



# THE LINK

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## The Newsletter

Editorial Note	3
Dear Friends	4
K: Love Is a Dangerous Thing	12
Letters to the Editor	
Facing the Fear of Death	14
The Blind Alley of the Ideal	15
Why the Teachings Seem Not To Work	17
K: On Marriage	18
Articles	
I Am That Man	20
Psychotherapy and Wholeness	23
K: Fragmentation, Negation and Wholeness	24
Between the City and the Forest	27
David Bohm's First Meeting with K	30
The Finite and the Infinite	33
K: Changing the Unconscious	34
Pushing the Boundaries	
– an appreciation of David Bohm	35
K: Journeying to the Heart of Sorrow	38

## On Education

Krishnamurti on the Timetable	40
K: That Sweeping Nothingness	44
Krishnamurti on Living and Education	47
In the Light of Learning	51
Proposal for a Centre for Teacher Learning	54
K: Knowledge and Pure Observation	56

## International Network

Events	58
Announcements	
Inauguration of the Krishnamurti Centre	
in Hyderabad, India	59
Book Review: <i>On Krishnamurti</i>	61
K: The Beginning of Thought	63
Addresses	65

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Front Cover: Great banyan tree, Rishi Valley, India

# EDITORIAL NOTE

LOOKING DOWN ON the land from the airplane during a recent flight, I could not help noticing the tremendous impact that we human beings are having on the planet. The whole earth is now the object of our use and cultivation. Landing in the cities and towns, I am overwhelmed by the enterprising and milling multitudes and the innumerable commercial establishments bursting with every conceivable product. But behind the inviting prospects of consumer bliss and its immediate rewards (a visit to the bookstore, the museum or the café), there lurks the feeling of an artificial and ultimately impoverished reality attendant on an essentially materialistic civilization. What seems clear is that all this amazing display of human ingenuity is the result of the brain's capacity for thought. It is thought that, in its drive for survival, has generated the current world with its undeniable achievements. But, riddled as it is with greed, aggression and duality, the power of thought is proving ever more destructive at all levels of relationship. So self-knowing, which K defined as the true work of man, was never more urgent than now, as it entails the dissolution of the core illusions behind our fragmented thinking and thereby the survival and integrity of life itself.

In this issue of *The Link* we bring together a number of strands in this urgent movement to wholeness. The artificial life of the city and the teeming life of the primal forest are poetically contrasted. The understanding of nature and the ultimately indivisible bond between mind and matter are explored. A reminiscence of David Bohm's first meeting with K brings back the exalted flavour of those earlier days of intense inquiry into the totality of being. The role of the psychotherapist in relation to the patient and their shared humanity is approached from a non-dualistic angle. The educational section centres on learning, which is examined in the context of the teacher-student relationship, the direct contact with K's teachings and the very process of learning itself. A presentation on the opening of the Hyderabad Study Centre offers some pointers as to what is involved in setting up such an institution and a review of an introductory work on K for a philosophical series approaches, among other things, the question of the possible inclusion of K's work in the university.

Perhaps at no other time in history has the intrinsic limitation of thought been made so evident. The great ideological and theological systems have collapsed and the little me in which mankind has taken refuge is but another form of the same residual consciousness. The unsustainable quality of our socioeconomic structures does not augur well for the future and war is accepted as the inevitable outcome of the increasing competition for dwindling natural resources and political dominance. Peace and order cannot come from the prevailing cult of self-interest and neither can they come from the New Age therapeutic bazaar. Thought has indeed come to the end of its tether and the unknown is ever more insistent in its gathering emptiness. Choiceless awareness is the application of that unknowingness to the relational field of everyday existence. Such a state of sensitive learning is the necessary ground of creative freedom.

*Javier Gómez Rodríguez, October 2005*



# THE NEWSLETTER

Dear Friends,

NEVER HAVING FELT the need to own a television, I sometimes listen to the radio. Recently there was a story about a city in the former Bosnia-Herzegovina where people of different origins and religions work peacefully together. They have kept the military out, though they lost 70 young people when a grenade exploded in the middle of a town festival. The mayor of the city was asked how he managed to get the citizens to work together. He replied, "With love."



In April 2005, Brockwood Park was the venue for the **International Trustees Meetings**. Besides business meetings, there were many informal meetings, especially during mealtimes, when the conversations would become particularly lively and interesting. During one meal, Kabir Jaithirtha told me that Pandit Jagganath Upadhyaya, with whom K liked to speak, had asked K to put the teachings in one phrase. K replied: *Where the self is, there is no love. Where there is love, there is no self.*

Kabir and Alok Mathur run the Post-School Programme at The Valley School and the Centre for Teacher Learning, which should be taking its first candidates in June 2006 (see the article on page 54).

Another story I heard during the meetings involved a writer, Frank Waters, saying to K in 1972 that many of the people who had been listening to K's talks, even for decades, seemed not to have changed. K's reply began:

**Krishnamurti:** Yesterday, in the afternoon, I saw a group of people and one of them was quite young – she was probably in the first year of college – and she's already caught and very conditioned in a peculiar self-satisfied, self-criticizing mode which gives her gratification, if you know what I mean, and it was very difficult to move her out of that little groove. And, perhaps that's what happens with most people, don't you think, that they start out wanting to find out, wanting to live differently, wanting to have a different kind of life, affection and all the rest, and suddenly find they are caught in a trap and can't get out. And you are saying, are you, sir, that one needs a considerable preparation to understand what we're talking about.

**Waters:** Yes.

**K:** I'm not at all sure. I know people in India, in Europe, and here who have set out deliberately "preparing themselves," "studying," "observing," "meditating" – all these in quotation marks – and, somehow, though they think they have prepared themselves, it doesn't seem to do a thing. I have friends whom I have known for forty years – if anything, they are far worse. Sir, is it a matter of preparation, or is it a quality of mind that has really gone through a great deal of trouble, a great deal of pain, and has not come to any conclusion nor put up any barrier, any resistances?

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Regarding **Brockwood Park**, there was a very good article in the *Financial Times* (English edition) about The Krishnamurti Centre, 'Rare Retreat without Restrictions'. Written by Harry Eyres, who visits the Centre out of his interest in K, it has brought some new guests to the Centre, mainly from the business world. If you would like a copy of the article, please write to Brockwood Park.

In my last Dear Friends letter, I mentioned visiting the 'K class' at Brockwood (see the article on page 40), where we were reading from *The Beginnings of Learning*. I found the following particularly significant:

You see, from an early age I have been living in other people's houses and I have never had a place of which I could say, 'This is my home.' But there is a feeling that you are at home wherever you are because you are responsible, you are affectionate. Home is not a creation of sentimentality, it is a creation of fact – the fact that I feel at home. That is, I am free, I am responsible, I am affectionate. Total responsibility is the feeling of being at home.

*Beginnings of Learning, pg. 29  
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The **Saanen Gathering**, which has been held in Schönrried, Switzerland, for several years, this year took place in Chesières near Villars sur Ollon. K spent his holidays there in 1921, '37 and '57, staying at the Hotel Montesano. The building is still standing but has not been used for the past 10 years and is slowly decaying. Villars is surrounded by mountains and forests, with the town itself full of chalets and apartment buildings. It had a ski-lift by the 1930s, the first one in the Canton de Vaud, and a very early mountain-train. The view is wide open to the Dents du Midi and the Mont Blanc range.

The Gathering was as intense and interesting as ever, with Gisèle Balleys and her experienced, dedicated team running it with their usual quiet efficiency. Gisèle had invited several psychologists and psychiatrists with an interest in K, and the meetings were richer for their participation. In the end, of course, we were simply 80 people wondering about life together, seeing illusions, or not.

Jan Janda, a former Brockwood student, told me an interesting story over a meal one day. He was defending his thesis for a degree from the most liberal Czech university, all about creating a K school in the Czech Republic. He had researched and written not only about the educational core but also about the technicalities of government compliance. He went through every detail with his assessors, and felt rather good about his presentation, when the head assessor argued, “How can you be presenting this? Krishnamurti says that everything we’re doing is wrong!” His degree was denied.

Another former Brockwood student, Michael Rogers, has written a booklet, ‘The Undisciple’, about his time at Brockwood. He was the first student to pay his own school fees, with money earned playing music. His father – a military man, and Catholic – was skeptical about the school and made inquiries through his friends at the CIA and FBI. They told him not to worry: “People at Brockwood Park do nothing but talk.” When K heard this story, he laughed and laughed. Michael also writes:

... when it was time to purchase a place for the school in the late 60s, K’s associates got into a bidding war with none other than John Lennon, who was looking for a secluded mansion an hour from London. John easily outbid K’s people until one of K’s friends explained to him what K wanted to do with the land. Out of respect and admiration for K, John backed out and with the graceful guidance of Dorothy Simmons, Brockwood Park Krishnamurti Educational Centre was born.

**Brockwood Park School** recently underwent its most intensive government inspection ever, as all schools must do. The staff were nervous, as these officials

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*Many thanks.*



Near Haus Sonne in the Black Forest, Germany

could close the school down. However, after four inspectors scrutinized the place for four days, all was well. They called Brockwood “distinctive” and wrote, among other things, that it offers “high quality education ... with a strong and effective emphasis on environmental awareness. ... The daily routine provides frequent opportunities for pupils to contemplate, reflect and discuss. Acquisition of knowledge is accompanied by opportunities for pupils to develop their learning and thinking skills independently. ... Pastoral care is of a very high standard. Pupils conduct themselves with grace and courtesy around the school, are welcoming to visitors and convey a strong awareness of their responsibility to others.” The report can be read at <http://www.ofsted.gov.uk/reports/manreports/2838.htm>. The school, after struggling for a few years, now has a full complement of students. Many of these delightful young people need scholarships, however, so any help with scholarship funds would be very much appreciated.

The same increase in interest has occurred at **Oak Grove School** in Ojai, California, where there is now a waiting list for the high school. Ellen Hall, the principal, and Paul Herder, head of teacher development, are working with teachers and interacting with students and parents to put greater emphasis within the school on Krishnamurti’s educational insights. Paul once worked with

us on the Link team, helping students in London who had ‘dropped out’ to find their place again.

I recently came across a simple but fundamental statement on right education, from K’s third talk in Hamburg in 1956.

But through right education we could perhaps bring about a different understanding by helping to free the mind from all conditioning – that is, by encouraging the young to be aware of the many influences which condition the mind and make it conform.

So, is it possible to educate the mind to be aware of all the influences that now surround us, religious, economic, and social, and not be caught in any of them? I think it is, and when once we realize it, we shall approach this problem entirely differently.

The Collected Works, Vol. X, pg. 83

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Mark Lee, the executive director of the Krishnamurti Foundation of America, told me that when they first opened Oak Grove School they put a big sign out front saying KRISHNAMURTI EDUCATIONAL CENTRE. When K saw it, he was aghast and told them: *Take it down! If I were a student or grandparent, I would be afraid.* With some amusement, the sign was taken down.

Every year since 1993, Oak Grove School’s 8th graders have visited Baja California in Mexico. They go for nature studies and especially to see the grey whale migration. They camp on Magdalena Island, where they’re the only humans for 100 miles. Every year, a mother whale brings her new offspring to their boat and not only allows the students to touch it but actually lifts it up and pushes it towards them. At one point the boat almost capsized when the students all rushed to one side, and the mother whale, being right next to the boat, went under it and stabilized it.

I heard these stories when I was in Ojai in February 2005. I went there after having spent seven weeks in India and then a few days at Brockwood, similar to K’s travelling schedule. When K would come to Brockwood at these times, he would immediately call meetings with staff and students. I once met him then, when it was especially cold, with ice and snow all around, and he was almost blue after a walk. I asked Mary Zimbalist if he ever had jetlag, but she thought the cold was worse for him and that he wasn’t affected by jetlag as we are. She remembered one arrival at Malibu, after he had been awake for about 20 hours, travelling from Brockwood after India, and he immediately wanted to tell her everything that had happened in the three months he had been in India.



For me as a European, travelling in **India** is rather stressful. But, once I'm in a place, I enjoy it very much, seeing old friends and those wonderful people who work so loyally as servants – they seem to be the most permanent people at the K schools and centres. One of them, Gopalu, who worked for K and then Narayan (a former Rishi Valley principal), and who now looks after the new guesthouse at Rishi Valley, gave me a wonderful yoga mat to use. After some time I found out that it had been K's, though it looked almost new.

Radhika Herzberger, Director of **Rishi Valley**, told us about the Madanapalle Communist party being interested in K and coming to meetings at Rishi Valley. This put me in mind of Donald Ingram Smith's book *The Transparent Mind – a Journey with Krishnamurti*, where he describes a public discussion that K had with a communist leader in Sri Lanka. Called 'I Am That Man', it appears on page 20 of this issue of The Link.

Radhika also handed me a statement from the 1984 International Trustees Meetings, held at Brockwood Park that year, where K put the question to himself: *If I were the Head of Rishi Valley School, what would I do?* Part of his reply was: *First of all, I would get all the villagers together, and explain to them that we're going to have schools for their children.* This was embraced over the years, and in 2004 Rishi Valley won the Global Development Award – a Japanese acknowledgement of "most innovative development project". This was the first time that the award had been won by an educational institution, given in recognition of Rishi Valley's contribution to rural schooling, including its teacher training programmes and the multi-grade, multi-level approach that they have developed for meeting the needs of the rural poor. Regenerating landscapes and conserving bio-diversity and local cultures are also built into the approach,

### New Photo Website

An updated catalogue of photographs by Friedrich Grohe, including those printed in The Link, can now 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 greeting cards, and links to the Krishnamurti Foundations and Schools.

which places children at the centre of classroom activities and works toward community ownership of the schools.

