

EDITORIAL NOTE

THIS MORNING, AS I looked out on the garden through the kitchen window, I was surprised to see the yellow flowers of a tree that normally only blossoms in spring. It was a startling reminder of global warming and its implications. Existence is a unified whole in which all the parts are organically interdependent and this untimely blooming is no stranger to human consciousness but most likely a direct outcome of its unseasonable actions. All reality is movement and momentous changes are already upon us. Our own involvement in their precipitation brings home the fundamental need for change in our social and psychological structures.

The need for radical change throws into question every scheme that we have ever devised or might invent. The whole question of change is now centred on the inner aspect of man as the source of the current crisis. Psychologically we are knowledge and knowledge is dead. No wonder then that in our actions we spread so much death and destruction. Total change needs a truly creative breakthrough.

The articles in this issue of *The Link* explore a variety of aspects involved in this quest for order and insight, such as the nature of K's meditation and its existential grounding and uncertainty, whether consciousness is strictly material, what is meant by nurturing certain qualities in education and what are the challenges for students graduating from a K school. Other pieces explore the metamorphosis of mind when immersed in primal nature and the implications for inward change unfolded in a series of dialogues between K and Buddhist monks. Two international reports convey the flavour of the activities in a K school in India and the very human story of the involvement with K's teachings in a land as deeply ravaged by war as Vietnam.

Education is one of the more practical avenues of engagement with society open to those interested in K's teachings. The recent creation of a K Education Committee in Europe is a response to the widespread awareness of the prevailing crisis in this field. If the teachings hold the potential for transforming human consciousness and bringing about a new culture and a peaceful world, then their implementation in education is a matter of dire urgency. Just as in classical times Pericles could state that Athens was an education to all Hellas, so we can say that K's teachings are an education to mankind. So it is hoped that such initiatives will find a creative echo in all those concerned with bringing about the essential intent of K's holistic education, namely the flowering of wholeness in freedom.

Javier Gómez Rodríguez

THE NEWSLETTER

Dear Friends,

The time has come to prepare for the next Link. We have been collecting material all year for this new edition, including, of course, quotations from K and photographs; but what comes to mind at the moment are several of the international meetings in which the Link team participated this past year.

The International Trustees Meeting of the four Krishnamurti Foundations took place in a monastery in Segovia, Spain. The KFT, KFI, and KFA were invited by the Fundación Krishnamurti Latinoamericana (FKL), and important decisions were taken concerning the publication work for the Spanish-speaking world. Javier Gómez Rodríguez (one of the Trustees of the Fundación, the editor of *The Link*, and a former Brockwood student and teacher) attended, as did Raman Patel of *The Link* team.

The German Committee organized an education conference with the theme “Has modern education failed?” in the Tagore Centre of the Indian Embassy in Berlin. The event was attended by 300 people, and Rajesh Dalal, Trustee of the KFI and Director of the Rajghat Education Centre, was the main speaker. Rajesh went on to speak at meetings in Köln, Göttingen, Saanen and Haus Sonne in Germany.

The Saanen Gathering, attended by the Link team, was held for two weeks at the beginning of August. It now takes place in Schönried, a village a stone’s throw from Saanen. The event – which also includes a week prior to the Gathering for parents with children, and a week afterwards for young adults – is directed by Gisèle Balleys, a former Brockwood teacher and currently Trustee of the KFT. Themes for the two weeks were “Why are we isolating ourselves, thereby feeding fear, loneliness and nationalism?” and “Can we observe the whole movement of love and death in our lives?” There was also a two-day meeting of the International Committees.

Brockwood Park brought together over 200 former students and staff members for its 35th anniversary Reunion. Several of us attended. At one point, Mary Zimbalist – a Trustee of both the KFT and the KFA, who is in her 90th year – addressed the assembly and bid her goodbyes to Brockwood. She will now stay in Ojai, California, year round. The Reunion was an amazing event that showed just how much Brockwood means to so many people, and how well many of the students do after being at the School. Several of the former students I spoke to

are now professors, doctors, musicians and journalists and seem to be caring, balanced human beings.

In other news, Raman Patel and Rabindra Singh helped to develop the growing network of people interested in K in Vietnam (see pg. 54) and in The Philippines. And former Brockwood staff member and Link colleague Nick Short became a Trustee of the KFT.

In addition to attending such events, I visit Brockwood at least twice a year, staying for several weeks at a time. While there, I like to ask guests at the adult study Centre how they came upon K. On the last occasion, two guests (one a teacher), had seen the Hollywood film *The Hurricane*, in which the lead character is briefly shown reading the K book *The Awakening of Intelligence* – and it was a *very* brief shot. But it seems that most guests have been reading K for years; some, however, having heard of the Centre and the School only recently. Increasingly, guests and prospective students and staff members are coming to Brockwood through the Foundation and School websites and through www.kinfonet.org.

Before the Centre was built, I spent quite a bit of time at the School, and I have just remembered a funny story that happened there. As a preamble: when I take photos, it often happens that the sun, which has been hiding behind clouds for what has seemed like forever, suddenly appears at just the right moment for my photograph, and I give thanks to the heavens as if there were a force that arranged it to happen. The funny story is that a man who was camping in the woods near Brockwood during a series of public Talks that K was – giving, one day entered the dining room during lunch. Just at that moment, a staff member rang the bell for quieting the room in order to make an announcement. And as with me and the sun, the man thought that the bell was expressly for him and said a gracious Thank You and began making a speech! We are funny creatures.

Do You Want To Pay for The Link?

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

Many thanks.

One Centre guest told me that he feels that The Link is a bit heavy and needs some humour. So, to continue in this vein I will include one of the many jokes that K used to tell.

Saint Peter is showing God what is happening on Earth and the first thing they see is human beings labouring and toiling away from morning to night. God is amazed and asks Saint Peter: What is the matter with those people down there? Saint Peter replies: Didn't you tell them that man should earn his bread by the sweat of his brow? God: But I was only joking! Then they watch another event. People in festive attire are sitting at tables lavishly loaded with food and drink. They are cardinals and bishops. To God's question as to who these people are, Saint Peter answers: These, my Lord, are the people who understood that you were only joking.

Many more such stories can be found in *The Kitchen Chronicles – 1001 Lunches with J. Krishnamurti*, by our dear friend Michael Krohnen, who worked as chef at Oak Grove School and for the KFA from 1975 to 1988. He now verifies transcripts of K's Talks for the KFA. His book can be ordered through www.pathless.com.

The joke above is also included in my book of remembrances of my time with K, *The Beauty of the Mountain*. A new edition will be available from the end of 2004 and can be ordered through www.pathless.com or through the K Foundations, with all proceeds benefiting 'K projects' (see pg. 62).

Now, I would like to return to a less amusing subject, one that still bothers some people. I do so by reprinting a letter from an old friend, Bill Quinn, who spent a year in the 1940s at Arya Vihara in Ojai, working in the garden. K was living there at that time and they often tended the garden together. Bill worked on the first Krishnamurti Index of subjects that later became the KFT's three-volume Index of all the audio and videotapes. He died in Ojai in the mid-1990s. Because Bill's letter addresses the concerns that some people still have after reading a certain book ostensibly about K, I include it here.

Dear Friedrich,

April 20th 1993

Through the years Radha sent her manuscript to various publishers, and by chance the readers of two publishers to whom the book was assigned for evaluation were friends of mine. I deliberately read it once in one continuous effort so as to get an overall impression. I have not read the version published in England, and it's likely that changes have been made and editing done. What follows is based on my recollection of my first and only reading.



In the Ojai Valley, California, USA

I suspect that Radha is merely the spokesman for her parents. It has always seemed to me most unfortunate she was put in this position. She was not a direct witness to the alleged intimacy between K and R, but was told about it when she was a young woman by her mother. It is understandable that Radha, having been brought up in a seemingly magical world, should have been traumatised and embittered by Rosalind's claims. It's notable that early in the story it was K that Radha adored, like a father; yet she later is so condemnatory.

Having lived with the family during the period the affair was supposed to be taking place, I can attest there was a great intimacy between K and Rosalind, and I felt very much a part of a family which included them and Radha, and in which I was in daily close contact. It was an extraordinarily warm and simple life we had, extremely open so far as I could see, and so unconflicted I felt an absolute absence of self-consciousness. Rosalind appeared to me to be utterly generous and loving, and I count her among the dearest friends of my life. I felt less at ease with Raja, somewhat intimidated by his force and brilliance, but he too was warm and outgoing to me. However, he was seldom at Arya Vihara in those years, spending most of his time in Hollywood as he did. With Radha and David, her

cousin, children then, I had a simple affectionate rapport. I must point out that I was a very young man at the time.

Since I felt part of this family, its breakup and the alienation of Raja from Rosalind and both from K, and the mystery surrounding it through the years, had disturbed me greatly. I was deeply affected by the book, and among my responses was a grief for everybody involved – so much pain!

It seems to me, however, that one cannot form an opinion on the basis of the book about the allegations of an affair between K and Rosalind. The letters that are said to support this claim are unavailable. It's hard to see how one can presume to know what goes on between any two people. When a relationship is conflicted, a third person can know only the statements of the two parties, which are inevitably biased.

I feel strongly that it is important to establish the truth about K's life, and to affirm his humanity. I deplore the widespread efforts to mythologize and deify him, because doing so makes it impossible for people to recognise their kinship with him, and puts him in an abstract sphere, as a sort of icon.

When I read the book it seemed to me possible that there had been such a relationship. Given the un-worldliness of both K and R, their innocence, such a thing could have come about through simple proximity and affection, as such things often do. Honoring the Rosalind I had known in earlier days, I even felt glad for K that he might have had such a relationship. And if there were an affair, the secrecy is understandable, given the social climate of those days. It would not have been K's concern alone to be either open or discreet: the lives of others were involved: Rosalind, Raja and Radha. Also, they might have felt that it was no one else's business.

What is lamentable to me about the book is that its motivation seems to be vindictiveness. To me, unfortunately, the book makes Rosalind, not K, to appear shabby and small. In part this is the effect of objectifying and blaming K and not going into Rosalind's character in depth. I think she was a much larger person, and for a long time I wanted to talk to Radha and try and dissuade her from publication for this reason. But I had not the courage; my old affection for her and her mother made the prospect of such an encounter too painful.

The book seems to me naive in many ways, and to reflect little self-knowledge on the part of the Rajagopals. If there was such an affair in which Rosalind suffered so much, she was certainly also responsible. She was an adult. She was moreover a strong person and rather dominated K, to my mind, when I lived with them. The tone suggests a jilted lover. And through the years after their breakup, I had many hours-long conversations with Rosalind in which she poured out her hurt and rage. She was simply obsessed.

I also talked to K about the breakup, and offered to be an intermediary. He said, however, "No! It is finished."

It seems to me that Rosalind's story, whether the allegations about K are true or not, is a common and doleful human tragedy, and my response is more com-

passionate than anything else. It's a story of how possessiveness, jealousy, suspicion and self-righteousness can destroy affection and lead to life-long bitterness and a desire for revenge. It not only destroys affection, but the person.

So many people wanted to possess K! I knew well another woman who was remarkably close to K, and I happened to be with her during a time when she simply went to pieces and became bedridden for days, raging and torn. She later came to literally hate him for some years, and did some real mischief.

I think that when K went to India in 1947 a new life for him began when he met some wonderful minds, soon to include Pupul Jayakar and her family. Rosalind at that time stayed in California and was fully occupied with the newly formed Happy Valley School. At this time, I suspect, the Rajagopals began to lose control of K.

As for the allegations about Nandini, I don't take them seriously. It's well known that she and K had an extraordinary affinity, but to assume that this was sexually based seems unwarranted. K moved many people and was capable of a great intimacy with those who were open to him. I'm afraid Rosalind was overcome by suspicion.

Bill Quinn

And finally, two years ago Bill Taylor and Antonio Autor initiated a 'K class' at Brockwood. I have had the good fortune to attend it a few times. Bill has recently written a short report about it, and I am including some of this below.

Since Krishnamurti's death in 1986, the School has explored a number of ways in which to ensure that students have direct contact with his verbatim teachings and with the provocative questions and challenging insights he expresses. We have wrestled with the issue of how to do this without estranging students from the teachings by insisting on participation in K-related activities, so in September 2002, when we started a Krishnamurti Class at Brockwood, it was made optional.

The format for the class was that the students and staff involved would meet once a week for a 45-minute period, during which a text or video extract was looked at together and a dialogue undertaken. Generally the material to be looked at was chosen by the staff, sometimes on a topic suggested by the students, and always with a teenage audience in mind.

The class went very well and the student response was so positive that in September 2003 it was decided to make the class compulsory – with some senior

continued on pg. 12 →

K: Why Don't We Change?

QUESTIONER: After having listened eagerly to you for so many years, we find ourselves exactly where we were. Is this all we can expect?

KRISHNAMURTI: The difficulty in this problem is that we want a result to convince ourselves that we have progressed, that we have been transformed. We want to know that we have arrived. And a man who has arrived, a man who has listened and got a result, has obviously not listened at all. This is not a clever answer. The questioner says he has listened for many years. Now, has he listened with complete attention, or has he listened in order to arrive somewhere and be conscious of his arrival? It is like the man who practices humility. Can humility be practiced? Surely, to be conscious that you are humble is not to be humble. You want to know that you have arrived. This indicates – does it not? – that you are listening in order to achieve a particular state, a place where you will never be disturbed, where you will find everlasting happiness, permanent bliss.

But as I have said before, there is no arriving, there is only the movement of learning – and that is the beauty of life. If you have arrived, there is nothing more. And all of you have arrived, or you want to arrive, not only in your business, but also in everything you do; so you are dissatisfied, frustrated, and miserable. There is no place at which to arrive: there is just this movement of learning which becomes painful only when there is accumulation. A mind that listens with complete attention, will never look for a result, because it is constantly unfolding; like a river, it is always in movement. Such a mind is totally unconscious of its own activity, in the sense that there is no perpetuation of a self, of a 'me' that is seeking to achieve an end.

from Can Humanity Change?, pp. 167-168
© 2003 by Krishnamurti Foundation Trust Ltd.
and Krishnamurti Foundation of America



Brockwood Park, England

students taking exams exempt. Class size was limited to a maximum of 10 students and we started the year with 5 groups. At the end of the academic year we asked the students to provide us with written feedback on the class and received 31 responses.

Bill Taylor

A few of these responses are reproduced here with permission.

“I have to say I really enjoyed K Time. We are always a funny group of people. What I really found good and challenging is that we questioned a lot of thoughts which are always going on in people’s minds, for example awareness. And it’s not like you have to say yes to everything K said. You can always question everything that we’re talking about. That’s what I think is best, because you get more open-minded.” – Daniel, 19, from Germany

“I like the way we read from the K books and then discuss what it meant afterwards, because I find it really hard to understand what Krishnamurti is saying. I’m not used to this kind of philosophical talk. I like the topics that we talk about, because they usually somehow relate to my current life.” – Suzie, 14, from Australia

“I would like to know about K’s life – how did he spend his free time, what were his hobbies, habits, activities and so on? I think just a few classes of his biography will be enough, and I think most of the students would like it too. Because it is interesting to know the person from the other side, not as a great philosopher but as a human being.” – Vitya, 17, from Russia

“I like discussing (or mostly, for me, thinking) about different topics, such as What Is Love? What Is Intelligence, or Beauty? etc. I ask many more questions of myself since being in this class. I feel like my mind is more open and now I enjoy reading Krishnamurti books. There was a very good atmosphere in the class. I liked it!” – Lucile, 15, from France

I have been attending these classes and like them too!

