



THE LINK

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Front Cover: Saas Fee, Switzerland

EDITORIAL NOTE

IT WOULD SEEM that in the world at large there is not much order or sanity. Whole nations and groups of people of different cultures, ideologies and beliefs are ready to kill one another at the least provocation. The old tribal mentality continues to breed havoc in the world and the powerful continue to lord it over the weak. The invention of enemies seems to have become a necessary adjunct of economic and industrial progress and war has come to be accepted as a necessary evil. Faced with such evidence and with the increasing decay of ethical standards in the normal transactions of daily life, one cannot help but feel that today's society is underpinned by greed and violence. This quality of covetous and aggressive energy is being cultivated everywhere as the very key to success. In the absence of any deeply held humanistic values, the mass of mankind seems to have reverted to the old sexual, territorial and hierarchical drives of its animal background, using ideologies and beliefs as a necessary veneer of respectability. One has the feeling that this madness could be stopped and a world of peace and plenty for all be created overnight. But we evidently don't intend it and the world is becoming an increasingly dangerous place in spite of all our knowledge of the scientific facts and their consequences.

The evidence now at our disposal does not augur well for the future. Whether we look at the exponential rise in world population, the ecological problem, the universal cultural decay, or the political and religious conflagrations currently brewing all over the place, we may easily find ourselves feeling that our individual actions will be mere drops in the ocean, and the thought that all the oceans are in that drop may be small comfort in view of the mounting threat to global survival.

This global survival demands a radical change in our relationship with nature, with each other and with ourselves. The pieces in this issue explore various approaches to this change, including the needful protection of the environment, the question of the materiality and transformation of consciousness and an inquiry into the structure of confusion. The education section deals with the general question of insights in education and also addresses the teaching of specific subjects in the overall context of learning. A report by Raman of his visits to the Ukraine, Turkey and Azerbaijan offers a touching glimpse of the activities around K's teachings in these countries.

There is no escaping the fact that the individual, as the representative of mankind, is at the centre of the whole problem. The crisis out there comes from within. This perception is in itself liberating inasmuch as it devolves full responsibility to each of us and reveals the psyche as the holographic mirror of society. It is through insight into this microcosm that the wider world can be transformed. And this transformation hinges on the quality of timeless or undivided perception we bring to bear on all aspects of life. It is this wholeness that might put an end to the rising wave of destruction and violence in the world.

Javier Gómez Rodríguez, October 2006

FRIEDRICH'S NEWSLETTER

Dear Friends,

I AM WRITING this during a warm September at Brockwood Park, where a new year has just begun at the School. There is a full complement of students from many countries, including two students who are children of former students. There is also a strong and innovative staff, which includes seven former students.

I asked one of these former students, now staff, to write about his current activities, because I have heard concerns that the young adults who leave such a harmonious and protected place might not be able to succeed in the wider, competitive society. (See also the article on pg. 48.) The following is from Valentin Gerlier, who teaches singing and guitar at the School and organises the musical events at the end of each term.

I play jazz and various other styles in bars and clubs in London and have toured in England, Germany, Austria, Ireland, France and Italy with groups and duos. More and more I have been writing my own music and lyrics and am quite committed to playing and recording it as of this summer.

I have also written a novel, 'Aegis of the Mountain', which has been two years in the making. And I am currently completing an MA in the Study of Mysticism and Religious Experience, and am looking for funding to go into further research, writing a PhD in which I would most certainly bring in Krishnamurti. Eventually I would very much like to teach Philosophy and Religious Studies and inspire students, very possibly Brockwood students!

You also asked me to write about what Brockwood has meant for me as a student. It is very difficult to sum up in a few words. Coming into contact with Krishnamurti has awoken an undying concern in me, and has certainly changed my life completely. I see my academic studies, rather than being intellectual and limited, as being in keeping with this life 'quest', if that is what one calls it. But even so, being at Brockwood has been so much more than that. I have come into contact with many amazing teachers, human beings who have inspired me and helped me shape my life. I have met true friendship and my eyes have been opened by an environment of outstanding, silent natural beauty. For these reasons and many more I feel truly privileged to be able to be here and I see my work as trying to hand down the flame that was once handed down to me.

Here is some more news from former Brockwood students. Lauren Russell and George Mathew, who met through a former Rishi Valley student, organised a performance of Beethoven's 9th Symphony at Carnegie Hall in New York to benefit victims of the Pakistan earthquake. And Suprabha Seshan, a former student of several of the Indian schools as well as Brockwood, recently won, on behalf of the Gurukula Botanical Sanctuary in Kerala,

India, one of the UK's most prestigious environmental conservation prizes – the Whitley Award, presented by Princess Anne at London's Royal Geographical Society. Suprabha wrote to me saying, "One good outcome of this is the big improvement in local relations ... everyone in the neighbourhood is very proud and there is a strong sense of 'we have got an international award.'" (Suprabha has written the article on pg. 18.)

There is an article on pg. 42 by Colin Foster, a former Brockwood physics teacher, and one on pg. 45 by Ashna Sen, a new maths teacher there. In her article, Ashna refers to a mathematics conference she attended in London, and she wrote to me in more detail about it. She said that two professors, one a director of a mathematics institute and the other the chairman of a mathematics centre and a government advisor for mathematics, gave her the impression that:

they were both hesitant about implementing any radical change in the system. In fact, the government advisor mentioned that she was aware of all this 'alternative type' of thinking regarding 'what is education' etc. But there was a clear reluctance to think outside the box. It seemed to me that the emphasis was more on 'how to provide greater rigour at the school stage so that the students can more easily face the tough road ahead.' Of course, I was very disappointed with this general atmosphere of adhering to the old methods of 'cram' teaching – a very straight-jacketed approach, in my opinion.

For me, visiting Brockwood Park means catching up with the many friends who work at the School, the Foundation and the Centre; it means joining in the School's Morning Meeting, where the students and staff begin their day together; it means attending K-classes; and the School's end-of-term concerts are not to be missed. It also means interesting discussions with guests over lunch at the Centre, like the one with the French-speaking professor working in education at the Université du Québec. A recent thesis of his concerned self-learning: *Pour une phénoménologie herméneutique des moments d'autoformation*. He was a Centre guest while his daughter had her prospective week at the School, part of her application to study there. She was looking for a different kind of education and had found Brockwood on her own. Her father had been to several Saanen Gatherings in the 1970s, attending all the talks, but he had never told this to his daughter. And now she was bringing him to Brockwood! He found this amazing. I told him I was sorry, having learned in the early 1980s that Krishnamurti was speaking every year in Saanen, that I didn't attend the talks right away (I waited until 1983). He replied that he was sorry he hadn't continued to attend into the 1980s.

On to Oak Grove School in California, from where the principal, Ellen Hall, wrote that they are working to develop the school as:

a place of revolution in education, a place where sanity and intelligence emerge. ... We have begun to publish articles about our unique approach to education and next year we plan to have some of our teachers present our approach at educational conferences, therefore expanding our impact even more.

Towards that end, Paul Herder organised a Teacher's Academy at Oak Grove School last summer (see the article on pg. 35), the participant group:

ranging from graduate students to a school director with thirty years' experience. We had a teacher working with special needs students as well as one working with gifted students. We had public school teachers and private school educators. About half were from California, with the rest coming from the southeast of the U.S., Nebraska, Canada, Belgium and the Philippines. Three participants were Oak Grove teachers.

In addition to these references to what is happening at Brockwood and in Ojai, you can find out about two programmes in Rishi Valley on pp. 51–52 and some of the work of the Krishnamurti Foundation India on pg. 62. On pg. 54, there is a report by Raman on activities in Ukraine, Turkey and Azerbaijan. Our old Brockwood friend Ray McCoy, a former teacher in several of the schools and one of the KFT's editors, wrote:

I was very touched by your (Raman's) reports about your recent trips, especially to the Ukraine. As I read your vivid description of the adventure of getting there and then the wonderful setting in which all those people came to listen and participate seriously and eagerly, I could 'see' K sitting there with all of you and smiling at the enthusiasm of the people and the beauty and uniqueness of the surroundings. (Remember how he said he would have walked a thousand miles to hear the Buddha.)

In the spirit of this international Friedrich's Newsletter, I recently wrote to the Foundations:

"I have been thinking again about K's statements that the Foundations are one and that the Schools and Centres and so on should be international. He put a great deal of emphasis on this.

Photo Website

An updated catalogue of photographs by Friedrich Grohe, including those printed in The Link, can now be viewed online at www.fgrohephotos.com.



The website features slideshow viewing, a facility to order prints and posters and to send online greeting cards, and links to the Krishnamurti Foundations and Schools.



Lauenensee, Switzerland

“Is there a way that more of the publicity materials from the Foundations can incorporate this sense? I often hear from readers of *The Link* that they appreciate learning about the worldwide interest in K and the varied and far-flung activities – for example, that there are small groups in Vietnam, an expanding centre in Thailand, emerging activities in Africa. Perhaps each Foundation’s newsletter could include some news from the other Foundations – for example, the FKL visit to South America, the KFI distribution project, and the joint efforts, like the Archives programme and the worldwide one-book dissemination project. It may give a more global feeling to the work. There was also to be a joint Centres brochure, I believe.”

The Foundations responded very positively.

Friedrich Grohe, September 2006

P.S. Once upon a time, a religious teacher was approached by one of his disciples. “Master, you say that truth is a pathless land. So, how do you get there?” The master, smiling compassionately, replied, “Get lost.”