While in south India, I visited the **Gurukula Botanical Sanctuary** in the hills of Kerala. Suprabha Seshan, whom I got to know as a Brockwood student, has been working there for 12 years (see her article on page 27). In the 1970s, a ‘drop-out’ from Germany, Wolfgang Theuerkauf, settled there, and at that time it was an untouched part of the jungle. He lived there for seven years virtually as a hermit, without any means. During this time the farmers were moving farther and farther into the hills and Wolfgang witnessed that many of the plant and animal species were vanishing. From direct experience he learned about the plants – developing a special liking for the main species of orchids – and he collected them and re-planted them in what became, step by slow step, a new botanical garden. He created a large water reservoir for the garden, that also benefited the farmers, and now ten local women take care of the thousands of different plants. The Sanctuary has become one of the most important botanical sanctuaries and research stations in India. They now have courses for school students that last one or more weeks, “opening youngsters to the multiple dimensions of living through exposure to nature, natural history, the body and the senses, community life, enquiry, being on one’s own and reflection.” The Sanctuary, which is not involved in the trading of its rare plants and therefore has no income of its own, is supported by donations. Most of these are raised by Suprabha, and by Maryan Klomp in The Netherlands. I have helped the Sanctuary to purchase some of the surrounding land that had been in tea production, which was polluting the groundwater. The jungle is slowly re-growing.

Looking at it, it is fascinating how this project began. It started with Wolfgang’s decision not to live in the usual way. Yet neither did he try to translate an ideal into practice, nor did he have an ambition to do something ‘important’. He was no ‘achiever’. But we in our society, and it has been so for a long time, have made ambition and aggressive behaviour into a virtue, seeing them as necessary for realising any project. And the final consequence of such a point of view is conflict, is war.

The fourth edition of my memories of K, ***The Beauty of the Mountain***, came out in 2005. I offered it to the K schools for their teachers, older students, and parents, and a fifth edition will be printed in order to meet the requests. There will be a few changes, including the addition of a Letter to Readers, part of which follows:

... I wrote *The Beauty of the Mountain* originally because K asked the people who were working with him, the trustees for example, if we could convey the perfume of what it was like to be around him. Of course, at the same time, he didn’t want us to be occupied with his personality but

rather to use our energies to find out about ourselves. I also wanted to make sure that two of K's important statements about the schools could always be found – 'Brockwood Today and in the Future' and 'The Intent of Oak Grove School'.

A little while ago, a friend asked me what had touched me most about the teachings. After some reflection, I realized that it was something K had said during a talk and also in one of the discussions with David Bohm (that came to be part of *The Ending of Time*): *Love has no cause*.

When people now ask me what Krishnamurti was like as a person, the first thing I reply is that he was full of love and affection. I hope that in some way *The Beauty of the Mountain* is able to communicate this.

Harry Eyres, the *Financial Times* journalist who wrote the article about the Centre at Brockwood (see above), sent the following about *The Beauty of the Mountain*:

I think your memoir conveys the human side of K better than anything else I have read ... The sense of humour, the spontaneity, the practical and observant sides of his character ... and his gift for friendship and affection, all come through to make him less of the daunting impersonal "Speaker" and more of a flesh and blood man. I love the anecdotes about K's relationships with animals and birds – his great and singular love of them – which I find especially affecting. I am glad you included the two statements about the Schools, which are so clear and inspiring.

In closing, the previous issue of The Link was beautifully printed in India (it used to be printed in Germany) and sent out from there slow mail in December 2004. It wasn't clear how slow this slow mail would be, however, and if you ended up receiving the previous issue at the same time as this current one, please don't be too surprised!

*Friedrich Grohe, September 2005*

## K: Love Is a Dangerous Thing

Be supple mentally. Strength does not lie in being firm and strong but in being pliable. The pliable tree stands in a gale. Gather the strength of a swift mind.

Life is strange, so many things happen unexpectedly, mere resistance will not solve any problem. One needs infinite pliability and a single heart.

Life is a razor's edge and one has to walk on that path with exquisite care and with pliable wisdom.

Life is so rich, has so many treasures, we go to it with empty hearts; we do not know how to fill our hearts with the abundance of life. We are poor inwardly and when the riches are offered to us, we refuse. Love is a dangerous thing, it brings the only revolution that gives complete happiness. So few of us are capable of love, so few want love. We love on our own terms, making of love a marketable thing. We have the market mentality and love is not marketable, a give-and-take affair. It is a state of being in which all man's problems are resolved. We go to the well with a thimble and so life becomes a tawdry affair, puny and small.

What a lovely place the earth could be, for there is so much beauty, so much glory, such imperishable loveliness. We are caught in pain and don't care to get out of it, even when someone points a way out.

I don't know, but one's aflame with love. There is an unquenchable flame. One has so much of it that one wants to give it to everyone and one does. It is like a strong flowing river, it nourishes and waters every town and village; it is polluted, the filth of man goes into it but the waters soon purify themselves and swiftly move on. Nothing can spoil love, for all things are dissolved in it – the good and the bad, the ugly and the beautiful. It is the only thing that is its own eternity.

*Letters to a Young Friend, pp. 7-8*

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Brockwood Park School, Hampshire, England

# LETTERS TO THE EDITOR

## ■ Facing the Fear of Death

I WAS FIRST taken to hear Krishnamurti when ‘Thought Breeds Fear’ was recorded at Wimbledon Town Hall in March 1969, at the invitation of my uncle, Jerry Crichlow, father of Keith, who later designed The Krishnamurti Centre at Brockwood Park. My interest in K’s teachings grew from there and has continued to this day.

When I was young, I was terrified of death, or more accurately, the thought of death, or what that meant to a tiny child. I had a happy childhood and loving, caring parents so I don’t know where it came from, but this fear was there. This fear followed me for years, waxing and waning as these things do, even into marriage, a family and beyond.

Although I had read of K’s talks encouraging us to ‘go into things deeply’, I was too busy to do this (or so I told myself) or preferred to distract my attention away.

When I reached the age of 40 or so, one day I felt I could stand the burden no longer. K had suggested that giving a day or two to understanding something, to really going into it, was not a huge price to pay in a lifetime, even if nothing happened and nothing changed at all.

So one morning I switched off the phone and sat down in a comfortable chair, alone. From ten o’clock until four I thought of nothing but death and the thoughts I had had about it, tracing my life from those early days and teasing out hidden and forgotten memories – all the cracks, all the crevices, all the thoughts that I thought I had buried, or had tried to.

### **Note for our Readers**

While space to include articles and letters in The Link is naturally limited, the editors nonetheless appreciate hearing from as many readers as possible. Having said this, it has become too much for us to engage in correspondence with everyone. We would therefore ask all correspondents to advise us, when writing, whether or not you would permit your letter, or extracts from it, to be published in a future issue of The Link; we would include your name unless you specifically instruct us otherwise.

By four o'clock I was very tired, and hungry! So I stopped for the day. The next day at ten, I started again. Thoughts, which had been pouring out on the first day, now came much more slowly. The brain rarely repeated itself (i.e., yesterday's thoughts rarely came again), but still deeply buried bits and pieces continued to surface like so much flotsam. By two in the afternoon, the process had reached a snail's pace and by three I had had no new thoughts for an hour.

So I stopped altogether and rose from my chair, thinking that nothing had changed, nothing had altered at all and what a complete waste of time the whole exercise had been – a lot of hard work for nothing and two days regular work to catch up on, as well!

About four or five days later, the subject of death, or a death, came up at supper. To my complete surprise, joy and relief, I found that my whole attitude to death had changed, my whole thinking had transmogrified to a totally different state. No longer did I feel my stomach sink at the mention, no longer was I frightened at all, and that fear has never been back.

*A.W. Heath, June 2004*

## ■ The Blind Alley of the Ideal

I WOULD LIKE to share with you an unusual experience that I underwent as a young man. I listened to K's talks for the first time at the Colombo Town Hall in January 1957. While listening to him, I felt that I was in the presence of one who was in touch with the eternal. Though something novel struck me, it was later, when I studied his writings, particularly his *Commentaries on Living*, that I began to grasp the groundbreaking nature of his message.

As K suggested, I experimented with writing down my actual, spontaneous thought-feelings, particularly when faced with inner turmoil and conflict. The unusual experience that I mentioned took place one day when I wrote down something that I felt deeply: "From childhood I have always tried to improve myself. In other words, I have tried to become somebody, but this way of thinking has not helped me." No sooner had I taken my pen off the paper than a deep feeling of emptiness overwhelmed me. In that split second, I felt as if the very ground on which I stood slipped away. Inwardly I was utterly naked, completely stripped of the sense of the 'I'. The paralysing inner void pierced through every cell in my body. Simultaneously, I was engulfed with a tremendous fear that made my whole body tremble. All this happened in that split second. I became stunned and utterly confused. My attempts to share my confusion and disarray with others became fruitless. The confusion and turmoil precipitated by this shock gradually subsided and gave way to a new way of looking at myself and at the world. I was twenty years old when this happened.



In Anza Borrego National Park, California, USA

From a very tender age I had tried to lead an ideal life, one dictated by the edicts of the traditional religion and culture. I had imbibed of these values deeply. Self-improvement was the mantra; I wanted to lead a life free from envy, jealousy, greed and violence. At the same time, in the ebb and flow of life, I had absorbed the bad as well as the good in my culture. And now it became obvious that the foundation on which I had built my moral code was rubble. That is, the pursuit of the ideal had led me down a blind alley. If it can be likened to a seed, it fell on hostile ground, the ground on which all of us stand, human consciousness.

Though it was arduous, I started to attend to the actual fact of what I am from moment to moment. In spite of the hindrances and the blockages inherent in the human mindset, hints and openings came from within, without any invitation. They came in the form of vivid dreams, paving the way for the releasing of unconscious desires and drives with explosive force. In spite of lapses, I learned to care for and tame whatever tendencies and animosities came from within. Having been caught in the traditional mould, all my life I had measured myself against something. Now there is a modicum of harmony. If I say that I have understood myself, it would obviously be a great folly. It is dawning on me that knowing oneself is not a departure or an arrival dictated by the known. It is the growing intensity of the flame of insight that is capable of bringing about a new understanding in our relationships.



When we are open and frank and prepared to turn our back on time as becoming, every relationship reveals that we are the other, whoever that other may be. In everyone's life, we do come across instances where, when the other listens and really shares our problems, all barriers break down and we are overwhelmed by affection and love. I feel that we can and must see the urgency of knowing ourselves in the present, through which the whole story is revealed. As I write these lines, I can feel the old momentum bubbling up. No one teaches a newborn to breathe and we don't make an effort to practice breathing. Let us cross over the bridge of words and remain silent.

*S. Ratnasabapathy, June 2005*

## ■ Why the Teachings Seem Not To Work

AS I HAVE read K, and read about him, for more than 30 years, I would like to propose a new topic for discussion in The Link: Why the teachings seem not to work, even for many serious and dedicated students of all ages. I think this would make a legitimate topic for exploration and sharing and it would bring a certain flavour of honesty and factuality to your fine magazine.

Just for starters, I will try to give a few reasons: Lack of spiritual logistics? It's still not clear why K, who was supported and protected by spiritual forces, denied the idea of help. Then the issue of inwardly 'letting go' might need some clarification for the sake of the conscious part of our mind, which is built on accumulations of all kinds. And, since we're here, the issue of identification (or I-identification) could require a lot of deeply honest exploration and exposure. Probably, like those fine university professors who, having their eyes fixed on the Greater Plan of Things, do not bother to touch on 'self-evident' issues, K missed this step of the 'dismantling of identification', leaving it to other forces from other dimensions.

I feel that now, as new people come in contact with these teachings of such subtlety and weightlessness, it would be more than welcome if we shared our many failures and our few glimpses or brushes with Truth. At the very least, it would help everyone to be more honest with others and, especially, with themselves.

*John Raica, March 2005*

## K: On Marriage

Marriage is not an easy thing – just as living is not an easy thing. In fact marriage is a very complex affair. You see, there are several urges, several desires, in all of us. And an individual whose urges, desires, are not fulfilled goes through a great many difficulties.

There is the desire for companionship – that is the desire to be with somebody to whom we can talk about ourselves and who will listen to us. It is the desire to be with someone whom we love and who loves us and who will help us to think clearly. We also want to be with others – we want companionship – because we are lonely. You see, to live alone is one of the most difficult things to do. It requires enormous intelligence to live alone.

... Another thing is the urge to have children to whom you give your name. You are proud of your children and, through them, you feel immortal. Through them your name goes down and, through them, you feel a certain power. And as you grow older you need somebody – your son or daughter – to look after you. In other countries – America and England, for example – the children or child does not live with the parents. Here in India it is a different matter. Here in India they do live with their parents and, perhaps, it is a nicer thing. ...

Not long ago we were in a restaurant in Geneva with some friends. A man and a woman – a husband and wife – came along and sat at a table next to us. The man never said a word – not a single word – to his wife, but she talked to him; she helped him to talk, but he held his head down and never said a word throughout the whole hour. Do you know how sad it is to be married to somebody like that?

