a society.

Nonetheless, let's ask a question. Is there an action – born out of this awareness or feeling or sense of humanity going terribly wrong – that is in no way guided by an idea of what would put it right? Is it possible to move from the fact that we are living terribly wrongly to the fact of living terribly rightly? That is, is it possible to move only from one fact to another fact? If so, that may mean that there is really no movement at all, for if one doesn't move away from the fact that human beings live terribly wrongly – in inequality, conflict, war, struggle, uncertainty and brutality – what happens? Surely one begins to face the fact as it is and not as it has been translated and explained over centuries and centuries.

Faced with this fact, then, is there any need to think about it? Is there a need to think about any problem of this kind? Or can we not just see where we are and act from that seeing? When we face danger, we don't stop to think – we act immediately. When we see a friend is hurt or upset, there is often an immediate action without thought getting in the way. Thought tends to come into play only when we believe we don't know what to do

about a certain situation. But have we ever stopped to consider what it is that is telling us that we don't know what to do? Isn't it thought telling us? Whereas, if we really don't know – and we don't – of what earthly use is thought going to be? If we knew what to do about the state of humanity, then we would have acted on that knowledge years or weeks or hours ago. Instead, we say, 'I don't know' but still look to some sort of knowledge to solve the many problems of living.

Why do we avoid facing this fact that we are living terribly wrongly? Why do we avoid facing the fact that we are violent human beings? That word 'violence' encompasses so many obvious things – jealousy, envy, greed, guilt, anger – as well as less apparent aspects like the violence of compromise, the violence of hypocrisy and the violence of control. Feeling that we have no easy answers to our questions and that we don't know what to do, we have invented many forms of control. Unfortunately, the moment one has a method of controlling violence or social disorder – by rules, creeds, constitutions, ideals – one has to allow violence to remain at the centre of the picture, because a rule has meaning only when there is the real possibility of punishment. The violence of the rule-breaker is often a form of stupidity or ignorance, or due to a lack of respect and care. The violence of the rule-maker arises from an apparently different source, i.e. from a sense of righteousness, of knowing what is right, correct and acceptable. From the 'what is' of ignorance we have abstracted the 'what should be' of civil and legal society. But if there is no 'what should be', what then

happens to ‘what is’? And it must be obvious that there never is a ‘what should be’ – ‘what should be’ can never exist except as an idealistic abstraction invented by thought.

Why do we constantly avoid facing this unpleasant ‘what is’ about ourselves? And who is the one who is doing the avoiding? Isn’t it also another abstraction invented by thought, which we call the self? And I wonder if we then start to see that there is bound to be violence when thought operates in the psychological field and when it forms this centre known as the ego, the psyche or the ‘me’. Because what is thought when it operates psychologically? For one thing, it is a reaction based on its previously collected and stored knowledge – which means the past is interpreting the present and never just seeing it. But the other far more important point is that when thought operates psychologically it is only ever the operation of learned behaviour established through imitation.

### **no psychological learning has ever taken place except as imitation**

Psychological thought is never free, never independent of its environment, its culture and its own historical background. Thought can never arise freely from within. It is only ever a reflection caught from outside then copied inside as a series of images. This is the essence of mechanical learning or conditioning. And the salient point is that we start to build up our psychological images – our so-called central self-image – because, in our relationship with the rest of society, the process of psychological image-making has been our

greatest role model, our strongest example. If I may put it another way, we have learned to use psychological images as a form of protection because from our earliest days that is what those around us have been doing. In short, no psychological learning has ever taken place except as imitation.

Do we see the uselessness of everything we have learned about ourselves and about another? Learning has no value if it is carried over into tomorrow. Only an image – a dead residual projection – can be carried over. Learning has no interest in either yesterday or tomorrow. Learning is an act of love that never moves away from itself, whereas thought has poured poison into the chalice of the human soul for thousands upon thousands of years – and only thought can empty that poison with one gesture, with one whole and healthy action. No other faculty can do this except the faculty that pours the poison. And the moment thought realises what it is doing to itself – what we are doing to ourselves – it has begun really to learn. It has not become intelligent, it has simply seen that it is acting stupidly. Therefore, its action is immediate.

There is a corollary to all this, which is that everything to do with the psychological self has no cause: fear, thought, time and violence have no cause; there is only one effect after another. We have copied our fears from others and they have copied their fears from us. We have caught fear inwardly just as we might catch a contagious disease outwardly, physically. The cause of measles is not in me; someone else gave me measles. It is exactly the same with fear – in which is included anger, jealousy, envy, hatred, loneliness and all the other forms of human violence

– but we spend our lives looking for an inward cause when one has never existed and never could exist. Seeing this, one is free from fear forever. And when one is free from fear, all are free from fear – that is, within our human relationships. Then we will find that we can say anything, do

anything and go anywhere without ever saying goodbye. We truly belong to one another. It is very simple, very beautiful and very true – and it is always so, it is quite irreversibly so.

*Paul Dimmock, August 2007*

## INTERPRETATION REVISITED

*Questions have been circulating regarding what constitutes interpretation in the ‘K world’ – interpretation, in this sense, having a negative connotation. One end of the spectrum judges almost any public commentary on the teachings to be interpretation; the other end takes an ‘anything goes’ attitude. As editors we try for as balanced an approach as possible, so that contributors who seem to be genuinely engaged with some aspect of the teachings can express their points of view in these pages, including regarding their difficulties in understanding the teachings or themselves. It is of course difficult to know what may or may not resonate with diverse Link readers. In any event, it clearly remains an ongoing issue for some, and so we are including the following as a contribution to the discussion. The material for this piece was drawn from correspondence between Javier and a friend. It is a modified and extended continuation of their exchange.*

IT WOULD SEEM that interpretation continues to be a significant issue in the context of the teachings. It is not clear what is to be understood by this term, with people taking it to mean very different and sometimes contradictory things. This indicates that the word interpretation itself is being interpreted in confusing ways and is therefore in need of clarification.

According to the dictionary, to interpret means to explain the meaning of or ascribe a particular significance to something, to translate what is said in one language into another, and to perform something such as a play or a piece of music.

This definition indicates the broad spectrum of application and utility of interpretation. It is hard to imagine any form of communication that does not partake of it. Explanation and translation are being done daily in all manner of fields where such aid to communication is needed. The ascription of meaning to things is a common and necessary function of

our daily lives and, if we are actors or musicians, we naturally play our roles or musical compositions in characteristic style. Ultimately this would suggest that the whole field of knowledge comes under the general scope of interpretation, as it involves the translation

## is our conscious apprehension of meaning only interpretation?

of facts into given conceptual and linguistic frameworks. This would then extend to all thought-feeling that is the outcome or response of such knowledge. In a broad sense, it would imply that any form of representation, such as words, images,

symbols and all manner of signifiers, constitutes interpretation. One is then made to wonder whether there might be anything other than interpretation as far as our conscious apprehension of meaning is concerned, even though meaning as such may go beyond such apprehension.