Friedrich Grohe, September 2004

LETTERS TO THE EDITOR

■ A Meeting with K

I BELIEVE IT was in 1982, in Switzerland, after a group meeting with J. Krishnamurti. The time had come to say goodbye. I noticed how others were very respectfully taking turns to shake his hand in farewell. For what seemed like an eternity, I was in the midst of a dilemma. On the one hand, there was the wish to touch this being and, on the other, a monologue saying, “What nonsense are you up to... playing the guru game after all, aren’t you?”

And while I was going round like a mouse trapped in a cage – there was only one door, and K was standing by it – suddenly I saw the situation in a sober way: simply a matter of saying goodbye to someone with whom one has spent some time; no fuss, no thoughts of expecting *shaktipat* (energy transference), or any other gloriously pink astral emotions. I was the last one in the queue, so there was no way out of it.

I walked towards him, shook his hand and said, “Thank you for this time and goodbye.” “Yees, sir,” he said. That was all, on the outwardly visible level.

In those few seconds, the following also happened: He took my hand in his, and with his other hand, my elbow; it felt as though my whole being and its contents were being shaken into place; a current of a very high speed passed on through my hand to the rest of the body, from head to toe; it was like a good and instant shower of energy.

He looked into my eyes.

I’ve never seen such dark, large and bottomless eyes! For a split second I felt a fear similar to that of falling off a mountain precipice, as though there was a space without end, and invisible – and yet perceived – floods of love were pouring from his eyes. (In view of this, it’s quite interesting that some people call him ‘dry’ and ‘intellectual’.)

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.

I was standing there, hardly prepared for all that, and this little man, who physically did not reach higher than my chest, was definitely felt by me to be about 4 times taller than myself.

Because it all happened so quickly, only when I stepped outside the room did I realize what had taken place.

I had witnessed a few similar events in the company of others before I met K, but the delicacy, subtlety, purity and sobriety contained in the nature of this meeting was somehow unique.

He was a rare one!

I've read that even though he hardly ever talked about matters of a mystical nature, he himself said that there will not be another like him for several hundred years, the reason for this being the necessity for a body that can withstand the enormous volume of energy similar to that which passed through K's body.

And my mind at times throws up the question: Does such an encounter leave some kind of a 'seed' in one, or is it just another awesome experience?

Maybe I'll never know, and it probably does not matter either.

Joseph B, April 2004

■ Understanding, or Living, the Teachings?

THE FOLLOWING COMMENTS were inspired by reading the article featured in The Link, No. 23 entitled Are K's Teachings Ahead of Their Time?

After having read a few articles in different issues of The Link, I have the impression that the goal of many authors is to understand the teachings, and their approach is often very intellectual and complicated.

My approach is simple. Many years ago I used the teachings to understand myself. This understanding is not intellectual, but direct; it occurs through seeing what is happening in one's psyche when it happens. This seeing comes through a state of awareness when inner and outer senses are open, alert, interested to see or experience what is taking place there and then, no matter whether it is pleasant or unpleasant. From that moment on, if one is alert in daily life, the teachings are no longer so important: 'what is' has taken over the teaching job.

As in this awareness thought has automatically calmed down, such a state cannot be found through any activity of thought. There must be no wish to achieve, no motive. One

must come upon it. It may help to re-discover one's senses, which in our culture are so dominated by thought. As a child, one had excellent contact with one's senses. This re-discovery, like every discovery, happens without chronological and psychological time, without evolution. It cannot be learned and thus become part of our culture. The only thing that can be assimilated is that it is possible to understand oneself, the activities of the psyche, directly by seeing, not by thinking. This discovery can also help us to understand other things: the psychological aspect of thought, the non-existence of future and past, that life takes place in the everlasting now, and so on. And we see that the constant flow through our individual consciousness of information and impressions, sensations, thoughts and emotions makes up the content and quality of our individual life.

In this awareness, seeing or being the flow of information and emotions through consciousness in daily life creates a certain emptying process of the psyche. This happens step by step and layer by layer as deeper layers may come to the surface when the upper layers have been emptied. An emptying of bodily tensions may also be involved. It is not an emptying of consciousness but an emptying of the unconscious psyche. It is a healing process. It takes chronological time without using psychological time. A step may be the seeing, and thus emptying, of a single emotional reaction. The actual content of one's consciousness and one single point in the unconscious psyche have been changed and often healed without the use of any psychological time, with no involvement of future, becoming or thought wishing to achieve. Thus the psychological timeless state, the now, creates an evolution through chronological time. This may sound paradoxical, but it is not. This state of consciousness is alert but passive; there is no turning of stones, no doing, only seeing. Every movement in this process is a result of something happening and not the result of an act of will. As I see it, as I have experienced it, this is living the teachings. Living the teachings means living in peace with oneself.

Johan Lem, January 2004

■ A Radical Reorienting of the Mind

I HAVE JUST reread the article in *The Link*, No. 23, *Are K's Teachings Ahead of Their Time?* It is a subject I have often thought about, wondering exactly what kind of effect they will (or may) have on humanity at large. Inevitably, one tends to think in terms of the past and of how long it took the Buddha's or the Christ's teachings to percolate. I would say that two hundred years is very modest: it is easily arguable that it took more like a thousand for the effects of these past masters to be felt, a thousand years, that is, before one could actually speak of a Christian or a Buddhist civilization.

They, too, of course spoke of the timeless, of Nirvana and the Kingdom of Heaven, but, especially in the case of Christianity, this was interpreted as an everlasting extension of time rather than the ending of it, which is much more radical. Buddhism did address the timeless and is the closest of the standard religions to K's teachings.

My own feeling is that the teachings are way ahead of their time because they involve, as the Buddha's and the Christ's did in their day, a radical reorienting of the mind itself. Most people cannot cope with this and, among those of us who try, there are more casualties than 'successes'. This indicates that something very deep is being threatened – perhaps the whole structure of consciousness itself, comprising the unconscious as well as the conscious. When this happens, there is a sense of deep disturbance and it takes some firm-footedness to be able to survive it. It is not as simple as *advaita*; in some sense, it cannot be construed at all, and that is another of its difficulties. For all the 100 million words, there is not a single one that a person can cling to, which is at the same time their saving grace and their beauty.

A friend asked me recently if the teachings would suffer the same fate as those of the Buddha and the Christ. Or, did they have within them some 'safety mechanism' that would always prevent their becoming doctrinal? I tend to think they have, though this is the more arduous, less obvious, path and it takes a wise man to allow it, much less do it! Such persons are rare, in my experience. During the time we were at Brockwood, and for several years after that, there was certainly a sense of 'something in the air' which could be broadly characterized as 'living the teachings'. But it depended heavily on K's living presence. Since he went, it has been superseded – in the West, at least – by something more ordinary.

I still feel, though, that it is somewhere 'in the living,' with all the uncertainty that implies. It isn't, except marginally and necessarily, in preserving and disseminating 'the word'. Where it will really take root I don't know. But, if one looks at it again historically, Buddhism is not Indian, nor Christianity Jewish. Perhaps it needs a different 'land', a place that can and will receive the 'new wine' in a new, fresh, unthought-of way. I have a hunch about that, too, but it's a very long shot – seemingly impossible, in fact. But then, so is living the teachings.

Steve Smith, January 2004

■ The Simplicity of Awareness

WHAT IS THERE to compare to the beauty and simplicity that is found in K's message?

Part of this beauty and simplicity is the revelation of thought's limitation. At the same time is revealed the tenacious persistence of thought to take over the brain and dominate where it has no validity.

May I use as an example something from the wonderful, thought-provoking article by Moacir Amaral entitled K's Teachings and Scientific Research, published in *The Link*, No. 23? It is true that science needs a space in which there is silence, humility, and awareness of its limitations in order to "catch up with K's observations". I would add to that, "K's revelations".



Saas Fee, Switzerland

How is it possible to contrast the beauty and simplicity discovered only through awareness with that which has the tendency to destroy it through science's "linear mode of the intellect", which is limited to the physical or material world? "The twain shall never meet." The Academy has its marvelous, very necessary and very appropriate place in our lovely and wonderful, but limited, physical world. Only in seeing this actual and factual limit and making the leap into the freedom that this understanding brings can a transformation in thinking take place. There are no limits in the freedom and the state of being that unfolds through understanding the message brought to us through K. Not that you or I understand; but the understanding itself. And by the way, should we think of it as "K's message"? For it is clear that the message no more belongs to the man K than it does to you or me. The message is total freedom from all ownership, for in it is no K, no you and no me (as much as we may love K and see the wonder of it).

With all due respect to Gendlin and to Amaral, I ask the question: What is the need for a new term like "felt sense"? What more is needed than the beauty and simplicity contained in the word "awareness"? As we realize the human body is made up of the five senses, doesn't "bodily awareness" necessarily include all of these working together in harmony for wholeness of health? Can there be much meaning in a "physical experience" without mental awareness? Isn't it adequate to simply say, "When your awareness of a situation or a person or an experience changes, you change, and therefore so does your life"?

Sally R. Walker, September 2004

KRISHNAMURTI'S MEDITATION: A QUANTUM VIEW OF MIND

The following is the revised text of a talk given by Stephen Smith at the XIII International Congress on Vedanta at Miami University, Oxford, Ohio, in 2002. Stephen is a former Brockwood Park School teacher and director of studies and editor for the KFA.

To me, meditation is something entirely different from what your books and your gurus have taught you. Meditation is the process of understanding your own mind.

J. Krishnamurti, Think on these Things, p. 189

THE TITLE KRISHNAMURTI'S Meditation is itself perhaps a misnomer. For, unlike the long line of Indian teachers going back to the time of the Vedas and the Upanishads, Krishnamurti invoked no background, no point of departure, no place of arrival. Though he speaks of meditation and enlightenment, the one is not the means to the other. There is, hence, in his vocabulary no term equivalent to the *Atman* or Self, *Moksha*, *Nirvana*, or the Kingdom of Heaven. In other words, there are no "givens." And, in this sense, he comes fairly close to the existentialist philosophers of the West, if we accept Sartre's dictum that "existence precedes essence." We start from our existence or being-in-the-world, rather than from some other frame of reference such as that of *Advaita*, that only *Brahman* is real. There are no underpinnings to Krishnamurti's meditation.

Yet, at the same time, there is the famous statement enunciated by K in 1929 and from which his mature teaching derives: "Truth is a pathless land." What does it mean? And, what is its relevance to the topic in hand? Clearly, there is a cutting away of certainties; there is a severing of the causal, A-to-B relationship. The significance of this cannot be overemphasized, as it corresponds to – and may well be a part of – the discovery of the quantum world. Where once we stood on solid ground with predictable goals and solid certainties – such as, after a succession of births, eventually merging in the One – we are now, dramatically, in some flux of Now: *groundless*, to use Kierkegaard's term. This doesn't mean that the same issues are not important – freedom, for instance, or meditation for that matter – but that the basic nature of the terrain has shifted. Where once we saw large shapes, mechan-

ical causation, now we find randomness at the sub-atomic level. Where once we hung our hat on Cartesian pegs, sure it would be there the next day and the next, now we're not sure if it *will* be there, not to mention the peg and the reality of the hat. We have arrived at the era of the Uncertainty Principle. We are on shifting ground, and the shift is in perception.

This, in itself, has a number of consequences. Krishnamurti is not a philosopher, in the sense that term is commonly used: he has no system, no tradition to adhere to; rather, his approach can be considered psychological, in that it turns about the issue of perception. Again, no "givens," no build-up, no dress rehearsal: it is simply a matter of bringing us to the brink. And, what is the brink if not the limits of our knowledge, the just frontier of language and meaning? For, while K might well agree with the linguistic philosophers that it is language – words – that defines our world-view, he also says, "Unfortunately we are slaves to words and we are trying to reach something that is beyond words. To uproot, shatter the words and to be free of words gives an extraordinary perception, vitality, vigor." In other words, there are words and their meanings, but also something beyond the word. We may or may not be able to describe it, but access to it comes not through argumentation – lucid analysis, sequential thinking – but rather by the crossing of that perceptual frontier that is etched in all our minds by virtue of conditioning. Language is linear, as we all know, and at a certain point we must concur with Wittgenstein in keeping silent when it comes to what we cannot talk about. This, however, merely defines the brink: it doesn't take us over or beyond it. What, then, if anything, can be said to indicate the Further Field? Is the

Pathless Land a free zone into which one stumbles, by chance or not at all? Let us examine the matter more closely.

There is a constant in the nature of insight that leads on to further unfoldment of itself. Hence, the statement "Truth is a pathless land" is not a static, dead-end affair; it condenses into the aphoristic "You are the world" and the equally pithy and more inward "The observer is the observed." These are what one might call threshold statements, paradoxical to ordinary linear consciousness but pointing to and through the realm of the opposites to a unitive Ground beyond the mind. They are the kind of statement which, if understood, seem to carry within them the explosive capacity to "shatter the words" and give "an extraordinary perception." What do they mean?

Krishnamurti is working through the brain to a part of it that might be called "empty".

Among the many things Krishnamurti spoke of, one of the most important was "putting the house in order," by which he meant the psychological house of oneself. Further, he insisted that it was only by so doing that one equipped oneself for real meditation. He had no truck with meditation practices, not to mention the teachers and gurus who brought these practices to the West. This is because, for him, meditation is not a practice, something over-and-above and distinct from daily life; rather, it takes place at the heart of daily life, in the observation of behavior, image-making, etc. There is no inner state to be attained

continued on pg. 22 →

K: Meditate in Solitude

It was one of those lovely mornings that have never been before. The sun was just coming up and you saw it between the eucalyptus and the pine. It was over the waters, golden, burnished – such light that exists only between the mountains and the sea. It was such a clear morning, breathless, full of that strange light that one sees not only with one's eyes but with one's heart. And when you see it the heavens are very close to earth, and you are lost in the beauty.

You know, you should never meditate in public, or with another, or in a group; you should meditate only in solitude, in the quiet of the night, or in the still, early morning. When you meditate in solitude, it must be solitude. You must be completely alone, not following a system, a method, repeating words, pursuing a thought, or shaping a thought according to your desire.

This solitude comes when the mind is freed from thought. When there are influences of desire or of the things that the mind is pursuing, either in the future or in the past, there is no solitude. Only in the immensity of the present this aloneness comes. And then, in quiet secrecy in which all communication has come to an end, in which there is no observer with his anxieties, with his stupid appetites and problems – only then, in that quiet aloneness, meditation becomes something that cannot be put into words. Then meditation is an eternal movement.

I don't know if you have ever meditated, if you have ever been alone, by yourself, far away from everything, from every person, from every thought and pursuit, if you have ever been completely alone, not isolated, not withdrawn into some fanciful dream or vision, but far away, so that in yourself there is nothing recognizable, nothing that you touch by thought or feeling, so far away that in this full solitude the very silence becomes the only flower, the only light, and the timeless quality that is not measurable by thought. Only in such meditation love has its being. Don't bother to express it; it will express itself. Don't use it. Don't try to put it into action; it will act, and when it acts, in that action there is no regret, no contradiction, none of the misery and travail of man.

So meditate alone. Get lost. And don't try to remember where you have been. If you try to remember it, then it will be something that is dead. And if you hold on to



View from Buchillon, Lake Geneva, Switzerland

the memory of it, then you will never be alone again. So meditate in that endless solitude, in the beauty of that love, in that innocence, in the new. Then there is the bliss that is imperishable.