K: The Light of Meditation

The vultures were on the usual tree, and the train was rattling across the bridge, and the river flowed on – here it was very wide, very quiet and very deep. Early that morning you could smell the water from a distance; high on the bank overlooking the river you could smell it – the freshness, the cleanliness of it in the morning air. The day had not yet spoilt it. The parrots were screeching across the window, going to the fields, and later they would return to the tamarind. The crows, by the dozen, were crossing the river, high in the air, and they would come down on the trees and among the fields across the river. It was a clear morning of winter, cold but bright, and there was not a cloud in the sky. As you watched the light of the early morning sun on the river, meditation was going on. The very light was part of that meditation when you looked at the bright dancing water in the quiet morning – not with a mind that was translating it into some meaning, but with eyes that saw the light and nothing else.

Light, like sound, is an extraordinary thing. There is the light that painters try to put on a canvas; there is the light that cameras capture; there is the light of a single lamp in a dark night, or the light that is on the face of another, the light that lies behind the eyes. The light that the eyes see is not the light on the water; that light is so different, so vast that it cannot enter into the narrow field of the eye. That light, like sound, moved endlessly – outward and inward – like the tide of the sea. And if you kept very still, you went with it, not in imagination or sensuously; you went with it unknowingly, without the measure of time.

The beauty of that light, like love, is not to be touched, not to be put into a word. But there it was – in the shade, in the open, in the house, on the window across the way, and in the laughter of those children. Without that light what you see is of so little importance, for the light is everything; and the light of meditation was on the water. It would be there in the evening again, during the night, and when the sun rose over the trees, making the river golden. Meditation is that light in the mind which lights the way for action; and without that light there is no love.

The Only Revolution, pp. 64–65
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Evening from Brockwood Park, England

LETTERS TO THE EDITOR

■ Seeing that nothing can be done is mutation

IN A LETTER in your last issue (No. 25, pg. 17), John Raica, after mentioning his having been interested in K for over 30 years, proposed “a new topic for discussion in The Link: Why the teachings seem not to work, even for many serious and dedicated students of all ages.” To start the discussion, he suggested several reasons: K “denied the idea of help” without making it clear why; he left “the issue of inwardly ‘letting go’” in need of clarification; and he totally neglected “the issue of identification,” adding that “probably, like those fine university professors who ... don’t bother to touch on ‘self-evident’ issues, K missed this step of the ‘dismantling of identification’, leaving it to other forces from other dimensions.”

I wonder what we mean by “the teachings don’t seem to work.” Is it that, after so many years of study (over 40 in my case), we find we haven’t changed psychologically, haven’t undergone the “radical mutation in consciousness” that K talked about? If so, then presumably what we are seeking is a way of making ourselves ‘mutate’. But K always said there is no ‘way’, that “truth is a pathless land.” In his view, there can be no effective psychological techniques for inwardly letting go, dismantling identification, or changing our consciousness in any respect at all; and that, surely, is why he denied the idea of help.

K made his view particularly clear, to my mind, in the first public talk at Saanen in 1970, when he said: “One has to find out how to look so that one sees all the things that are happening, outside or inside oneself, as a unitary process ... as a living, moving process, a total movement of which one is a part and from which one is not divided.” (*The Impossible Question*, pg. 14)

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.

If that is right, then not only do we have no way of making ourselves mutate, but we have no control over ourselves whatsoever: all our perceptions, thoughts, feelings, decisions, and actions are happenings in the unitary process, and it is the process, not the imaginary, supposedly independent agent that we think of as our 'self', that brings them into being and is responsible for them. Hence K said, challenging all traditional forms of human society: "To see the absurdity of punishment and reward is to see the whole; when you see the whole there is the operation of intelligence which functions when you behave." (*Talks in Saanen 1974*, pg. 15)

It may seem, though, that if K was right, our situation is hopeless: everything depends on perceiving life as a unitary process of happenings, which we cannot control because we are in it; moreover, as that crucial perception would itself be a happening, and therefore part of the uncontrollable process, there is nothing we can do to bring it about. But I think the solution is simple. Once we see that there is nothing we can do, we stop trying – and that is the radical mutation in consciousness.

Francis Ellingham, July 2006

■ The material limitation of a science of consciousness

IT SEEMS TO me that Mr. Williams' terminology in *Mind, Brain, and Behaviour* (No. 24, pp. 32-33) is somewhat at variance with K's, and that from this variance flow serious difficulties of understanding.

K, I think, distinguishes very sharply between thought, including "fear, belief, desire," as listed in the article, and that which is not of thought, including "understanding, love, beauty." For K, what is derived from thought remains a material process; it may indeed become measurable by science in the future. But that which is not derived from thought can never be measured, because it has no material base; it is of a different nature altogether. That which may manifest "when the brain is completely still," as Mr. Williams states, is not generally lumped by K with the contents of consciousness as we know it. In fact, K is almost allergic to any such undifferentiated usage.

As a more general statement, I think that science, especially psychology, has shown very little capacity for learning from K, because it cannot get a handle on the unmeasurable. We can measure insanity, not sanity; disorder, not order; war, not peace; we can measure the ego, not the state of selflessness. Only if science accepts this basic limitation is there any hope of going beyond it.

Hermann Janzen, December 2005

■ Mind and brain

THE LINK HAS printed several articles on this topic, some of them reflecting an increasing tendency in science to see consciousness as the product of material processes alone. For many people, such an hypothesis is profoundly anti-intuitive and unacceptable. For thousands of years, if not tens of thousands, there has been a feeling of a spiritual world somehow beyond the material. We generally share the assumption that we as homo sapiens enjoy qualities that are independent of the physical organism, as echoed in the belief in reincarnation or that a soul survives the body in some other way.

Important in this context is that most of us have a very simplified idea of what matter is, thinking of it as something mechanical, something close to dust with no relation to life and mind. But isn't the world of matter much more wondrous than we think? Many scientists, certainly, would be the first to admit that. Matter very quickly dissolves into strange forms of energy and the laws of quantum physics are largely beyond our imagination. I am not a scientist, but I think we should remind ourselves of how little we know and how many things we 'know' incorrectly.

Many would claim that the human mind cannot be the outcome of material processes only. Yet, do we really know the inherent depth and complexity of matter (and material processes), or what mind or spirit is, to be so sure of that statement? What if the world is basically one integrated process – the flower and the seeing of the flower both material processes – the whole of life and non-life contained in one and the same dimension?

I would say we cannot be sure, nor can we be sure if other ways of explaining the universe are true or not. Many religions reflect a view that can be described as being basically two-dimensional: a world of 'matter' (including bodies and brains) with which a world of 'spirit' interacts, allowing for life and mind. And there are eastern philosophies which see 'Mind' as the basic factor, with the world of objects and beings only phenomena in the unlimited space of this 'Mind'.

It is in relation to the question of mind and consciousness, which involves our sense of 'me', that it seems we harbour our most hidden and strong assumptions.

[On the following page, there is another article on the topic. Independently of what you may think of its thesis, it is worth reading the list of questions at the end of it.]

Jürgen Brandt, September 2006

TOWARD UNDERSTANDING CONSCIOUSNESS

Dr. John H. Hidley works as a psychiatrist in Ojai, California. He was one of the participants in the 1982 discussions with Krishnamurti, along with Prof. David Bohm and Dr. Rupert Sheldrake, recorded on video and available under the title The Nature of the Mind.

IN RESPONSE TO *Mind, Brain, and Behaviour*, by Lloyd Williams (No. 24, pp. 32–33), I would like to jump into the dialogue, if that's ok.

It seems to me that the current literature within the field of the neuroscience of consciousness says something quite different from that understood by Prof. Williams.

Genetics, molecular biology, neurology and psychology are making rapid and decisive strides toward understanding consciousness and the self. A variety of powerful new technologies – from brain imaging and direct brain stimulation to chemical studies and computer modeling of brain circuitry – are being brought to bear. In the last 10 years there has been an explosion of research. There are now several international journals devoted exclusively to this research and many other prestigious scientific journals include papers on this area. There are two scientific societies devoted exclusively to scientific and philosophical work on consciousness. At this year's annual meeting of the Association for the Scientific Study of Consciousness (at the California Institute of Technology) more than 250 scientific papers were presented. The reigning paradigm for all of this work is materialistic through-and-through.

Prof. Williams' reading of the literature is that ...

The lack of real success 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 behavior. The resulting profusion of diverse weak findings should disquiet those who find materialism convincing.

Whereas this may have been the state of affairs many years ago, it is certainly not the case now. Although cutting edge science is always characterized by a profusion of approaches, the current neuroscience of consciousness does not want for an overarching, unifying paradigm. The field is not fragmented, nor are the findings weak.

To the contrary, my reading of this literature is that consciousness and the self will be successfully explained as (non-magical, non-spiritual) emergent properties of matter. This will happen incrementally (consciousness and the self being non-unitary phenomena), but it will happen during the lifetime of people who are alive today.

If this turns out to be true, it will be the end of the notion of “the spiritual” as something separate and distinct from matter. It will be the end of the duality that permeates Williams’ essay, the notion that two things exist: a brain and a mind.

Historically, science has been a corrosive acid on man’s sense of his own centrality and importance. Just consider the current political struggle in the US over the theory of evolution and the religious Right’s attempts to subvert science education with the doctrine of Intelligent Design. And if you think this is a hot issue, just wait until science proves that the self is nothing but the complex activity of chemicals and neurons.

**the self will be explained as
(non-magical, non-spiritual)
emergent properties of matter**

Until now, people have been free to believe that consciousness and the self are essentially spiritual. Such beliefs are comfortable. They provide a sense of meaning to one’s life, an explanation of suffering, the possibility of continuity after death and confirmation of one’s “spiritual” expe-

riences. Unfortunately, in this century science will foreclose this freedom. Soon, such beliefs will be relegated to the status of historical superstitions, and an educated person will no longer be justified in holding them and maintaining that he is a rational human being.

The psychological and sociological consequences of a thoroughly materialistic explanation of consciousness and the self will be tremendous. Perhaps these consequences are what Prof. Williams is resisting. But I think to resist them is a mistake that will prove as counterproductive as was the Medieval church’s resistance to the emerging notion that the Earth was not the center of the universe.