It is generally taken that the teachings are not to be interpreted. This assumption appears to be drawn from K's own statements concerning this matter. To quote one of his official declarations:

From the nineteen twenties I have been saying that there should be no interpreters of the teachings for they distort the teachings and it becomes a means of exploitation. No interpreters are necessary for each person should observe directly his own activities, not according to any theory or authority. Unfortunately interpreters have sprung up, a fact for which we are in no way responsible. In recent years several people have asserted that they are my successors and that they have been especially chosen by me to disseminate the teachings. I have said, and I again repeat, that there are no representatives of Krishnamurti personally or of his teachings during or after his lifetime.

*Krishnamurti Foundation Trust Bulletin 7, Summer 1970, pp. 2-3  
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It seems to me that in this context the word interpreter means someone who, like an actor playing a role, would set himself up as a representative or successor of K or as an authority on his teachings. As the teachings concern the observation of one's own activities directly for oneself, they obviate the need for such intermediaries who, as such, are bound to distort the teachings and employ them for their own benefit. This meaning may be intended as a way to prevent the formation of the kind of spiritual organization that the theosophists had attempted to create in the nineteen twenties around his person and work.

K spent a lifetime explaining his teachings and engaging in endless discussions with all sorts of people from all walks of life in an attempt to clarify and get his meaning across. People like us who have been interested in the teachings have also engaged in similar discussions in an attempt to understand what they mean both in verbal terms and in the actuality of our lives. Have we, therefore, been engaging in interpretation? K didn't seem to consider that such an activity constituted interpretation. To quote K in Mary Lutyen's book

*The Open Door*, pg. 16: “Discuss, criticise, go into it. Read K’s books and intellectually tear it to pieces. Or intellectually go with it. Discuss. That’s not interpretation.” But if discussion, criticism and intellectual dissection is not interpretation, then what is it?

In the ordinary sense, to interpret means to put someone else’s meaning in one’s own words. Using different words to convey the same meaning is a form of translation and this by itself may suggest that one is passing off one’s own opinions as someone else’s truth. In view of this danger, some might think that the best way to avoid it is to stick as close as possible to the letter of the teachings. But to do so without having an actual insight into what the words are pointing to would constitute a form of mimetic interpretation worthy of a parrot. It would seem, therefore, that it is not a matter of either sticking to K’s words or using one’s own but of grasping the meaning or actuality of what is being said. That perception will then dictate the words.

So what should we do in view of all this? One extreme position would be to refrain from making any comments whatsoever on K or the teachings because we are bound to misrepresent them with our personal bias and partial understanding. On the other hand, to parrot them might be even worse. Thus we would be led to stop talking and thinking about these matters, as both activities would imply distortion. Any words, whether voiced or silent, would be a deviation from the truth the teachings represent. The irony of such an approach is that it would also apply to the teachings, which are a representation: they are a description and the description is not the described; they are words and the word is not the thing. So while K maintained that the truth is in the teachings, this radical separation between the signifier and the signified would imply that the truth is not in them.

For one thing, I find it natural to discuss the issues that K raises. They are, after all, universal and fundamental human issues and as such they are our issues, not his. So why wouldn’t we discuss them? Isn’t the problem, rather, that they are not discussed enough? And if discussion is not interpretation, then what’s the hang-up? Of course one may misunderstand and misrepresent. One may understand some things quite well and others not at all. One may grasp the meaning of K’s words yet fail to see the actuality behind them. But one can also be aware of the difference between the two and keep them quite distinct. And if this is done sensitively and honestly, then such interpretation, unlike taking K’s words as Gospel truth and preaching them, poses no obvious danger. This is an essential part of maintaining the spirit of inquiry versus adopting a more dogmatic approach. It is part of the sensitivity needed in the unfolding dialogue with the teachings in our lives.

**the issue of interpretation may give rise to a good deal of paralysis**

Ultimately, however, we may be talking about the role of thinking in this inquiry and whether it is a factor of fragmentation or wholeness in life. We are quite familiar by now with what K has said about it, mainly that thought is the response of memory and that its

*continued on pg. 36 →*

## **K: The emerging quality of the new brain**

The brain is active from the moment you wake up until you go to sleep; and even then the activity of the brain is still going on. That activity in the form of dreams is the same movement of the day carried on during sleep. The brain has never a moment's rest, never does it say, "I have finished." It has carried over the problems which it accumulated during the day into sleep; when you wake up those problems still go on – it is a vicious circle. A brain that is to be quiet must have no dreams at all; when the brain is quiet during sleep there is a totally different quality entering into the mind. How does it happen that the brain which is so tremendously, enthusiastically active, can naturally, easily, be quiet without any effort or suppression? I will show it to you.

As we said, during the day it is endlessly active. You wake up, you look out of the window and say to yourself, "Oh, awful rain," or "It is a marvellous day, but too hot" – you have started! So at that moment, when you look out of the window, don't say a word; not suppressing words but simply realising that by saying, "What a lovely morning," or "A horrible day," the brain has started. But if you watch, looking out of the window and not saying a word to yourself – which does not mean you suppress the word – just observing without the activity of the brain rushing in, there you have the clue, there you have the key. When the old brain does not respond, there is a quality of the new brain coming into being. You can observe the mountains, the river, the valleys, the shadows, the lovely trees and the marvellous clouds full of light beyond the mountains – you can look without a word, without comparing.

*The Impossible Question, pp. 76-77*

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Wisteria at Brockwood Park, England

operation involves the translation of the new into the old. (It occurs to me in this connection that thought might be a factor of senility.) As such, thought could be considered to be the human interpretation engine par excellence. The time gap involved in it would of necessity constitute a division and a distortion of what is. Thus thought would be by definition a factor of fragmentation and a tool to be avoided when it comes to the inquiry into truth. But, once again, we must distinguish here between what we take wholesale from K as a conclusive statement of fact and what we actually see to be such. In other words, what K said may be absolutely true but it may not be true for us. It may also be true in some contexts and not in others. So we must ask ourselves whether we are speaking from conclusions or from perception, whether we are coming from an attitude of authority or keeping to the spirit of inquiry. For example, thinking may be capable of far greater subtlety when operating in a self-aware mode. It may be able to move non-mechanically when springing from direct perception rather than from the past. The word may come from silence. So uncovering the nature and dimensions of thought is itself a creative process.