The sky is very blue, the blue that comes after the rain, and these rains have come after many months of drought. After the rain the skies are washed clean and the hills are rejoicing, and the earth is still. And every leaf has the light of the sun on it, and the feeling of the earth is very close to you. So meditate in the very secret recesses of your heart and mind, where you have never been before.

from Freedom, Love and Action, pp. 155-159
© 1994 by Krishnamurti Foundation Trust

as distinct and different from what is happening externally; there is, on the contrary, he affirms, only the perpetual flow and counter-flow of consciousness in its manifold guises and disguises. Perhaps this, in itself, is a kind of release, as it begins to break down the traditional sense – honored, moreover, in all cultures – of a world “out there” proceeding independently of the world “in here” which is my own reality. Krishnamurti challenges this fundamental premise. The sense that there is an altogether more living connection, an inter-relatedness of all things, is contained in the statement “You are the world.” It is a point of departure *within living itself* and hence quite different from the formulaic practices of those trying to enter a “state of meditation.”

The distinction is critical enough to dwell on. Since truth itself is a “pathless land,” there is no field of action but the immediate present. Indeed – and in fact – everything is present; it is also immediate, that is, not mediated. This is an aspect of what we may call *pathlessness*. It also links up with other statements of Krishnamurti such as “Freedom is at the beginning, not the end.” For, just as there are no “givens” in Krishnamurti’s teachings, no philosophical underpinnings, so also there is no attainment, as that would imply an attainer and something to be attained, and the whole point of meditation is to go beyond both. This discovery frees the mind of time, for time is the prison we are all “doing time” in. It is the Now moment disclosing its content, freeing the mind from the shackles of time. And, there is no other moment in which one can be free. This is the constant of insight, its unblinking actuality.

Let us return to the quantum proposition. If reality is not as we thought it was – gross, predictable, causal, A-to-B (these descriptions cover the whole field of consciousness: the religious, moral/ethical, as well as the scientific) – and is indeed, at the sub-atomic level, swift, unpredictable, a-causal, A-to-Z, then we are perforce in a very different world. The past as knowledge cannot be our lodestone; indeed, if we use it, and we use it all the time – religiously, politically, socially, and morally – we are only going to recreate and strengthen the welter of confusion we are already in. As this becomes daily more and more obvious and the search for national and personal security in fact brings us closer and closer to destruction, it behoves us to look with a fresh eye at what is required of us in the present.

We are apt to look at life fragmentarily and to see, say, science and religion as existing in totally different “boxes”. This is largely because of our capacity to create categories – Aristotelian in origin, it is the very substance of the education system – and to work these categories to exhaustion. Rarely do we think “outside the box”, that is, in terms of consciousness itself, which is the generative matrix of *all* categories. Yet it is precisely here, if we listen to Krishnamurti, that the current crisis in humanity lies. We cannot fix the human problem – and it *is* a global human problem – through any of the established categories: religion, ethics/morality, politics, economics, art, or science. These have all been tried and found wanting. We must look further, deeper, to the ground of consciousness, the origin of consciousness, from which these spring. For it is only by addressing consciousness at the root – with all its darting, quantum movement –

that we can begin to realize for ourselves what it is that is driving us.

Constantly, we overlook ourselves, forecast the future, draw up a blueprint – it is in the nature of the brain to do this – in all the categories, at every level, we project a fuller version of *what is*: be it self-perfection or the perfection of society, we are never wholly present to *what is*. We think perfection is just-around-the-corner, in heaven or the next life, very rarely here-and-now. We are inured to Progress, “getting better all the time,” although in the train of perfection and progress lie environmental degradation and shattered lives. We just don’t seem to see the connection. And, of course, this dullness has consequences.

Viewed in this light, Krishnamurti’s meditation can be seen as a wake-up call. It is an invitation to begin afresh, without the past. But, how can a brain – the human brain that is the past – suddenly free itself of its shackles, its categories, conditioning, and pervasive self-image? Not by effort, not by practice, K says. Is there, then, within the mind-brain complex some space or area that is “untouched”, in the sense that it is not entirely governed by the thunderous traffic of the past? It seems Krishnamurti thought there was; indeed, it was that he was talking to. He speaks of talking to the “unconscious” in us – not the individual or collective unconscious but that untapped reservoir of potential which normally lies dormant in humankind and which constitutes, some say, 90% of “grey matter”. In other words, though his arguments are logical, Krishnamurti is working through the brain to a part of it that might be called “empty”: it has not been touched by thought and time which are the generative factors of consciousness as we know

it. There is something – or no-thing – here for all of us. For it is only in this untouched space that what K calls “the new” can actually be born. “The new” is not new as opposed to “the old”, nor does being born mean that it will die. Rather, this birth is out of time; it is a release from time and everything that goes with it.

Which does not mean that time with its many-headed attributes – fear, guilt, envy, comparison, etc. – will not come back to haunt us again. What it does mean is that these are no longer all there is. Even in moments of intense reaction, there is the underlying sense of a different ground, a place of origin other than oneself. Of course, this is only the first step but, as Krishnamurti says frequently, “the first step is the last.” It does not mean that we don’t have work to do – on the contrary, one sees the importance of that work, which is now the work of humanity on/for itself – but, in the very perception of its urgency, an energy is aroused that is not

The movement of an absolute within our own psyche has enormous potential for destruction ...

time-bound or -binding. It is simply *there*, available; it doesn’t need to be worked up. It is this that distinguishes it from motivated energy, behind which the ego is always lurking – if I do this, I shall get that – which again puts us back in the field of time/causation with its weight of friction, effort, and conflict. In fact, it is like a vast web, escape from which is by no means obvious. But there is a threshold and a common concern, one which brought together Krishnamurti and David Bohm,

quantum physics and the teachings of K: that common concern is with the observer and the observed.

The movement that began a century ago and that is normally referred to as the Modern Movement has this issue, this focus, at its heart. Whether we consider Relativity Theory or the demise of the classical perspective in art – cubism, futurism, surrealism, etc. – we come upon the central question: Who/where is the observer and what does he observe? If time slows down as we approach the speed of light and, ultimately, stops when we reach that speed, then what becomes of our notions of Immutability; where is the fixed, idealized observer, standing outside the picture conferring depth and form? There is a revolution in the making, a revolution that manifested right across the board: in science, in art and literature, in society with its drive for a new beginning. One can think of Krishnamurti as part of that movement as, like all men, he was part of his time. The word *revolution* is a keynote of his message, though strictly in the sense of an inward mutation.

But, we cannot countenance that inward mutation unless we go into the observer and the observed. At one time thought to be separate and distinct – the artist and the picture, the designer and the graph – it turns out that, at the sub-atomic level, the observer impinges on the thing observed. He is not some clear-cut, white-coated figure whose ideal presence is outside the experiment. In other words, the Cartesian distinction between a consciousness “in here” and a world of objects “out there” is shown, scientifically, to be false: there is no idealized looker-on or looker-in, no such thing as pure objectivity, only different aspects of a Unified Field. And, the field

itself is not static or controlled. This corresponds in a significant way to the view of the psyche proposed by Krishnamurti. He has, for instance, no time for analysis, since this presupposes the analyzer and the analyzed, the one who knows and the other who does not. Authority based on knowledge is implied, and this is antithetical to K’s approach. To see why that is so, we need to look at learning.

The traditional man of learning is one who knows a lot but, in Krishnamurti’s redefinition, knowledge and learning are poles apart. Knowledge inevitably belongs to the past. Not only is it the knowledge of the past, it also is the past in its operation: I am the past when I speak/act from what I know, be it at the practical or psychological level. Learning, however, is quite different. It is something that happens in the free space of the moment, without preamble or preparation, when I am directly aware of what is taking place. Naturally, this means a non-verbal awareness – first, perhaps, of material things but then, certainly, of my thoughts, feelings, and sensations which move and have their being in the field of awareness.

It is this that relates learning to meditation, since it is an unprepared, active-present dynamic independent of time and the stream of consciousness. In this sense, it may be said to be timeless, and timelessness is the essence of meditation. In timelessness, distinctions are not blurred – a person is still a person, a table a table – but the psychological pitch of separate identity undergoes a mutation *from within itself*. In other words, the calculating, controlling observer, *ipso facto* the false premise in every experience, cedes to the matrix from which he derives, the matrix of common consciousness. There is no dis-



The handkerchief tree in the Grove, Brockwood Park, England

inction between the two. This is what Krishnamurti means when he says, searingly, “You are not an individual.” Difficult to accept in contemporary society, where the myth of egotistic individuality is so rampant, it is nonetheless a fundamental fact. The so-called individual is part of the stream and, except on the surface, identical with it.

From the false distinction between the observer and the observed every kind of dysfunction follows. We seek – but do not find – eternal happiness, we find only temporary palliatives. Is this because we remain inured to the mythic proportions of the “observer without” (God), readily assumed as the “God within” (myself)? Have we become so used to this static view of things that we have neither the interest nor the energy to enter into a different dimension? *The observer is the observed* is the gateway to that dimension.

Bohm often spoke of a “hidden absolute”, which is deeply embedded in thought itself, since thought can conceive of the absolute. The form it takes in Western culture is that of the creator or Prime Mover, God. Having created, first, in our own minds the notion of an observer “outside the picture”, we invest that observer with the powers of creation manifest in Nature and latent in our thinking. God is the supreme artificer. Not only that, but He takes on, in addition, the function of Law-maker: He lays down Commandments, guidelines for living, moral injunctions, and even dietary prescriptions! Ultimate authority is vested in Him: He is the final arbiter of all we do – He sends us to Heaven or to Hell – and He rings down the curtain on the Last Day. “Who shall escape His wrath?” asks the Koran. Who, indeed?

The movement of an absolute within our own psyche, which itself is a creation of that psyche, has enormous potential for destruction. Seemingly, “with God on our side”, almost anything is permitted, as is evidenced in the bloody history of all three Western monotheistic cultures. Belief in the One God justifies any outrage, even if God is, by definition, One. Could this be because the One God is oneself? In other words, we are not created in God’s image; rather, as Krishnamurti puts it, “We have created God in our image.” That is to say, it is the power of the image that is really controlling the way we live. This image has its roots in the illusion of an observer – a psychological, not a physical, observer – outside and distinct from the content of consciousness. Since the observer is himself *part* of consciousness, we re-enact at the micro-level – in our daily self-centered activity – the same theater we have mounted at the macro-level, where God reigns supreme and looks down on our performance. In other words, whether we speak of God or self, we are speaking, essentially, about the same thing: the capacity of thought to create not just inventions, but deeply held opinions, convictions, and beliefs.

Thought separates – that’s what it does – and, once having separated, creates separate realities apart and distinct from its own process. But, whatever it creates, the process is the same and, this being so, our task changes: it is no longer to consider what thought comes up with as a fixed and final reality, but to examine *the very process of thinking itself*, which is the stuff of dialogue and, of course, meditation.

The projections of thought take on the “odor of the absolute”, and it is a sobering

experience to realize that these projections – rich, lush, and varied though they may be – are nothing but a “material process”. Yet, that’s what they are, if we pursue in earnest what Krishnamurti and David Bohm worked out. Far from being the portals of eternity, they will not lead us anywhere; they are not a beginning but an imaginary essay, going no further than thought’s frontier. It is only with the dawning perception that whatever thought does is within this frontier – even its most spectacular flights – that a different factor can come in. This Krishnamurti refers to as *insight*. Not generated in time or by thought, it has more to do with *seeing* in K’s sense, that is, with immediate, direct perception of things as they are, not as one would wish them to be. In this regard, insight is quite impersonal; in this regard, also, it is part of meditation.

If, as Krishnamurti says, “you are nothing,” then what is involved in the approach to that no-thing – in the crossing of the threshold, so to speak – is the total dismantling not just of thought’s content, but also of the process of thinking itself. What appears as a solid wall of substance or an endless stream of chattering water has to be witnessed at the moment it arises, witnessed and allowed to die to itself, so that the age-old charge it has always had no longer seeks an external referent but can fall back *now* to the place from which it came. This is not a willed, deliberate act, rather a silent return to source through the deepening waters of the stream.

In examining the process of our thinking, we allow ourselves the moment of arrest; we are – for the time being, at least – no longer borne along without pause or awareness. On the contrary, it is the action of awareness itself that brings about the

arrest and the return to silence. We don’t have to go outside all the time: we can dwell within the house of ourselves, once that house has been put in order. Putting the house in order is vital and this involves, axially and centrally, not ascribing to thought properties it does not have, especially the “odor of the absolute”. This is an arduous process, since the mind is drenched in the ongoing persuasion that what it thinks is independently real, in the way that physical objects are independently real. It cannot, without inquiry, turn in upon itself and see itself as it actually is: finite, limited, self-referential. It has no power to heal itself, nor can it heal itself by evasion. What it can and must do is work itself out; it must come to the realization of what it is and what it does.

Krishnamurti often spoke of two friends, walking down a lane or sitting on a bench and discussing the many problems of life. It is not a movement away from life and its many quirks and entanglements; on the contrary, it involves an *engagement* with life and in this sense, again, it is existential. Nothing is predicated outside the field of existence to which one tends or which gives meaning to life. No, it is in the ever-deepening awareness of what life is that meaning lies. To see this as fact, one needs to move swiftly – not in terms of logic and ratiocination, but in terms of *seeing*, alluded to above. We need to transcend the time-worn mode of moving grossly among gross objects; we need to touch what K and Bohm called *the Ground*. This is not some ultimate destination, to be reached in time with the tools of time: it is actually *what is*, it is *what is now*. And we – and only we – can find it for ourselves.

Stephen Smith, September 2002

LIVING IN THE WILD

The following article was extracted from Notes from the Sanctuary, July 2004, the newsletter of the Gurukula Botanical Sanctuary in Kerala, India. Suprabha was educated in K Schools, and much of the Sanctuary's energy goes into educational programmes, some of them in conjunction with the K Schools.

SPEND A LIFETIME in the woods and you develop ingenuous and fruitful methods of inquiry, although you appear to be doing nothing at all. Once you lose your fear of the dark and wild interiorities, you become arrested by what they reveal. The darkness is infinitely full. It is exquisitely patterned and humming with life. It signifies intelligence, sentience. Mostly you learn to listen, and mostly you develop new reserves of patience. Mostly you discover the falsehoods of your own mind and thereby undergo a loss of guile. But most of all you become aware of truths reflected by your silent sensing body. Out of this, wondrous things can sometimes emerge.

Your discovery that everything is connected undermines your desire to be civilized.

After some time in the woods, you move differently. Rather, you move differently at different times. Sometimes like a night heron. Sometimes like an obstreperous elephant. Sometimes like a stalking wild cat. And sometimes just like however you are meant to move, as a person, a human being, determined by the arch and angle of your own two feet, your own nim-

ble and supple strength and the fullness of your heart at the time. How you move depends on your awareness and the intensity of your purpose. And it is precisely how you move that shapes your inquiry.

The woods are overwhelming, but this is just a sign of their generosity. They are like the universe: mysterious, endless, brimming over with a zillion things. You expect to go a little mad. You do. You lose your anchor in the familiar to dive into the depths of mystery, knowing you may never emerge and that if you do you will be another creature. Your discovery that everything is indeed connected undermines your desire to be civilized, normal. Your apprehension of the unending, unfathomable power of Life diminishes your attempts to be rational. You stand in danger of abrogating your pact with your own species.

Your irrationality is barely disguised, but to you it is your principal tool of learning. You start to think like Moss. You wiggle your body like Eel. You hear animals talking and you find yourself talking to them. You feel meaningfully connected to trogons and toads. You spend hours, if not days just spellbound by the flicker and dance of leaves. You walk a particular trail at twilight. And people notice that strange look in your eyes.

This craziness, if it is that, is welcome. It is scary yet utterly enchanting. Once possessed by the forest sprite, you dance to a different drummer. Once the Wild Mind percolates through, there is no knowing what might happen. You chuckle with orchids by moonlight and who-whoop back at the brown fish owl. You are secure, at home in the wilderness. You feel the earth turn, turn and turn again.