You know, divorce is increasing in the world. You marry – you think it is love, but it is only physical attraction. Soon you find that you have married the wrong kind of person – a person with whom you are not completely at home. There is no companionship. You get attracted to another person, and there is trouble between you and your spouse. The husband, being stronger, is demanding and dominates his wife who nags and so on. You see how silly all these things are, but this is what generally happens – you get brutalized by each other, you get hurt by each other and, eventually, you become hard with each other.

Marriage, like everything else in life – in fact like living itself – is an infinitely difficult thing, and needs extraordinary attention. Marriage needs extreme understanding.

*Rishi Valley, 13th February 1961, from the KFI Bulletin, 2000/1  
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Beech trees near Brockwood Park, Hampshire, England

## I AM THAT MAN

*The following is an extract from Donald Ingram Smith's book The Transparent Mind – a Journey with Krishnamurti, where he describes a public discussion that K had with a communist leader in Sri Lanka, during the meetings K held there in 1949 and 1950.*

DURING THESE COLOMBO talks and discussions, a pattern of operation was developing that would continue in the ensuing years: talks on the weekends and discussions during the week, talks for the general public and discussions for those who wanted to examine certain topics further.

While thousands attended the Sunday talks at the town hall in Cinnamon Gardens, the discussions attracted only a modest, three or four hundred dedicated persons. Most squatted on the floor; a few Europeans and some of the elderly sat on chairs at the back and along the sides of the hall.

At one Thursday evening discussion there was a change. The front row of chairs was reserved. Gordon Pearce told me that arrangements had been made for a leading member of the opposition in the Sri Lanka Parliament – Dr. N. M. Perera, a barrister and a communist recently returned from a booster course in Moscow – to occupy this vantage position. The other seats were for members of the shadow cabinet.

What had happened was that the barrister had seen in Monday morning's paper, *The Daily News*, the full-page report of Krishnamurti's Sunday evening meeting. He had been profoundly impressed by the fact that the town hall had been packed, and that amplifiers had been placed outside so that those hundreds who couldn't get into the auditorium could sit on the lawns and hear the talk. No recent political meeting had been able to generate such numbers or such extensive newspaper coverage. He had decided that he and his political colleagues should attend a meeting to see what was so special about the man and to discover what message he had that evoked such a magnificent turnout and so much acclaim. Therefore, he rang Gordon Pearce, asked when and where the next meeting was, and the special arrangements about seating were made. Just before five-thirty, eleven parliamentarians arrived and took their seats. All eyes were on them.

Soon Krishnamurti came in quietly, took up his position on a low dais, and slowly viewed the audience. "What would you like to discuss?" he asked. Everyone waited. Then Dr. Perera stood up. He said he would like to discuss the structure of society and social cohesion, and that such a debate must include an understanding of the basic principles of communism.



He talked for some minutes on the logic of state control as the supreme authority, and the proposition that those who do the work must directly receive the profits of their labors.

When no one else proposed a subject or question for discussion, it was clear that this man was important. Not only did he know it, but every Ceylonese citizen in the hall recognized him and the importance of his challenge. Krishnamurti asked if we wanted to discuss this.

No one spoke, no other subject was proposed. It was obvious that everyone was interested in hearing what Krishnamurti's reply would be. He smiled. *"Well, let's begin."* The barrister, who had continued to stand, took up his political theme. He spoke at length about the basic tenets of communism, of communal use and ownership of goods and property, and the role of labor. It was a clear exposition of the communist philosophy and dialectic. When he had finished and sat down, I wondered how Krishnamurti would deal with the proposition that the State was all, and the individual subservient to the all-powerful central authority.

He did not oppose what had been said. When he spoke, it was as though Krishnamurti had left his place on the dais facing the barrister and crossed over to the other's side to view the human condition from the communist's position and through his eyes. There was no sense of confrontation whatsoever, only a mutual probing into the reality behind the rhetoric. As the dialogue developed, it became a penetrating search into how the human mind, conditioned as it is, was to be reconditioned to accept the totalitarian doctrine, and whether reeducating the race would solve the problems that beset human beings, no matter where they live or under what social system.

There was mutual investigation into the ways in which the communist philosophy actually operated, and the means by which conflicts were handled. And basically, whether in fact reshaping, repatterning human thinking and behavior freed the individual or the collective from ego, from competition, from conflict. After half an hour or so, Dr. Perera was still claiming the necessity of totalitarian rule, asserting that everyone must go along with the decided policy, and be made to conform.

At this point, Krishnaji drew back. *"What happens,"* he asked, *"when I, as an individual, feel I cannot go along with the supreme command's decision? What if I won't conform?"*

"We would try to convince you that individual dissent, perhaps valid before a decision is taken, cannot be tolerated after. All have to participate."

*"You mean obey?"*

*"Yes."*

*"And if I still couldn't or wouldn't agree?"*

"We would have to show you the error of your ways."

*"And how would you do that?"*

"Persuade you that in practice the philosophy of the state and the law must be upheld at all times and at any cost."

*"And if someone still maintains that some law or regulation is false, what then?"*

“We would probably incarcerate him so that he was no longer a disruptive influence.”

With utter simplicity and directness, Krishnaji said: *“I am that man.”* Consternation! Suddenly, total confrontation. An electric charge had entered the room – the atmosphere was charged.

The lawyer spoke carefully, quietly: “We would jail you and keep you there as long as was necessary to change your mind. You would be treated as a political prisoner.”

Krishnaji responded: *“There could be others who feel and think as I do. When they discover what has happened to me, their antithesis to your authority may harden. This is what happens, and a reactionary movement has begun.”*

Neither Dr. Perera nor his colleagues wanted to pursue this dangerously explicit dialogue. Some were now showing nervousness.

Krishnaji continued: *“I am this man. I refuse to be silenced. I will talk to anyone who will listen. What do you do with me?”* There was no escaping the question.

“Put you away.”

*“Liquidate me?”*

“Probably. You would not be permitted to contaminate others.”

*“Probably?”*

“You would be eliminated.”

After a long pause, Krishnamurti said: *“And then, sir, you would have made a martyr of me!”* There was no way of dodging the implications. *“And what then?”*

Krishnamurti waited, and then quietly went back through the course of the dialogue. He talked of interrelationship, of the destruction of life for a belief, for some blueprint for the future, for some five-year plan, the destructiveness of ideals, and the imposition of formulae on living beings. The need, not for environmental change, important as that is, but for inward transformation. When he finished, the meeting was over. There was really nothing more to be said. We sat in a musing communion. Then Dr. Perera rose and slowly, deliberately, wove his way through the packed crowd facing Krishnaji. Everyone moved a little to make way for him. He walked right up to Krishnaji, who had now risen and was standing, watching, waiting.

Stepping onto the low dais, the barrister opened his arms and enfolded Krishnaji. They stood there for a few moments, in each other’s arms. Then, without a word, he returned to his colleagues and the audience began to move. The meeting was over.

The Transparent Mind – a Journey with Krishnamurti, pp. 21–25

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# PSYCHOTHERAPY AND WHOLENESS

*Wolfgang Siegel is a psychotherapist practicing in Dortmund, Germany. He has been interested in Krishnamurti's teachings for several years and participated in the 2005 Saanen Gathering, joining a panel of psychotherapists and also giving a workshop on the nature of fear.*

KRISHNAMURTI LOOKS AT life as a whole. He draws our attention to the fact that thinking can only deal in fragments because it itself is made up of fragments. This fragmented thinking causes human conflict, with all its consequences, such as fear, hostility, grief, etc. He speaks over and over again about the fragmentation and division of mankind brought about by nationalism, ideologies and religions, a process that leads to war and hatred. He also mentions that we are fragmented by our professions. But he recognizes that technical knowledge is useful and necessary. Since no single person can have all the existent technical knowledge, specialists, such as surgeons, are obviously necessary.

How do these necessary specializations, with their professional thinking, bring about fragmentation? The problem arises because the 'I' identifies itself with the profession. This thinking 'I', in its struggles to expand and to overcome its limitations, which it experiences as painful, tries to subject all aspects of life to its control. The 'I' tries to exploit for its own interest the specific professional knowledge that that human being has acquired, and therefore separates this specific knowledge from its source, i.e. from the life that generates all knowledge. But how do we actually live, how do we

treat each other or deal with each other in therapy as well as in other areas of life?

As a psychotherapist, I was trained to 'help' other people. I am trained to use my knowledge about what is called the psyche to tell the patient what he has to do to get rid of his problems, or I analyze him, which he can't do himself, in order that he understand himself better through my explanations and so become happier and healthier. This relationship, in which I know and the patient does not know, is based on authority. And this means that there is not a real relationship, because from the therapist's accumulated specialized knowledge he constructs an image of the patient and treats this image, not the patient. The

**Is it possible for a psychotherapist to see through his own thinking ego?**

patient also constructs an image of the therapist, i.e. the therapist as a specialist that, thanks to his special knowledge, helps him to solve his problems. And so there is no shared movement in which to explore the life and the thinking that have created the psychological problems of the

*continued on pg. 26 →*

## K: Fragmentation, Negation and Wholeness

The specialist cannot perceive the whole; his heaven is what he specializes in but his heaven is a petty affair of the brain, the heaven of religion or of the technician. Capacity, gift, is obviously detrimental, for it strengthens self-centredness; it is fragmentary and so breeds conflict. Capacity has significance only in the total perception of life which is in the field of the mind and not of the brain. Capacity and its function is within the limits of the brain and so becomes ruthless, indifferent to the total process of life. Capacity breeds pride, envy, and its fulfilment becomes all important and so it brings about confusion, enmity and sorrow; it has its meaning only in the total awareness of life. Life is not merely at one fragmentary level, bread, sex, prosperity, ambition; life is not fragmentary; when it's made to be, it becomes utterly a matter of despair and endless misery. Brain functions in specialization of the fragment, in self-isolating activities and within the limited field of time. It is incapable of seeing the whole of life; the brain is a part, however educated it be; it is not the whole. Mind alone sees the whole and within the field of the mind is the brain; the brain cannot contain the mind, do what it will.

To see wholly, the brain has to be in a state of negation. Negation is not the opposite of the positive; all opposites are related within the fold of each other. Negation has no opposite. The brain has to be in a state of negation for total seeing; it must not interfere, with its evaluations and justifications, with its condemnations and defences. It has to be still, not made still by compulsion of any kind, for then it is a dead brain, merely imitating and conforming. When it is in a state of negation, it is choicelessly still. Only then is there total seeing. In this total seeing which is the quality of the mind, there is no seer, no observer, no experiencer; there's only seeing. The mind then is completely awake. In this fully wakened state, there is no observer and the observed; there is only light, clarity. The contradiction and conflict between the thinker and thought ceases.

Krishnamurti's Notebook, pp. 125-126

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In the Gurukula Botanical Sanctuary, Kerala, India

patient. The two people talk with their self-made images of the other and in these fixed roles they talk past each other. The therapist concludes that the patient is psychologically ill; he makes a diagnosis and thereby makes it clear that he believes himself to be psychologically healthy. The patient is happy that there is someone who seems to understand his problems and that he can depend upon. Thus he identifies with the diagnosis that he is psychologically ill and that he needs the assistance of an authority figure to become well again.

This 'therapeutic relationship' in reality is no relationship because both sides are caught in their fragmentary thinking. The special knowledge of the therapist, which is a fragment of the whole, directs and dominates the therapeutic process and looks for its confirmation, like all self-centered thinking. Such professional knowledge is therefore not simply a tool that is being used in the common learning process, but, because it becomes the authority, determines the process and prevents real relationship. A real relationship only exists when there is a shared seeing and understanding of the outer and inner realities. Every therapist and patient can have such moments, moments of different duration and frequency. And those are the moments that have therapeutic efficacy and from which the patient benefits. The fundamental solution of his problems, however, is possible only if, at such moments of awakened intelligence, the patient finds out that the light is in him. Each form of therapeutic authority, each classification of the patient as suffering from a specific psychological illness, prevents self-understanding – even if this

understanding, in spite of everything, occurs on occasion, as when the authority drops away for a moment.

As can be seen in the increasing proliferation of psychological literature, the egos of the psychological specialists, who claim to know the soul of man, are expanding. With this egotistic expansion, people's psychological problems also increase, as people's self-confidence diminishes and there is a search for salvation via the psychologist. The psychological specialists have come in as replacements or as partners of the declining organized religions; they apportion the territory among themselves and, once again, proceed to tell people how they must live. Like the religions, they deepen people's fears and make a profitable career out of it. The price for this is imprisonment in their own fragmentation and fear of the unacknowledged limitation of their specialized knowledge. This fear is, overtly or covertly, always present whenever there is a 'therapeutic' action that is guided by the authority of specialized knowledge and not by shared learning. This 'professionalism' uses the patient as a means to earn money and ensure its own continued existence, and helps, if at all, only in a partial way. Very little research has been done into the damage caused by psychotherapy as a limitation to the patient's own intelligence, just as little research has gone into assessing the damage that is frequently caused by psychotropic drugs.

What would happen if the therapist did not 'help' or 'analyze' any longer? What if both therapist and patient learned to discover together the inner light and to free themselves from the confused thinking that makes us all 'sick'? What specialized

knowledge and diagnosis would then still be necessary?