It might be interesting to consider here a question regarding the teachings as the expression of truth. There is a sense that the teachings stand alone in terms of their accurate mirroring of the human condition and its radical transformation. Implied in this is the sense that paying attention to them exclusively is the best guarantee that their truth will awaken in us; that any deviation would be an impediment to their liberating action. K conveyed something of the transforming power of his words if listened to and seen through to the end. And this is a point to consider, whether the teachings by their very nature constitute such a window of insight as would transform the consciousness of mankind if given our undivided attention. But then it may not be the teachings that do the transforming but their combination with the undivided attention needed to see their truth or falsehood. Would such a total engagement preclude thought, reflection, discussion and all the rest of it or does it include them all as both the content and the instrument of inquiry? Thinking may be a necessary factor at some stage in the inquiry and at some other point it may prove detrimental. But that is an ongoing process of learning and conclusions one way or the other won't throw light on the matter. Or so it seems.

I feel that while the issue of interpretation points to the subtleties involved in perception and inquiry, it can also give rise to a good deal of fearful paralysis. I am concerned to remove this crippling effect, because this inquiry is about freedom, not about putting ourselves into new straitjackets. So let's take that freedom, experiment, discuss and find out for ourselves.

*Javier Gómez Rodríguez, September 2007*

## ■ School in a Box – a visitor's view

*School in a Box refers to the simple, self-contained (literally “in a box”) teaching and learning materials, adapted to the local culture, pioneered at the Rishi Valley Education Centre for primary schools in neighbouring villages.*

THE SITUATION OF rural schools in India was not brilliant in 1987 when Padmanabha and Rama Rao came to Rishi Valley, supported by a government grant, to study the state of primary education in the area. Their mandate was to find innovative approaches that would address the issues in rural schools.

Just as seed will grow in fertile ground, the Rishi Valley Education Centre (RVEC) provided the rich soil in which the innovative ideas of the young couple would find root. Inspired by Krishnamurti's<sup>1</sup> values about holistic education, respect for children's need to be actors of their destiny, and the role of relationship and compassion in daily life, the two pedagogues, together with the motivated teachers and staff, went to work to elaborate what is today a most successful story of quality education and community development.

In 1987, all rural children were supposedly in government schools. The study that P. and R. Rao did at the time showed that there was a mismatch between the actual situation and what was written on paper. Given the difference in levels of learning, language, and economic status, many children were simply left out, ignored by the teacher to fall by the wayside. It is against this background that RVEC set up two village schools on the grounds of the existing Rishi Valley School. It was decided that they would begin by creating one school per year. Teachers were recruited from the local community and trained by RVEC. Schools were to be in villages with no government school nearby, as they did not want to take over the responsibility of the government.

How was this to be done? To motivate children through good pedagogy, it was felt that learning materials needed to be based on the local culture. Why not use mother's stories to teach reading, rather than some abstract and unfamiliar text? Workshops were organized with interested mothers to discuss their children's schooling; eventually mothers began offering stories, songs and rhymes. The local tradition of leather puppets could also be called upon to translate the oral, then the written, into action and play.

It was a thrill for young teachers to see the excitement and enthusiasm of small children when they were able to make the connection between their mother's oral stories, the written word, and being able to put all this into action with the puppets. It also gave them more confidence in reading. Action research revealed the importance of making use of all of the senses: touch, smell, vision, etc. to learn the shapes of words, for example, and to give cultural meaning to their content. Through this method, children are able to master reading very quickly and are in this way encouraged to continue. This is very important in a poor rural setting where immediate results are essential in an economy of 'survival'.

The teachers also use their senses and creativity as well as their critical faculties as they design the materials for the curriculum. This active investment in the actual content of learning gives them a unique role in the school and the community. The design of the materials had to be sensitive to the desired government school curriculum outcomes. A group of teachers were brought together by Rishi Valley Institute for Educational Resources (RIVER), and they began designing the curriculum by referring to various resource books and by using the parts of the local textbooks that they felt would be useful.

Schools based on the 'joy of learning' can sometimes be considered incompatible with academic achievement. RIVER had therefore to work all the harder to make sure that the children would meet the criteria to be able to pass on to the 6th grade and do well in the entrance exams. It is largely for this reason that children are introduced to textbooks in 5th grade, the last year of primary school. An increasing number of children continue in government schools until 7th grade; some go to college and even university. Many of the girls get married at 15, have children and work in the fields.

### **How has School in a Box changed village culture?**

The presence of the village school has considerably improved the quality of life there. The involvement of parents and elders with the school has united villagers around an essential element in their lives: the education of their children. As their children become literate, some of the parents are motivated to learn to read and some mothers committees take on teaching each other. One of the most important indicators of the increase in quality of village life is the reduction of child labor. School in a Box is a kind of safeguard for children to enjoy their childhoods, at least until they are 10 years old.

The school serves also as a resource for health care. Mothers are asked to bathe their children at least every second day. The Rishi Valley Ayurvedic Health Centre trains health workers who go to villages and use the school as a resource for teaching healthy living habits, cleanliness, and giving out basic medical kits for the prevention of illness. They also encourage villagers to create herbal gardens and grow the plants

that can be used to heal a number of illnesses, such as colds, intestinal problems, and skin diseases.

Environmental education is also on the curriculum. Children become ecologically aware; they have a school garden where they learn to cultivate fruit and vegetables for their own use. Growing papayas provides a special boost for nutrition, and the importance of clean drinking water has become common knowledge. School is a place where children can play and where generations meet and grandmothers tell stories. School has become the heart of village culture.



A little girl in the hills above Rishi Valley, India

### Is School in a Box transferable to other situations and cultures?

Now, 19 years down the road, RIVER has considerable experience in ‘transferability’ thanks to rigorous work, action research, and the important human dimension that goes beyond the concrete results of School in a Box. UNICEF was a major partner that helped open up the work with larger groups and with other partners. The RIVER methodology in turn has enriched their own approaches to education and has given them extra strength to come up with new structures. In the scaling-up phase, new partners began to emerge and take interest in the RIVER methodology. Visits by organizations such as the World Bank, the European Commission, and the Government of India opened up new horizons for transferability. In India, with the government’s funding of improvements in basic education, different groups were encouraged to explore the School in a Box methodology and RIVER was called upon to collaborate with a number of other States. To note only a few examples:

**Tribal Schools in Andhra Pradesh:** In 1996, three nodal agencies – the Integrated Tribal Development Agency, UNICEF, and RVEC – collaborated in planning, co-ordinating and implementing an ambitious program in these districts. In two years, 2,200 schools scattered over the two districts of Paderu and Rampachodavaram were established, and a new version of the teaching-learning material was produced in collaboration with tribal teachers.

**Kerala:** Thirty multi-grade centers in remote and educationally backward areas of Kasargode, Mallapuram, and Wayanad Districts have recently grown to almost 700, as expansion plans continue. At last count, 1,600 schools were using this program.