A more productive approach will be to direct our efforts at generating a coherent and humane way of understanding the state of affairs with which science is confronting us: the realization that mind and brain are one.

And what an interesting and challenging state of affairs it is!

- ❑ If the “outside” world exists somehow inside my brain, what then is its reality?
- ❑ If my self is fundamentally a neurological phenomenon, what is its importance and validity?
- ❑ If the spiritual is actually material, what is its value?
- ❑ For that matter, what is the basis and validity of any of our values?
- ❑ Is meaning merely an illusion?

I would be very interested to learn how your readers feel about these issues: if tomorrow they woke up convinced that there was no such thing as “spirit,” that they had no “sacred essence” and were actually “nothing more” than the meat between their ears, and that when that meat died there would be nothing left of them. Just entertain this possibility for a moment: the brain may make you think religious thoughts and have religious experiences, but these are just a natural byproduct of how it functions.

- ☐ If you became convinced of this, what loss (or gain) would it entail for you?
- ☐ How would you deal with it?
- ☐ Would it be possible for you to maintain your optimism and persevere in the face of likely or certain defeat without the idea that your suffering has meaning?
- ☐ Would it be possible for you to live a meaningful life without the support of the idea that you are, in essence, a spiritual being?
- ☐ Would it be possible for you to live a virtuous and humane existence without the idea that virtue and values are somehow transcendental?
- ☐ If there is no survival of the individual after death, would the materialistic culture this view entails be able to survive and thrive?
- ☐ What values would it have to evolve to remain healthy?

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Many thanks.

K: Keep Far Away

You should never be here too much; be so far away that they can't find you, they can't get at you to shape, to mould. Be so far away, like the mountains, like the unpolluted air; be so far away that you have no parents, no relations, no family, no country; be so far away that you don't know even where you are. Don't let them find you; don't come into contact with them too closely. Keep far away where even you can't find yourself; keep a distance which can never be crossed over; keep a passage open always through which no one can come. Don't shut the door for there is no door, only an open, endless passage; if you shut any door, they will be very close to you, then you are lost. Keep far away where their breath can't reach you and their breath travels very far and very deeply; don't get contaminated by them, by their word, by their gesture, by their great knowledge; they have great knowledge but be far away from them where even you cannot find yourself. For they are waiting for you, at every corner, in every house to shape you, to mould you, to tear you to pieces and then put you together in their own image. Their gods, the little ones and the big ones, are the images of themselves, carved by their own mind or by their own hands. They are waiting for you, the churchman and the Communist, the believer and the non-believer, for they are both the same; they think they are different but they are not for they both brainwash you, till you are of them, till you repeat their words, till you worship their saints, the ancient and the recent; they have armies for their gods and for their countries and they are experts in killing. Keep far away but they are waiting for you, the educator and the businessman; one trains you for the others to conform to the demands of their society, which is a deadly thing;* they will make you into a scientist, into an engineer, into an expert of almost anything from cooking to architecture to philosophy. Keep far, far away; they are waiting for you, the politician and the reformer; the one drags you down into the gutter and then the other reforms you; they juggle with words and you will be lost in their wilderness. Keep far away; they are waiting for you, the experts in god and the bomb throwers: the one will convince you and the other [show you] how to kill; there are so many ways to find god and so many, many ways to kill. But besides all these, there are hoards of others to tell you what to do and what not to do; keep away from all of them, so far away that you cannot find yourself or any other. You too would like to play with all of them who are waiting for you but then the play becomes so complicated and entertaining that you will be lost. You should never be here too much, be so far away that even you cannot find yourself.

* They have a thing called society and family: these two are their real gods, the net in which you will be entangled. [Krishnamurti's insertion.]

Krishnamurti's Notebook, Full Text Edition, pp. 379-381
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In the Grove at Brockwood Park, England

TOWER LESSONS

Suprabha Seshan was a student at three Krishnamurti Schools. She now lives and works at the Gurukula Botanical Sanctuary in Kerala, India, which was recently recognised internationally for its important contribution to the preservation of endangered plant species.

I STAND ON the tower, a homemade Gothic structure at the edge of a heaving tropical forest, watching the monsoon winds whip in over the hills. All is dark, tumultuous, dramatic. My umbrella flaps, then snaps inside out. I am nearly lifted away in the stinging rain. I shiver and cling on, revelling in the elemental force of those rain-laden winds, wet clothes clinging to my skin, thunder rumbling in my ears, the green of my tropical world awash in grey.

The mountain briefly appears, silhouetted in silver, then of a sudden, vanishes. She reminds me: the world is there, but largely invisible most of the time. Outside

I face this every day, the divide between wilderness and decay, sentience and thought, forest and artefact

of this cloud-hung wilderness there is space and time and history. She reminds me: *Takt* and *Spannung* weave through this landscape, like rivers on a floodplain.

I climb the tower most days, no matter the weather. I learn many things up here, mainly because the tower looks over a

startling and disturbing divide between two profoundly different realities. Westwards is wilderness, 100 million years old, vegetation thick and lush, vibrant and life-bearing, utterly inscrutable, mysterious, under assault but not defeated yet. And eastwards I face the crumbling edges of civilization. Each day I contemplate the various forces that have shaped this landscape: the British and their colonial enterprise to open up mountain areas for plantation, extraction and summer dwelling; the state of Kerala's land reforms, which led to the migrations and the end of aboriginal Waynad; and now the effects of globalization, American imperialism and the final pillage. I see poisons and pesticides flow through the valleys, into rice fields, up into people's bodies. Sometimes I think I see the cyclical nature of human history if I look back far enough, over great sweeps of time.

I face this everyday, every moment, this divide within and without, between wilderness and decay, sentience and thought, forest and artefact. And I face a funny sort of death: imminent, brutal, all encompassing, seeping in through the pores of my skin and the air I breathe. Not my own.

Let me digress for a moment and explain a couple of things. *Takt* is rhythm, keeping time, as in beating a drum.

Spannung is tension or polarization; the word also means voltage. Both words have further nuances. *Takt* is the plant and *Spannung* is the animal. *Takt* is the country and *Spannung* is the city. *Takt* is *Dasein* (existence, being here and now) and *Spannung* is *Denken* (thinking). *Takt* is natural science and *Spannung* is history, anthropology, social science.

More importantly, *Takt* and *Spannung*, by their interaction, make up *Kultur*. My lessons in the jungle include expoundings on the three-stage theory of history of Spengler. The first stage is *Vorzeit* (before time, the earliest age, embryonic) which is pure *Takt*, or an age where the instinctive tribal collective unconscious prevails; it is pure nature, pure wilderness. Second is *Kultur*, when *Takt* and *Spannung* are present in a dialectical unity of rhythm and tension. *Kultur* also means cultivation, for example, making a garden out of the jungle of *Takt*. The third and final stage is *Zivilisation*, pure *Spannung*, or an age of empire and megalopolis, not art but *commercial* art, not science but *technology*. This signifies severance from the roots, a disproportionate development of artefact.



Now the sun gleams through again, shafts of gold pierce the darkness. I descend into the Ark. A magical garden with a cargo of rare and endangered tropical plant species. It's an Ark, no doubt, metaphorically and actually. We've made sure there's so many of every kind, hundreds and hundreds of species, enough to populate whole new lands. But, where are we going, captain? What direction? What purpose? Whither and Why?

The captain says: *Here, for now. Because.*

He then goes on to other things:

- 1) Unless *you* as a naturalist/educator are able to perceive nature in its totality, rather than categories, you cannot appreciate what you encounter and, therefore, you cannot know your direction.

we are not doing things that have a reason; the only imperative is love

- 2) We are not doing things that have a reason: to be written, taught, accomplished. The only imperative is love.
- 3) We have no time.
- 4) Two contrary things about history. First, "He who's vision cannot cover history's 3,000 years, must in outer darkness hover, live within the day's frontiers." Second, human history has nothing much to teach us other than the fact that we do not learn from our mistakes.
- 5) No living thing is ecological by intent, only by design. Including us. The difference, we are able to overstep our physical limits. Our reach, our impact, our prowess are extended by technology.
- 6) We've always cut, overpowered and killed. This is embedded even in our (Malayalam) language: to improve a place is to cut it down. People feel over-

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K: If We Could Establish a Relationship with Nature

It is odd that we have so little relationship with nature, with the insects and the leaping frog and the owl that hoots among the hills calling for its mate. We never seem to have a feeling for all living things on the earth. If we could establish a deep abiding relationship with nature we would never kill an animal for our appetite, we would never harm, vivisect, a monkey, a dog, a guinea pig for our benefit. We would find other ways to heal our wounds, heal our bodies. But the healing of the mind is something totally different. That healing gradually takes place if you are with nature, with that orange on the tree, and the blade of grass that pushes through the cement, and the hills covered, hidden, by the clouds.

This is not sentiment or romantic imagination but a reality of a relationship with everything that lives and moves on the earth. Man has killed millions of whales and is still killing them. All that we derive from their slaughter can be had through other means. But apparently man loves to kill things, the fleeting deer, the marvellous gazelle and the great elephant. We love to kill each other. This killing of other human beings has never stopped throughout the history of man's life on this earth. If we could, and we must, establish a deep long abiding relationship with nature, with the actual trees, the bushes, the flowers, the grass and the fast moving clouds, then we would never slaughter another human being for any reason whatsoever.

Organized murder is war, and though we demonstrate against a particular war, the nuclear, or any other kind of war, we have never demonstrated against war. We have never said that to kill another human being is the greatest sin or earth.

Krishnamurti to Himself, pg. 10

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In the Rose Garden at Brockwood Park, England

← continued from pg. 19

whelmed by nature, especially the forests, so they keep them at bay.