Is it possible for a psychotherapist to see through his own thinking ego and to discover complete awareness in conversation with his patient? Can psychotherapy be a tool for a common awakening of intelligence and therefore make itself superfluous, redundant? Can this professional fragmentation end and a real relationship

be established out of a deep interest in people and their problems, instead of using specialized knowledge to further our self-interest? If in our practice we developed a greater interest in the whole of life rather than in our theories, our reputation and our purse, wouldn't we bring about a different quality of relationship, a different society, a sane mind?

*Wolfgang Siegel, 2004*

## BETWEEN THE CITY AND THE FOREST

I HAVE MEMORIES of the city. My city experience still runs in my veins but I've been here in the woods so long that I am able to isolate it as pure memory and view it with some detachment, like you do a movie, with a kind of fascination. Frankly, the city still intrigues me in a perverse sort of way. I find myself puzzling over it often. Some of my memories are so clear, so full of a certain buzz: the buzz of downtown, the buzz of crowds of people, and specially, the buzz of having so many friends. I remember feeling as if I was at the center of the universe, at the point where the most wonderful and important things were going on. I remember the gay celebrations, the carnivals, the colour and dazzle of human beings. I remember the music. Oh! The music! I remember the movies, the theatres, and the endless bright lights. I remember the excitement of ideas, the heated discussions in street-side cafés, the nightlife at 2:00 a.m. I loved the fact that the city never slept. I remember I was always busy, always part of a glittering web of humanity.

I never went back there. Funny, it was my whole world. Now I have my memories. Often, I think about other aspects of the city. Like: how does the city come into being and how does it sustain itself? How can so many creatures live together without anyone really caring? Without anyone *really* relating to another? How do five million people function as a single biological community without any kind of natural coherence, any deeply supportive social structure? How do people manage to live in a perpetual state of havoc, at the edge of imminent collapse? In the city, ruination is not always obvious: it is very well hidden. I now view the kind of overcrowding that happens in a city as bizarre. I also find it highly instructive. The fact that it is as lethal as it is and still so desirable. So many bodies all together in one space must lead to severe stresses. They must go berserk. Then they create elaborate structures to manage this madness, to control and contain all these eruptive, disruptive forces. Have you not felt the malevolence of a city when you visit? It

is so artificial, it can only survive with some kind of violent ordering. There's a strange kind of struggle for existence there brought about by this extreme estrangement, this removal from anything simple, natural, life-loving. In fact the city to me now represents a terrible and desperate struggle for existence. You die as you live. You cannot even breathe, your eyes smart as you enter, and your senses shut down and oh! the unspeakable filth! My stomach turns when I think of those sewers and the obscene amounts of waste! The shops, the malls, the advertisements mesmerize you and, before you know it, you are enslaved: to soulless things, to machines, to despots, to addictions and fears. So much choice, so much suffering, so much injustice. Hurts that never heal, wounds that grow deeper and wider. Then you have laws. How many laws have healed these pains? How many have made life happier, kinder, and easier? And what about the hands that wield the law? Do they not create another order of malevolence? And all that vulgar display of money ... hmm ... I won't go into that, I have a lot to say! So this is what I also think about the city nowadays.

Of course, after all these years here, my metaphor for a good life comes from the forest. This is where I learn other lessons, other possibilities. You see, the forest is also a city of sorts, also a bustling center of action, also dazzling and colourful. But it functions on entirely different principles. Let me explain ...

The forest is just *there*. And you are just there, a mere strand in it, intertwined with a zillion others. The forest neither threatens nor promises. No one *wishes* to hurt you, so you can relax. Your defenses are activated briefly and appropriately,

when necessary. Snakes are good teachers, as are elephants and leeches. Most of the time the forest has a mild soothing effect on your system and it does things usually beyond your sway: the work of leaves, the swell of a cloud, things growing old and dying. These are the realities of this domain and when you live here you face them regardless of how you feel about them. And when you live here day after day, year after year, you find that you cannot fend off such realities with words, machetes and contrivances. They will come at you in their own wordless way and then, in a moment between here and there, when you pause between chores to catch a swoop of the black eagle over your sky, *then* you will understand what is meant by the eternal cycle of birth, growth and death. Understanding this you will be filled with calm. Resting in this calm you may come upon joy.

There is a sort of etiquette amongst all these creatures, one that you learn when you've been around them awhile. The first is the principle of awareness, which is really quite simple. Everything is aware, and everything functions as if every other thing is aware. Nobody is stupid in these parts, not even the tiniest slug. There is an acceptance that all things are equal, even if all things are not the same. There is never an indulgence in hate – in fact there is never *ever* any hate. You may kill, but you do not hate and you will not wantonly destroy. Your life is lived without asking another for anything, and yet you live, give, give. There are no expectations in the woods, no personal demands. You may die any moment anyway. You learn to be direct. Beating around the bush might cost you your life. You find that Truth is not a virtue, it simply is: swift, simple, straight. You learn alertness, whereas before you





Former guesthouse at the Gurukula Botanical Sanctuary, Kerala, India

had an armor of words, fears and attitudes. You become grateful: insouciance becomes you no more. You start to nod at grass stalks on the hill, at snails gliding upon a rock. You start to feel for things, for others, for yourself, without being mawkish.

So you start to align yourself with awareness, not with this project or that, this possession or that, this person or that, this belief or that. Life is not about projects, missions or plans. It is about relationships, awareness and multitudinous beings inhabiting countless worlds. The sure way to folly is to cement your creativity by becoming particular too quickly, by forging specific and narrow alliances too rigidly. The funny thing about awareness is that it brings the necessary partnerships anyway. You might find your-

self in partnership with trees for instance, or with frogs and beetles. You may count upon plants as your best allies. You may tread dirt in full knowledge of its capacity. You may take counsel with air, or water or stone, and you may grow a garden, nay a forest, or better still a wilderness all together.

So you see, I now see things a little differently. I guess it is just luck, or destiny that helps with all this. So many strange things have happened along the way. Who would think a street kid would end up in the woods?! This could make one optimistic, don't you think? I mean, if I could manage to be happy in the forest, anyone could!

*Suprabha Seshan, from  
'Notes from the Sanctuary', March 2005*



# DAVID BOHM'S FIRST MEETING WITH K

*The following was extracted from an interview of Saral Bohm by Javier Gómez Rodríguez in September 2004. It is essentially the same, though in a more conversational style, as Saral's remembrance speech at the tribute for David held at The Krishnamurti Centre, Brockwood Park, in April 2005.*

IT WAS EITHER in 1959 or the beginning of the 1960s that they first met. It was probably in the Spring of 1960. This is what happened.

David used to talk to me about his work, about the more philosophical ideas, because I, though not a scientist, was interested in that. He always made it understandable because he was such a good teacher. So I knew that in Quantum Theory, which was the main thing he was working on, there was this question that you can't separate the observing instrument and that which is being observed. And one day we were in the public library in Bristol. (It's so strange when you think about how things happen.) They had a very good philosophy section. There were all sorts of books, books by Gurdjieff and

be something to do with Quantum Theory." And he just read the whole book through right there and then. He read very quickly; he could do speed reading. He couldn't stand it that I took such a long time to read anything. He also had a sort of photographic mind; he saw wholes, he saw things as a whole. And he was absolutely fascinated by this book, *The First and Last Freedom*. Dave was very, very anxious to see if there were any more books. They had the three *Commentaries on Living*, so he took those home from the library. He said I should also read *The First and Last Freedom*, so he borrowed that as well.

He just felt that he had found what he had been looking for. And he wanted to get in touch with the people. We had never heard of Krishnamurti. We weren't in that environment. We were more interested in science, philosophy and social questions. This man Krishnamurti was saying what David had been looking for in other fields and he wrote to the publisher, which at the time was Rajagopal, or KWINC, and asked whether the man was alive and did he ever come to England and were there any other books. They sent a book list and said that he had been ill, so he had not been to England for a while, but that he was coming that year. And they gave the address of the office here, which was run by Doris Pratt. They got in touch and we received

**Dave used the word 'totality' and Krishnaji jumped up and embraced him**

Ouspensky and other people like that; Dave was going through all these things. And I picked up a book off the shelf and it fell open to a page and I read the sentence "the observer is the observed". So I passed it to Dave and said: "Well, Dave, this must

this invitation to go to the talks. At the bottom of the invitation it said that, because Krishnaji had been ill, he wasn't granting any interviews. So we went up to London for this first talk in Wimbledon. The place was only a sort of Scouts' Hall; there were only about two hundred people there.

We stayed in a pretty awful little hotel in Cromwell Road because we didn't have any money. And after that first talk Dave was ... I had never seen anything quite like that with him ... He was burning to talk to this man. So there we were, in this crummy old hotel and he said: "Oh, I really want to talk with him about what I'm doing in Physics." But he remembered that they had said that he would not be seeing anyone because he wasn't well. Dave was very shy, so I said: "You know what, Dave? You want this so much, write to them and maybe something will happen." So he wrote on the note paper of this crummy hotel in Cromwell Road. He never signed his name as Professor Bohm, never ever; he just signed David Bohm and said he was a physicist and he would really like, if possible, to meet with Mr. Krishnamurti and tell him about what he was doing in Physics. The next day we got a telephone call from Doris to fix an appointment with Dave to come that day to meet with K. She also said that it would just be half an hour that he could give Dave. And Dave said to me: "You come, you come." I said that I wasn't invited, but he said: "Please come with me." So we went. We got there a bit early, not to keep Krishnaji waiting.

I must say that when I read *The First and Last Freedom* I could see that much of what K was saying was true, but I didn't want anything to do with it because I knew it was going to change everything for me. I thought I wanted what every woman

wants, a home and a family, and I knew it wasn't going to be that way. I just knew it. I had this very strong feeling. And it did: my life wasn't what I had expected. So I wasn't all that keen, but Dave wanted me to go.

When Doris opened the door, I said: "Do you think I could be with my husband?" She said: "Well, let's see what Mr. Krishnamurti says." She showed us

**It was more the quality of what went on rather than the actual words**

into this room. K was very careful about time; he hated to be late and he came in exactly on time. We introduced ourselves and I then asked: "Would it be possible for me to stay?" He didn't say yes or no; he turned to Dave and said: "Would you mind, sir?" This made such an impression on me that it changed the way I looked at it. Because by then I had met a lot of people, both through my own work and David's, and they would have said either yes or no, and that he didn't do that I found quite extraordinary.

They were sitting quite close to one another. They were just looking at each other. Nothing was said. I didn't realize that there was a lot happening between them. But nothing was said and I was getting worried because I knew Dave wanted to talk about his work with him, they had only half an hour and the time was going. So I said: "You know, Mr. Krishnamurti, my husband would like to talk with you about his work." So then he said: "Well, I am not a scientist, but please!" And then it was like turning on a tap; it just came pouring

out from Dave. And when Dave started to speak, there was such a quality of listening, of absolute, total attention, which is very, very rare. Generally when we listen to something we are all the time trying to understand or interpret it. But here was someone who absolutely listened, and this affected me tremendously. Then, at one time, Dave used the word ‘totality’ and Krishnaji jumped up and embraced him and said: “That’s it, sir! That’s it!” He got very excited.

**“we’ve done something here; we’ve learnt something together”**

Then Doris came in and said that Krishnaji’s lunch was ready. “Yes, yes, yes,” he said but neither of the two men wanted to end the meeting. When she came in again, he said: “Well, they have prepared my lunch.” Anneke, from Holland, was the one who used to do the cooking then. But even then he walked part of the way down to the station with us. Then he said: “I must go because they have the lunch prepared.” And then every time he came to England – I think it was every time – we would be invited and the two men would just talk. Nothing was recorded. I was like the fly on the wall and can’t recall very much. It was more the quality of what went on rather than the actual words.

I remember Krishnaji saying at the end of one such meeting: “We’ve really learnt, sir; we’ve done something here; we’ve

learnt something together.” And there was that feeling of learning together. It wasn’t a teacher-student relationship. They met as friends and discussed everything in an open and simple way. It was really that they were exploring and extraordinary things came out. In a way it was a pity that they were not recorded but, on the other hand, I don’t feel David would have done it if they had been recorded. Because once there was the tape recorder, it started to change. There was a new group of people around Krishnaji and he wanted them to be in the discussion. So it was different.

Inquiry was the most important thing. When we found that book in the library, that’s what Dave picked up. Because although for him Physics was important, it was the inquiry into these things that mattered to him. And that’s what K and Dave did together. They inquired together. This was a great joy to them both; they were happy and it showed. It was beautiful to watch this, just to see how the movement went. It was important for Dave that language should be used properly, because language is a very powerful tool that can be used to cover up or to open up and K was using a sort of poetic language. Those first meetings were quite extraordinary.

One day, it might have been after the first or the second meeting, we decided to walk up to Wimbledon Common, which wasn’t far from where Krishnaji was living. We were walking on the Common and I asked Dave what he was feeling. He was quiet for a long time. Then he said to me: “The sky is different, it’s bigger.”

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# THE FINITE AND THE INFINITE

IN CONSIDERING THE relationship between the finite and the infinite, we are led to observe that the whole field of the finite is inherently limited, in that it has no independent existence. It has the appearance of independent existence, but that appearance is merely the result of an abstraction of our thought. We can see this dependent nature of the finite from the fact that every finite thing is transient.

Our ordinary view holds that the field of the finite is all that there is. But if the finite has no independent existence, it cannot be all that there is. We are in this way led to propose that the true ground of all being is the infinite, the unlimited; and that the infinite includes and contains the finite. In this view, the finite, with its transient nature, can only be understood as held suspended, as it were, beyond time and space, within the infinite.