**Chennai Corporation Schools:** This was the first major project in an urban situation. RIVER supported the Corporation teachers in designing multi-grade materials and building the capacity of the teachers in RIVER strategy. Around 2,000 children have come to experience a child-friendly learning methodology. Already the teachers give

examples of children returning from private schools to government schools after seeing a tangible change in the classroom climate.

The first overseas project was in **Ethiopia**. A Rural Education Project modeled on the RIVER approach was initiated in southern Ethiopia to educate local children and bring them to a level of permanent literacy. The visiting team from Rishi Valley (Mr. and Mrs. Rao) went to Ethiopia for one week and found many similarities with the rural situation in India: small farmers, very slow transportation, often no roads into the villages. After this initial visit from RIVER, a core group of educationists from Ethiopia and administrators from the sponsoring group in North America visited Rishi Valley for a planning session. Other countries are showing interest in this kind of collaboration, e.g. Colombia, Brazil, Bangladesh, and Cambodia.

### **What are the challenges of transferring School in a Box to other countries?**

According to P. Rao, it takes hard work to prove that this innovative methodology does work, but motivated teachers can be found in every State, in every country. RIVER sets up 'designer workshops' with teachers, designers of materials, folk singers, local artists, and community members to adapt the materials to the local language and cultural situation. This designing work goes on for 20 days so that the entire system is in the local language and is not a copy of the Rishi Valley version. Then the materials are experimented with in the State or country and the 'trans-creation' process begins. Initially there were 15 and then 45 schools, slowly expanding in one year to 75 and then 125, and scaling up to 1,000 schools in two years. The Government of India is now following this route.

Another important feature of this approach is that it is not possible to pervert its initial community-based focus. Even if bureaucrats would want to apply the method across the board, it is not possible. The School in a Box methodology is programmed for a local context, with built-in checks and balances, and teachers have a strong feeling of ownership for the materials. Yet, as demonstrated above, and despite the local approach, the methodology is highly replicable in other cultural contexts.

*Kathleen Kelley-Laine, 2006*

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1 For Krishnamurti the term "freedom", with its sense of "liberation from inner and outer compulsions", is a necessary condition of goodness: "It is only in individual freedom that love and goodness can flower; and the right kind of education alone can offer this freedom. Neither conformity to the present society nor the promise of a future Utopia can ever give to the individual that insight without which he is constantly creating problems." (*Education and the Significance of Life*, pg. 28) The "partnership" can only become egalitarian if it is non-authoritarian. (Radhika Herzberger)



## ■ Knowledge and Dialogue in Education

EDUCATION AND DIALOGUE have gone together from the beginning. If we take a look at the history of both Eastern and Western civilizations, we see that their most formative periods were characterized by the sense of eager questioning that is at the heart of the dialogical process. Dialogue, which in principle is a conversation between two or more people, begins with a sense of probing and sharing. Dialogue cannot be separated from the search for truth, just as truth cannot be divorced from the sense of order and beauty. Dialogue is a process of communication whose essence is the unfolding and sharing of meaning. This meaning may be part of an accepted body of knowledge or it may be something undiscovered or in the making. Being heuristic in nature, the dialogue process involves an active participation in learning. And participatory learning can be done only in freedom; dialogue is not a process dominated by authority. Its practice is guided by a universal concern with the totality of learning, which is the whole of existence, and it is not aimed at achieving any kind of conformity. Such an approach requires not only a measure of objectivity and clarity in thinking but also a quality of sensitivity to the whole movement of communication as it reveals both the facts concerning the matter under discussion and the inner responses of the participating individuals. Such a broad scope and open-ended structure imbue the dialogue process with a high creative potential.

Education, which currently is mostly in the hands of the State, has been entrusted with the formation of capable and responsible citizens who can then take on the different functions needed to sustain and improve the general welfare of society. Such an aim, which is now fast becoming universal, might be defined as a process of socialization, with its pragmatic emphasis on efficiency and progress along scientific, technological and economic lines. Such progress depends on the cultivation of capacity and the accumulation of knowledge, both of which, it is hoped, will be guided by an overall ethical concern. While socialization essentially involves a measure of conformity to the given collective setting, the individual is nonetheless given pride of place in terms of his contribution and achievement. Not only is such an approach driven by the ingrained evolutionary will to survive but also by the search for social status and personal success. These psychobiological elements infuse the whole process with the sense of an overwhelming necessity, both in physical terms and in the pursuit of the socially approved ego-ideal.

**insight is intelligence operating in daily life**

Knowledge has come to be seen as the key to the overall development of the so-called modern world and the mainstay of its living standards. As a result, education has been turned into the primary channel for the transmission and cultivation of knowledge. In the educational context, knowledge generally refers to the field of information that constitutes the wide scope of graded academic studies, as well as the value systems involved in the

*continued on pg. 44 →*

## K: Mind is infinite

Is life a movement, a flow of pain and anxiety and the shedding of unshed tears, with occasional flares of joy and happiness? Unfortunately we, the older generation, do not ask these questions, and neither does the educator. So education, as it is now, is a process of facing a dreary, narrow and meaningless existence. But we want to give a meaning to life. Life appears to have no meaning in itself, but we want to give it meaning, so we invent gods, various forms of religion and other entertainments, including nationalism and ways to kill each other, in order to escape from our monotonous life. This is the life of the older generation and will be the life of the young.

We the parents and educators have to face this fact and not escape into theories, seeking further forms of education and structures. If our minds are not clear about what we are facing, we shall inevitably, consciously or unconsciously, slip into the inaction of wondering what to do about it. There are a thousand people who will tell us what to do: the specialists and the cranks. Before we understand the vast complexity of the problem, we want to operate upon it. We are more concerned to act than to see the whole issue.

The real issue is the quality of our mind – not its knowledge, but the depth of the mind that meets knowledge. Mind is infinite, is the nature of the universe, which has its own order, has its own immense energy. It is everlastingly free. The brain, as it is now, is the slave of knowledge and so is limited, finite, fragmentary. When the brain frees itself from its conditioning, then the brain is infinite. Then only is there no division between the mind and the brain. Education then is freedom from conditioning, from the vast accumulated knowledge of tradition. This does not deny the value of academic disciplines, which have their own proper place in life.