- 7) Whenever a culture grew up and overstepped its local limits, there was always a space elsewhere to grow, there were always *some* resources left *somewhere* to pillage. Where shall we go now? To the moon? Earthly space is running out. Everything depleted, water, fossil fuels, minerals. Science and technology, we believe, will show us a way out of this: even if we destroy everything. Even if we pollute and destroy, there will always be another place, to start all over again. We can live in glass bubbles on Mars.

the human mind has a profound connection with the wild

- 8) We cannot look backwards: we cannot see ahead: we are in the dark. We have, therefore, to move with little steps, without harming ourselves, our world, our fellow beings. People will say, the world is burning: big solutions are called for. If history is anything to learn from, big solutions (spiritual, social, technological) create bigger mistakes ...

So, listen to the plants.

It is in this context that what our captain thinks and says is significant, because it is what he has lived out in his life. But no one has listened much, they thought him eccentric at first, then undesirable, then slightly mad, even dangerous. Unusual

behaviour tends to produce estrangement in others which tends to further the unusual behaviour and thus the estrangement in widening cycles until some sort of climax is reached. All this is very convenient, especially when your action does not fit the rationalist economic paradigm. Anyway, in his case, there was simply *Magnum*, or a full step away from the known ... into a life of solitude from which this garden of delight has emerged.

Now 30 years later, there is an international award for this “madness”. There are praises from all around. Mostly only because the times have changed. Motives become explicable in terms of science, conservation, ecosystem ecology, social gratification. Saving the wilderness is a cool thing to do. Like bungee jumping, paragliding, crocodile wrestling. People find us prescient, innovative and not so mad anymore.



I take a walk on the wild side. I need to smell and feel and hear and see in order to get my thinking straight.

Every time I enter this magic garden, I am overwhelmed by the profusion of life. There are shy, sweet, tender things here. Vulnerable beings. Rare ones. Singularly special. Lovely beyond measure. Watching you, welcoming you as you weave your own singularly special way.

There are fierce things too. Large wild beasts that roam the wooded slopes. Things that bite and scratch and kill. Things that annihilate all attempts at normalcy, just in their exquisite beauty. Like snakes and leeches and atlas moths and fairy blue birds and golden tree ferns.

It is this that attracts me so profoundly to this life in the forest. It is this daily embracing of embodiedness that I cherish. I feel human, alive, related: in excellent company.

Wandering through this wild garden, one has odd realizations:

Like how our minds – the human mind, my mind – have a profound connection with the wild; how they are, in a way, summoned out of the wild. Although now tenuous and disturbingly endangered, this Wild Mind (which is unconfined and yet powerfully rooted) still walks the twilight zone of our awareness like the great cats of our forests.

Like how the mind, though largely subjective and personal, is shaped by intermingling worlds and dimensions, and is *not mine alone*.

Like how it is wide and deep and unique *and* particular. River-like, it has a journey, and river-like it begins in the mountains and forests only to empty out into the vast and unfathomable ocean. And yet, it flows through specific valleys, through specific mountain ranges, around specific bends, over specific stones: attaining an exquisitely unique identity, known only in *that* way, only if you walk *that* valley.

Funny how, in this personal-impersonal, particular-general, small-vast, my mind-wild mind continuum, a life is lived. How all human lives are lived.

Standing on the tower and feeling the spirit soar with the gusting wind, it feels like there is a calling to follow the spoor of the wild mind as it is being lived in the present. The tracks of one's life appear out

of the shadowy and mysterious past, but their significance lies in how the present cliff is negotiated *now*, in the arch and angle of one's feet as they step upon the lichen covered stones. The tracks disappear into the unknowable future, but it is exactly how I open into the sensuous present that will determine the way forward.

These tracks into time, then, now and all time to come, spiral. As the trace of a tiger in a wild mountain upland connects me to a single, specific tiger and its unique existence, as well as to all tigers that have ever lived and are still to live, my own life, so immediate and so close to hand and so utterly important (to me only) rustles richly with the lives of other people, other stories, other minds, other understandings. Other beings, of the mountains and the woods. Other entities, like water and stone and wind and earth and sky and star. As well as dimensions unperceived and perhaps unperceivable by me.

Isn't this absolutely extraordinary?



From ever since I can remember I have wandered the body, looking for its mysterious relations with the world around. The things that puzzle me are usually physical: the way the body reflexively cringes when a thorn is stepped upon, the uncanny manner in which it senses the presence of other beings, the way it draws constantly upon smell and sound and texture and taste and form to orient itself and how this is in itself an exceptional and highly nuanced intelligence that is able to act whether or not "I" am focused on those very same things. I find the immediate experience of things, the swift encounters

between my body and its surrounding medium, to be an immense and fabulous mystery. The fact that it is all so close at hand, and such the source of my well-being, makes it even more worthy, I feel, of my conscious attention.

Then there is its even more bizarre connection to the dream-world, the thought-world, the dimension of shifting and kaleidoscopic, internally imaged, realities. Direct experience is a principal source of our mental activities, and yet we seem to have turned in on ourselves to the extent of occluding this dimension from our conscious awareness. We have split ourselves down the middle somehow, and shut our minds away from the organic and bodily portals that unite us with the living matrix that supports our every breath. We become involved instead with the imaged and worded dimension, which appears more real than reality, more interesting, more

powerful and effective, a realm into which we can retreat and spin out our further effects onto the physical and sentient world. Furthermore, and this is the central point of concern, we become addicted to this incarceration in our heads. Our environmental crisis, and perhaps all crises of humankind, spew forth from this thrall-dom – on the one hand so innocent, and on the other so dreadful and grotesque.

My life and that of most of my friends oscillates between these dimensions. Every day I move from fireside life in our community kitchen, from being joined in audile tactile empathy with my friends to this private abstract visual activity of writing words in neat tiny rows of printed letters on an LED screen. Just like everyone else in the world.

Somehow I find this to be an excellent place to be.

Suprabha Seshan, September 2006

WHAT IS THE CORE OF HUMAN CONFUSION?

WHAT DO WE mean by ‘confusion’? What does it mean to say ‘I am confused’ or ‘I am in confusion’? However we put it, aren’t we using analogy, like ‘I am all at sea’ or ‘I am lost in a fog’? We tend to think that prosaic uses of language are more precise than poetic ones, but aren’t they, too, only approximations? Confusion may be a fact, but the word ‘confusion’ is merely a symbol, signifying what?

Have you ever looked at an early morning landscape shrouded in fog? The shapes of the trees are indistinct, the familiar landmarks obscured, the people and animals hidden. Yet there is a great beauty in such scenes, a dignity and simplicity, even though mist has descended. Looking out over gardens and houses, we feel that everything is shrunk in. But instead of restricting vision, the fog has expanded

it, for it implies a wider and deeper field than the one usually seen; it suggests eternity.

In this way, I feel, confusion is a kind of blessing; it is not to be feared. On the contrary, without deep awareness of our essential confusion, human beings are terrible creatures, because then there is no doubt, no sensitivity, no care. When we realise that we are confused, we have to look, we have to listen, we have to think carefully, and we have to go slowly. When we are confused, we have to learn.

Now, whenever something is felt as real within the self – confusion, fear, loneliness, sadness – what is that? What is confusion without an idea of clarity? What is sadness without an idea of happiness? And other than ideas such as these, is there a self at all? There's the physical body which is limited, temporary – but psychologically, what constitutes oneself apart from ideas? There is the self that is going to improve or dissipate; the self that is going to achieve success or find failure; the self that is going to become famous or be forgotten. Isn't that all we are, a few ideas? And this idea, the idea that one is no more than one's image about oneself, is terrifying. Probably it represents the core of all human confusion, because it cannot be properly comprehended.

An idea has no reality, no enduring substance. Why don't we see this? Why don't

we see that where there are ideas, reality is not, truth is not, love is not? Our minds are filled with ideas of what love is, what death is, what life is, what fear is, what truth is, what confusion is. And our relationships – that unknown, that uniquely human problem – are founded on ideas. Why do we live like this? Why do we live a whole lifetime protecting nothing more than an idea? It's

**let's be terrified by the thought
that there is nothing real within
the self**

a terrifying thought – in which case, I say, let's be terrified by it. Let's be terrified by the thought that there is nothing real within the self, that there are only ideas there. For that terror may be the way out of our confusion. That terror may be the end of ideation and, perhaps, the birth of a still and silent mind. When in the depths of winter at its coldest there is the blessing of a fall of snow, there is a silence that transforms the entire landscape.

In such silence, confusion is dispersed and there is a kind of grace, a certainty and clarity. This may sound a little odd, a little poetic, but it is so. When you see that your whole life is nothing more than an idea, then something tremendous happens that brings an end to all division and inequality.

Paul Dimmock, 2005



Near The Krishnamurti Centre, Brockwood Park, England

K: On Sensuality

Sensuality in the world of pleasure has become very important. Taste dictates and soon the habit of pleasure takes hold; though it may harm the whole organism, pleasure dominates. Pleasure of the senses, of cunning and subtle thought, of words and of the images of mind and hand is the culture of education, the pleasure of violence and the pleasure of sex. Man is moulded to the shape of pleasure, and all existence, religious or otherwise, is the pursuit of it. The wild exaggerations of pleasure are the outcome of moral and intellectual conformity. When the mind is not free and aware, then sensuality becomes a factor of corruption which is what is going on in the modern world. Pleasure of money and sex dominate. When man has become a second-hand human being, the expression of sensuality is his freedom. Then love is pleasure and desire. Organised entertainment, religious or commercial, makes for social and personal immorality; you cease to be responsible. Responding wholly to any challenge is to be responsible, totally committed. This cannot be when the very essence of thought is fragmentary and the pursuit of pleasure, in all its obvious and subtle forms, is the principal movement of existence. Pleasure is not joy; joy and pleasure are entirely different things; the one is uninvited and the other cultivated, nurtured; the one comes when the 'me' is not and the other is time-binding; where the one is the other is not. Pleasure, fear and violence run together; they are inseparable companions. Learning from observation is action, the doing is the seeing.