And yet you know that the apparent unshakeable solidity of all this Life is only a mirage. The great forests of this mountain region are now almost gone. Our descendants will live in the shelter of concrete, or perhaps on barren and desolate wastelands of leached laterite. The work of wild creatures upon their lives, upon their minds and their own remarkable and once wild bodies will cease in a generation or two. And they too will be desolate, forlorn and wasted.

How strange that we are able to destroy not only something so ancient, but something so vital, so absolutely necessary for our own existence. At least a thousand different species of plants are rooted out of these wet western forests to be powdered and stewed and squished into an array of lotions and potions of great value. Animals are hunted; frogs skewered and fish caught way beyond any sensible proportion. Water, that precious substance, is overused or abused, turned into a lifeless thing, a sewer. Rocks are quarried and hillsides flattened. Swamps are dredged and paddy fields turned to banana plantations for export. Fires are rampant, and we heard this year that more than half of our district succumbed to burning. Cancer, in

this rural area, runs rife from pesticides in water, soil, air, plant, fish and fowl. Traditional multi-layered, diverse farms that supplied families with everything from tubers, rice, timber, vegetables, fruit and spice, are being replaced by tea plantations. Our tribal friends in the neighbourhood, the people who know the most about these woods and who perhaps can care for them most sensitively, are displaced and desensitized, converted into agents of further destruction. Beautiful forested Wayanad, a 'backward' district in God's Own Country, stands in grave danger of being completely stripped, even as it fills with resorts catering to tourists from Calicut, Chennai and California, by advertising its (once) natural, wild and unsullied nature.

So this is the scene. This is part of living here. Part of the story of this place.

But what I really want to say is that it is possible to do things differently. That the Trees and Frogs and Birds and Insects and Worms and Mosses and Orchids, and along with them the Water and the Soil and the Forest and the Farm and all the Sparkling People, can return. It takes some time, some work and some knowledge, some redirecting of things, some care and awareness.

But most of all it takes a big heart. Heart enough to leave things alone, to let all those magical Others get on with their job. They'll gladly do it for you, in fact. They will replenish the earth. It's their commitment, their god-given task and irrevocable destiny. Try asking them. They'll always, *always* comply.

Suprabha Seshan, July 2004

K: Creativeness and Discontent

Creativeness is not merely a matter of painting pictures or writing poems, which is good to do, but which is very little in itself. What is important is to be wholly discontented, for such total discontent is the beginning of the initiative which becomes creative as it matures; and that is the only way to find out what is truth, what is God, because the creative state is God.

So one must have this total discontent – but with joy. Do you understand? One must be wholly discontented, not complainingly, but with joy, with gaiety, with love. Most people who are discontented are terrible bores; they are always complaining that something or other is not right, or wishing they were in a better position, or wanting circumstances to be different, because their discontent is very superficial. And those who are not discontented at all are already dead.

If you can be in revolt while you are young, and as you grow older keep your discontent alive with the vitality of joy and great affection, then that flame of discontent will have an extraordinary significance because it will build, it will create, it will bring new things into being.

from This Matter of Culture, pg. 40
© 1964 by Krishnamurti Foundation of America



Oak Creek, Slippery Rock Park, Sedona, Arizona, USA

MIND, BRAIN, AND BEHAVIOUR

Lloyd Williams is a professor of psychology and spent several years researching and compiling the early works of Krishnamurti.

ARE PEOPLE SIMPLY elaborate biological machines? Or are they also spiritual beings whose minds and actions reflect an immaterial soul? Recent Link articles considered two neurological theories of humanity, one by Zoltan Torey and the other by Antonio Damasio, in relation to Krishnamurti's teachings (Jürgen Brandt, *The Crucible of Consciousness*, Link No. 20; Nick Short, *Mind and Brain*, Link No. 22; Carol Brandt, *Was Krishnamurti Simplistic in his Approach to the Psyche?*, Link No. 22). Although Torey and Damasio disagree on major points, they share the assumption that people's thoughts, feelings, and actions do not originate in the soul or in any independent faculty of mind, but in the physical body alone, particularly the central nervous system. Neurological theories usually assume that mental life is simply a tool of the body to further its own biological ends. As Torey put it, "it is the biological system that owns and uses the mind and not the other way around" (quoted by Jürgen, p. 21).

I question the assumed truth of materialism, even on purely scientific grounds. And I think that materialistic theories of behaviour are limited in what they tell us about people and about Krishnamurti's work. The scientific case that the human being can be understood in neurophysiological terms is far weaker than most people realize. I first encountered this issue in research on anxiety. Researchers have measured countless different internal bodily processes to find out how they relate to

people's fears and phobias. The answer is, they don't. At least not very much. People's frightened feelings and avoidant behaviours are largely disconnected from their internal bodily states. To illustrate, someone feeling extremely afraid can have a rapid heartbeat or a slow heartbeat, and someone feeling unafraid can have a rapid heartbeat or a slow heartbeat. The rate of people's heartbeat is too little correlated with how frightened they feel or act to possibly tell us very much about fear and phobia. The link is just too weak.

It turns out that research usually finds at most a weak relationship between the body and the mind, and between the body and behaviour, not just in phobias but in most aspects of life. Nick quoted Damasio as claiming that "a close correspondence exists between the appearance of a mental state or behaviour and the activity of selected brain regions" (p. 33), but this claim is potentially quite misleading. It might apply to a particular narrow research context, but it is not true of people and their behaviour in general. For example, for more than a century researchers have hunted high and low for the assumed internal neurobiological causes of serious behavioural problems. But with few and isolated exceptions, problem behaviours have remained stubbornly resistant to being traced back to their sufferers' bodies, even using the most advanced brain measurement techniques. Time and again research finds that a particular internal bodily state correlates a little bit with a

particular subjective thought, feeling or outward behaviour, but the correlation is not reliably strong enough to conclude that the bodily state could be the main source, much less the only source, of the thought, the feeling or the behaviour.

The lack of real successes has led neuroscience into fragmentation, with the various researchers pursuing their individual ideas about which body processes might link the body to the mind and behaviour. The resulting profusion of diverse weak findings should disquiet those who find materialism convincing. Torey and Damasio, for example, differ from one another in where they look for the body's ties to mind and action. And neither of their preferred neural processes seems to boost our ability to predict or explain human behaviour. In short, it is far from self-evident or well-established scientifically that human beings are purely physical.

Our minds, on the other hand, tend to be rather strongly linked to our lives and our behaviours. By "mind" I mean consciousness and its contents:

"Mind. Mental or psychical being or faculty. The seat of a person's consciousness, thoughts, volitions, and feelings; the system of cognitive and emotional phenomena and powers that constitutes the subjective being of a person; also, the incorporeal subject of the psychical faculties, the spiritual part of a human being; the soul as distinguished from the body" (*Oxford English Dictionary, Compact Edition*, 1973, p. 1800).

All of us use each others' conscious minds to predict behaviour. When I want to know what friends will be doing next

Saturday, I ask them what they expect to do Saturday. This measure of their consciousness will not be a foolproof guide to what they end up doing on Saturday, but it will allow me to predict correctly far more often than if I relied on charts of their brain activation patterns, hormone levels, electrocardiograms, genetic profiles, or any other measure of the body. Their thoughts about their Saturday plans simply override all the bodily responses and render them irrelevant. Carol is right that some influences on behaviour lie outside people's awareness, but the really strong influences on behaviour tend to be the ones within awareness.

... scientific data support the theory that consciousness also exists in its own right ...

Social scientists have spent a lot of time measuring people's subjective mental qualities like perceptions, beliefs, emotions, interpretations, images, expectations, and many others. This research confirms the wisdom of tapping each other's minds rather than brains to predict our future actions and reactions. For example, the best way to predict how afraid people will feel in a future situation is to ask them how afraid they think they would feel in such a situation. To predict adolescents' future livelihoods, ask them what work interests them. To predict how people will vote in a coming board meeting, ask them what they think about the issues and choices. Rarely does a measure of the physical body enable us to predict future emotions, mental states, and behaviours as accurately as do these simple questions directed at people's consciousness.

The mind accurately predicts behaviours far in advance because the mind will guide those behaviours when they eventually occur. As Nick points out, there is a self in some form, and this has measurable psychological and behavioural continuity. Non-materialism accepts that self and continuity could be due partly to physical brain information storage mechanisms. But the hard scientific data steadfastly support the theory that consciousness also exists in its own right as a separate cause of behaviour and of psychological continuity. The slow pace of neuroscientific insights into human behaviour, the rather better scientific insights afforded by consciousness, and the difficulty of making sense of things like compassion, sorrow, and spirituality in purely neurobiological terms, leave me skeptical that one day the body alone will explain everything.

I also have doubts that materialistic neuroscience will ever shed much light on Krishnamurti's work. Krishnamurti said his teaching was mainly religious in character. He spoke openly about the sacred in human life, and about an "otherness" beyond thought. Although he did not use words like spirit or soul as explanatory ideas, he saw a spiritual side to humanity, and his work pervasively reflects that. He discussed consciousness on its own terms, mental terms like fear, thought, belief, desire, awareness, and understanding, and not in terms of physical neurological states. He spoke of abstract things like love and beauty, the implications of time and the significance of death, also on their own terms. Directly pertinent to the brain-mind issue, Krishnamurti spoke of a con-

sciousness that takes place when the brain is completely still, without any activation, as if consciousness could originate outside the brain. The otherness too came and went uninvited, as if from outside. Krishnamurti saw people as responsible for themselves and the world, not as neurobiological machines programmed for survival and reproduction. He acknowledged the body's role, including that revolution in consciousness through meditation implies far-reaching changes in the brain. But his message focused on the meditation, not the brain.

I agree with Carol's observation that the neurological approaches appear incompatible with Krishnamurti's teaching because they suggest that consciousness should be difficult to change. But I think it was Krishnamurti who got it right. Revolution in consciousness might be hard to come by, but big change in consciousness is not. For example, people often master long-standing severe phobias in a few hours of guided learning experiences. They dramatically improve both their outer lives and their inner minds, which are no longer tortured by obsessive scary thoughts, panicky feelings, nightmares, and the like. Various kinds of problems in consciousness and behaviour can be helped greatly in many cases by brief psychological methods. These methods tend to be as effective as, or more effective than, neurobiological methods like drug therapies for problems. So although I agree with Carol that Krishnamurti could make big mistakes, his emphasis on the mind rather than the body and his optimism about change in consciousness put him on solid scientific ground.

© 2004 by S. Lloyd Williams

NURTURE, KNOWLEDGE AND EDUCATION

WHAT DOES IT mean to nurture? The word itself means to nourish, to feed, to help grow, to care and to provide for. We call our earliest kinds of schools ‘nurseries’ on this account, just like a plant nursery, and the simile is very telling. It implies a certain amount of loving care and consideration, and a bond with nature, but it also implies regularity, conformity and mass production – elements of the analogy that we are probably not so keen to see emphasised. I don’t know why we are not so keen, for in maintaining an idealised view of what education should be and by ignoring the obvious facts of what it actually is, we help neither ourselves nor our colleagues or pupils. Schools are quite often the most violent of places – verbally, physically and intellectually violent, even from the youngest of years – and the issues of discipline and behaviour are perennial, daily problems. Therefore, even at a cursory glance – especially when one looks at state-regulated education – there is disparity between what is desired and what is produced. So what does it mean to nurture something? Does it mean the intention behind the nurturing or does it mean the end product, the result?

Why do we want to nurture anything at all? Why do we want to nurture attention or love or goodness or beauty or harmony? Do we ever ask ourselves this question? Probably we don’t ask it because we assume it is obvious. It’s been a foregone conclusion for centuries, apparently. It’s built into our way of thinking that these things are inherently valuable, that they are worthwhile aims. The entire education system is founded on them. Through learn-

ing, through improved literacy and numeracy, through understanding the basis of good citizenship, we shall become, albeit slowly and carefully, better, kinder and more intelligent people. That’s where our problem lies, in that foundation. For society – and from society, education – is built on the belief that there is such a thing as progress inwardly, in the heart of man. That’s what we mean by nurturing attention, love and kindness: we are talking about this tremendous desire to improve.

And that’s why it is such a big question. Because the moment one looks at it carefully, logically, seriously, it is quite clear that society does not progress inwardly. The heart of man is not becoming kinder. One has only to look around with half-open eyes to see the truth of it, whether one is living in the poverty of a remote rural community with its poor water and food, or crushed in the middle of an overpopulated and over-priced city, or, even if one is lucky enough to have space and resources, hemmed about by all sorts of other threats and insecurities. The heart of man is as confused and lonely as it has ever been, and all the nurturing in the world is not going to change that.

Let’s not forget that we nurture plants for a purpose. We use them for food, for decoration, for profit. In that context, it makes sense to control and to influence the environment. However, it makes no sense to talk of nurturing a child unless one accepts that control will play a part in the process. It’s bound to happen. Why? First of all, because there’s a motive for doing it, a desired aim, and, secondly,

because the one who is nurturing is also the nurtured, the controller is the controlled. That takes us in a slightly different direction and may confuse the present issue; let's leave that aside for the moment. I would like to suggest that there is a way out of this whole predicament. There's a simple step that you and I can take, which doesn't answer the question – because it's a wrong question anyway – but which goes to the root of the problem.

The root of the problem isn't how to nurture the child. It isn't how to bring about love or a more compassionate society. Those things will take care of themselves. The root is simply to see the problem. I have described it a little and perhaps through that description something has been seen – or nothing has been seen. Either way, we have opened a door to it and now it's up to us whether we go further or we stay where we are. Usually, we stay where we are. That's the general pattern. We go a certain distance and say, "Yes, wonderful, I see all that so clearly now" – and silence descends. But if this matters to us – as educators, as parents, as human beings – we don't remain silent, do we? Thought, after all, does not remain silent. Society does not remain silent. The problems of life do not remain silent. Yet we seem to make the assumption that once thought has been stilled we should not start it up again, as though intelligence is thoughtlessness. It is quite the contrary. Without activity, exploration, growth, talking, listening, learning – without all that going on naturally – intelligence will die.

The problem that we have been considering doesn't exist in a vacuum. No problem exists in a vacuum. If it did, it wouldn't

be a problem. The social problems of education and employment, the emotional problems of fear and loneliness, the intellectual problems of thinking and acting – in a word, all the problems of living – are in essence one and the same: the problem of right relationship. It's the only problem in life that we seriously have to face; and it seems to be the one we continually avoid.

We are very good at relating to many different things: to theories and ideas, to information, to beliefs and causes and aims, to interests and hobbies, to data, to timetables, to routines, to habits, to books and creeds, ambitions and achievements. But when it comes to our relationships with living creatures – with other human beings, with children, with animals, with nature – I'm not sure that we even know what real relationship is about. We don't know how to relate to one another as living human beings. We don't know how to talk, how to listen to one another. We don't know how to co-operate in harmony. We don't know how to learn and live in that state of learning.

We turn everything we read and hear into ideas and compare them with ideas we've heard before. Or we try to explain it all in familiar terms as acceptable or not. However, it's not a question of accepting or rejecting but of looking, considering, testing and becoming clear about it for oneself. We can never know how to relate to another living being because knowledge can play no part in that relationship. The moment knowledge does play a part, our relationship is no longer with that person, with that child, with that bluebell, with that cat or dog or blackbird; we are back to a relationship with ourselves, with our own minds. So we don't know how to



Sedona, Arizona, USA

relate to the other person, but we constantly pretend that we do. We don't know how to listen, but we know what to listen for. We don't know how to talk, but we know what to talk about. And because we don't know how to learn, we are constantly redefining our notions of what learning is, of what education is, of what should and should not be taught, of what is and what is not important. It's an absurd, drawn-out, painful, pointless game.