The Whole Movement of Life Is Learning:  
J. Krishnamurti's letters to his schools, p. 150  
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Autumn leaves, Buchillon, Switzerland



given cultural context. Human society seems to have evolved in the belief that the greater our knowledge the better equipped we will be to deal with both the practical matters of survival and the ethical implications of living. The drive for knowledge has been motivated not only by these aims of material and moral order but also by the curiosity to ascertain the nature of things independently of their being any use to us. The importance of this knowl-

### **Einstein and K were unanimous that knowledge is dead**

edge cannot be underestimated, as without such a gathering of facts there is no ground for objective thinking. It has also been assumed, not without reason, that the logical order of thought is akin to the natural causation of phenomena, thought being

the abstract reflection of a deeper universal intelligence which is at the source both of nature and of consciousness. In this view, the logic of thought would be a mental reflection of the Logos at the very origin of creation. This kind of assumption was at least implicit in the whole Hellenistic stream of culture that informs the development of Western civilization to this day. Thus, in this stream, thought and intelligence have been closely identified, the intellect being the faculty of factual, sane and rational thought whose very precision is capable not only of establishing internally consistent epistemological systems but also of opening the way to insight by way of dialectical inquiry.

It is interesting to note that dialectical inquiry, which is at the heart of Socratic or Platonic dialogue, proceeds by means of challenging one assumption after another. Most thinking, whether in science or in the mundane business of daily life, proceeds from assumptions, which are the hypothetical foundations on which all subsequent thinking is based. These tend to be of the nature of universal statements, i.e. pertaining to the whole of a given set of phenomena whose relevant character is thus encapsulated and made to serve the deductive process that deals with its concretely identifiable instances. Every general system of thought is structured along these lines, from classical Euclidean geometry to modern constitutional governments, from economic systems to religious creeds. The premises, considered either self-evident or else sanctioned by a superior and unquestionable authority, become the determining factors of the necessary consequences, be they constructive or destructive. But this is what we generally mean by thinking, which is therefore essentially a conditional system whose unexamined foundations can lead to dangerous states of sustained incoherence, as in the whole field of religious and nationalistic ideation and belief. This blind operation of thought is what would make an unexamined life not worth living, bound as it is in fragmentation and sorrow. This other view of dialogue, therefore, constitutes the needful examination of the assumptions on which our current collective and individual thinking, with its feelings, is based.

When carried to a sufficient depth and with due intensity, this process of questioning the suppositional ground of thinking leads to an eventual aporia or impasse, when the known can no longer answer. It is at this point that the whole movement of dialogue becomes truly alive and creative. Then the answer can come only from the question itself as

it is unfolded in the dialogical process. This opens the way for direct perception or insight to take place, a perception not dependent on what previously has been known, though it may be capable of translation into knowledge. Such perception can be said to be the proper realm of intelligence and such intelligence can be said to be the very essence of the learning process, therefore of the truly mathematical.<sup>1</sup> This is the implicit journey of inward freedom away from the shadow play in the cave of knowledge to the light of direct seeing. This process of creative learning and insight, which is unfolded in dialogue, is also at the heart of all holistic education.

Insight might be defined as the active principle of intelligence operating in any sphere of life. It may involve some degree of recognition, but in essence it goes beyond the operation of the known. Science itself has moved on to deeper levels of understanding by means of insight into its own specific fields. Art and religion have done likewise. It is in the quality of insight that the infinite freedom and wholeness of learning finds its concrete manifestation. This is what, in my view, leads someone like K to deny the connection between learning and the gathering of knowledge, be it through book reading or direct experience.

Both Einstein and K were unanimous and definite in their diagnosis that knowledge is dead.<sup>2</sup> Such an apodictic statement represents a tremendous challenge not only for the emphasis on knowledge in education but also for the whole psychological structure of human consciousness as currently grounded in identification. Knowledge has its own place and validity, of course, as is daily demonstrated in the most common of tasks. Without a proper background of information and training, we would find it hard to manage in our predominantly cognitive world. But in this view, living in knowledge, by knowledge and for knowledge is tantamount to living on the ashes of what has been and, therefore, not living at all. If to the inherent death of knowledge we add the binding of the psychological self to particular provinces of the known, and the self's survivalist strategies, such as the search for pleasure, security and becoming, then we can hardly be surprised that our individual and collective aims should prove to be even deadlier. For knowledge is power, both in the practical sense of enabling us to do things and in the cruel intent of lording it over others. This view of knowledge as including not only received information, opinion and belief but also the very reality of our psychological identity necessarily involves the dialogical self-inquiry that opens the way to insight into the nature of the psyche, as it is on this understanding that the creative wholeness and integrity of humanity depends.

**education is a deepening conversation in the search for truth**

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<sup>1</sup> Etymologically, the root meaning of 'mathematics' is *to learn*.

<sup>2</sup> Einstein said the following in a public address concerning higher education: "Knowledge is dead; the school, however, serves the living." (*Ideas and Opinions*, pg. 60)

It has been known since antiquity that there will be no peace in the world unless human beings become truly wise, which means until we understand ourselves and the proper place of knowledge and awaken insight into the nature of the good. The good is the whole and the whole is greater than the sum of its parts. Knowledge and the thinking-feeling derived from it are essentially parts. In fact, they belong to the level of material process, which in principle makes them subject to the laws of causality. This can be readily verified in an examination of the reflex nature of thought-feeling, whose Pavlovian conditioning operates along deterministic behavioural lines. Such conditioning is essentially a blind identification between an ideational construct (associated stimulus) and an instinctual drive. As dialogue springs from the abiding search for meaning, this structure of conditioning, however natural otherwise, is one essential area of examination, as it affects human wholeness at all levels. Reflex structures may be indispensable in certain areas of functioning, but they prove fatal in areas where the quality of self-awareness is absolutely necessary. The reflex process, grounded on the blind operation of deeply held assumptions instilled by thought in response to experience, operates on what is essentially an unconscious process of recognition. Psychologically, which means in relationship, this process represents the highest possible danger, as can be readily verified in all the current instances of human conflict. Any responsible form of education has to tackle this issue of persistent and widespread conflict among human beings, which means delving into the nature and structure of conditioning, thus awakening the needful intelligence that can then stand as the true guide of thought-feeling.

The dialogical process represents the essence of an inquiring mind whose area of concern is the whole, therefore including the reality of nature and the social and psychological dimensions of man, with their epistemological, ethical and ontological implications. Dialogue is not necessarily a panacea, but it opens the way for the free flow of meaning in what is currently a fragmented and destructive field of unexamined assumptions and conditioned identifications. Dialogue shares the same central concern with wholeness as education and that's why it's at the heart of it. Education is a deepening conversation of human consciousness with itself in its abiding search for truth and its responsible freedom. All knowledge can come into it, but its holistic intent necessitates the awakening and operation of a quality of self-awareness and intelligence that alone can serve as the needful light in an otherwise dangerous reflex process.