The field of the finite is all that we can see, hear, touch, remember, and describe. This field is basically that which is manifest, or tangible. The essential quality of the infinite, by contrast, is its subtlety, its intangibility. This quality is conveyed in the word spirit, whose root meaning is “wind, or breath”. This suggests an invisible but pervasive energy, to which the manifest world of the finite responds. This energy, or spirit, infuses all living beings, and without it any organism must fall apart into its constituent elements. That which is truly alive in the living being is this energy of spirit, and this is never born and never dies.

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Guesthouse at Rishi Valley, India

## **K: Changing the Unconscious**

What is important is a radical change in the unconscious. Any conscious action of the will cannot touch the unconscious. As the conscious will cannot touch the unconscious pursuits, wants, urges, the conscious mind must subside, be still, and not try to force the unconscious, according to any particular pattern of action. The unconscious has its own pattern of action, its own frame within which it functions. This frame cannot be broken by any outward action, and will is an outward act. If this is really seen and understood, the outward mind is still; and because there is no resistance, set up by will, one will find that the so-called unconscious begins to free itself from its own limitations. Then only is there a radical transformation in the total being of man.

*Letters to a Young Friend, pg. 34-35*

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## PUSHING THE BOUNDARIES – AN APPRECIATION OF DAVID BOHM

*Colin Foster taught physics for many years at Brockwood Park School, where he met David Bohm and became interested in Bohm's inquiry into physics and consciousness. Now living in London, he organises K video showings and dialogue meetings (colinfoster@hotmail.com). He presented the following personal tribute at the memorial for David Bohm held at The Krishnamurti Centre, Brockwood Park, in April 2005.*

THE IMPLICATIONS OF quantum mechanics (QM) suggest a new worldview that is less destructive and fragmentary than the one that operates at present. This is one of the insights that comes out of Bohm's physics. Until his death, he worked on an interpretation of quantum phenomena that gives a more coherent view of the nature of matter than either that which informs the fragmentary view or that which comes out of the standard interpretation of QM accepted by mainstream physicists.

It is hard to imagine anyone better qualified to deal with the implications of QM than Bohm, as he spent all his working life as a theoretical quantum physicist who was considered by Einstein as his "intellectual son". It is worth pointing out that, although he was a renowned physicist, it was clear to him that understanding the processes of the brain was of "pivotal" concern for mankind, and endeavours such as science, art and music, while obviously worthwhile, were secondary to understanding the process of thought/feeling. He also felt that many of the conflicts that mankind faces are rooted in the fragmentary nature of our worldview. Lee Nichol's

excellent article (issue 23) covers some of Bohm's thinking on this.

While it is not possible here to describe in detail Bohm's interpretation, I would like to look at two key features that form the basis of his understanding of the implications of QM. One is that thought and knowledge are limited and the other is that there is an indivisible connection between the observer and the observed. These are familiar insights that Krishnamurti discussed in his public talks and in discussions with Bohm. They are also the key features of quantum phenomena where Bohm's interpretation differs from that of mainstream physics, the latter, or Copenhagen interpretation, being due mainly to Niels Bohr (1880-1946). Using these two features, I would like to clarify what this difference is and their significance in the new worldview that Bohm found QM to imply.

Before going into this, it is important to reflect on Bohm's approach to knowledge and understanding. Taking the concept of theory in science to illustrate this, it was important to him that the concept of theory be understood in its original etymolog-

ical sense, i.e. as related to the word ‘theatre’, thus giving a meaning to theory as, at best, and as far as we know, an accurate but limited and relative way of looking at the world. This understanding is in contrast to the usual view of theory in science as expressing an absolute knowledge about the nature of the material world and its laws. Bohm’s understanding of theory leads to a flexible and open approach to what might be new or different, rather than clinging to an idea or theory because one has mistakenly supposed it to be true knowledge.

**this sense of the unlimited is necessary to bring thought to order**

Along with this openness, he greatly valued clarity, coherence and fertility in ideas, a fertility that came from seeing learning about “the infinitely subtle nature of matter” as endless and worthwhile in itself. In contrast, a number of writers have described the Copenhagen interpretation as being sterile, and we will see why when we look at our first point.

### **Thought and knowledge are limited**

It is easy to calculate that when a die is thrown many times the probability of a particular number coming up is  $1/6$ . In a somewhat similar fashion, QM is a mathematical theory that produces probability fractions for possible outcomes of atomic events, and it indisputably does this with great accuracy! QM says nothing, however, about what happens in a single event, it being unpredictable like a single casting of

the die. It is here that a significant difference of interpretation occurs between Bohm’s view and Bohr’s. Bohr gave a lot of importance to this unpredictability, not on the basis of the experimental results but rather because of his philosophical background. From this background (Kant, Kierkegaard, etc.), he saw the unpredictability resulting from the quantum world as being beyond the limit of thought and knowledge. He saw thought and knowledge not only as limited but also as having as a specific limit the quantum world. I believe the mass media have mistakenly used unpredictability as a characteristic feature of QM, because it is an easy concept to grasp, featuring as it does in many aspects of people’s lives. Bohr’s view seems to have led to an intellectual sterility, with many mainstream physicists accepting his view that it makes no sense to inquire into a realm that is beyond what is knowable.

For Bohm, thought and knowledge are limited, but the boundary can always be extended in an indefinite way into the “qualitative infinity of nature”, and his work was to extend knowledge into the quantum world. With Basil Hilley he developed a radical interpretation that he hoped would be a fruitful “scientific metaphor” that would be considered on its own merits, alongside the other interpretations rather than in opposition to them. But John Bell, perhaps the most respected of quantum theorists who did not accept Bohr’s view either, described Bohm’s as “the best crafted” of the available interpretations.

Unpredictability is a feature of QM, but Bohm showed that, in itself, it does not entail a new view of matter. Unpredictability is also a feature of die-throwing and, therefore, not something that distin-

guishes QM from the Cartesian physics of Newton, often viewed as the basis of the fragmentary view.

## The observer and the observed

Imagine that you are looking at a cat in your garden. You close your eyes and, instead of a cat, you hear a bird in the cat's place. You open your eyes and again see a cat, close them and again hear a bird. In other words, it would seem as though your perception is dependent on how you are perceiving. If you found yourself in this situation, you would be very surprised, yet physicists have discovered that context-dependent phenomena do occur at the quantum level. They have found that what they observe depends on how they are observing – in a way that cannot be understood in terms of the normal division between the observer and the observed.

Bohr stated that if one wasn't shocked by this phenomenon, then one hadn't understood the nature of what was going on. Wave/particle duality in the behaviour of fundamental particles is an outcome of this phenomenon, and the uncertainty principle expresses mathematically the ambiguity that results when you treat the observed particle as divided from the observing apparatus. Bohm and Bohr recognised the significance of this and both used phrases such as “un-analysable wholeness”. Mainstream scientists and the media appear to be uncomfortable with wholeness as an outcome of QM, and have either ignored it or consigned it to the mystical, although a related aspect of

this undivided wholeness, non-locality or entanglement, has been experimentally observed, due partly to the work of Bohm and Bell. Bohr recognised its importance but understood it in terms of yin/yang, or what he called “complementariness”, and in fact used the yin/yang symbol in his coat of arms.

For Bohm, however, this wholeness is the starting point for understanding quantum phenomena and the creative movement behind the material world and living systems. As he pointed out, this wholeness is not to be seen as just an abstract concept, a part that can be abstracted (i.e., pulled out) from the whole, because the whole cannot be so abstracted. Wholeness needs to be sensed as an insight into the unlimited, beyond what thought can grasp. He felt this sense of the unlimited was necessary to bring thought to order. Without this sense, thought represents itself as capable of dealing with everything, which is an incoherence that leads thought into disorder.

To express the sense of something beyond static concepts, he used the phrase “unbroken wholeness in flowing movement” and developed the notion of a holomovement, a movement of unfolding and enfolding of the perceived world from and to a much vaster and subtler implicate order. This is the infinitely subtle source of all that is, that forms the basis of the holistic worldview that Bohm believed was implied by QM. He felt that such a worldview was necessary to respond to the conflicts caused by the pervading fragmentation.

*Colin Foster, September 2005*

## K: Journeying to the Heart of Sorrow

There is no end to money and power; the more you have, the more you want and there is no end to it. But behind all money and power, there is sorrow which cannot be denied; you may put it aside, try to forget it but it is always there; you can't argue it away and it is always there, a deep wound that nothing seems to heal.

Nobody wants to be free of it, it is too complex to understand sorrow; it is all explained in the books, and the books, words, conclusions, become all important but sorrow is there still covered over with ideas. And escape becomes significant; escape is the essence of superficiality, though it may have varying depth. But sorrow is not easily cheated. You have to go into the very heart of it to end it; you have to dig very deep into yourself, never leaving a corner uncovered. You have to see every twist and turn of cunning thought, every feeling about everything, every move of every reaction, without restraint, without choice. It is like following a river to its source; the river will take you to it. You have to follow every threat, every clue to the heart of sorrow. You have only to watch, see, listen; it is all there open and clear. You have to take the journey, not to the moon, not to the gods but into yourself. You can take a swift step into yourself and so swiftly end sorrow or prolong the journey, idling, lazy and dispassionate. You need to have passion to end sorrow, and passion is not bought through escape. It is there when you stop escaping.

Krishnamurti's Notebook, pg. 214

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Lake Geneva seen from Buchillon, Switzerland



## ■ Krishnamurti on the Timetable

*Bill Taylor is the Director of Administration at Brockwood Park School and one of the people responsible for the creation of the 'K Class', a space for the students to come into direct contact with the teachings. In this article, some of the names of students have been changed.*

AT THE TIME, Andy was on a collision course with staff and in danger of being asked to leave Brockwood. He was rebellious, angry, failing to get work done and entirely lacking in the self-confidence required to remedy the situation. His tutor, having tried many things, decided to create a completely new timetable for him, one that involved many more 'hands-on' activities, at which he was good, but one that also required him to attend the Krishna-murti Class.

The Krishnamurti Class was still in its first term, having started in September 2002, partly in response to demand from a few students and partly out of a perceived need. The aim was to offer students in the School some direct and sustained exposure to Krishnamurti's teachings and the provocative questions and challenging insights contained in them. The format was simple: one 45-minute class a week, no homework, no advance reading. My colleague, Antonio Autor, and myself, would choose the text or video clip to be looked at and in the class we would allow plenty of time to pause for discussion while looking at the material with the students. Sometimes material was chosen on a topic suggested by students, always it was selected with a teenage audience in mind. The class was entirely voluntary.

Andy was, therefore, the exception. He hadn't chosen the class and he didn't wish to be there. It placed him in the company of a group of students that he would not generally choose to hang-out with and it required him to participate in an activity that he didn't wish to. It is important to understand that many students who attend Krishnamurti Schools know virtually nothing about the founder or his teachings upon arrival and some would prefer to keep it that way. They are attracted to the School because of the atmosphere, the setting, the opportunities it affords, but, for some, to exhibit an interest in Krishnamurti's teachings would be tantamount to defecting to the enemy camp. The feeling of 'us and them' that conventional schools are so good at inculcating, reinforced by the fashionable rebelliousness of adolescence, means that the message is dismissed before it is heard.

When Andy did join the class, he added his chair to the circle that is the weekly seating arrangement for our sessions. He chose a low chair, from the odd selection lining the walls; this allowed him to lounge and adopt an insouciant and indifferent air. He gazed at the

ceiling or out of the window for most of the proceedings and declined to say a word for at least a month. However, the class went on around him and he could not help but hear the text as it was read out, the questions as they were raised and the responses of his fellow students and the staff. He was not required to formulate his own replies, not tested on his knowledge and not burdened with homework. He began to relax.

We were working mainly with text taken from the section entitled 'For the Young' in *The Krishnamurti Reader* (published by Penguin Arkana). There are 24 parts to this section of the book, each one raising questions and concerns that the average teenager might never have been encouraged to explore seriously with others, let alone in a school setting. Andy listened as we read Krishnamurti's questions and sought to make them our own. Why go through the struggle to be educated? Is there such a thing as security? What does it mean to love? What does it mean to be free? What is the mind? Can the mind be free of habits and from creating habits? How does an idea come into being? What is simplicity? What is beauty? What is the difference between self-confidence and confidence without the self?

Whether it was the more intriguing 'confidence without the self', or its better-known relation, it is hard to say, but by the second term Andy had begun to speak in the class. His contributions were generally short and perfunctory, but they were freely offered and were listened to with interest and respect by all present. As time passed he contributed more and more and began to engage with the text and the group in a manner that we could hardly have dreamt of in the first term. Other areas of his life in the School were also going better since his new programme came into effect. In the Krishnamurti Class the self-reflective, discursive format seemed to be growing on Andy and making him feel more at ease with himself and with the overall ethos of the School.

In its concerns and approach, the class is intended to somewhat mimic the discussions Krishnamurti had with the students when he visited Brockwood. From the beginning of the School in 1969 until his death in 1986, Krishnamurti was a regular visitor to Brockwood spending on average about four months of the academic year in residence. He met with students and staff at least twice a week and sought to ensure that there was a vital exploration of consciousness and human transformation at the heart of the School. Since his death, Brockwood has done many things to ensure these concerns are still central to what we are doing; the Krishnamurti Class is just part of a growing list of courses that have been offered in the School that are intended to do this.