Krishnamurti's Journal, pg. 68

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THE TRANSFORMATIVE PSYCHOLOGY OF J. KRISHNAMURTI

Stephen Smith taught for many years at Brockwood Park School, where he was also a Director of Academics; he was later an editor at the KFA. The following is the second half of a talk he gave in January 2006 at the International Conference on Krishnamurti and Consciousness, in Hyderabad, India. The entire talk is available to read at www.kinfonet.org/the_link.

... TO ENGENDER A new way of seeing is, it seems to me, the most urgent human task. Seeing and being are closely aligned. For, it is when we see clearly that we truly *are*. We are then not what we *think* we are – which is, to put it briefly, a thought-world of conditioning – but we discover that what we thought we were – and what we are in terms of thought – is just a fiction of circumstances, one more image making its appearance in the hall of mirrors we call reality. Trouble is, it has no substance; to attribute, as we do, such importance to it is to lose ourselves in an endless, painful game. When we wake up, the game is over. We are now looking down a different track or, to put it more accurately, down the same track seen differently. Here, words can take us only so far because the act of seeing transforms the reality. We are seeing, literally, with eyes made new: the seer is the seen, instantaneously.

What we have come to within our own ontology, our own sense of who we are, is a new and different place of poise. We no longer see our self and its history – which includes its salvation, soteriological or otherwise – as the sole focus of our attention. Something has taken place in us

which makes it clear that what requires attention is not *the me* and its history, but the total panoply of consciousness itself, of which *the me* and its history is a part. We are no longer enclosed within the valley but have caught a whiff of the air of the mountaintop.

This doesn't mean that we are totally transformed, but it does mean that we have taken the first step: we are looking in the right place. For, to remain in the self, with its history and salvation, is not only to lead a very narrow life, it is to perpetuate a collective, collusive fallacy. After all, the sense of separate identity, nurtured and strengthened by centuries of tradition, is what gives momentum to the false. And, as Krishnamurti so aptly points out, to see the false as false is the gateway to truth. There is no need to devise an antidotal strategy; as soon as we see the false as false, the self and its history as a fiction, i.e. false – the whole process of it, not just some items – then, essentially, we are loosening the knot which, if left unquestioned, undissolved, gets tighter and tighter the longer we live. And, since this loosening is not of time, we can begin on it at any age, which is why education is so important.

Seeing this, we have now entered what one could call the *generative matrix of consciousness*. It is constantly active, constantly moving; it seems to have no resting place. Because of our investigation, we can no longer see it as deriving from the ego which, even intellectually, is partial and fragmented. But, neither are we beyond the ego which continues to dictate our way of life. We are in a kind of no man's land. This is the condition of many, perhaps most, of us. What next?

Of course, the *what next?* is itself the problem. For, *what next?* is a return to the egoic identity, the self that wants to grasp and control. And, that is the very core of the problem: this age-old, obdurate, self-replicating phenomenon that shows up in so many guises and disguises. There is nothing for it but to wait.

This implies not sitting back and waiting, but being in that state of alert passivity which we referred to above as *negative thinking*. It means that, even in and by

to remain in the self with its history is to perpetuate a collective, collusive fallacy

waiting, we are preparing the place of transformation. This, again, is rather tricky because we cannot, by virtue of the nature of the task, be waiting *for* anything to happen. It is not the waiting of expectancy, even the void, fruitless expectancy of Samuel Beckett's *Waiting for Godot*. No, it has a different quality, a wholly different kind of vibration. It's rather like the well-strung bow, or the well-tuned violin waiting to be played; it is ready, it is attuned – but no note has been played. The work of

transformation implies all this; it implies that we be fit and ready, waiting but not waiting *for*. Abandoning the story, we simply wait.

In a nutshell, this is our dilemma. As Beckett puts it, “We are between a death and a difficult birth.” Paradoxically, however, this difficult birth involves death, the death of who I *think* I am. This is not traditional self-immolation, paring oneself down to nothing at all; it is not renunciation in the accepted sense. Rather, in the act of waiting, in the patience and strength of “holding consciousness,” we gather energy for the task in hand – the immediate, necessary perception of *what is*. But, it isn't something *we* bring about. As the Zen poem puts it:

Sitting quietly,
Doing nothing, the spring comes,
Grass grows by itself.

It is there in natural, spontaneous abundance, once we are able, by a widening of consciousness, simply to allow *what is* to *be*. It is not a recipe for quietism, for “doing nothing” the lazy way; on the contrary, it may well be a call to action. And, heaven knows, there is plenty to do if the age-old trend towards conflict and violence is to be arrested and reversed. The heavy dough of consciousness is in need of leaven as never before.

The very perception of this urgency, which is certainly a perception of *what is*, is in itself a call to awakening – perhaps it is part of awakening. For, in the world of thought, things are sequential; in the world of perception they are not: they are direct. By this I mean that there is no intervening mechanism, nothing that translates the seen into the known. In fact, in this

moment, in this act of insight, the seer *is* the seen and there is instantaneous perception. Action then flows from the insight itself – it is not translated, not mediated – and can thus be said to be free of time, which is the heart of freedom, freedom-in-itself. Such action contains no trace of conflict, since its place of origin is beyond mentation, the corridor of the opposites, the hall of mirrors. Being thus free, it engenders freedom also. That is why those who live in that freedom create the space for others to be free – which does not mean they can do their work for them.

Everyone starts from the same ground, which is consciousness, and it is only by entering into that consciousness in as full and honest a way as possible that we can hope to find our “own way home.” For, paradoxically, entering the generative matrix does not make the task less personal: it becomes personal and impersonal, both. No longer focused solely on the ego and its story, I am now aware of a much vaster field – not only that, but the field *is* me: there is no separation of seer and seen. It is not that things are happening to me – they are happening, pure and simple, and that is me, or, more accurately, *the me*. The very structure and nature of *the me* is out there in everything I see and hear, filtered, mediated, translated by thought and hence reduced to its own norms. In other words, there are not two worlds, that of the outer and the inner, but only one, self-sustaining and self-replicating. It’s the same thing going on everywhere, in India, in Iraq, in America, in me – all of which are forms of separate identity. The fact is, this self-sustaining, self-replicating system must break down when the reality is seen. And the reality is, these structures are illusory: they have no basis whatsoever outside the mind that

has conceived them. One mind or many minds, it doesn’t matter: it is all part of the same collusion. Independent, as it were, of the mind that sees, this is consciousness awakening to itself, to its own multifarious, devious ways.

in the world of thought, things are sequential; in the world of perception they are not: they are direct

When this is seen – the whole wide field – then it is clear that nothing we call human lies outside its nascent scope: our highest hopes and dreams, our wildest imaginings. All belong to the matrix of consciousness or, as Krishnamurti might put it, “consciousness as we know it.” There is, he maintains, something infinitely vaster, but the way to it lies through this, the common consciousness we have. It does not lie in any form of escape – not only because such escape is false, but because escape inevitably shoots us back to the very point we were escaping from. Implicit in this is what we might call the *ontological psychology* of Krishnamurti. It is a very precise psychology of being which is, at the same time, a rigorous teaching. One cannot get away from it. Most of us, of course, do want to escape, and there is a whole structure called the entertainment industry ready to provide us with just that – at a price. But, crossing the threshold is what it’s all about and, until we do that, we are still in the miasma.

This question then becomes crucial: Is there observation without the observer? We have implied all along that there is, or that there might be. Now is the time to go deeper into it.

Students of Krishnamurti will be aware that he draws a distinction between the *psychological* and the *inward*; indeed, in terms of this inquiry, the inward begins where the psychological ends. The psycho-

those who live in freedom create the space for others to be free

logical treats of, and sometimes treats, common consciousness “as we know it.” It delves, probes, discerns common trends; it describes symptoms and proposes cures. Including the vast reaches of the unconscious, which is not to be confused with the unknown, it is like a mediaeval castle – some of it above ground, much of it below – with labyrinthine passageways and underground tunnels. But, it all exists in terms of the story: it is something “put together by thought.” This means that there is nothing original in it.

When this is clear there is a new beginning, which is not the discovery of hidden chambers, dank dungeons or distant towers, illuminating as this may be, but something outside the castle altogether. And, it is only from here that one can see the castle properly – with its moat, portcullis and numerous defences – only now is the whole thing clear. For, the observer is necessarily part of the castle; tower-top or dungeon, it still holds him. Indeed, to put it bluntly, he is the castle. Wholeness lies not in itemising the rooms, or even in making a synthesis of them, but rather in stepping outside altogether so that the entire structure comes into view. One is then aware not of each separate item, but of how each item coheres with the whole, is part-and-parcel of it, indistin-

guishable from it. This is the transition from analysis to seeing, from inference to perception, from what appears to *what is*. The shift has occurred inwardly, within ourselves.

This is where the journey begins: *observation without the observer*. Characteristically, it is expressed via the negative. For, we have acquired nothing – quite the reverse – we have abandoned our baggage, nothing more. This may give a feeling of angst, of void; we have and are nothing, and the signposts are gone. It is important to “hold” to this no-place of being, not to revert to the former state of conditioned certainties and false gods. It may be quite uncomfortable, we must wait. There may be no dramatic revelation, no conversion “on the road to Damascus.” One rather feels that, in this age, it will not be like that at all – or it may be.