The process of dialogue is necessarily fluid and unpredictable, making it perhaps more akin to art than science. It can tread common ground and yet serve to turn old knowledge into a new discovery by virtue of its heuristic approach. This makes all the difference in the quality of the acquisition of knowledge, as it is then something endowed with vitality rather than indoctrination. Such a dialogical approach to the acquisition of knowledge is a necessary aspect of teaching for understanding. But dialogue does not stop there. It then opens the way to insight by drawing on the awareness of perceived contradictions or incoherence and putting the given subject into question. Furthermore, as it leans on the native quality of human sensitivity, it moves naturally and spontaneously into different areas, which gives learning a quality of inherent newness. As its field is not specialized but is open to all learning, the whole inner dimension of self and consciousness comes necessar-





Climbing among the boulders of Windmill Rock, Rishi Valley, India

ily into its purview, turning the eye from the outer to the inner, from natural science to self-knowledge, and back again. This fluid movement from the inner to the outer and from the outer to the inner makes for the dissolution of this traditional division in the field of reality and undermines the separation between individual and society, as they are seen to be complementary aspects of a single process. In this way dialogue serves to dismantle the ingrained structure of fragmentation between man and nature and between man and man.

The proposal in this very general reflection is that dialogue has a central role to play in the process of human liberation and enlightenment. The question then remains as to whether such a dialogue can be implemented in the educational context and whether an education really exists that can take such a holistic vision on board and bring it to fruition. Much more would need to be said on all the aspects touched upon here and on many others that have been left out due to the limitations of time and space, but one thing is clear, namely the unavoidable intent of wholeness implicit in the educational and dialogical endeavours. It is the writer's view that such an approach is a necessary contributing factor to overall order and creativity, not just in the field of education but in life generally.

Note: the writer would like to recommend the following relevant works to the interested reader: *On Dialogue*, *On Creativity*, *Thought as a System* and *Unfolding Meaning*, all four by David Bohm; and *Pedagogy of the Oppressed*, by Paulo Freire.

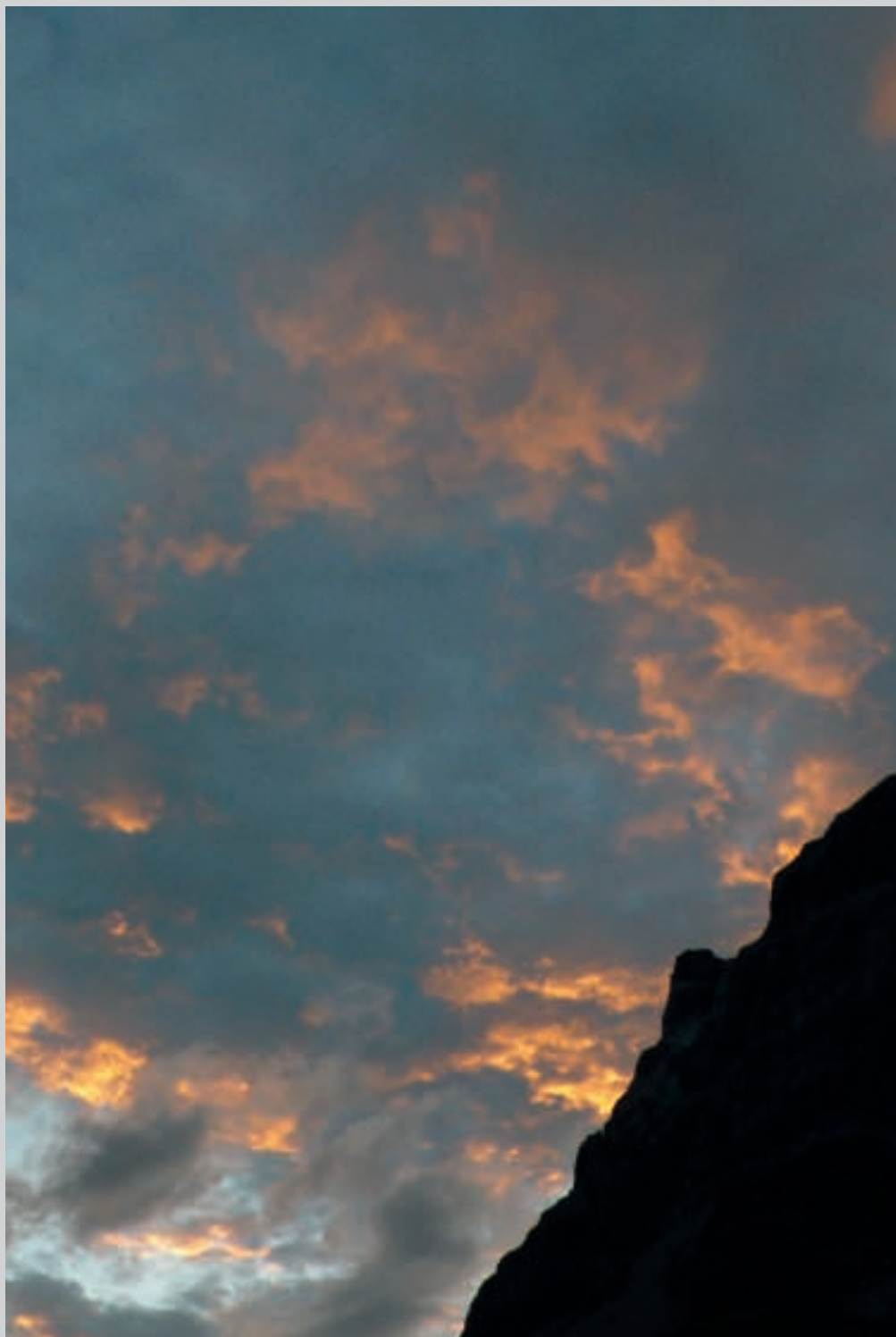
*Javier Gómez Rodríguez, May 2007*

## **K: Meditation is the passing away of experience**

It was early but all the birds had been out long before the sun was on the water. Even at that hour the river was awake with the light of the heavens and meditation was a sharpening of the immensity of the mind; the mind is never asleep, never completely unaware; patches of it were here and there sharpened by conflict and pain, made dull by habit and passing satisfaction, and every pleasure left a mark of longing. But all these darkened passages left no space for the totality of the mind. These became enormously important and always breeding more immediate significance and the immensity is put aside for the little, the immediate. The immediate is the time of thought and thought can never resolve any issue except the mechanical. But meditation is not the way of the machine; it can never be put together to get somewhere; it is not the boat to cross to the other side. There is no shore, no arriving and, like love, it has no motive. It is endless movement whose action is in time but not of time. All action of the immediate, of time, is the ground of sorrow; nothing can grow on it except conflict and pain. But meditation is the awareness of this ground and choicelessly never letting a seed take root, however pleasant and however painful. Meditation is the passing away of experience. And then only is there clarity whose freedom is in seeing. Meditation is a strange delight not to be bought on the market; no guru or disciple can ever be of it; all following and leading have to cease as easily and naturally as a leaf drops to the ground.