But instead of arguing about it, let's find out if we can learn from the very beginning, from the very first step. Let's

start from the fact that we don't know how to learn – and learn. Let's start from the fact that we don't know how to relate to one another – and learn to relate. That's the whole simplicity and beauty of it. And that is the new dimension that we don't go into. Why don't we? Because we don't *know* how! Yet from this very statement it is clear that we possess all the right credentials, we fulfil all the right criteria: *we don't know!* Just look at it for a while. Play around with it. There really is a most amazing gift here.

Paul Dimmock, 2004

K: On Values

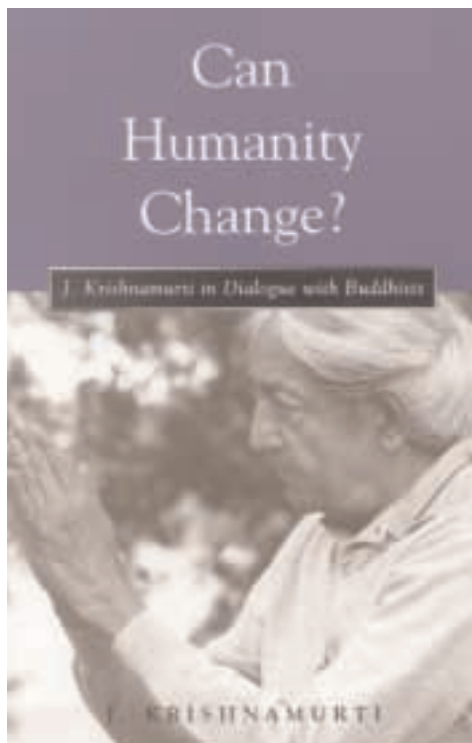
It is one of the peculiarities of human beings to cultivate values. From childhood we are encouraged to set for ourselves certain deep-rooted values. Each person has his own long-lasting purposes and intents. Naturally the values of one differ from those of another. These are cultivated either by desire or by the intellect. They are either illusory, comfortable, consoling or factual. These values obviously encourage the division between man and man. Values are ignoble or noble according to one's prejudices and intentions. Without listing various types of values, why is it that human beings have values and what are their consequences? The root meaning of the word value is strength. It comes from the word valour. Strength is not value. It becomes a value when it is the opposite of weakness. Strength – not of character, which is the result of the pressure of society – is the essence of clarity. Clear thinking is without prejudices, without bias; it is observation without distortion. Strength or valour is not a thing to be cultivated as you would cultivate a plant or a new breed. It is not a result. A result has a cause and when there is a cause it indicates a weakness; the consequences of weakness are resistance or yielding. Clarity has no cause. Clarity is not an effect or result; it is the pure observation of thought and its total activity. This clarity is strength.



As an educator, can you explain this to a student: to have no values whatsoever but to live with clarity which is not a value? This can be brought about when the educator himself has felt deeply the truth

of this. If he has not, then it becomes merely a verbal explanation without any deep significance. This has to be conveyed not only to the older students but also to the very young. The older students are already heavily conditioned through the pressure of society and of parents with their values; or they themselves have projected their own goals which become their prison. With the very young what is most important is to help them to free themselves from psychological pressures and problems. Now the very young are being taught complicated intellectual problems; their studies are becoming more and more technical; they are given more and more abstract information; various forms of knowledge are being imposed on their brains, thus conditioning them right from childhood. Whereas what we are concerned with is to help the very young to have no psychological problems, to be free of fear, anxiety, cruelty, to have care, generosity and affection. This is far more important than the imposition of knowledge on their young minds. This does not mean that the child should not learn to read, write and so on, but the emphasis is on psychological freedom instead of the acquisition of knowledge, though that is necessary. This freedom does not mean the child doing what he wants to do but helping him to understand the nature of his reactions, his desires.

from Letters to the Schools, Vol. 1, pp. 102-104
© 1981 by Krishnamurti Foundation Trust Ltd.



BOOK REVIEW:

Can Humanity Change? *J. Krishnamurti in Dialogue with* *Buddhists*

IT IS TO be expected that if the title of a book is a question, the contents may spell out the answer. The contents of this book, published last year by Shambhala, consists mainly of a series of five dialogues between K and Buddhist monks and scholars that took place at Brockwood Park between 1978 and 1979, in which David Bohm, Phiroz Mehta, G. Narayan and others also participated. These dialogues are then followed by a shorter section of questions and answers concerning the various reasons why we human beings don't change.

Most people familiar with both Buddhism and K would probably agree that there is a great similarity between the two. For the Buddhists in these dialogues, K's teachings give perfect expression, in a modern idiom, to what Siddhartha Gautama taught 2,500 years ago. It is also well known among students of K's work that he considered the Buddha as perhaps the only historical teacher who discovered the truth. The subsequent exploration into the nature, causes and ending of suffering does indeed cover much common ground between them. However, this seemingly total agreement in the expression raises the fundamental challenge of whether it is knowledge or insight that liberates the human mind. For K the use of knowledge as the raft to cross to the other shore implies a gradual approach. Although he accepts biological and technological evolution, he denies it in the psyche. For him the realization of truth has nothing to do with the time-bound movement between psychological opposites. Facts have no opposite and staying with them means the ending of duality in daily life. To see facts time is not necessary. This instant seeing is without the word and it does not require discipline, practice or guidance. So there is no need for methods, sacred books, gurus and ecclesiastical authorities.

The dialogues go on to explore such central questions as the nature of the self, desire, thought and time, tracing out their mutually dependent originations. For K the essence of the self is the process of identification. First there is sensation, then thought recognizes and identifies with it, giving rise to desire and the pursuit of pleasure. Then thought doesn't give up pleasure because the thought of doing so is

painful. Thought conditions itself by the continued remembrance of pleasure and the fear and pain of giving it up. This cycle makes the brain irrational. Thus thought, which has a place in all manner of practical activities, goes wrong in this psychological identifying process. The question is how to observe all this without a motive, without a cause, reward or punishment. If one sees the self as a whole, then it comes to an end. Such dying while living is to love without attachment or identification. From this there is an action that is complete and right under all circumstances.

This we might call the laying of the foundation of order that is traditionally considered to be necessary for awakening to truth in its deeper sense. Thought projects truth as something to be achieved in time. Time exists physically and it is necessary there. But psychologically, time is a means of postponing action. So to come upon the truth, the mind must be totally free of psychological time. This means that the whole movement of thought must be observed and understood so that it has its own relative place. Then the mind becomes absolutely still. This stillness is the ground of insight. To have an insight into this whole movement of time-thought is real meditation. In the ending of the stream of consciousness, intelligence, love and compassion are in operation. The content of consciousness is common to all humanity therefore the idea of individuality is an illusion. At death the stream goes on, not the individual 'me'. With the ending of the stream, which is the ending of time, there is truth and immortality.

The above is a rough summary of these five dialogues and their unfolding inquiry of ever deeper and wider implications. The answer to the question whether humanity can change is that it most definitely can if this journey is undertaken. So why don't we change? The excerpts in the last section of the book indicate that we don't change either because we don't think it's possible, we don't want to change or we go about it the wrong way. We don't want to change because we are lazy, fear change, and may even find it profitable to continue with our violence. We don't change because we accept authority, conform to systems, and seek security and power in the identification with nationalism and other divisive labels. We don't change because we exercise will in the pursuit of ideals and results; because our life is centred on desire, on attachment and sensate values; because we try to bring it about through analysis, thought and time; because we fear to be nothing. In other words, we don't change because we don't see the dangerous errors of our ways.

Seeing is the real issue. The total denial of the usual means employed in the pursuit of truth divests one of all preconceived ideas, schemes and identities. One is just a human being facing one's own reality in its starkest and most uncompromising nakedness. The simplicity, honesty and austerity of this non-dual perception is the fundamental discipline in which truth brings about inward freedom. What brings about change is not knowledge, however accurate in its description, but insight into what is being described. This involves the whole question of communication, which implies meeting at the same level, with the same intensity, at the same time. Communication then goes beyond words. This means not being identified with the language. Words have an entirely different meaning when language is not a factor of conditioning.

Words then are not even necessary, for such total communication is love. In this sense, communication is of the same nature as inward change. So we can say that we don't change because we do not love, because we do not communicate, because we do not commune with one another in the common perception of 'what is'.

Throughout this book, and especially in the dialogues with Buddhists, I felt a certain quality of suspense and unease, not only in relation to the participants themselves but also for myself as a reader, regarding whether this communication, this awakening of the heart in direct perception is actually taking place or one is merely gathering abstractions. This is the abysmal edge on which so many of us seem to be perched. One can gather knowledge of the truth as expressed by the great teachers and still be as deluded as ever. It may even be that one was closer to the truth when one didn't have any knowledge of the matter, for then the mind was perhaps more open to the new, to that which admits no representation. This divide between truth and the known seems to be absolute.

But, one might ask, how can memory and thought, so seemingly fragile and evanescent, keep the truth at bay armed with such flimsy inventions as self and time? Many of us must have posed the question as to why truth does not infuse itself directly into our very being, wiping out illusion, conflict and sorrow from the world. The answer to this simple question regarding the apparent impotence of truth in relation to human suffering, as given in a quote from this book in this issue of *The Link* (see pg. 64), seems to be that it is akin to love, therefore totally vulnerable, without power or utilitarian use. At bottom we understand this very well, for there have been those strange or rare moments when we have been there, in that total emptiness of self that is the ground of truth and love. But, in our consciousness, knowing and owning have become so closely identified with being that to suggest a radical divorce between them awakens a primal fear not unlike the fear of death. And we also make the assumption that life necessitates just such structures of identification. But isn't that fear itself an escape from one's own essential nothingness, the veil of continuity that thought casts over the present to hide its unfathomable and timeless depth? And here lies the basic challenge, namely in seeing through and into the structures of self-deception by means of which thought distorts and obscures the quality of direct perception. That is why perceiving without the word and its conditioned ideational and emotional associations becomes so important, as it opens the door to truth in daily life.

This book is not essentially for Buddhists but for anyone who, like them, is concerned with an inquiry into the nature and ending of suffering. The crisis is there, the challenge is set and the seeing is now or never.

Javier Gómez Rodríguez, September 2004

■ Don't Walk Out of this School into the Past

The following is the speech given to the Oak Grove School's 18th graduating class by Mark Lee, Executive Director of the Krishnamurti Foundation of America.

IT IS COMMON in giving graduation speeches to tell the graduates funny stories, give serious advice, tell you how to live, and say goodbye with wishes for your successful future life.

I want to deviate from that pattern of a traditional send-off and point out the obvious to you, about the education we have attempted to give you in this school, and with it a challenge for the rest of your life.

Oak Grove began with just three students in Krishnamurti's home in the east end of the Ojai Valley. It was rather a modest beginning for a school that had anything but a modest intent, and at that time we hardly dreamed that it would blossom to what it is today: this stunning campus with so many fine young people graduating every year.

In the foyer of the Main House of Oak Grove School is a picture of Krishnamurti, its founder, who wrote for us twenty-nine years ago that this school is a place where *"...one learns both the importance of knowledge and its irrelevance. It is a place where one learns to observe the world without a particular point of view or conclusion. Living in psychological revolution without fragmentation, means living a religious life."*

That intent has been fervently at the heart of the school from its earliest days but it has not been fulfilled. I don't mean to be unkind or critical in saying the intent is unfulfilled, so I am just pointing out that it is not easy to live intelligently, with sensitivity, awareness, and thinking for ourselves... all the qualities of a religious life.

You have now, upon leaving, the opportunity to test what you have learned here. Have you learned the importance of knowledge, found its right place? Have you found where knowledge is irrelevant? Perhaps now, as you leave Oak Grove, some of what the school exposed you to will become relevant as alone, without the refuge of the place and your parents, you face social injustice, prejudice, conflict, dishonesty, and yourself – yes, you have to face yourself, as a free thinking adult.

My own generation has not been particularly good about making this a sane and safe society, one with social justice, peace on earth, and intelligent governance. My generation has over the past fifty years fought several wars locally, and worldwide, and returned to this land and practiced the very primitive and atavistic social evils it alleged to stamp out

abroad, professing to bring democracy, peace, and high moral value to others. You hardly need the school to make that apparent to you, but what will you do about what you see, or will your action be primarily intellectual?

In this world around us, my generation expects you to take up life as it is, to abide by the laws of the past, to abide by the customs of the mindless generations that have kept us in conflict, kept us cheating in our relationships and business, kept us struggling to achieve by wildly competing. My generation of adults would have you function as cloned drones, soldiering, and breeding, voting, consuming, and thinking like the masses of people whose identity has been handed to them from the past, an immature image of self, a contradiction of humanity. But I venture to say you will be different in your newfound adulthood by virtue of what your education has given to you.

Research has shown that there is a direct and significant relationship between the goals of education in a school and what adults grow up to value. There is a direct relationship between how you lead your life as an adult and what the school you went to wanted you to value, and it comes down to conditioning.

We say here that Oak Grove School doesn't condition students, but that is a rather blatantly false claim. Qualified, we may say we don't condition with traditional religious, political, and racial prejudice, dogma, and commonly held social values. True enough. The kind of identity all of that produces is actually useless to you if you can think for yourself. If you can question the authority of organized religions, clever psychological gurus, and cultural icons that would have you value what the mass media and pop culture value, then your identity has a deeply religious and intelligent basis.

Quite honestly, Oak Grove does condition with values imparted in the learning atmosphere of the school, with the philosophy of education implicit in the curriculum, with the way your teachers have exposed the world to you. This has provided you with daily acceptances out of which comes the sense of self, of one's place in the world, of a recognized identity. And in your case a very peculiar identity, as consciously conditioned to be considerate, to question intelligently, to listen, to respect others, to collaborate, to value learning, to recognize and eschew behavior that prevents affection and good relations with others. In a word, to lead a religious life.

The intent and the philosophy of the school thus are more important than perhaps any other dimension of the school. I liken these to the middle ear in your head, an aural organ that is the seat of balance by which you find your upright. I don't know where the upright, true and balanced life is to be found out there, but I venture to say you have been conditioned by Oak Grove School to find it. The school has not given it to you but it has made you sensitive to finding the true, the valuable. Your inner ear is just that: yours and in you to be used to find out your upright.

Krishnamurti said the school should last five hundred years. When you think of what has lasted hundreds of years, what has endured through the many fast moving streams of

humanity, there is very little. Perhaps a few old buildings: cathedrals, leaning towers, stone walls. The Met in New York City is full of things that have lasted long and reflects cultures that had high art forms and great rituals. But what lasts long, really long in a meaningful sense? What survives?

In real terms little of Oak Grove can last five hundred years except for the legacy of the living intent of the school – that means you.

Nalanda, a glorious university in ancient India, lasted from the 5th to the 12th century. What sustained it seven hundred years was not the architecture, academics, or even its traditions. Rather, the religious quality of high standards in all activities gave the university a worldwide reputation.

The religious intent that Krishnamurti talked about was at the heart of Oak Grove School when it was founded. He said the religious intent is not something you build, or gain, or grow, after trial and error – rather it must be there at the very beginning. Every activity is a religious activity – washing dishes, reading a book, planting a tree, taking a test. Everything was done in a religious way – that is, with full attention and awareness.

You, like previous graduating classes, have had the privilege of being educated in a special school. With that privilege has come an implied expectation that you will be different in your newfound adulthood. In Oak Grove you have had a chance to learn how the forces of culture manipulate us. You have had a chance to breathe in the air of the unpolluted atmosphere that is doubt, that is questioning, which is allowing intelligence to blossom. But these are things easily forgotten, very easily forgotten as you grow older, as you become successful, as you are recognized by others.