We chose to call it a class and to timetable it in the heart of the academic day because we felt that it gave it a legitimacy that was called for and because it provided a mental activity that was counter but complementary to that required for academic study. Students are increasingly faced with heavy academic workloads, burgeoning timetables and examination pressures. To cope with this they have a tendency to become doggedly conservative in their tastes, giving their energy and attention where it will be of most benefit; which is generally understood to mean subjects for which examinations and good marks are essential. To 'tack on' at the end of the day activities that seek to encourage enquiry and self-

reflection is to suggest they are of lesser importance and invites a lack-lustre response from the students. In former years, on his arrival at Brockwood in the spring, Krishnamurti was infamous for cancelling examination classes so that students could meet him to discuss relationship, anger, responsibility and love.

In Andy's brief feedback on the class at the end of the year, he observed that although there had been 'a bit of force' involved in getting him to join the class in the first place, he had kept an open mind – not something we would have agreed with in the opening weeks! In the end, he concluded, "I really enjoyed it"! Andy made us re-examine the question of the 'use of force'. We had shied away from making the class compulsory because we didn't want to put students off the teachings before they knew what they were. There was already a compulsory course (Inquiry Time) in the School, which sought to explore serious psychological questions with all of the students, but this did not necessarily make any direct use of the teachings. The teachings, we felt, added another challenging dimension to any inquiry. It was our experience with Andy that made us decide that we should take that challenge to all of the students, regardless of their response. At the beginning of the next academic year we made the class compulsory.

We are now almost half way through our second year of running the 'K Class' as a compulsory element of our curriculum for all Brockwood students and we are able to assess the outcome a little better. We have not attempted to use many of the standard assessment tools – essay writing, testing and examination – for obvious reasons. Therefore our assessment is primarily based on student self-review and feedback and our own observation of the classes. We have been pleasantly surprised by the lack of opposition to the classes amongst the students and the positive nature of the feedback they have given us. Generally they have approached the classes without the resistance that Andy was displaying and have welcomed the opportunity to reflect on what Krishnamurti has to say and how it relates to their lives.

Reflecting on what the class had done for her, Eva (aged 17, from Germany) wrote, "... [it] brought many questions up, it made me think about the world and how things are going. I would never have thought about some of those questions without someone asking

them." For Marlon (aged 15, from Italy), the questions had a double impact. Firstly they changed his idea of Krishnamurti and secondly they changed the way he felt in himself. "My idea towards Krishnamurti changed. I believed that he was just asking questions and that is it, but now I realize

that his questions open your mind and make you active in every sense." When understood, these questions can act as a strong catalyst for change in a young person. Lucy (aged 19, from the UK) writes, "[the book] ... caused me to examine my own ideas about the future with regard to career, success, values, leadership and imitation. It made me question the necessity of some of my goals for the future and I found myself reshaping those notions, which may be a long but rewarding and important maturing process."

**K wanted a vital exploration of consciousness and human transformation at the heart of the School**



Tribal village near Kaigal Centre, Palamaner, Tamil Nadu, India

Lucile (aged 16, from France) summed it up for countless people who have read the teachings, when she wrote, “What I really like about reading Krishnamurti’s books ... is that he puts into words the thoughts I can’t explain. I really find myself in what he says.” Finding yourself in the teachings also means reviewing yourself and all that you stand for. One doesn’t have to have a grasp of human development to know that teenagers are often in the forefront when it comes to being absorbed with questions of identity, direction and meaning. To engage these young people seriously on deep issues is to open in them a door which modern culture tends to neglect. It is not just the educators, parents, politicians and pundits who fail to do this, as Daisy (aged 15, from the USA) puts it, “[the K Class] ... brings up things that you wouldn’t talk about with your friends, and it brings up questions that you need to think about the answer to.” The students recognise that in the class something out of the ordinary is going on amongst themselves, as Daniel (aged 19, from Germany) wrote: “It is incredible to see 15 year olds talk or think about awareness or religion.”

One of the things that can be striking about the classes is the atmosphere in the room. Atmosphere can be difficult to agree on and hard to pin down, but both teacher and student can generally sense when that curious combination of attention, interest, affection and inquiry are alive in a room. “Without a good atmosphere nothing can work out how we

*continued on pg. 46 ➔*

## K: That Sweeping Nothingness

The earth had nothing more beautiful than the tree and when it died it would still be beautiful; every branch naked, open to the sky, bleached by the sun and there would be birds resting upon its nakedness. ... But now the tree was alive, marvellous, and there was plenty of shade and the blazing sun never touched you; you could sit there by the hour and see and listen to everything that was alive and dead, outside and inside. You cannot see and listen to the outside without wandering on to the inside. Really the outside is the inside and the inside is the outside and it is difficult, almost impossible to separate them. You look at this magnificent tree and you wonder who is watching whom and presently there is no watcher at all. Everything is so intensely alive and there is only life and the watcher is as dead as that leaf. There is no dividing line between the tree, the birds and that man sitting in the shade and the earth that is so abundant. Virtue is there without thought and so there is order; order is not permanent; it is there only from moment to moment and that immensity comes with the setting sun so casually, so freely welcoming. The birds have become silent for it is getting dark and everything is slowly becoming quiet, ready for the night. The brain, that marvellous, sensitive, alive thing, is utterly still, only watching, listening without a moment of reaction, without recording, without experiencing, only seeing and listening. With that immensity, there is love and destruction and that destruction is unapproachable strength. These are all words, like that dead tree, a symbol of that which was and it never is. It has gone, moved away from the word; the word is dead which would never capture that sweeping nothingness. Only out of that immense emptiness is there love, with its innocence. How can the brain be aware of that love, the brain that is so active, crowded, burdened with knowledge, with experience? Everything must be denied for that to be.

*4th December 1961, Krishnamurti's Notebook, pp. 214-216*

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Rishi Valley through morning mist, India

want it to,” wrote Dasha (aged 16, from Russia). For the students the atmosphere seems to arise at least in part from the fact that they are released from the usual pressures of having to perform academically. “I like this class because it’s the only one where I don’t feel pressures of any kind; it’s a free class where everybody can say what they think without fear of being right or wrong,” says Manuel (aged 17, from Mexico). While Robbie (aged 18, from the UK) at first was concerned that the class was compulsory and that this would have a negative impact on the atmosphere, he later wrote, “ ... [I] feel the atmosphere inside classes is more relaxed and feel that it has a good effect in terms of the atmosphere of the School.”

If the K Class is really going so well, is one class a week enough? Some students don’t think so. “I would love to have Discussion, K Class and Inquiry Time more than once a week. If you only have maths class once a week you won’t get very far. It is the same with these classes,” writes Kailyn (aged 15, from the USA). Some students would like to see a

**“K’s books are there to point something out but then we should think for ourselves and trust that we can do it”**

‘broadening’ of the topic to include the work of other great ‘philosophers’; while others have asked to learn more about Krishnamurti the man: “ ... how did he spend his free time; what were his hobbies, habits, activities and so on ... because it is interesting to know the person from the other side, not as a great philosopher but as a human

being,” wrote Vitya (aged 19, from Russia). Other students have suggested a different emphasis. Zoe (aged 16, from France), who was introduced to Krishnamurti’s teachings at a young age, wants to see more open dialogue without reference to the teachings, because, as she wrote, “I feel that I am thinking of all that he is talking about and having it told to me is, I feel, a little frustrating ... his books are there to point something out but when they have done so we should think for ourselves ... and trust ourselves that we can do it.”

Andy left the School at the end of that first year of the K Class, and we have not heard from him since. The same will probably be true of many of the students who currently gather in the oak-panelled Study overlooking the South Lawn, in the circle of the K Class. But, having heard the questions, having witnessed the beauty of the teachings, having felt the delight of inquiry, perhaps they, too, will start to think it out for themselves. “To trust ourselves that we can do it”!

*Bill Taylor, January 2005*

## ■ Krishnamurti on Living and Education

FOR ME, THE most intriguing aspect of K's educational approach is the *prima facie* contradiction between his assertion that 'Truth is a pathless land' and his firm belief in education which has led to the establishment of the schools. In the following lines I would like to offer a contribution to the understanding of K's education by sketching briefly what I understand to be his views concerning the 'purpose' of education and the unique role of the dialogue between teacher and student. This discussion is an attempt to reconcile K's insistence on the pathless nature of truth and his emphasis on the importance of an alternative educational way.

K distinguishes between two modes of the mind: the totally conditioned and the absolutely free. He refers to the former as *consciousness*, to the latter as *intelligence*. According to him, consciousness is determined by thought, which is divisive, and hence cannot touch truth. Consciousness is further determined by time; it is a movement from past to future which derogates the present, treating it merely as complementary to these two notions. The future itself can be seen as a reflection or modified continuity of the past; if so, consciousness is a movement from the past to the past. Consciousness is further determined by desire; it is, as K puts it, "an agglomeration of desire". It is also depicted by K as equivalent to the known. Consciousness is knowledge, since knowledge is also a product of the past. Consciousness is a movement from the known to the known. Knowledge or the known is ever limited, never complete; therefore, so is consciousness. K further suggests that consciousness is never 'individual'; it is not 'mine', but rather the 'heritage' of humankind. It is the psychological content or 'the story' of humanity, perpetually self-centered, divisive, conflictual, lonely, confused, envious, violent, suffering, etc. Like a computer, consciousness has been (and still is) programmed according to religious, nationalistic and other cultural agendas. According to K, consciousness is also transient; there is nothing permanent or eternal in it. Yet, unable to bear its own impermanence, consciousness invents a 'permanent entity', called 'the thinker'. Thought divides itself into 'thought' and 'thinker', whereas in reality there is no difference whatsoever between the two. The thinker is not an independent entity, but rather a projection of thought, as conditioned as thought itself. The artificial notion of a permanent thinker carries with it an equally false sense of security.

Totally different from consciousness is intelligence, synonymous in K's terminology with 'the unknown', 'the immeasurable', 'nothingness', 'what is' and 'truth'. We are so habitual, identified, and dependent on the known, on the measurable, on 'things', on past and future, on what K metaphorically refers to as 'smoke', that we have completely forgotten the 'flame'. The unknown cannot be grasped by consciousness; all the same, thought constantly tries to capture it. In its efforts, consciousness merely strengthens itself by gathering more and more content, words and fear of losing the known, the already accumulated. The more it tries, the more thought is strengthened, hence moving further away from the immeasurable. Only when the known comes to an end, to rest, to suspension, might the unknown be revealed.

In view of the above, the purpose of education for K is to clear away the smoke of self-centricity, fragmentation, fear, confusion, loneliness, possessiveness, envy, violence, etc. – all belonging to consciousness, to the past – to enable the revelation of the flame, of the immeasurable. Now, the question is how? How to extinguish jealousy and possessiveness, to enable the flow of love? How to renounce the disciplined, past-centered mind in favor of spontaneity? How to be free from the known? How to find truth? K replies: “One cannot find it. The effort to find truth brings about a self-centered end; and that end is not truth. A result is not truth; result is the continuation of thought, extended or projected. Only when thought ends, there is truth. There is no ending of thought through discipline, through any form of resistance. Listening to the story of *what is* brings its own liberation. It is truth that liberates, not effort.”

For K, intelligence cannot be a result or an outcome of any action. Furthermore, education is depicted by him as an invitation to listen to the story of *what is*. Thought is constantly telling us another story, namely the story of *what should be*. The story of *what is*

can only be listened to when thought is not.

Explains K: “Thought has created all the things in the world – great paintings, poetry, music, and so on. Thought has created everything except nature. The tiger has not been created by thought, nor that lake which you see.” Thought is limited, nature is not. This is the reason why nature is given such an

**the existential, experiential path of education leads from the present to the present**

important role in K’s life and teaching. He himself has lived in nature; the schools are in nature; every page of his diaries starts and ends with nature-experience. For him, the tiger and the river, the tamarind tree and the moon, are the only authentic reflections of our human nature, not as depicted by thought but as it is.

Furthermore, the story of *what is* cannot be found in books. For K, books are the past; they reflect hierarchy and authority; they are ‘warehouses’ of accumulated knowledge, of old values. Intelligence has nothing to do with information; therefore it does not belong to, nor is it found in or derived from books. But if the immeasurable is not to be found in books, how are we to find it? Or rather, how are we to find in ourselves receptivity and awareness without which we shall not be able to distinguish the flame from the smoke?

Nature, as we have seen, is a ‘supportive environment’ for such a task. As supportive as the nature-experience is direct communication between teacher and student taking place at the present moment. As we all know, K has not merely spoken of immediate communication between teacher and student, but rather converted his belief in this unique encounter into action by offering numerous talks, meetings, question and answer sessions, all through his life and all over the world.

At the opening of many of his talks, K used to say: “The speaker is not giving a lecture; you are not being talked *at*, or being instructed. This is a conversation between two friends, two friends who have a certain affection for each other, a certain care for each other, who

will not betray each other and have certain deep common interests. So they are conversing amicably, with a sense of deep communication with each other, sitting under a tree on a lovely cool morning with the dew on the grass, talking over together the complexities of life.”

K depicts both participants in the educational process as two friends (thus excluding any type of authority), sitting or walking together in nature, attentive to the world around them as well as to themselves. They are equal partners in their exploration. Both require the same qualities: openness, receptivity, sincere curiosity and willingness to meet life with all its complexity, to discover rather than repeat, to be creative rather than imitate, to change rather than renounce the world. They also require a great deal of seriousness, courage and, above all, eagerness to question, inquire, experiment. The first step in their mutual inquiry would be to find out what inquiry is all about. What does it really mean to question? What does it mean to inquire without being told what to inquire about? To observe without being told what to observe? This existential rather than theoretical or abstract inquiry, as already said, is about life and living in the world. “To understand life”, K maintains, “is to understand ourselves, and that is both the beginning and the end of education”.