*Krishnamurti's Notebook, pp. 313-314*

*© 2003 by Krishnamurti Foundation Trust Ltd.*



View from the Sulz Hutte, St. Antönien, Partnun, Switzerland

## ■ Thailand: Quest Foundation

QUEST FOUNDATION (QF) have so far published 28 books by Krishnamurti, many of them in both Thai and English, with six to eight Krishnamurti books from other publishers also in circulation in the country. We are now subtitling DVDs of Krishnamurti's talks: 24 titles have been completed, another 24 are being worked on.

QF manage stalls at two large book fairs every year, plus smaller ones whenever possible. In April 2007, 1,134 books and 295 DVDs were sold. Books and DVDs are kept at a very low price – the tradition, unless given away free, regarding religious material. We have also donated 2,752 books to the libraries of 118 institutions, including public libraries, universities, monasteries and prisons.

Once a month, a group meets in Bangkok to view a DVD and have a dialogue. At the last meeting, a local newspaper journalist interviewed some of us and took photos for an article on dialogue and inquiry. Articles on Krishnamurti and Stream Garden (see below) appear fairly regularly in Thai newspapers.

### **Stream Garden**

Stream Garden (SG), Quest Foundation's six hectare retreat centre in South Thailand (contact details can be found on pg. 58), has an informal yet serious setting for people wishing to retreat and/or engage with others regarding the deeper questions of life. A new office, dining hall and activity area were recently completed, and around 55 people can be accommodated, either dormitory-style or in private and shared rooms.

Many groups – Buddhists, environmentalists, teachers, professors, NGOs, health professionals, even police – rent the facilities to hold workshops (which is necessary to help pay the bills). In the process, they get an introduction to the place and to the teachings of Krishnamurti. This is always arranged and, so far, has always been well received. As a consequence, many of the participants become sufficiently interested in Krishnamurti to buy books and DVDs, to the point where SG now distributes more books than the official distributors. In addition, some of the groups have asked that we arrange future programmes for them around Krishnamurti's teachings, and individual participants often return for personal retreats and Krishnamurti gatherings.

In one large public library in central Bangkok – Sarnsaeng Arun Library, 64 Satorn Soi 10, North Satorn Road, Bangluk, Bangkok 10500; ssamag@yahoo.com – Krishnamurti's books have generously been given their own rather prominent section, with a TV monitor close by

for individual viewing of the DVDs. The library also offers, free of charge, a meeting room for dialogues.

Krishnamurti once expressed an interest in the teachings being taken to at least one Buddhist country. Perhaps Thailand is that country.

*Vanerath Sornprasit, Rabindra Singh, Raman Patel, August 2007*

## ■ Meeting of the International Committees at Brockwood Park 2007

HOSTED BY THE Krishnamurti Foundation Trust, 40 representatives from 22 countries met in July at The Krishnamurti Centre, Brockwood Park. They met to share ideas, learn from each other, form or renew work relationships, enquire and dialogue, strengthen their ties and friendship with KFT, and especially to be energized and inspired by each other in carrying on with this often challenging work. There were representatives from Australia, Belgium, Brazil, Bulgaria, Canada, Croatia, Finland, France, Greece, Holland, Hungary, Ireland, Italy, Jordan, New Zealand, Norway, Poland, Romania, South Africa, Spain, Switzerland and Tanzania.

Choosing their theme for the week, participants considered 'listening', 'creativity' and 'working together' and arrived at, more or less, 'Are we really together, and how would that express itself?' There were video excerpts and dialogues in the mornings, and throughout the week informal meetings and walks. In the formal meetings, Committee representatives listened with interest as each told of the work in their part of the world. The Foundation reported on their volunteer programme, cooperation with other Foundations, and offers of free books to distribute to prisons.

Common themes in the discussions included growing interest in dubbing DVDs to distribute locally, finding people to help, keeping up with emails, creating a scholarship fund for Brockwood Park School, writing newsletters, incorporating new people into dialogues, holding video showings when only a few attend, and travelling around their country to donate K books to libraries and prisons.

Committees work in a variety of ways. Some are recently established, some have been developing for decades; some are structured and quite active, others are run by one person alone. Most Committee members affirm that their relationships with colleagues nourish and sustain them. Often they reflect on and question what they are doing, including asking themselves if they are making the teachings available or, instead, proselytising.



### Theme Weekends at The Krishnamurti Centre, Brockwood Park 2008

|                 |   |
|-----------------|---|
| February 22–24  | Justice and injustice                             |
| March 14–19     | Improving oneself: myth or reality?               |
| April 11–13     | Is the brain different from the mind?             |
| April 20–26     | L'éducation, méthode ou art de vivre? (in French) |
| May 16–18       | Open dialogue                                     |
| May 31          | An introduction to Krishnamurti's teachings       |
| June 14         | An introduction to Krishnamurti's teachings       |
| July 11–16      | The search for God                                |
| August 30       | An introduction to Krishnamurti's teachings       |
| September 26–28 | On competition                                    |
| October 4       | An introduction to Krishnamurti's teachings       |
| October 17–19   | Humility and honesty                              |
| November 7–11   | Qu'est-ce que la mort? (in French)                |
| November 21–26  | Images of oneself and of others in relationships  |

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 at Brockwood Park (see pg. 57); online bookings: [www.krishnamurticentre.org.uk](http://www.krishnamurticentre.org.uk)

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

## **L'éducation : Méthode ou Art de Vivre?**

### *Rencontre participative sur l'éducation*

*Du 20 au 26 avril 2008 au Centre Krishnamurti de Brockwood Park*

Semaine de rencontre et de dialogue autour du thème de l'éducation à la lumière de l'enseignement de J. Krishnamurti.

Cette rencontre participative s'adresse essentiellement aux enseignants, aux éducateurs et aux parents d'enfants scolarisés. L'objet de ce séminaire est de créer une dynamique à travers les dialogues, les ateliers pédagogiques et les rencontres informelles qui puissent nous permettre de réfléchir et de découvrir ensemble une autre approche de l'éducation.

L'accent sera mis sur:

- Qu'est-ce que l'éducation juste?
- Quelle est la place du cursus académique dans l'éducation?
- Quelle est la place de la connaissance de soi dans l'éducation?
- Existe-t-il une éducation globale?
- Quelle est la dimension spirituelle de l'éducation?

Matériel et activités:

- Causeries ou dialogues de J. Krishnamurti en vidéo ou DVD
- Dialogues entre les participants en grands et petits groupes
- Petits groupes de réflexion sur la création d'une pédagogie de l'instant
- Interaction avec l'école de Brockwood Park

Contacte: Bénédicte Notteghem-Gousseau, [info@krishnamurticentre.org.uk](mailto:info@krishnamurticentre.org.uk)

## **Summer Work Party at Brockwood Park 2008**

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](mailto:facilities@brockwood.org.uk).