I challenge you to fulfill the intent of your education here.

I challenge you not to forget your religious culture of learning, being sensitive, being curious, using all your energy whatever you do.

I challenge you to think for yourself, to be new all the time, question the pap that culture feeds you and be in revolt the rest of your lives. Now when you hear it said “live the life of a revolutionary,” you understand it means not to burn, overturn, destroy, or tear down, but rather to live life happily, thinking for yourself, inwardly questioning, and being powerfully humble.

Don’t walk out of this school into the past.

Congratulations on your graduation, you are free to walk alive into the present.

R.E. Mark Lee, June 2004

© 2004 by Krishnamurti Foundation of America

■ New Directions for Wholeschool

Further to the announcement in The Link, No. 23 regarding the launch of Wholeschool, the founders have sent us the following information.

WE AT www.wholeschool.org are changing our approach to implementing our course *Observing Me*.

- We are ceasing production of CDs as the source of the course. Wholeschool.org will provide an Internet-based program, called The YETI Club, for after-school groups. The purpose for The YETI Club (Youth Education To Inspire) is to bring elementary-age children together via real-time web conferencing, first throughout the United States and later throughout the world, to explore what it is to be a human being in an exciting and non-judgmental way.
- We are actively moving to source the course from the Internet using a real-time, multiple participant conferencing method. By September of this year we will be able to provide a live webcast of the course three days a week for an hour each day. The webcast will use WebEx as the hosting service, which allows audio, video, file sharing, browser sharing and also allows break-up into conferencing subgroups.
- We will focus on schools with after-school programs and enrol as many in the Spokane area as possible, then move throughout Washington, then the Northwest and West and proceed eastward.
- The fee structure has not been finalized but it will be in the neighbourhood of \$150 per month per school for the webcasting plus \$15 per month per student participating. This will allow us to become self-sustaining with about 40 schools, each having 20 children participating.
- We will have about 15 minutes of conferencing describing the course work for the day by a Wholeschool presenter, 40 minutes of off-line course work with children working with their local moderator and then 15 minutes back on-line to discuss results and answer questions. The course will be similar to the CDs only it will be downloaded from the Internet. Most schools now have high speed Internet connection. Each participant will also receive materials for activities away from the computer (similar to now) and also have a webpage on our site to display pictures, creative works or just ramblings.
- Individuals will be able to enrol for \$15 a month. We will archive each day's lesson and these "Silent Partners" will download and play the material and complete the lesson. They will receive all materials and a webpage similar to the conferencing participants. The archived lesson will also serve conferencing students who miss a day or for those who just want to replay all or a portion of the day's material.
- Once we have 15 or so schools, we will expand the time to allow them to break into conferencing groups of three or four schools. They will discuss a topic together and come to a short summary of their efforts.
- When we move eastward to other time zones, these summaries will be offered to the next westward group to add to so that the same topic travels across the country, one hour after the next.



On Belchen, near Haus Sonne, Black Forest, Germany

- When we expand globally, we will continue this process so that topics travel around the globe, arriving the next day for all to review before starting another topic. We call this the “Global Wave”.

We are committed to raising a generation of young people who realistically observe and accept themselves and accept humanity as a whole. Acceptance leads to responsibility, not as in credit or blame, but as recognition that we humans are the source for the way the world is. Recognizing that we are the source of the world empowers and opens new possibilities for our future.

Bob Hager and Kristin Cook, September 2004

■ Rajghat Besant School Report

In the previous issue of The Link, we published an extract from a report on Rishi Valley School in order to begin giving readers a flavour of the activities of the Indian Schools. To continue this intention, we now offer the following extracts from a 2003-2004 report on Rajghat Besant School by its current Acting Principal, Shaheda Khanam.

THE YEAR BEGAN with an orientation programme. The system of education today primarily emphasizes memorizing and reproducing information. This is called learning and it operates on the principle of fair exams and pressure from family and friends. We explored the possibilities of helping a student not only to do well in examinations but also to have the ability to ask the right kind of questions, to take initiative and to think clearly. Issues related to bringing about a greater quality in the teaching practices were also discussed.

The learning process of a teacher should be a never-ending one. Teachers should not only attempt to keep up with the new developments in their own field and keep abreast of new teaching practices, but should also work towards their own overall development. For the teacher is in a unique position by virtue of which she can influence young impressionable minds. So, at Rajghat we give equal importance to the education of the teacher as well as the taught. Workshops play an important role in this process.

Workshops

A Middle School Workshop took up issues affecting the young adolescent, like reward and punishment, peer pressure, emerging sexuality, crystallization of the self, the influence of the media, and a host of related issues. Generally the junior school and the senior school receive more attention and the middle school, comprising classes VI to VIII, tends to get

overlooked. However, the child is then passing through a very crucial formative period in her/his life. The workshop made the teachers aware of these aspects in their own life and the need to clarify their own understanding of these issues.

Two experienced teachers visited Rajghat to conduct a *Social Science Workshop*. The workshop explored innovative ways of teaching geography and environmental science. Two topics, “The Way of Life in Natural Regions” and “Natural Hazards”, were taken up for extensive study. The participants were exposed to the teaching of social sciences in an innovative manner with the help of activities and experiments.

The art teachers participated in *The Sculpture Symposium*, an international workshop organized jointly by the Marble Association of Colorado and the Valley School, KFI. It was held at the Valley School, Bangalore, and artists from around twelve countries participated.

Work Groups/Clubs

Cooking for around five hundred people four times a day is not easy. Providing nutritious food to everyone's taste is almost impossible. To assist the kitchen in this difficult job, *Annapurna* undertook an experiment by which groups of about sixteen students and staff were served differently cooked food for a week. The kitchen experimented with cooking with less oil, little seasoning and masalas and a menu with salads, fruit juices and a variety of vegetables.

The *Sangam Group* was formed this year to increase the interaction of the students with local children less fortunate than themselves. Teachers and students held story-telling, reading and drawing sessions. The members also collected and distributed warm clothes and shoes for these children. A class on nutritious cooking was also conducted for the female support staff.

The *Eco Club* focused on the maintaining of cleanliness on the campus. Proper disposal of waste materials and preventing the wastage of water and electricity were subjects taken up. The club members tried to educate the children and the hostel attendants on the proper usage of limited resources. They also watched a number of educative videos on related topics.

Vision: Exposed as they are to mindless, commercial Hindi movies, educating the children on *good* movies is not an easy task. Vision provides quality entertainment through the screening of select movies. Vision also facilitates the proper reading of a movie, like identifying stereotypes, issues, filming techniques, etc. A synopsis of the movie is made available before the screening of the movie.

The Math Club and *Creative Writing* also held fun and educational events.

continued on pg. 52 →

K: The Mind Is Society

Have you ever sat very quietly with closed eyes and watched the movement of your own thinking? Have you watched your mind working – or rather, has your mind watched itself in operation, just to see what your thoughts are, what your feelings are, how you look at the trees, at the flowers, at the birds, at people, how you respond to a suggestion or react to a new idea? Have you ever done this? If you have not, you are missing a great deal. To know how one's mind works is a basic purpose of education. If you don't know how your mind reacts, if your mind is not aware of its own activities, you will never find out what society is. You may read books on sociology, study social sciences, but if you don't know how your own mind works you cannot actually understand what society is, because your mind is part of society; it is society. Your reactions, your beliefs, your going to the temple, the clothes you wear, the things you do and don't do and what you think – society is made up of all this, it is the replica of what is going on in your own mind. So your mind is not apart from society, it is not distinct from your culture, from your religion, from your various class divisions, from the ambitions and conflicts of the many. All this is society, and you are part of it. There is no 'you' separate from society.

Now, society is always trying to control, to shape, to mould the thinking of the young. From the moment you are born and begin to receive impressions, your father and mother are constantly telling you what to do and what not to do, what to believe and what not to believe; you are told that there is God, or that there is no God but the State and that some dictator is its prophet. From childhood these things are poured into you, which means that your mind – which is very young, impressionable, inquisitive, curious to know, wanting to find out – is gradually being encased, conditioned, shaped so that you will fit into the pattern of a particular society and not be a revolutionary. Since the habit of patterned thinking has already been established in you, even if you do 'revolt' it is within the pattern. It is like prisoners revolting in order to have better food, more amenities – but always within the prison. When you seek God, or try to find out what is right government, it is always within the pattern of society, which says, 'This is true and that is false, this is good and that is bad, this is the right leader and these are the saints'. So your revolt, like the so-called revolution brought about by ambitious or very clever people, is always limited by the past. That is not revolt, that is not revolution: it is merely heightened activity, a more valiant struggle within the pattern. Real revolt, true revolution, is to break away from the pattern and to inquire outside of it.

You see, all reformers – it does not matter who they are – are merely concerned with bettering the conditions within the prison. They never tell you not to conform,

they never say, 'Break through the walls of tradition and authority, shake off the conditioning that holds the mind'. And that is real education: not merely to require you to pass examinations for which you have crammed, or to write out something which you have learnt by heart, but to help you to see the walls of this prison in which the mind is held. Society influences all of us, it constantly shapes our thinking, and this pressure of society from the outside is gradually translated as the inner; but, however deeply it penetrates, it is still from the outside, and there is no such thing as the inner as long as you do not break through this conditioning. You must know what you are thinking, and whether you are thinking as a Hindu, or a Moslem, or a Christian; that is, be conscious of what you believe or do not believe. All this is the pattern of society and, unless you are aware of the pattern and break away from it, you are still a prisoner though you may think you are free.

But you see, most of us are concerned with revolt within the prison; we want better food, a little more light, a larger window so that we can see a little more of the sky. We are concerned with whether the outcaste should enter the temple or not; we want to break down this particular caste, and in the very breaking down of one caste we create another, a 'superior' caste; so we remain prisoners, and there is no freedom in prison. Freedom lies outside the walls, outside the pattern of society; but to be free of that pattern you have to understand the whole content of it, which is to understand your own mind. It is the mind that has created the present civilization, this tradition-bound culture or society and, without understanding your own mind, merely to revolt as a communist, a socialist, this or that, has very little meaning. That is why it is very important to have self-knowledge, to be aware of all your activities, your thoughts and feelings; and this is education, is it not? Because when you are fully aware of yourself your mind becomes very sensitive, very alert.

You try this – not someday in the far-away future, but tomorrow or this afternoon. If there are too many people in your room, if your home is too crowded, then go away by yourself, sit under a tree or on the riverbank and quietly observe how your mind works. Don't correct it, don't say, 'This is right, that is wrong', but just watch it as you would a film. When you go to the cinema you are not taking part in the film; the actors and actresses are taking part, you are only watching. In the same way, watch how your mind works. It is really very interesting, far more interesting than any film, because your mind is the residue of the whole world and it contains all that human beings have experienced. Do you understand? Your mind is humanity, and when you perceive this, you will have immense compassion. Out of this understanding comes great love; and then you will know, when you see lovely things, what beauty is.

from This Matter of Culture, pp. 78–80
© 1964 by Krishnamurti Foundation of America

Special Assemblies

Once a week, one-hour assemblies were held where different speakers shared their views on such issues as the Pressure of Academics; Food; Tournaments; the Bhopal Gas Tragedy; and so on.

KFI Annual Gathering

In the first week of November, the KFI Annual Gathering was held at Rajghat, with the theme “Violence Within and Violence Without”. It was well attended, with people coming from different parts of the country. Interestingly, some senior students volunteered to be part of this event. They not only helped to organize it but also participated actively in it.

Shaheda Khanam, August 2004

■ The New Culture School “La Cecilia”

THE NEW CULTURE School “La Cecilia” is a private school (not financed by the government). It is located on a five-acre campus in a rural area near the town of Monte Vera, not far from the city of Santa Fe, in Argentina. This natural and peaceful setting creates a homely and friendly atmosphere. The school was founded fourteen years ago by a married couple intent on providing a good education for their son. They began classes in 1991 with only two students, but a few months later the number had risen to fifteen. Currently it has seventy students and fifteen teachers. This high ratio of teachers to students, with an average of ten students per class, makes for a highly personalized education.

The fundamental intention is to let the students grow freely and learn the art of living free of imposition or any dogmatic indoctrination. In order to achieve these objectives, it is necessary that both students and teachers work hard together at deepening their self-understanding.

Here each student is treated as an individual and encouraged to develop his/her own capacities in freedom. The relations between teachers and students are respectful and non-authoritarian. Special attention is given to the proper care and health of the body, and a vegetarian diet and natural lifestyle are encouraged, without smoking or alcohol.



Near Brockwood Park, England

All subjects are considered from a global perspective, with no nationalism, no discrimination, and a feeling of union with the whole of humanity. This means seeing all peoples, however otherwise different, as essentially the same, caring for all living things and protecting the integrity of the environment.

La Cecilia offers kindergarten facilities for children aged three to five and an officially certified programme of studies at the following basic and secondary levels: E.G.B. (General Basic Education): Nine school grades from age six. This is the level of compulsory schooling in Argentina. Polimodal: Three years of secondary studies allowing access to university.

The founders were inspired by their reading of Krishnamurti and by the knowledge that they had about the existing K schools. In the last two years, they initiated contact with the Fundación Krishnamurti Latinoamericana (FKL), the Spanish K Foundation, and began a mutual collaboration with them. The School now also functions as a Krishnamurti Information Center, offering books and video showings to all those interested in K's teachings. This service was made possible thanks to the donation of books and videos by FKL.

For additional information, please contact: Ginés del Castillo, Escuela de la Nueva Cultura "La Cecilia", Ruta Provincial Nº 5, Km 3, 3014 Monte Vera, Santa Fe, Argentina; Tel.: [54] 0342 490 4151, e-mail: escuelalacecilia@yahoo.com.ar, www.lacecilia.allhost.org

INTERNATIONAL NETWORK

INTERNATIONAL REPORT >>> INTERNATIONAL REPORT

K's Teachings in Vietnam

TO UNDERSTAND THE current state of dissemination of Krishnamurti's teachings in Vietnam, it is necessary to take into account this country's long history of conflict. From 1858, when the French first began their colonial occupation of Indochina, until 1975, when the communist North finally overran the South, Vietnam was prey to a continuous series of battles. It was caught in the predominant geopolitical and ideological struggles of the times, namely neo-colonialism, World War II, and the Cold War.

During World War II, the Japanese occupied Vietnam from 1941 to 1945. When they left, Ho Chi Minh, who had founded Indochina's Communist Party in the 1930s, staged a national uprising and proclaimed the Democratic Republic of Vietnam. The Potsdam Conference, which marked the end of World War II, failed to recognise the new republic and Saigon was back in French hands. However, by 1949 both China and the USSR recognised the new republic and began supplying it with arms.

The Americans entered the war as early as 1955, their involvement becoming more explicit and intense in the 1960s, during the Kennedy and Johnson administrations. They carried out heavy aerial carpet-bombings and used napalm and defoliants to devastating effect. Over a period of eight years the Americans dropped over two million tons of bombs on the country. By

1973, when the Americans withdrew, the human toll on both sides was staggering.

By 1976, Vietnam was once again a unified nation and the Socialist Republican Party was born. After the long and brutal war, the country was in ruins. The North, whose land had been ravaged by massive bombing, had a co-operative system of agriculture and no industry to speak of. In contrast, American involvement in the South had underwritten what John Pilger has described as an economy based on the services of maids, pimps, prostitutes, beggars and black marketers, which dried up when the last helicopter left Saigon.