Observation without the observer signals the beginning of the journey in inwardness. It is not psychological, in the terms we have described it, which has everything to do with living “as we know it.” What enters the equation at this point is death. For, it is part of the shift in consciousness that death is no longer marginalised. Intimations of death – fear, angst, the sense of void – are part-and-parcel of our resistance to it, our felt sense that it must inevitably happen. The shift in consciousness frees one from it – not because one *thinks* differently, but because, at bottom, one is different; one’s being is no longer identified with what one thinks and feels, or even angst and void. This detachment – what Krishnamurti calls *freedom from the known* – opens out onto a free field where everything phenomenal comes and goes, ebbs and flows, including birth and death.

Can one speak of a *psychology* here? I doubt it. For, the psychology we know is by its very nature part of the bio-chemical organism; it arises, grows and changes with it. What we come upon in “crossing the threshold,” opening our eyes to a wider field, is something not independent of the organism but not related to it in terms of birth, growth and decay. In other words, identification has ceased.

One may think that this is where the work ends, but in reality it has only just begun. Deeper and deeper levels of consciousness require deeper, earnest, ongoing penetration – there is more and more, the more you dig – and what is important is not to end the task but, by application, to understand it better. The looking and listening are not means to an end; on the contrary, they have their own still meaning in the deepening, ever-widening search. By making time and space for them, by simply attending, we begin to discover, to *realise*, that the timelessness of simple attention is the clue to its meaning and, intrinsically, what it means. There are not two, only one. The incessant struggle of the mind to explain, describe and ascribe meaning turns out to be futile beyond a certain level: it cannot deliver what it thinks it is looking for, for the simple reason that it is what it is looking for. The process of “house building,” so necessary for functioning, is the theatre of our action with its ongoing display. We, however, are the authors. What we constantly tell ourselves has been put there by others is, in fact, the construct of our mind: we are directly responsible.

Things now appear in a new light – not fixed, rigid, permanent and immovable, but part of the “molecular dance of things” (Eckhart Tolle: *The Power of Now*). Being,

reality, does not reside in the fixity of form, but fixity is the solid form of things at the surface level only or, to use the Bohmian expression, in the *explicate order*.

Whatever is explicate is, of course, implicate at a subtler level, and this corresponds, more or less, to the external mind of sense perception and intellect, and the inward mind of attention and awareness. What has often been missed, throughout the ages, is the intimate connection between the two. Bohm uses the analogy of an ink drop “enfolded” in a cylinder of glycerine: if spun one way the ink drop disappears, if spun the other way it re-emerges (David Bohm: *Wholeness and the Implicate Order*). Similarly with our thoughts and feelings: they are the articulated expression (the form) of something happening within awareness, including bodily awareness. Whatever the force of this expression, they are not as primary or as real as, ordinarily, we take them to be: they derive from a deeper reality.

it [the mind] cannot deliver what it thinks it is looking for, for the simple reason that it *is* what it is looking for

This has everything to do with the nature of illusion. Taking for real and primary what is secondary and derivative, as the majority of people are conditioned to do, can but lead to further folly. We are an insane species, as the evidence shows. There is, however, a remedy. Once the field of curative psychology has been cleared and we are, in Krishnamurti’s words, “fairly sensitive, fairly intelligent” we can – and must, if we are to survive – set our-

continued on pg. 34 →

K: To Be Free of the Word

To be free of the word and not to give too much importance to it; to see that the word is not the thing and the thing is never the word; not to get caught in the overtones of the word and yet use words with care and understanding; to be sensitive to words and not be weighed down by them; to break through the verbal barrier and to consider the fact; to avoid the poison of words and to feel the beauty of them; to put away all identification with words and to examine them, for words are a trap and a snare. They are the symbols and not the real. The screen of words acts as a shelter for the lazy, the thoughtless and the deceiving mind. Slavery to words is the beginning of inaction, which may appear to be action and a mind caught in symbols cannot go far. Every word, thought, shapes the mind and without understanding every thought, mind becomes a slave to words and sorrow begins. Conclusions and explanations do not end sorrow.

Krishnamurti's Notebook, pg. 247

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Copper beeches near Brockwood Park, England

selves the task of inward inquiry. It is what we are here for, actually. We do not have to be enlightened: it is enough that we are serious and that we make a start.

Then, what began as part of our story turns out to be much more than that; in fact, bursting the bonds of our own personhood brings us into contact with deeper distortions lying waiting, as it were, in common consciousness. Chief among these is what Krishnamurti refers to as “the sorrow of mankind” which he describes as being (K, Bohm, Shainberg: *The Transformation of Man*) “much deeper than personal sorrow.” Part of it is “the sorrow of ignorance,” the incapacity of human beings to learn from experience and to end wars, for instance; the constant, pervasive and increasing violence; the conflict in every heart and home; the lack of self-knowledge which engenders these distortions. All this now becomes part of the search – or, indeed, one could say, part of *my story*, which itself extends from my own little well to include all the waters of the earth. For, I am no longer an isolated entity fighting my little battle alone; I have made the engagement at a deeper level.

This is, literally, the place to *be*. It is not that I have *found*, exactly, but that seeking has taken on a whole new meaning. The observer has been enfolded into

consciousness and what is looking now is consciousness itself, free of the distortions of *the me*. This means that things are seen as they are and not as we would like them to be. The revelation can be devastating! The crux of the matter, however, is that what flows from this seeing is accurate and true and, among other things, establishes order. For, as long as we live and accord importance to our various images and identifications, we have no access to this order – and that is one of our major difficulties.

But the point is, our quest has transformed; it has taken on a different tone and purpose. It is an axial shift from the world of *my story*. We are now “travelling,” to use Krishnamurti’s word – not with the aim of “arriving” somewhere, for that very arriving is part of the story, but simply for the joy and the adventure of travelling.

The dark continent of consciousness awaits us, with its depths, dangers and unforeseen vistas. And, as we journey through it and it unfolds before our eyes, we realise we have never been here before, that most of what we did was foreplay, at best. This is the real thing, happening *now*. There is nothing final or determinate about it. It unfolds constantly out of itself, like a flower in its own furl. And, as well as being constant, it is also never-ending: at no point is there any arrest. And, this is the nature of the transforming mind.

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■ Unlocking Key Insights at the Oak Grove Teacher's Academy

Paul Herder is Director of Teacher Development at Oak Grove School. He has been a teacher at Brockwood Park School and a member of the Link team. Parts of this article appeared separately in the KFA's Foundation Focus Newsletter.

KRISHNAMURTI EXPANDED THE role of education beyond the goal of academic excellence and into a larger exploration of psychological conditioning and its implications in all aspects of life. This inquiry forms the basis for a different way of living, an awakening of intelligence that can bring about profound change in the individual and therefore in the order and development of society. Krishnamurti inspired and continues to inspire educators around the world. However, serious questions remain as to what this revolution in education looks like in practice.

The Teacher's Academy

Last summer Oak Grove School launched its first ever Teacher's Academy, a three-week residential program exploring the question: What is the meaning of Krishnamurti education in the classroom? The Academy brought together twelve educators of various ages, from different corners of the world, to explore Krishnamurti's insights in education and the task of bringing these insights into the educational context as the basis of a living inquiry.

The job of identifying key areas or insights from Krishnamurti's approach was critical to the development of the Teacher's Academy curriculum. Four basic insights were formulated: Holistic Inquiry, Transparency, Direct Perception and Orientation to Relationship. Of the four, two – Transparency and Direct Perception – are presented here.

Transparency

Although the term 'transparency' is not found in Krishnamurti's writing and talks, there was a sense it embodies important features of developing an inward, psychological, dimension in learning. The notion of transparency links the value of inward

sensitivity to both self-awareness and solid academic endeavors. It turns out that the term is readily grasped by both parents and teachers and helps to communicate something significant about this more subtle level of learning and exploration.

Key Insight: Transparency

“You cannot think clearly if you are not sensitive ... to all the things that are happening around you, sensitive not only to what is happening outside you but also inside you.”

In order to develop an inward dimension to education we need to make our thinking, which includes the imagination, the intellect and the emotions, more available to inquiry. Transparency refers to the value we place on being in direct contact with our thinking. Krishnamurti defined thought as the response of memory. Aside from its minor function to record events, memory serves as a basis for action. In other words, children don’t just internalize their ABCs but, more impor-

we need to make our thinking more available to inquiry

tantly, internalize ‘who they are’, ‘what to believe’, ‘where they belong’ and ‘what to do’. Transparency doesn’t mean that we have to express what we think or feel to anyone, though there is certainly a place for that; rather, it acknowledges that most of our thinking is tacit – hidden – and in constant flux, and that being continuously open to the movement of thought is required in order for self-understanding to take place.

Transparency to the inward dimension of life is important because:

- ❑ Our actions come from how we think about things
- ❑ We cannot assume that our thinking makes sense
- ❑ When we find ourselves in conflict, confused or unhappy, we often miss the source in thought

Transparency also has a direct effect on academic work. Students and teachers are encouraged to share their thinking, the reasons for it and the assumptions that frame it. This transparency helps connect academic content to student interests and encourages classroom discussion and the development of literacy skills. The process of making thinking explicit is consistent with the development of other critical academic skills, including learning about scientific methodology, e.g. the stating and testing of hypotheses.

Direct Perception

The second ‘key insight’ used at the Teacher’s Academy is Direct Perception. In contrast to ‘transparency’, the term comes from Krishnamurti’s own words. Throughout

his life Krishnamurti spoke of the central role of perception in living intelligently. It is a fundamental element of inquiry, and its complex nature is rarely brought out or given the kind of energy and attention typically afforded subjects such as mathematics or science.

The central challenge to perceiving directly for oneself is found in the relationship between thought and seeing. Whereas transparency recognizes the central role of thought in influencing and shaping experience, the study of perception highlights the challenges of perceiving things as they are, inwardly and outwardly. Krishnamurti expressed the importance, and the difficulties, of simple watchfulness in a complex and fluid existence. An approach to learning that appreciates the role of perception is therefore central to a revolution in education.