## **Annual 'Saanen' Gathering, Switzerland 2008**

The dates for the 2008 Gathering are:

|   |                    |
|---|--------------------|
| Parents with Children Programme at Chalet Alpenblick:   | July 26 – August 2 |
| Main programme at the Sport Chalet in Mürren:           | August 2–16        |
| Mountain Programme for Young People in Bourg St-Pierre: | August 17–24       |

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](http://www.kinfonet.org).

## **Oak Grove Teacher's Academy 2008**

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 first-hand. 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](http://www.kfa.org).

## **Krishnamurti Summer College Student Study Program 2008**

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](mailto: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 the information. We therefore encourage readers to check the relevant websites.

|   |  |
|---|--|
| Krishnamurti Foundation India:          | <a href="http://www.kfionline.org">www.kfionline.org</a>     |
| Krishnamurti Foundation of America:     | <a href="http://www.kfa.org">www.kfa.org</a>                 |
| Krishnamurti Foundation Trust, England: | <a href="http://www.kfoundation.org">www.kfoundation.org</a> |
| Stream Garden Retreat Centre, Thailand: | <a href="http://www.anveekshana.org">www.anveekshana.org</a> |

And, for announcements regarding these and many other activities in the 'K world', please check [www.kinfonet.org](http://www.kinfonet.org).

### **Do You Want To Pay for The Link?**

You can make a donation securely online by visiting [www.kinfonet.org](http://www.kinfonet.org). You can also help with costs by reading The Link online at [www.kinfonet.org/the\\_link](http://www.kinfonet.org/the_link), or by printing it from there, rather than receiving a hard copy by post from us. If you would like to remove your name from our mailing list, please let us know.

*Many thanks.*

## **ANNOUNCEMENTS > ANNOUNCEMENTS**

### **Rishi Valley Institute for Educational Resources (RIVER)**

AN INDEPENDENT AGENCY has offered to fund the transfer of the pedagogy for primary schooling developed at Rishi Valley (see the article on pg. 37) to interested groups in third world countries. This pedagogy has been adapted already within several of India's linguistically diverse states, and it is currently being implemented in southern Ethiopia. The funding agency may support the following activities/expenses:

1. Air travel for three primary school teachers/trainers/administrators to attend training at Rishi Valley in the RIVER approach; applicants should, preferably, be teachers/trainers working with indigenous communities and teaching in regional languages, in villages and small towns
2. Room and board expenses for the above three people for two to four weeks during the training at Rishi Valley

3. Costs relating to designing draft handmade self-learning materials in their local language for grades I and II during their training
4. Air travel for four RIVER resource personnel to support and monitor the respective projects outside the country for two to three weeks
5. Online support for teachers/trainers/administrators from other countries during the project period
6. Any miscellaneous expenses to be identified by the respective project people from other countries
7. Air travel and other expenses for two to three project people from other countries to attend a peer evaluation workshop to be conducted in one of the countries implementing the RIVER model in 2009/2010

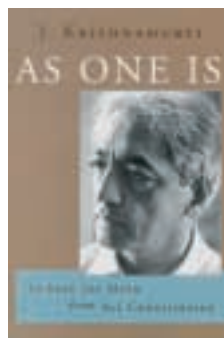
For more information, please write to [office@rishivalley.org](mailto:office@rishivalley.org).

*Radhika Herzberger, September 2007*

## School Without Walls

A DOCUMENTARY FILM, *School Without Walls*, has been made by Robert André about the RIVER programme at Rishi Valley and Krishnamurti's approach to education. It was selected for showing at the Festival International Medias Nord Sud in Geneva ("India, a Future World Power") this past October, and it has also won other awards.

## NEW BOOK



**As One Is**

**by J. Krishnamurti**

**Hohm Press ([www.hohmpress.com](http://www.hohmpress.com))**

**ISBN: 1-890772-62-3, trade paperback, 147 pages, \$14.95**

The Krishnamurti Foundation of America has published the eight talks that Krishnamurti gave in Ojai in 1955, in a new volume titled *As One Is*.

To order, please contact the Foundations (details on pg. 60).

## OBITUARY

We are sorry to be announcing the death, at 89, of *P. H. (PAMA) PATWARDHAN*, in January 2007. He was a long-time trustee of Krishnamurti Foundation India, Secretary of the KFI from 1976 to 1985, and, with his wife, Sunanda, founder of Sahyadri School near Pune.



# ADDRESSES

## STUDY CENTRES OF THE KRISHNAMURTI FOUNDATIONS

Krishnamurti Foundation Study Centres are situated in beautiful natural surroundings and provide full K libraries, including video viewing and quiet rooms. All offer accommodation and meals. These centres are for individual study, but may organise periodic dialogue meetings, seminars and other activities. Specific websites can be accessed via the K Foundation websites (see pg. 60) or at [www.kinfonet.org](http://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](mailto: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](mailto: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: [kfiqh@md2.vsnl.net.in](mailto:kfiqh@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](mailto:kcentrevns@satyam.net.in)

**RISHI VALLEY STUDY CENTRE:** [study@rishivalley.org](mailto:study@rishivalley.org)

**SAHYADRI STUDY CENTRE:** [kscskfi@gmail.com](mailto:kscskfi@gmail.com)

**VALLEY SCHOOL STUDY CENTRE:** [kfistudy@bgl.vsnl.net.in](mailto: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](mailto: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](http://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](mailto:sycamore@internetegypt.com)

**FRANCE:** Open Door, Bediaou, 31260 Mongaillard de Salies; contact: Jackie McNley, Tel: [33] (0)6 6466 4850; [www.opendoorinfo.com](http://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, c/o Satyam Stores, Ramesh Wadi, nr. Ulhas River opp. Somnath Dairy,  
Badlapur (W), Maharashtra 421 503; contact: Abhijit Padte, Tel: [91] (0)22 660 4792,  
e-mail: apadte@bom3.vsnl.net.in

**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;  
contact: Mr. P. Weerawardhana, Tel: [94] 1 861 683, e-mail: kcenter@sltnet.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](http://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. 60) or at [www.kinfonet.org](http://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](mailto: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](mailto: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](mailto: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](mailto: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](mailto: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](mailto: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](mailto:office@oakgroveschool.com)

## SCHOOLS INDEPENDENT OF THE K FOUNDATIONS

Specific websites can be accessed at [www.kinfonet.org](http://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](mailto: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](mailto: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](mailto: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

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e-mail: kfihq@md2.vsnl.net.in; www.kfionline.org

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*Please note that C.I.K. stands for Centro de Información Krishnamurti.*

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New rice fields near Rishi Valley, India

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