For K, as we have already seen, intelligence is not to be achieved or gained, but rather to be revealed, as it is always here and now. Therefore he says that it is “the beginning and the end of education”. The teacher-student communication is undertaken to awaken that which is already there, which is the very essence of each of them. Both are made from the same ‘material’; both start from a conditioned mind and have the capacity to transcend it, to find in themselves a ‘place’ (or rather ‘no-place’) which is free. The teacher’s task is to invite the student to ask questions, to provide an open environment and to be willing to engage in true inquiry. She or he invites and facilitates, but the inquiry is mutual. The student’s role is as active (in asking, listening, discovering) as the teacher’s. Regarding the difference between teacher and student, K ironically remarks that the teacher is already conditioned, while the student is still being conditioned. In a sense, the student stands in an ‘advantageous position’, as her or his ‘programming’ is not yet completed. On rare occasions, the teacher is completely free from conditioning (K being an illustration of the possibility); in other cases, the seeds of freedom are already there, to be nourished by the immediate communication of the participants in the process of education.

The teacher’s role and the nature of the teacher-student communication are further clarified by K in his response to a questioner in a talk at the Indian Institute of Technology, Bombay, 1984: “The speaker says there is no suggestion. He is not offering you a thing; he is not telling you what to do.” Elsewhere K adds: “Clarity cannot be given by another. Confusion is in us; we have brought it about and we have to clear it away.” For K, the process of education is not based on exchange. He rejects the conventional model of teaching, according to which the teacher knows, the student does not know and the former conveys knowledge to the latter. The teacher – to use K’s own words – does not give the student a ‘thing’, but rather invites him or her to observe. The teacher cannot but persistently point out the problem. She or he wakes the student up, thus putting him or her in





Videmanette, Rougemont, Switzerland

a position to face life with all its intricacies; then it is up to the student to deal with *what is*, arriving at her or his own solutions and way of action. By offering a solution, the teacher would take away rather than facilitate the student's freedom.

Finally, I would like to make an attempt at reconciling the irreconcilable, the 'pathless land' and the 'path of education'. For K, as I read him, education is a 'pathless path'. It is created spontaneously, at every step, by teacher and student alike. It is created every moment anew, thus leading from the present to the present. It is nothing less than an existential, even experiential, not at all theoretical way of living. The 'pathless path teacher' encourages the student to follow his own path, rather than providing him with any 'answers'. His task is to invite the student to embark on the journey, hence equipping him with a chisel to craft his way through. He is always available, co-traveler on his own path, ever willing to sit under a tree, share a cup of tea and openly discuss the difficulties of the journey. But all the same, the student is alone, always alone, necessarily alone. Not lonely, but rather alone. His aloneness is his freedom. He is a light to himself!

(Quotations and references are from *Commentaries on Living, First and Second Series; The First and Last Freedom; Tradition and Revolution; Why are you being educated?; Education and the Significance of Life; The Flame of Attention; On Education.*)

Daniel Raveh, March 2005

## ■ In the Light of Learning

WHAT IS LEARNING? How does one respond to such a question?

It would seem that one responds either from previous knowledge or from uncertainty, from not knowing. What one doesn't seem to do is find out for oneself what learning is. In other words, one doesn't begin with learning as an actuality. Instead one begins somewhere else and hopes to get to learning, to arrive at an understanding of it as though it were an abstract concept. One begins either with what someone else has said about learning, or in the dark, looking out from there. My question is: Why don't we put aside both the second-hand opinion and the darkness of ignorance? Why don't we begin in the light of learning itself?

Now, it may be that there is nowhere else to start but in the darkness of not knowing. That is part of what I want to find out. The other part, which I feel is far more interesting, is to stay in that darkness long enough to learn what it is. For there is usually a strong urge to create some artificial light, to offer an idea, to borrow a theory, to make a guess in the dark. The darkness is a frightening place full of whispers and fear. Yet our not knowing how to learn in this place may be the factor that creates the sense of darkness. We fear the darkness – ignorance, not saying the right thing, not knowing what to do – and that is what causes us to rush into a more dangerous darkness, the darkness of ideas, of theories, of hypotheses. But by virtue of this illusory power of ideation we can call this new darkness light, enlightenment or whatever else takes our fancy.

But what happens if we don't move at all from the original state of not knowing? We start to see something that has not been created out of our panic, embarrassment or inadequacy. Staying in the darkness of ignorance, we start to learn about the darkness. Out of that darkness, there is a possibility of real light, not merely a temporary man-made light.

We always start from the state of not knowing – otherwise, why are we trying to learn? But that state of not knowing is moved away from very quickly because thought has very little power there. Thought has nothing to latch on to, nothing to compare back to, nothing to bolster it, confirm it, or even to contradict it – which is another form of confirmation. So the state of not knowing is skipped over in the blinking of an eye. Thought cannot remain in a state of not knowing so it moves to a state of knowing. It understands knowing, it recognises it as the lesser of two evils. And from there it refers back to not knowing as 'darkness' while still working very much in the dark. But it believes it is now working in the light because it is working in the light of previous knowledge or memory, which is the basis, however faulty or unfounded, of thought.

**from the field of the unknown,  
confusion is impossible**

Now, I say there is no truth in previous knowledge and there is no truth in the darkness as viewed from the perspective of confused thought. There is only a light of truth in the original state of darkness, in the reality of not knowing. This state cannot be invited. The demand to know will happily accept a convenient substitute for the real thing, which is confusion. I cannot invite it for I am the confusion. I am the activity of thought. I am the inviting party. And in that original state I do not yet exist, thought does not yet exist.

So the question remains: Why don't we begin in the light of learning itself? And is there anything to learn at all?

Let's say that I am learning about myself in my relationship with another. The relationship begins without a previous history. Why is there then a need to build up a record of what has happened between us? I don't mean the practical information but psychological

knowledge, based on judgements and comparisons, which leads to attachment, dependency and conflict. If I want to have power and influence over that person, then I might deem the collection and retention of certain pieces of information quite important, but otherwise, what is there to accumulate? And

### **I cannot learn and accumulate knowledge at the same time**

is my collecting, recording and remembering, learning or is it an activity of self-protection, self-aggrandisement and so forth? The knowledge that I collect is what leads to the perpetuation of division and conflict – the outer darkness, if you like. But this is what we traditionally think of as learning: the accumulation and processing of information that can be used for our future benefit. Learning, therefore, is traditionally time-based, time-fixed, and time-limited. So is it possible to learn without the collection of information? Is learning possible without a content of learning?

When I am confused, does my confusion arise from knowing or from not knowing? Does my confusion about what to do arise from knowing what might happen to me or not knowing what might happen to me? I am suggesting that confusion only arises from the field of the known, that from the field of the unknown, confusion is impossible. When I am confused about what to do, because I know what has happened to me before, then my present confusion arises from that past field, from the memories, the unfortunate experiences, the previous failures and the previous successes. I say to myself: 'I am confused because I do not know.' Whereas the reality is that I am confused only because of what I know. Knowledge, with its naming and labelling, is the prime factor of confusion.

The light of learning is the desire to learn. We don't care what we learn about along the way, what corners we look into, what we find. We don't have a goal in our learning, an exam to pass, a fixed and finite aim. We don't want to learn in order to feel better about ourselves, to become famous or powerful or clever, to change the world. We want to learn – that's all. And we see that everything from the past is entirely useless, leading to confusion. So we have no foundation whatsoever. We are floating on air, in fact. And this too



Water lily, Gurukula Botanical Sanctuary, Kerala, India

is the light of learning: we are not burdened with substance, with the heaviness of content, with labels that we have attached out of ignorance. Can we do it?

The only way to find out is to try it. That demands that all assumptions about it be left behind. But because we want to learn about ourselves, about living in relationship with other human beings, we don't mind what will happen or what we will find out. And it may be that envy or some other conflict arises in the relationship. Can I see envy, anger, impatience, greed, irritation, or whatever else arises and do nothing with it except to see it? To see these things as they arise is to see the centre of consciousness at work. And why is there a centre at all, a controller, a censor with its ideational and emotional motives?

I want to find out for myself what my life is all about, to discover what significance this existence has or doesn't have. So I investigate what it means to learn, and in this enquiry I find that, although it is sometimes important to memorise certain facts, mathematical formulae, methodology and so forth, in the most important area of my life memory is actually a hindrance, a block to learning. In other words, I cannot learn and accumulate knowledge at the same time. This runs counter to the accepted social and educational pattern of learning. It contradicts every traditional notion of progress, of spiritual growth, of personal development. But now that I have found this amazing secret, I am not going to drop it. I can't drop it. I test it in relationship, for without this factor of relationship with the rest of

society, learning has absolutely no meaning at all. Our whole life is relationship and yet we don't really know the full beauty of it.

This quality of learning needs no model, theory or standard to follow. There's no need for instructions and methods or any arcane, esoteric nonsense. For we are no longer dealing with ideas or with abstractions – we are in it. Or, if we are not in it, we continue questioning and finding out what the truth is. And the moment we share this together, *we have already changed relationship, which includes society and education.*

*Paul Dimmock, 2005*

## ■ Proposal for a Centre for Teacher Learning

*The following is a brief overview of a proposal for the development of a Centre for Teacher Learning that would build on the Teacher Resource Centre being established at the Bangalore Education Centre. For further information, please write to [kfitlc@gmail.com](mailto:kfitlc@gmail.com).*

THIS PROPOSAL RESPONDS to a long-standing need to focus on the development and growth of teachers. Whereas each of our schools has had its own experiences of inducting and developing teachers on-the-job, the time seems right for establishing a common forum for pooling resources and experiences, and for conceptualising a variety of programmes for quickening and deepening the learning of teachers, both prospective (pre-service) teachers and current, in-service teachers. Having thought through various aspects of this idea for about a year, Alok and Chandrika Mathur, together with Kabir Jaithirtha and Stephen Smith, propose the following kinds of activities to be developed at this centre:

- **A high-quality, one-year teacher education programme** to draw young people with a good mind and a feeling for education into the teaching vocation. The programme would begin small, with a minimum acceptable programme content as well as faculty, and grow organically over several years. Teachers emerging from this programme would receive a certificate of the Krishnamurti Foundation India
- **Self-study courses for practising teachers** to help them deepen their feeling for the subjects they teach, as well as for the teaching-learning process
- **Workshops and seminars** on a variety of themes for practising teachers from our schools as well as other schools
- **A library of resources for teachers** to include books on education, subject-related books, audio-visual material, and listings of valuable websites



- **A curriculum bank** of high-quality curricular material developed in our schools and elsewhere
- **A documentation cell** for gathering and organizing material produced at the KFI schools workshops; write-ups on new initiatives in our schools as well as good teaching practices; case-studies from the lives of teachers and students

Currently the work of the Centre for Teacher Learning is being housed and supported by the Bangalore Education Centre, using its existing facilities. However, in order to develop the proposed activities and meet our broad long-term objectives, we will need to raise significant funds and build up an independent infrastructure, as well as a financial structure.

The 'minimum acceptable' one-year programme would include the following kinds of learning for prospective teachers:

- a. Observation (with guided reflection) of a variety of school processes
- b. A range of experiences for deepening self-understanding and fostering a deeper contact with nature and people
- c. three extended courses on various aspects of education and learning, with readings, discussions, assignments and seminar presentations
- d. a critical engagement with Krishnamurti's insights and outlook on education
- e. a self-study course in deepening one's understanding in at least one area of the curriculum at the junior or middle school level
- f. practical experience working with children in small groups, and teaching a series of lessons in a classroom
- g. and finally, since the programme is intended to be residential, campus life would be organized to foster learning about living in a community

An open application process should bring in a number of applicants, who would be asked to submit basic information as well as a reflective 'statement of purpose'. A screening process would look closely at the candidate's:

- a. educational background
- b. motivation for joining the programme
- c. attitude to life, to others and to him- or herself
- d. evidence of clear thinking and deeper questioning of the current educational scenario

An in-depth personal interview, where the human qualities, overall aptitude for the teaching vocation and tenacity of purpose would be gauged, would serve as the final criteria for granting admission.

*Alok Mathur, July 2005*

## K: Knowledge and Pure Observation

What is learning? Probably most of us have not even asked that question, or if we have asked it, our response has been from tradition, which is accumulated knowledge, a knowledge which functions with skill or without skill to earn our daily living. This is what one has been taught, for which all the usual schools, colleges, universities, etc. exist. Knowledge predominates, which is one of our greatest conditionings, and so the brain is never free from the known. It is always adding to what is already known, and so the brain is put into a strait-jacket of the known and is never free to discover a way of life which may not be based on the known at all. The known makes for a wide or narrow rut and one remains in that rut thinking there is security in it. That security is destroyed by the very finite known. This has been the way of human life up to now. ...

Knowledge is the past always. Is there a way of acting without the enormous weight of man's accumulated knowledge? There is. It is not learning as we have known it; it is pure observation – observation which is not continuous and which then becomes memory, but observation from moment to moment. The observer is the essence of knowledge and he imposes on what he observes that which he has acquired through experience and various forms of sensory reaction. The observer is always manipulating that which he observes, and what he observes is always reduced to knowledge. So he is always caught in the old tradition of habit-forming.