Key Insight: Direct Perception

“Truth is not in some far distant place; it is in the looking at what is. To see oneself as one is – in that awareness into which choice does not enter – is the beginning and end of all search.”

Fundamental to education is the importance of what Krishnamurti called seeing *what is*; the real, the actual, the fact. In order to see *what is* we must be sensitive to the nature of our perception. We need to carefully consider the subtle but significant effects thoughts, images and assumptions have on how we perceive and relate to the world.

Traditional education all but dismisses the role of individual perception, emphasizing instead conformity to established social norms and time-tested routines. Traditional teaching methods have their place, but they do not address the challenges inherent in the development of self-awareness and a radically independent mind.

Our understanding is that direct perception and the freedom to be guided by that perception is central to thinking clearly. This is critical because the mind is predisposed to think without consistent regard for the facts. When we learn about the relationship between thought and perception, we are able to bring order into thinking and the awakening of intelligence is possible.

Krishnamurti called the human capacity to perceive in the moment, without the interference and limitation of thought, *choiceless awareness*. Choiceless awareness is crucial to opening thought up to reality, and it is therefore essential to learning about anything in life, including oneself.

the complex nature of perception is rarely given the attention afforded to mathematics or science



View on Lake Lucerne, Switzerland

Transforming Progressive Educational Learning Strategies

The curriculum at the Teacher's Academy enabled an exploration of the relationship between Krishnamurti's insights and the realities of teaching skills and content. There is no Krishnamurti instructional methodology, so an assortment of strategies and approaches was explored that are seen as complementary to his intent. Some of

an approach to learning that appreciates the role of perception is central to a revolution in education

these approaches are based on what is generally classified as Constructivist or progressive methods. These practices are 'student-centered' and 'inquiry-based' and reflect loosely-affiliated pedagogical movements that aim to develop criti-

cal thinking and communication skills in students. While these methods are complementary to Krishnamurti's approach and intent, by themselves they remain limited.

Interestingly, the majority of leading pedagogical experts now see progressive education as noble in intention but a failure in practice. An influential number of these experts are 'rediscovering' traditional educational practices. This swing of the pendulum is driven by the educational establishment's obsession with testing. There

is fear in the political classes that the country is in the process of losing its competitive advantage, economically, scientifically and militarily. In the name of accountability, educators are under intense pressure to conform to state and national standards. Lacking a real understanding of the problem, educationalists are reverting to the familiar, to the known, abandoning the more creative progressive approaches and replacing them with mechanistic and authoritarian systems.

In fact, progressive teaching strategies fail because teachers are not encouraged to delve directly into the source of the problem, namely the challenge of the conditioned mind.

These strategies and practices have real value but are very difficult to implement for the very reason that they challenge what are often unconscious assumptions about the nature of education and the socialization of the young.

the effort to encourage inquiry fails by limiting the value of its application

Krishnamurti provides the opportunity to transform Constructivist or progressive education. For example, during the Teacher's Academy we looked at how the progressive educational movement lacks an understanding of its fragmentary nature. For instance, many educators have grasped the fact that fear inhibits learning. Teachers foster a safe learning environment through modifying the teacher's role to that of a facilitator and by attempting to be emotionally neutral or only positive in their dealings with student's contributions. But because teachers are not necessarily inquiring into their own lives and learning to question their inherited notions around authority, competition, or reward and punishment, fear remains. In other words, the understanding that fear inhibits learning is limited and at cross-purposes with other dynamics in the classroom environment.

The same observation is true with regard to the Constructivist practice of inquiry-based learning. Educators want the child to learn the value of questioning and independent thinking, but that inquiry is restricted to certain content areas of academic learning; saying, in effect, that sustained inquiry doesn't really count in, for example, the complex and conflict-prone world of day-to-day human relationship. Therefore, the effort to encourage inquiry fails by limiting the value of its application. Bringing holistic inquiry (inquiring into the whole of life, as Krishnamurti intended) into the classroom is therefore a radical departure from inquiry-based education as it is practiced elsewhere.

A Krishnamurti school is intended to be a place of educational revolution, a place where sanity and intelligence can emerge. In a society mired in self-interest and materialism there is no greater need than the development of talented and passionate educators for whom Krishnamurti's intent is taken to heart.

Paul Herder, September 2006

K: On Self-knowledge

We are sufficiently content with things either produced by the machine, by the hand, or by the mind, by thought, by belief. The things made by the hand or by the mind are both sensate. The things made by the hand soon wear out and so do things produced by the mind. The evaluations of the mind are soon established, fixed in a framework of references, but this standardization cannot be permanent. So, there is constant strife between the search for permanency and the things that soon wear out and pass away. The things produced by the hand are misused by the mind. Food, clothing, and shelter are given wrong values by the mind. It is the false psychological valuations of things made by the mind that breed conflict and misery. So, in the misuse lies our misery. So, the mind with its will and its capacity for valuation, which is the intellect, must be understood. As long as will, which is the expression of desire, and the capacity for evaluation, which is the outcome of craving, are not clearly and wholly understood and their subtlety and significance are not perceived, there will be conflict and misery. This understanding of the ways of desire with its will and evaluation, with its choice and justification, with its identification and denial, is self-knowledge. Self-knowledge makes straight that which is crooked. Self-knowledge makes straight that which is corrupt. So long as there is no self-knowledge but the process of the mind, there must be the wrong valuation which inevitably breeds confusion and antagonism. Self-knowledge is the beginning of wisdom, and without understanding there is no happiness. Thus, the awareness of what-is – however complex a problem may appear – without distorting it, is the dissolution of the problem. To see the problem deeply and swiftly is not possible without self-knowledge. Without meditation there can be no self-knowledge. Meditation is a process of perceiving the truth of every thought, feeling and, so, action. Meditation is not the exclusion of all thoughts and the fixation on a particular object, image, or idea. It is a constant awareness of every thought and feeling as it arises without choice, condemnation, or justification. It is the perception of truth in the problem that frees thought from the problem. With the unfolding of self-knowledge, the sorrow that comes with wrong valuations of things, of people, and of ideas, fades away. This knowledge is not of the higher or lower self, which is still within the field of the mind, which is the false and self-protected division without any reality. This knowledge is the total process of one's own being. So, as long as there is no self-knowledge, the multiplication



Near Rishi Valley School, India

and reformation of our problems will continue. For this reason only, the individual becomes greatly significant. He alone can transform himself. He alone can bring about revolution in his relationship, the necessary regeneration in the world of his relationship. This transformation can only come about through the knowledge of the self; it cannot come about through book knowledge, through inference, through another, however great. This knowledge is not in antagonism to the world about us. It is not a process of self-isolation. Man cannot be without relationship. The understanding of this relationship to things, to people, and to ideas will alone bring happiness. Happiness comes not with evaluation, not with choice; it comes when the chooser, the actor, the mind is not occupied with himself. When the mind is silent, truth and bliss come into being. Such a man is blessed.

J. Krishnamurti, Bombay, 28 March 1948
KFI Bulletin, July-October 2005, pp. 22-24
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■ Confessions of a Science Teacher

Colin Foster taught physics at Brockwood Park School for many years and was also a Director of Academics there.

I WOULD LIKE to share my concern for the teaching and future of my subject, and to outline the basis for the way I would proceed should I have the opportunity to teach again.

I taught physics to exam level at Brockwood Park School for 18 years. By ‘exam’ I mean the standardised national advanced school-leaving test. In the UK this is called the A-level, taken at age 18. Despite most of my students passing the exam, I finished teaching with a very strong feeling of dissatisfaction with my classes. It was true that I was getting a little stale with teaching the same content for so many years, but it was not that that was bothering me. Although I had a good relationship with the students in and out of class, and I was basically happy with my contribution to the school as a whole, something was wrong in class.

Partly it was the students’ lack of engagement with the subject and their consequent lack of understanding, and partly it was my feeling that, even for those students who were engaged, I had failed to convey what relevance beyond passing the exam studying a subject like physics might have. Besides the small minority who went on to study the subject at university, most students after the exam would, I felt, very quickly forget what they had accumulated, even what they had understood. They may have enjoyed the class to some extent, but they were basically turned off the subject, which would then be pretty much a closed book for them after they left school. Of course, they don’t need physics to go on to lead creative lives with integrity and, for most, the specialised knowledge they learned will be irrelevant to earning a living and dealing with the issues of life.

I tried to rationalise the situation to myself by saying that in my class they might simply be accumulating knowledge for an exam, but outside the class, through other activities within the school, their education would be more to do with the intentions as set out by Krishnamurti. I saw my classes as part of a pretext that allowed students to be in a meaningful school community set in beautiful countryside. This vision was all right as far as it went but, ultimately, it was a source of fragmentation and fuelled my dissatisfaction. When I left Brockwood, I resolved not to teach physics again unless I could understand how to teach it more meaningfully. I thought about teaching General Studies instead. Then I came across an article in which Dorothy Simmons (Brockwood’s first principal) is quoted as saying, “You teach what you know but educate what you are,” and I was happier with the important ‘education’ I may have been involved in through my direct contact with students.

For young people in the UK, there is a general trend away from the study of physics, maths and chemistry (but not biology, interestingly). Students are voting with their feet. If, by doing this, they are saying that the subject as taught in schools is not relevant to their lives, is not attractive to study or not inspiring them, then I understand and agree with

them. This trend may not be the case in other countries, but I feel that it does point to a basic issue with these subjects. I have come to think that my subject needs a complete rethink, a re-creative effort and reinvention as a discipline. Otherwise, it may experience a terminal decline (a number of UK universities are closing their maths and science departments due to lack of students).

To reinvent a discipline might sound daunting, but the solution may well lie with what K described as “the true scientific mind” in his book *On Education*.