Hanoi was intent on ushering in a rigid socialist state. Privately owned land was confiscated, collectivisation of agriculture was introduced, and as the state took control of industry and trade, output dwindled. Anyone with remote connections with America was interned in a 're-education camp', along with Buddhist monks, priests and intellectuals. Hundreds of thousands of people were sent to such camps.

With the collapse of the Soviet Union and the drying up of aid from there, collectivisation and central planning were abandoned, a market economy was embraced, agriculture and retail businesses were privatised but in keeping with socialist guidelines, and attempts were made to attract foreign investment. This change of policy has resulted in rapid economic growth.

Most Vietnamese are Mahayana Buddhists. There are small communities of Theravada Buddhists, Hindus and Muslims, and the country has the second largest Catholic congregation in Southeast Asia.

Until recently there was no news of what was happening regarding Krishnamurti in Vietnam, although some K books in Vietnamese were available in the USA. Last September, a 58-year-old retired schoolteacher signed the www.kinfont.org guestbook. I started a correspondence with him and arranged to send him some books, videos and DVDs. Fortunately, they reached their destination safely, though we were told that some of the books sent from the USA by friends were confiscated as undesirable material.

Over time, a picture began to emerge of the past and present activities there regarding the work of Krishnamurti. On invitation, I decided to visit Vietnam in the company of two friends, one from Thailand and one from India. We were met at the airport and taken to a Buddhist Monastery for lunch and then launched straight into a discussion. There were about twenty participants and most of them were meeting each other for the first time. All the other meetings were held in different parks lest they be reported to the authorities! These Vietnamese were a passionate lot. They would get up to make their points strongly and forcefully. They reminded me of what I had heard about the way Buddhists used to debate in ancient times. All of them had studied the teachings extensively and had a very good grasp of the subtler points. It did look like the recent past had something to do with it. We spent one long week there and were kept busy every day, morning until late evening, discussing how to proceed with the activities around the

teachings and engaging in dialogues. We also had fruitful meetings regarding their difficulties in translating some specific terms and phrases from English into Vietnamese.

Most of them were very simply dressed. Their ages ranged between 40 and 75 and they had varied backgrounds: a car mechanic, a barber, a computer programmer, several housewives, a monk and quite a number of former teachers who had apparently been through the 're-education camp' and ended up working as farmers. Most of them spoke English to varying degrees and one woman, who spoke it fluently, acted as our translator. Most of them now live without a pension and rely for support on their families. A labourer earns about 25 dollars a month and a teacher in a government school about 60 dollars, with some perks. It was amazing to see that despite the poverty and the scars of war, these people had managed to retain a sense of humility, friendliness, kindness and hospitality.

Before 1975, a number of K books were available in French and English. There were also a few translations in Vietnamese, some done from the French and some from English. One famous translator, who had translated *The First and Last Freedom*, had invited K to Vietnam, but the Krishnamurti Foundation had declined the offer on account of the ongoing war.

After 1975, most foreign books were prevented from entering Vietnam. On our visit, it was most touching to see the way Krishnamurti's books remained in circulation among friends. Some had been copied by hand with utmost care and in beautiful calligraphy. Some were cyclo-styled copies that had been bound by

hand. The more recent ones were photocopies. Many excerpts by Krishnamurti were also featured in a number of magazines and such excerpts were read and discussed at these meetings.

In Vietnam, all publications have to be approved by the government. Only recently have some K books come out in print. One is a hard-cover set of three books consisting of a compilation from various K books and also, unfortunately, containing part of Radha Sloss's account. Another book that came out last year is a combination of the last Talks in both Saanen and India. All of them are translations by different people from the original English texts, and they have been published by the same press. No copyright or Foundation information is mentioned. Some of the people we talked to said that these translations have some mistakes and are heavy reading.

Of the three translators we met, two were former teachers and the third was a Buddhist monk. They had done their translations essentially for their own study and for their close friends, and showed their work to each other for feedback. Over the years they have revised their work as their understanding has deepened. Between the three of them they have translated over twenty titles that have not been commercially published. The Buddhist monk has printed and distributed 500 copies of his translations through the Buddhist Bookshops. He said he had translated and distributed the books because many Buddhists can benefit greatly from reading K, just as he has done.

We explained in detail the role and responsibilities of the Foundations, what a K Committee is and what it can do to further the work. They would very much like to be considered as representing K in Vietnam and will be contacting the KFT about this. We also gave them some ideas on an action plan that they could implement in their own time. The main points of this plan concern coordination of the translations and publications, setting up lending and reference libraries in the provinces similar to the one in Ho Chi Minh City, video subtitling and designing their own website.

We proposed to them that since there is presently no complete and authentic translation in the market, it would be a good idea to bring out some books that cover all aspects of the teachings, perhaps starting with such titles as *The First and Last Freedom*, *Freedom from the Known* and *The Urgency of Change*.

As far as their outward activities are concerned, these friends in Vietnam have been rather isolated from what has been happening in the other Foundations and Committees. Not having attended any public gatherings or organised dialogues, they have developed a unique way of viewing and exploring the questions. The group is a very serious one and they have been working against all odds, financial and otherwise, and every effort should be made to support them in every way possible.

Raman Patel, March 2004

Annual Winter Gathering in Thailand 2004

Winter Gatherings in Thailand have an international character and draw participants from the distant corners of the world. They are held on Koh Ngai, a beautiful and unspoiled island, an ideal place to explore, ponder and discuss the many questions of life.

For more information, please go to www.kinfonet.org/community/centres/stream_garden

KFI Gathering 2005

The Krishnamurti Foundation India will hold its public Gathering from 21st to 24th January 2005, at Vasanta Vihar in Chennai (Madras).

For more information, please contact: KFI, Vasanta Vihar, 64/65 Greenways Road, Chennai 600 028, India, Tel.: [91] (44) 493 7803, Fax: [91] (44) 499 1360, e-mail: kfihq@md2.vsnl.net.in

Theme Weekends at The Krishnamurti Centre, Brockwood Park 2005

February 25–27	What is order?
March 25–30	Can the mind be free of the past?
April 22–24	The nature of desire
May 20–22	Open dialogue
June 4	An introduction to Krishnamurti's teachings
June 24–26	What is compassion?
July 29 – August 3	Facing a world in crisis
September 17	An introduction to Krishnamurti's teachings
September 23–25	Authority
October 28–30	Is it possible to live in peace?
November 25–30	Fear

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

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

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

Monthly Meetings in London

A meeting/video showing is held one Wednesday per month at 10 Manchester Street, London W1. The meeting begins at 6.30 pm, followed by the video at 7.45 pm.

Monthly dialogue meetings are held at 4.00 pm on the following Sunday at 11 Mandeville Place, London W1.

For more information, please see the Classifieds at www.kinfonet.org or contact Colin Foster, Tel.: [44] (0)208 204 5418.

Krishnamurti Meetings in The Netherlands

There will be a five-day gathering to inquire into Krishnamurti's teachings from 10th to 15th July 2005. The theme will be Can We Live in Peace in the World? The meetings will take place at Castle Eerde, Ommen. This historic place, so closely associated with Krishnamurti's early work, offers the appropriate facilities in a beautiful natural setting.

For further information, please contact: Organizing Committee Ommen Gatherings, c/o Peter Jonkers, Jan Gossaertlaan 11, 3723 CM Bilthoven, The Netherlands, Tel.: [31] (0)30 229 0741, e-mail: hzz.pj@freeler.nl

Annual Saanen Gathering 2005 in Switzerland

The Saanen Gathering will, in 2005, take place at L'Aiglon in the town of Chesières-Villars in Switzerland, from 31st July to 14th August. The Parents with Children Week will take place at Alpenblick in Gstaad the week before, and the Young People's Week will take place in Bourg-St.-Pierre the week after.

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

Psychiatrists and Psychologists Meeting in Switzerland

Several psychiatrists and psychologists who met during the 2004 Saanen Gathering have decided to meet again to go deeper into an examination of their practice in the light of Krishnamurti's teachings. Consideration is being given to meeting for three or four days just prior to or after the 2005 Saanen Gathering.

If you are a mental-health professional and would like more information about this possible event, please contact: Dr Doris-Cécilia Stucki, 5 Ch Malombré, 1206 Geneva, Switzerland, Tel./Fax: [41] (0)22 346 03 76, e-mail: doriscecilia@freesurf.ch



Cloud over Mont Blanc, Lake Geneva, Switzerland

European Krishnamurti Education Committee

During this year's Saanen Gathering, some of the representatives of the European Committees met and discussed the question of education in Europe.

Krishnamurti was deeply concerned with education; he founded several schools and wrote a number of books on education. He was always keen that the parents and teachers concerned with bringing about a different kind of education should themselves take the initiative to start new schools. So what can we do to address the urgent and present challenges in this field?

Some people have expressed their interest in creating a European Committee for Education.

Several people presented their views on education in the form of written documents. Now, how can we investigate and act further? These are some of the possible questions and activities that might be relevant to an attempt to bring K's holistic education to the attention of the general public and to maintain a fluid communication between interested groups: Should we –

- establish a link between the Krishnamurti Committees on this subject?
- be regularly present on forums regarding education?
- organize educational forums ourselves in different parts of Europe?
- write articles in newspapers?
- make sure that universities and libraries are equipped with Krishnamurti's books?

Further suggestions and initiatives are most welcome!

Contacts:

Gisèle Balleys: giseleballeys@hotmail.com

Bernd Hollstein: Hollstein.bernd@t-online.de

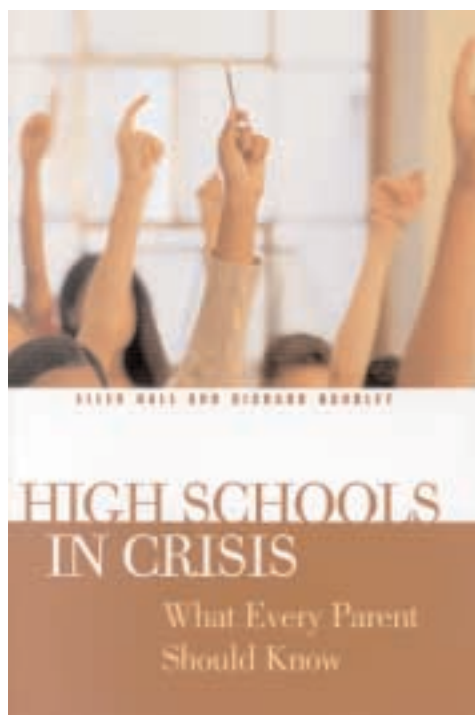
Jean-Louis Dewez: jl.dewez@wanadoo.fr

Obituaries

We are sorry to have to announce the death of REYNOLD WELVEART, who was Secretary of the Comité Belge Krishnamurti for almost 13 years. He was a long-time friend of many familiar with Krishnamurti's teachings, and he was still travelling to India and The Krishnamurti Centre at Brockwood Park well into his 80s. He died in October 2003 after a short illness.

We are also sorry to have to announce the death of GISELA ELMENHORST, who was Secretary of the French Committee for almost 20 years. She had met Krishnamurti in her parents' house in 1931, when K spoke for the first time in Hamburg, Germany. She died in Paris in October 2004.

NEW BOOKS



High Schools in Crisis – What Every Parent Should Know

by Ellen Hall and Richard Handley

Praeger Publishers (www.praeger.com), 2004

ISBN: 0-275-98198-3, \$22.99 hardback, 193 pages

Ellen Hall is the new director of Oak Grove School, the Krishnamurti School in Ojai, California. Richard Handley is a features reporter for the Ventura County Reporter.

Condensed from the dustcover:

This book exposes the fear and anger that many of today's teenagers feel and reveals how schools are failing them, and society, not just academically but in almost every way possible. In a straightforward manner, the authors propose core values, teaching techniques, administrative policies and design ideas that can move high schools toward being the safe and genuinely enriching learning environments they

should be. Ellen and Richard draw on their many years of running Mountain View High School in Ojai to offer "case study" examples of how teachers and students can work together to create such places. Smaller classes, experiential learning, close relationships and developing together a sense of community inside and outside the school are central to their approach. Each chapter ends with Twenty Questions for Parents to help pinpoint issues and difficulties that young people may be struggling with. And there is a bibliography of helpful sources and suggested further readings.

The Beauty of the Mountain



Memories of J. Krishnamurti
Friedrich Grohe

The Beauty of the Mountain – Memories of J. Krishnamurti by Friedrich Grohe

This is the fourth edition, re-edited and including fresh stories of Friedrich's interactions with K, along with new photographs of the Schools and other places where they met. The book can be ordered through www.pathless.com or through the K Foundations, with all proceeds benefiting 'K projects'.

Comments received regarding previous editions:

There emerges from it an engaging and intimate portrait of Krishnamurti which will be very helpful and interesting to those who did not have the privilege of knowing him. And for those who did, it gives little cameos that serve to remind one of the

human characteristics of the extraordinary man who gave us those invaluable teachings.

Stuart Holroyd, author of Krishnamurti – The Man, the Mystery and the Message

I liked your memoir immensely and feel you really conveyed something of the intimate and loving feeling for life and for the art of living that made up being with K.

Dr. David Shainberg, whose discussions with Krishnamurti and David Bohm are available on tape, DVD and in the book The Transformation of Man

I was much taken with your beautiful photography – so sensitively and meditatively composed. I, too, found Krishnamurti, as you put it, "actually a very shy person." Perhaps there is an operational link between that trait and freedom from self-bondage.

Dr. Allan W. Anderson, whose dialogues with Krishnamurti are available on tape, DVD and in the book A Wholly Different Way of Living

I appreciate the interesting and simple clear descriptions, in which you convey some touching and more personal aspects of Krishnamurti's life: his humour, his timidity with strangers, his willingness to wash the dishes, his enjoyment of sports, his intense interest that encompassed every aspect of life – the speed and mechanism of an airport shuttle as well as the immensity of the mountains – and most of all his constant declaration that he was "nobody". And of course you convey that he actually lived the Teachings. ... In fact his life is not as remote and inaccessible to the lay person as one would imagine. Your memoirs shine a little light on a part of Krishnamurti that I did not know before.

a former Brockwood student

... when I lived with him I noted keenly that his intellect was like a tool which he would use intensively and then put aside in the midst of normal daily life; and that his normal presence was like that of an extremely alert child, responsive, full of wonder and affection. For this reason I think a book like yours is extremely important, since it stands as a witness to K's extraordinary humanity, which few people were privileged to see, and which indeed exemplifies what he talked about. It always seemed unfortunate to me that his public persona was so austere.

Bill Quinn, who lived in Ojai and knew K from the 1940s onwards

During his lifetime Krishnamurti would often ask people who worked with him, "How will you convey the perfume of the teachings when K has gone?" ... One of the values of *The Beauty of the Mountain* is its simple conveyance of that perfume or flavour. It is an unpretentious account ... by turns touching and humorous, and the author manages, despite his deep appreciation of Krishnamurti's rare qualities, to avoid the excesses of hero-worship or cult creation.

Mary Cadogan, Trustee of the Krishnamurti Foundation Trust Ltd.

Elsie Ridley's New Address

Elsie Ridley – who for very many years ran the Krishnamurti Information Centre in Knaresborough, North Yorkshire, England – has retired to a nursing home in Manchester. She is 90 years old and, while still healthy in all other respects, has made this move because of some impairment to her short-term memory processes.

Through the network of Krishnamurti organisations, Elsie made many friends who will be unaware of her condition and disappointed that they can no longer contact her. This is Elsie's new address:

Elsie Ridley, Fairways House, 116 Chatsworth Road, Worsley, Manchester M28 2NT, England. If you wish to send an e-mail, you may do so via her close friend Geoff Mincke: geoff@mincke.fslife.co.uk



The Krishnamurti Centre, Brockwood Park, England

K: The Impotence of Truth

QUESTIONER: Why should truth be so impotent?