So learning is pure observation – not only of the things outside you but also of that which is happening inwardly; to observe without the observer.

*15th November 1978, Letters to the Schools, Vol. I, pp. 28-29*

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In the rose garden at Brockwood Park, Hampshire, England

# INTERNATIONAL NETWORK

## EVENTS ► EVENTS ► EVENTS ► EVENTS

### **Theme Weekends at The Krishnamurti Centre, Brockwood Park 2006**

February 24–26	Bringing quietness into our lives
March 24–29	Love
April 21–23	Enquiring into the nature of thought
May 20	An introduction to Krishnamurti's teachings
May 26–28	Open dialogue
June 17	An introduction to Krishnamurti's teachings
June 23–25	Who am I?
July 28–August 2	Living Krishnamurti's teachings in daily life
August 19	An introduction to Krishnamurti's teachings
September 16	An introduction to Krishnamurti's teachings
September 22–24	What is true learning?
October 28–30	What is true learning?
November 25–30	The sacred

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

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

For reservations and inquiries, please contact: The Krishnamurti Centre, Brockwood Park (see pg. 65); online bookings: [www.krishnamurticentre.org.uk](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.

### **Annual Saanen Gathering in Switzerland 2006**

The 2006 Saanen Gathering will take place in Schönried from 5th to 19th August. The Parents with Children Week will take place at Alpenblick in Gstaad from 29th July to 5th

August. And the Mountain Programme for Young People will take place in Bourg-St.-Pierre from 19th to 27th August.

For further information, please contact Gisèle Balleys: giseleballeys@hotmail.com, or see her contact details on pg. 70.

### **International Conference on Krishnamurti and Consciousness**

This conference will be held at the Jiddu Krishnamurti Centre in Hyderabad, India, 6-8 January 2006. Organised jointly with the University of Hyderabad, it aims to share knowledge of developments in consciousness studies and to explore Krishnamurti's contribution to this field.

For further information, please go to [www.jkcentre.org/ickc2006](http://www.jkcentre.org/ickc2006), or telephone [91] (40) 2335 7889.

### **Annual International Gathering in Thailand 2006**

With much improved facilities, the venue for the gathering – to be held 2–5 February – will be the Stream Garden Retreat Centre in Hadyai. The theme will be 'Why do we have problems in our relationships, and is it possible to be free of them?'

Further information can be found at [www.kinfonet.org](http://www.kinfonet.org) or [www.anveekshana.org](http://www.anveekshana.org), or see the contact details on pg. 66.

## **ANNOUNCEMENTS ► ANNOUNCEMENTS**

### **Inauguration of the Krishnamurti Centre in Hyderabad, India**

*Mark Lee is Executive Director of the Krishnamurti Foundation of America. He is also a trustee of the Krishnamurti Foundation India.*

GOVERNORS, LADIES AND gentlemen of Hyderabad, it is a great honor for me to be here with you today at the opening of a new Krishnamurti Centre. This is only the second time I have visited your city and I am particularly happy this time to be out in the countryside. You have built a particularly fine building with considerable amenities and I hope it will serve the purpose of this dedication for many decades to come.





Guesthouse at Rishi Valley, India

Krishnamurti said on several occasions, when you build something related to the teachings it must be timeless and built to last for at least 500 years. Will yours? More than the buildings, the grounds, the activities you organize, the longevity of this place will depend on you, on those of you who are responsible for it. Have you asked yourselves why you are here? Have you inquired into whether or not you have an agenda or motive for being here other than the dissemination of the teachings? Do you want something out of an association with Krishnamurti that will give you security, prestige and a purpose in life?

Questions like these should be asked of each of us involved in the work around the teachings of Krishnamurti because if they are not asked, and asked seriously, then an institution will be founded that will be no different from any other. You will spend all your efforts fundraising, managing property, maintaining an institution; worse still, you will develop an institutional mind. Can you from the very beginning, from this the first day, be so clear and passionate about your intent that even if you are here for fifty years you will be clear? How is that possible? How is that done?

I worked with Krishnamurti on the founding of his school in California in the early 1970s. We discussed for months the questions I have just asked you. Krishnamurti usually stopped me from answering the questions, saying: “Stay with the question, don’t be so

eager to answer it, let it affect you.” Why was this process so important? First of all, the asking of a serious question affects the quality of your mind and the way you think. If you ask “Why am I here in this centre?” what happens to your mind? Does it formulate an answer or does it open up to many different dimensions, layers of thinking and feeling that perhaps are not obvious to you but are still strong motivators? Letting the mind reveal itself can happen in asking good or right questions. Not answering quickly allows one to ponder and it stops the usual patterns of thinking.

Krishnamurti as a man was the person you hear suggested in the teachings. He was that inquiring, doubting, critically sharp, deeply religious person always probing, alert to subtle things, and watching and listening to everything. His gaze caught everything. I had a clue to this when he spoke once to the children and said: “When you walk into a room, look straight ahead, not to the right or to the left. Take in everything in the room, see the colours, the shapes, and the people, everything without looking at anything directly; see it all. Hear the sounds near and far at the same time.” His was a holistic approach that did not evaluate but was highly discriminating. He was matter-of-fact and related to reality so much it belies critics who say he was intellectual and impractical.

I would hope that the individuals and activities of this centre are dedicated to the awakening of intelligence and not to mere intellectualization of the teachings of Krishnamurti or of his life. Yours is a great responsibility to keep this place alive and real. Please, take it seriously and make it worth the association with the name of Krishnamurti. He did not want institutions founded in his name, and so your challenge is to have the integrity and clear action that will keep the spirit of the teachings.

Thank you and all good wishes.

*Mark Lee, January 2004*



## BOOK REVIEW

*On Krishnamurti*

by Raymond Martin

Thomson Wadsworth ([www.philosophy.wadsworth.com](http://www.philosophy.wadsworth.com)), 2003

ISBN: 0-534-25226-5, paperback, 71 pages

IN AN ARTICLE PUBLISHED in issue 15 (Autumn/Winter 1998), Raymond Martin, professor of philosophy at the University of Maryland, posed the question whether K would ever be accepted at the university. He considered that the main obstacle to this acceptance was that academicians are primarily concerned with theories, whereas K is concerned with meditation, i.e. seeing things directly for oneself. So one way to incorporate K into the university would be for academicians to start meditating. But Martin acknowledged that the chance of academics turning to meditation was slim. The

only avenue open, therefore, was to take up K's body of insights and, as purported statements of truth, make them the object of theoretical study. The problem was that K never argued for the truth of his insights but left it to each one to verify them for himself by a similar act of perception. So the integration of K into the university, as Professor Martin saw it, would require that someone argue for K's views and that these arguments then be taken seriously by other academics, who would in turn study K's work. Martin was not sure of the likelihood of such a thing happening. To begin with, K's concerns would seem to be far removed from the ongoing philosophic discussion. He saw, however, a close link between K and academic philosophy in their common concern with the nature of the self. He observed that philosophers who addressed this question, notably David Hume, are routinely studied at the university, so there is no reason why K should not also be studied, especially since K has important things to add on the subject. This has been Professor Martin's specific approach to introducing K into the university, notably in his previous book *Self-Concern: An Experiential Approach to What Matters in Survival* (New York: Cambridge University Press, 1998). In this new book, written for the Wadsworth philosophers series, Martin basically traces the central theme of K's insights into the nature of the self and its implications for the transformation of the individual and society.

The dilemma posed by Professor Martin regarding the relation of K's teachings and the academic world reminded me of David Bohm's statement that logic is to truth as fire is to gold, meaning that though logic is not necessarily true, truth must necessarily be logical. In this sense, it would seem that an obvious task of academic philosophy would be to put to the test of logic the truth of K's teachings. The problem, however, still remains, as in this context truth is not just a matter of logic but of direct perception. This is perhaps a broader issue, not dissimilar to the traditional split in religion between mystics and theologians, i.e. between the proponents of thought as the essential instrument of knowing and those for whom truth is unknown and unknowable. K's avowed intention was not to contribute to a new philosophy in the intellectual, speculative sense, but to bring about a radical transformation in the psyche. Nonetheless, he did have a dialogical approach to inquiry that encouraged skepticism and doubt and which took the immediate givens of one's own existence as the factual point of departure. In this sense, both K's content and approach are consistent with philosophy as a whole.

The topic chosen by Professor Martin for this book is certainly central to K's teachings and an important issue in the philosophy of mind. He draws on the parallels between David Hume, William James and K to bring out the illusory nature of the self, adding that K's views are further supported by Buddhist teaching. Martin makes a careful and revealing exploration of the illusory nature of the self as expressed by K. The self, he maintains, is essentially composed of 'images', i.e. conceptualized mental elements which constitute experience. This body of images is the observer, which then looks at other images as the observed. There is nothing permanent about this self-image nor any space between the observer and the observed, as they are only aspects of the same image-making process, which is in constant flux. Naming creates the experience and then we react to that which

*continued on pg. 64 →*



Anza Borrego National Park, California, USA

## **K: The Beginning of Thought**

Now, all life is energy, it is endless movement. And that energy in its movement creates a pattern, which is based on self-protection and security – that is survival. Energy, movement, getting caught in a pattern of survival, and the repeating of that pattern – this is the beginning of thought. Thought is mind. Energy is movement, that movement caught in the pattern of survival, and the repetition of survival in the sense of pleasure, of fear – that is the beginning of thought.

*3rd Talk in Bombay, 1967, The Collected Works, Vol. 17, pg. 177*

*© 1992 by Krishnamurti Foundation of America*

we name, which strengthens the self. For K, in contrast to all modern philosophy, it is possible to see without conceptualization, as naming comes after perception. Such observation is possible when there is no motive, choice or self-interest in it. This would indicate that there is a vast perceptual field of awareness in which experience, memory and thought have no place.

Martin notes that K sees the identification process as the essence of the self. So it would follow that where there is no identification, there is no self. But he also observes that K said little about what identification is, and so he embarks on his own exploration of the nature of identification and suggests that 'appropriation' for the sake of permanence and security underlies self-constitution. This appropriation is essentially a form of becoming which is fueled by ambition and comparative discontent. This process is driven by achievement and results and not by the love of the thing itself. Martin illustrates the psychological structure of the self by examining the aspects of pride, anger and guilt. These aspects are produced by thought which, in turn, keeps itself occupied with them out of fear of its own nothingness. Thought is at the heart of the problem, as it introduces the past into the present. Thought is always old and life is always new. Life is the truth that thought cannot capture. The attempt to do so is the essential cause of division and conflict in life at every level. Martin then poses the question as to whether thought can find its right place and answers that this happens naturally when there is total attention to the active present, now. This direct perception is the truth that liberates.

Martin's analysis of K's understanding of the nature of the self and its implications for the art of living is much subtler and revealing than what I have just tried to describe. His language is quite crisp and clear, though at times a bit too analytical. This specific presentation that Martin makes of K's teachings serves its general introductory purpose well in relation to the specialized field of philosophy of mind, which seems to be Martin's own area of interest. Naturally, this specialized approach leaves out many aspects of K's 'philosophy', aspects that Martin and his colleagues at the university might bring out in due course. At the end of it one is still left with the question as to why the university finds it so hard to take K's teachings on board wholesale or even piecemeal. Is it because of the theoretical and intellectual bent? Is it because a holistic approach like K's cannot be readily adapted to any specialized department? Is it that in this cognitive age we are so pleased with the achievements of thought that we can't even contemplate its intrinsic limitations? I find that none of these things really answers the question, because K's teachings are philosophy in its deepest and original sense. One only has to read Plato to realize it. And even if one takes a look at the modern Academy, one sees the tremendous connectedness, the profound dialogue that exists between it and K's teachings, particularly in the area of the humanities. So maybe it's not a question of adapting K's teachings to the university but rather of the university taking its name seriously and endeavouring to recover its truly universal and holistic dimension. Such studies as Professor Martin's, though necessarily limited in scope, are a significant and promising beginning.

*Javier Gómez Rodríguez, October 2005*



# ADDRESSES

## STUDY CENTRES OF THE KRISHNAMURTI FOUNDATIONS

Krishnamurti Foundation Study Centres are situated in beautiful natural surroundings and provide full K libraries, including video viewing and quiet rooms. All offer accommodation and meals. These centres are for individual study, but may organise periodic dialogue meetings, seminars and other activities. Specific websites can be accessed via the K Foundation websites (see pg. 68) or at [www.kinfonet.org](http://www.kinfonet.org).

**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: [kcentre@brockwood.org.uk](mailto:kcentre@brockwood.org.uk)

**INDIA: VASANTA VIHAR STUDY CENTRE**, 64-65 Greenways Road, Chennai 600 028, India.

Tel: [91] (0)44 493 7803, Fax: [91] (0)44 499 1360, e-mail: [kfihq@md2.vsnl.net.in](mailto:kfihq@md2.vsnl.net.in)

The following Study Centres have the same addresses as the corresponding Schools on pg. 67.

**NACHIKET STUDY CENTRE**: No email available

**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@pn2.vsnl.net.in](mailto:kscskfi@pn2.vsnl.net.in)

**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 McInley, Tel: [33] (0)6 6466 4850; [www.opendoorinfo.com](http://www.opendoorinfo.com)

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Rishi Valley with Rishi Konda in the background, India

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