KRISHNAMURTI: Because truth has no action. Truth is weak. Truth is not utilitarian, truth cannot be organized. It is like the wind, you cannot catch it, you cannot take hold of it in your fist and say, "I have caught it." Therefore it is tremendously vulnerable, impotent like the blade of grass on the roadside – you can kill it, you can destroy it. But we want it as a thing to be used for a better structure of society. And I am afraid you cannot use it, you cannot – it is like love, love is never potent. It is there for you, take it or leave it.

*from Can Humanity Change?, pp. 194-195
© 2003 by Krishnamurti Foundation Trust Ltd.
and Krishnamurti Foundation of America*

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.

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

INDIA: VASANTA VIHAR STUDY CENTRE, 64-65 Greenways Road, Chennai 600 028, India. Tel: [91] (44) 493 7803, Fax: [91] (44) 499 1360, e-mail: kfiqh@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

RISHI VALLEY STUDY CENTRE: study@rishivalley.org

SAHYADRI STUDY CENTRE: kscskfi@pn2.vsnl.net.in

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

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

INDEPENDENT STUDY OR RETREAT CENTRES

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

BALI: Center for the Art of Living, Post 01 Baturiti, Tabanan Dist., Bali, Indonesia; contact: Tungki (Tony) Tjandra, Tel/Fax: [62] (368) 21 801

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] (2) 735 1554, 012-344 3665, e-mail: sycamore@internetegypt.com

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

INDIA: Ananda Vihara, c/o Satyam Stores, Ramesh Wadi, nr. Ulhas River opp. Somnath Dairy, Badlapur (W), Maharashtra 421 503; contact: Abhijit Padte, Tel: [91] (22) 660 4792, e-mail: apadte@bom3.vsnl.net.in

NEPAL: Krishnamurti Study Center, c/o Tushita Guest House, P.O. Box 3004, Kathmandu; contact: Arun Shrestha, Tel: [977] (1) 226977, Fax: [977] (1) 227030, e-mail: fort@mos.com.np

RUSSIA: Zastava Study Centre in Krasnaja Poljana near Sochi, c/o Krishnamurti Association of Russia, P.O. Box 987, Head Post Office, 35400 Sochi; contact: Vladimir Riapolov, Tel/Fax: [7] (8622) 928 371 in Sochi, Tel: [7] (8622) 430 044 at Zastava, e-mail: zastava@sochi.ru

SRI LANKA: The Study Centre, 208 Beddagana North, Duwa Road, Kotte; contact: Mr. P. Weerawardhana, Tel: [94] 1 861 683, e-mail: kcenter@slnet.lk

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

USA: Creek House Retreat, 2341 Mars Hill Road, Watkinsville, Georgia 30677, Tel: [1] (706) 543 2881

USA: Friendship House, P.O. Box 659, Naalehu, Hawaii 96772; contact: Devendra Singh, Tel: [1] (808) 929 8608, Fax: [1] (808) 929 8232, e-mail: ikc@ilhawaii.net

INDEPENDENT LIBRARIES

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

DENMARK: Krishnamurti Library, Henrik Peterson, Thorsgade 85, 1. tv, 2200N, Copenhagen, Tel: [30] (35) 85 42 36

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

INDIA: JK Centre, 3-6-361/20, Behind Lady Hyderi Club, Himayath Nagar, Hyderabad 500 029; contact: Aparajita, Tel: [91] (40) 322 4401, e-mail: jkchyd@india.com

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

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

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

INDIA: Krishnamurti Centre for Self Exploration, Akash Bhavan opp. Mathias Plaza, Panaji, Goa 400 3001; contact: Dr Kedar Padte, Tel: [91] (832) 227 127, e-mail: kedar@bom2.vsnl.net.in

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

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

NORWAY: Krishnamurti Biblioteket, Helge Lovdal Frantzebratveien 9, Oslo 0283,
e-mail: helge.lovdal@nho.no

THAILAND: Bangkok Krishnamurti Library, 9/266, Moo 7, Puddhaboocha Road, Bang Mod,
Jomthong, Bangkok 10150, Tel/Fax: [66] (0)2869-3945

THAILAND: Hadyai Krishnamurti Library, 1428 Petchakasem Road, T. Hadyai, A. Hadyai,
Songkhla 90110, Tel/Fax: [66] (0)7425-7855

SCHOOLS OF THE KRISHNAMURTI FOUNDATIONS

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

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

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

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

NACHIKET SCHOOL, Village Devidhar, Post Dunda, Uttarkashi 249 151, India

Tel: [91] (13712) 5417, Fax: [91] (1374) 2411 (write on top: 'Krishnamurti Foundation')

RAJGHAT BESANT SCHOOL, Rajghat Education Centre, Rajghat Fort, Varanasi 221 001,
Uttar Pradesh, India, Tel: [91] (542) 430784, Fax: [91] (542) 430218,

e-mail: kfivns@satyam.net.in

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

Tel: [91] (8571) 62037, Fax: [91] (8571) 68622, e-mail: office@rishivalley.org

SAHYADRI SCHOOL, Post Tiwai Hill, Tal. Rajgurunagar, Dist. Pune 410 513, India

Tel: [91] (2135) 84270/84271/84272, Fax: [91] (2135) 84269, e-mail: sahyadrischool@vsnl.net

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

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

THE VALLEY SCHOOL, Bangalore Education Centre, KFI, 'Haridvanam', Thatguni, Bangalore
560 062, India, Tel: [91] (80) 843 5240, Fax: [91] (80) 843 5242,

e-mail: thevalleyschool@tatanova.com

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

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

SCHOOLS INDEPENDENT OF THE K FOUNDATIONS

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

ARGENTINA: Escuela de la Nueva Cultura La Cecilia, Ruta Prov. N° 5-Km 3, Monte Vera, Santa Fe
3014, Argentina; contact: Ginés del Castillo, e-mail: delcastillo@arnet.com.ar

INDIA: Centre for Learning, 462, 9th Cross Road, Jayanagar 1st Block, Bangalore 560011, India;
contact: N. Venu, e-mail: venu@vsnl.com

Vikasana Rural Centre, Vishranti Farm, Doddakalsanda, Bangalore 560 062, India; contact:

Malathi, Tel: [91] (80) 843 5201, e-mail: krishnas73@hotmail.com
Sadhana Vidya Nilayam, Thettu Village, Rishi Valley, P.O. Madanapalle, AP 517352, India; contact: V. Nagabusharam
Centre for Learning (Organic Agriculture and Appropriate Technology, formerly Sholai School), P.O. Box 57, Kodaikanal 624101, Tamil Nadu, India, Tel: [91] (4542) 230393, e-mail: cloaat@eth.net

KRISHNAMURTI FOUNDATIONS

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

KRISHNAMURTI FOUNDATION OF AMERICA, P.O. Box 1560, Ojai, CA 93024, USA
Tel: [1] (805) 646 2726, Fax: [1] (805) 646 6674,
e-mail: kfa@kfa.org
<http://www.kfa.org>

KRISHNAMURTI FOUNDATION INDIA, Vasanta Vihar, 64/65 Greenways Road, Chennai 600 028, India; Tel: [91] (44) 2 493 7803/7596, Fax: [91] (44) 499 1360,
e-mail: kfihq@md2.vsnl.net.in
<http://www.kfonline.org>

FUNDACIÓN KRISHNAMURTI LATINOAMERICANA, c/o Alfonso Esteban, C/ Juan Pérez Almeida, 12 2º A, 28019 Madrid, Spain, Tel: [34] (91) 569 3101,
e-mail: alfonso@fundacionkrishnamurti.org
<http://www.fundacionkrishnamurti.org>

KRISHNAMURTI EDUCATIONAL CENTRE OF CANADA, 538 Swanwick Road, Victoria, B.C. V9C 3Y8, Canada, Tel: [1] (250) 474 1488, Fax: [1] (250) 474 1104,
e-mail: kecc@krishnamurti.ca
<http://www.krishnamurti.ca>

INTERNATIONAL COMMITTEES

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

AUSTRALIA: Krishnamurti Australia, c/o Leon Horsnell, 54 Michie Street, Wanniasa, ACT 2903,
e-mail: leonh@pcug.org.au

BELGIUM: French: Comité Belge Krishnamurti, c/o Mina Aloupi, 9 Normandylan, 1933 Sterrebeek, Tel.: [32] 2 782 05 88, e-mail: Krishnamurti.Belgique@versatel.be;
Flemish: Krishnamurti Comite, c/o Dora Smeesters, Dijkstraat 36, 1981 Hofstade,
Tel: [32] (0)1561 1925, e-mail: dorasmeesters@pandora.be

BRAZIL: Centro Tiradentes, c/o Rachel Fernandes, Rua Joao Batista Ramalho 207, Tiradentes M.G., C.E.P. 36325-000, Tel/Fax: [55] 32 3355 1277;
Instituicao Cultural Krishnamurti, Rua dos Andradas 29, Sala 1007, Rio de Janeiro 20051-000,
Tel: [55] 021 232 2646, e-mail: j.krishnamurti@uol.com.br

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

DENMARK: Krishnamurti Komiteen, c/o Karsten Lieberkind, Humlevej 28, 3300 Frederiksvaerk,
Tel: [45] 4774 2040, e-mail: k.lieberkind@vip.cybercity.dk

EGYPT: Youssef Abagui, 17 Shagaret El Dorr, Zamalek, Cairo, Tel: [20] 2 340 1554,
e-mail: sycamore@internetegypt.com

FINLAND: Krishnamurti Tiedotus, c/o Matti Rautio, Karjalankatu 18, 65100 Vaasa,
Tel: [358] (0)6 317 1190, Fax: [358] (0)6 452 3493, e-mail: krishnamurti.tiedotus@co.inet.fi

FRANCE: Association Culturelle Krishnamurti, 7 rue Général Guilhem, 75011 Paris,
Tel: [33] 1 40 21 33 33, e-mail: ack@krishnamurti-france.org

GERMANY/AUSTRIA: Krishnamurti-Forum Deutschland, c/o Klara and Bernd Hollstein,
Zwerenberg 34, 71560 Sulzbach, Germany, Tel: [49] 71 9391 1063, Fax: [49] 71 9391 1065,
e-mail: hollstein.bernd@t-online.de

GREECE: Krishnamurti Library, c/o. Nikos Pilavios, Tim Filimonos 22, 11521 Athens,
Tel: [30] 1 64 36681, Fax: [30] 1 64 46927, e-mail: knp@otenet.gr

HONG KONG: Krishnamurti Committee Hong Kong, c/o Suresh Anand, Marine Department,
G.P.O. Box 4155, e-mail: sanand@writemail.com

HUNGARY: Nora Simon, 105 Conifer Way, N. Wembley, Middlesex HA0 3QR,
Tel: [44] (0)208 385 0616, e-mail: 113641.1371@compuserve.com

ICELAND: Mr S Halldorsson, Bakastig 1, Reykjavik

INDONESIA: Krishnamurti Indonesia Committee, c/o Mohamad Toha, Bukit Pamulang Indah
E22/19, Pamulang 15417, Tel: [62] 021 742 8712, e-mail: toha@indo.net.id

ISRAEL: Committee Israel, c/o Avraham Jacoby, Shear lashoov St. 3/14, Ramat Gan 52276,
e-mail: jacoby@canit.co.il

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

JAPAN: Krishnamurti Center of Japan, c/o Shigetoshi Takahashi, Eiko Aoyama bldg. 8th floor,
1-2-6 Kita-Aoyama, Minato-Ku, Tokyo 107-0061, Tel: [81] 3 3423-6664,
e-mail: juntsuyu@din.or.jp

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

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

NEPAL: Krishnamurti Study Centre Nepal, c/o Arun Shrestha, Tushita Rest House, P.O. Box 3004,
Kathmandu, Tel: [977] 1 226 977, Fax: [977] 1 227 030, e-mail: fort@mos.com.np

NETHERLANDS: Stichting Krishnamurti Nederland, c/o Peter Jonkers, Iepenlaan 111,
3723 XG Bilthoven, Tel: [31] 30 229 0741, e-mail: hzz.pj@freeler.nl

NEW ZEALAND: Krishnamurti Association in New Zealand, c/o Warwick Bradshaw,
P.O. Box 3057, Ohope, Whakatane 3085, e-mail: krishnamurtiassn@xtra.co.nz

NORWAY: Krishnamurti Committee Norway, c/o Helge Lovdal Frantzebratveien 9, Oslo 0283,
Tel: [47] 9521 0366, e-mail: helge@krishnamurti.no

PHILIPPINES: Krishnamurti Information Centre Philippines, Unit 209, Antel Seaview Towers, Roxas Blvd., Pasay City, Metro Manila 1300, Tel: [63] 2 833 0439, Fax [63] 2 834 7669, e-mail: k.manila@usa.com

POLAND: Committee Poland, c/o Felix Gorski, Mieleckiego 7/2, 61-494 Poznan, Tel: [48] 61 833 3782, Fax: [48] 61 852 9075, e-mail: renoam@ewan.com.pl

PORTUGAL: Núcleo Cultural Krishnamurti, c/o Maria Branco, Av. Leonor Fernandez 36, 7000 Evora, Tel: [351] 266 700 564, e-mail: joaquim-palma@sapo.pt

ROMANIA: Krishnamurti Cultural Association, c/o Lucy Popescu, Str Triumfului 14, Sector 1, 78614 Bucuresti, Tel: [40] 21 667 8400, e-mail: flight77_2000@yahoo.com

RUSSIA: Krishnamurti Association of Russia, c/o Vladimir Riapolov, P.O. Box 987, Head Post Office, Ostrovskogo St. 67-92, Sochi 35400, e-mail: zastava@sochi.ru

SINGAPORE: Krishnamurti Committee Singapore c/o Peter Awyong, UOB Kay Hian Pte Ltd, 80 Raffles Place, 18-00 UOB Plaza 1, Singapore 048624, e-mail: krishnamurti_singapore@yahoo.com.sg

SLOVENIA: Committee Slovenia, c/o Viktor Krasevec, Zelena pot 15, 1000 Ljubljana, Tel: [386] 61 334 046, e-mail: viktor.krasevec@siol.net

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

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

SPAIN: *See pg. 71*

SRI LANKA: Krishnamurti Centre Sri Lanka, c/o Ravi Paliawadna, 310 High Level Road, Colombo 06, e-mail: ravi@informatics.lk

SWEDEN: Krishnamurti Centre of Sweden, Tel: [46] (0)8 511 77834, e-mail: krishnamurtistockholm@telia.com

SWITZERLAND: Gisèle Balleys, 7a Chemin Floraire, 1225 Chêne-Bourg, Genève, Tel/Fax: [41] (0)22 349 6674, e-mail: giseleballey@hotmail.com; Krishnamurti Forum Zurich, c/o Martin Mattli, Rietholzstr 54, 8125 Zollikerberg, Tel: [41] (0)1 392 1953, mattli-tschudi@bluewin.ch

THAILAND: The Quest Foundation, P.O. Box 5, Tung Lung Post Office, Hadyai, Songkhla 90230, Tel: [66] (0)1 624-8027, Fax: [66] (0)74 257-855, e-mail: questfoundation@hotmail.com

UKRAINE: Krishnamurti Association Ukraine, c/o Alexey Arkhangelsky, P.O. Box 1880, Zaparozhye 330 095, e-mail: arhangel@arhangel.zssm.zp.ua

VIETNAM: Tanloc Nguyen, 98 Lytu Trong St., Ben Thanh Ward, Dist. 1 Ho Chi Minh City, Tel: [848] 827 5310, e-mail: tanloc_kr@yahoo.com