To pursue this we need to look at the curriculum of the subject, which, as articulated in the exam syllabus, has the implication – sometimes called the hidden curriculum – that science is its content; in particular, that physics is its formulae, laws and theories. This content has not changed much in decades. However, science at its most meaningful is a creative human process, and education that leaves this out takes the heart out of what the subject could be. The emphasis on content detracts from what I call the ‘process values’ of the true scientific spirit, which K valued as “an attitude to the world,” such as clarity of perception, precision in observation, factual objectivity, an open questioning outlook, intellectual clarity and rational thinking.

all teachers should be aware of the hidden curriculum of their subject

The emphasis on content can also lead to a distorted and confusing implication that scientific knowledge has a fixed and final relationship to nature, rather than being an evolving, limited representation of it that in some areas works extremely well. This, in turn, may lead to a view that that knowledge has been proven to be true because it works, and that all a scientist does is to follow the procedures robot-like, preferably in a white coat, to get results.

Another implication of the hidden curriculum is that knowledge has meaning without a context, as the formulae and laws, etc. are often presented in a vacuum. However, without a context, knowledge becomes isolated statements with no meaning as a human endeavour; they are then understood superficially, as just a bunch of words or equations. The only meaning being conveyed is that they need to be remembered for the exam. Consequently, many students have no idea that a science class could have more significance than this. I think female students in particular find this aspect of science unattractive.

All of this inhibits the creative flow of a young mind, and sooner or later that is registered by the student; for the majority, their minds are deadened to the study of physics. All teachers should be aware of the hidden curriculum of their subject. Otherwise, they may, unwittingly, be passing on false and damaging implications such as these.

It is relatively easy to see all of the above, but to do something different with an exam class on a Monday morning (or Friday afternoon, even harder!) is another matter. I have sometimes wondered if it is even possible, and how the K schools might have been different had it been made clear from the beginning whether exams should be taken or not,

especially in science subjects with their large knowledge content. Now that the schools are established, it would be difficult to drop exams; those in responsibility would see it as too risky. At Brockwood, however, we did manage to drop the national GCSE exams, those taken at age 16.

The compromise with K's intentions that exams appear to demand is an issue that has to be addressed. So, how would I address it now? I would rewrite the syllabus in digestible quantities and in terms that students can understand and work with. I would supply them with one of the many competent textbooks that treat the knowledge content they need. And I would teach only those students who are willing to learn the knowledge content largely by themselves. Students would need support at first, particularly the weaker ones, and, although they would probably resist, it is a study skill that they should learn anyway. For students to learn how to learn is by no means a new idea. In fact, I think most teachers at K schools come to it fairly early on. K often emphasised the importance of learning for its own sake (another process value). However, for me it would now have a new urgency, because if students can do this, then I can teach the process values, the heart of the subject.

I would find ways for the process values to manifest in simple tasks. For example, an accurate measurement of the period of a simple pendulum requires care and precision; the detailed characteristics of interference patterns can be observed with, or without, systematic objectivity.

I would also work on the issue of context, in terms of process values, such as the historical background to the knowledge content. For example, who were people like Newton and Einstein, what were their strengths and weaknesses as human beings, their successes, failures and the mistakes they made that, by the way, do not diminish them as great scientists? What about Copernicus and Galileo and the prejudice and difficulties they faced after proposing that the sun and not the earth is the centre of the solar system? Then there are the questions that they, Kepler and Newton had in their minds when they made their discoveries; and the insights from which the discoveries emerged. Newton's gravitation law, for example, contains the insight of Galileo and Kepler that the order in nature can be expressed mathematically, a mystery that remains unexplained to this day. Topical ethical and environmental issues, such as using nuclear energy in response to global warming, could also be included, as could the lack of clarity and prejudice that caused the Chernobyl and Challenger disasters.

Covering these topics in class would not make the teaching easier, neither would it mean less work for the teacher. But some such change is necessary to meet the concerns expressed above and for science to be the creative, relevant and meaningful activity, for both teacher and student, that it should be.

Colin Foster, 2006



Winter sky near Haus Sonne, Black Forest, Germany

■ Mathematics for the Millions: a personal story

Ashna Sen is a teacher at Brockwood Park School.

MATHEMATICIANS ARE BORN, they say. In other words, a true mathematician can be identified at an early age. As children they may, for instance, show signs of preoccupation with an ancient unsolved problem, as Andrew Wiles did at the age of ten when he first encountered Fermat's Last Theorem, which he ultimately proved just after turning forty.

My own journey into the world of mathematics was not a journey through genius. On the contrary, I disliked maths as a child and frequently did very badly at it in school, finding alien Greek symbols and algebraic expressions too abstract and impersonal for my taste. As I grew older, my distaste for the subject grew proportionately, until I had become secure in my segregation from the subject and my alignment to the 'humanities' camp. I was not a science person, and that self-definition suited me well. Teachers can have a tremendous impact on the mind of a developing adolescent; good teachers, in particular, leave an indelible mark on the appreciative student. My non-mathematical brain, however, barely registered the efforts of my otherwise excellent teacher ... until the inexplicable happened. I suddenly, for no apparent reason, started developing a relationship with mathematics, with the abstraction, with the interwoven statements that encased secrets – secrets that could be unlocked, that could be 'tackled'.

I had suddenly detected the simplicity of it all. It was acceptable not to have the answer ready in my mind; it was fine not to know it all in advance; my lack of immediate insight into the problem at hand didn't matter. As long as a relationship with the problem could be established, I was communicating with it – learning. I began to actually 'read' every problem as I encountered it. Where earlier I would be intimidated by the excessive jargon, the x, y, z symbolism that prevented me from fully taking in the problem, I was now attending in complete concentration as I delved into the complexity of trigonometric identities. I began to understand the building blocks of calculus. It was no longer a race to just start scribbling something: I was reading every word, every statement, noting every axiom, every assumption, until the 'hidden' solution was no longer hidden. It was now not about procedure but about a deeper understanding.

Ever since my own 'mathematical awakening' in the last years of school, I have wanted to teach mathematics, and not in a way that would be didactic or instructional but rather as an interactive process where the demarcation between teacher and taught would be blurred – where the classroom experience would be a shared one. And it would not be about mathematics only.

I began to suspect that pastoral care and a general state of inquiry are not only important but necessary for the blossoming of a student of mathematics. Textbooks and instructional guidebooks have their role to play in the classroom, but it isn't just about that; it isn't just about exams and the mastery of the exam technique. It is much more about the dissolution of the mental blocks we construct for ourselves. It is about addressing the self-image we have of ourselves as *non-maths-types*.

as long as a relationship with the problem could be established, I was communicating with it – learning

On several occasions I have spoken to university professors, teachers, colleagues and academic advisors about their views on the teaching of maths at the school and early degree level. I could almost hear a unanimous voice proclaiming that learning maths involves, primarily, inherent talent,

self-generated interest, survival skills and stamina; only the very able manage to survive the 'filter' and go on to higher mathematics or related subjects. I got the clear impression that most educators are comfortable with this sieving process that eliminates students who aren't capable of surviving the grind. The exams are made tough so that only an expected percentage do well. This deliberate survival of the fittest approach refuses to pencil creativity into the subject; it refuses to develop the truly scientific mind, wherein rational thinking isn't restricted to the lab or the classroom. What surprised me most was the lack of questioning of the system as it stands, and a general acceptance of *competitiveness* as the primary driving force in learning.

A recent mathematics conference I attended at the Lighthill Institute in London, on bridging the gap between school and college teaching, was an eye-opener in many ways. School teachers and university lecturers from all over England had come together for

talks and discussions – all with the specific aim of making maths both more accessible at the school level and less daunting at the initial ‘degree’ stage. There was a gap, it was felt, and maths was somehow losing its appeal among young students who are easily put off by a heavy syllabus and the drab routine of classes.

University students from Imperial College had organised a programme that involved their active participation in classes, through talks and seminars and informal lectures, at several schools and sixth-form colleges. It was felt that their non-textbook approach and enlivened discussions were much more inspirational and drew students towards the subject. Examples of how nature embodies mathematics – the fractal structure of cauliflowers, the way leaves arrange themselves on a stem – whetted the appetite of curious sixth formers.

However, there seemed to be a dominating concern about the dropping standards of A-level students who are serious about pursuing degree-level maths. So, how to bridge that gap? How can a student be best prepared to face an impersonal lecture hall, to be interested in a sustained manner, to take notes and to continue working diligently despite the sudden increase in work load and the pressure to perform well in difficult exams? How can students learn to face the reality of competition and survive the system and ultimately do well?

After this long day of ‘maths talk’, I made my way back to Brockwood, my mind chock-a-block with questions. Filling in the gaps and bringing students ‘up to speed’ only partially addresses the difficulties facing young students of the subject. Somehow, I felt that a major point had been skirted. The real reason for learning mathematics and enjoying mathematics seemed to have been bypassed.

The classroom experience does not begin and end at the blackboard; it also involves a relationship between teacher and student, a relationship with the symbols and the language of mathematics, a relationship with the evolving history of the subject like the passing of a baton, a revelation of the fundamentals on which mathematical complexity rests; and nowhere had we faced the importance of the overall emotional and psychological development of the students. A holistic approach to education itself is required. Surely if we foster a general spirit of inquiry, one that uncovers and emphasises a deeper understanding of the essential principles of the subject rather than mere training to recognise patterns in solving problems, there would be not only a much gentler transition to college science and maths, but also a kind of learning developing within students that could allow them access to much more than that.

I continue to experiment with these notions as I teach, encouraging my students to help me to be a better teacher and communicator, and to help in creating a spirit of inquiry so that the subject comes alive. Although I stand on the other side of the classroom, as a teacher facing students, I am also very much engaged in a process of learning.

Ashna Sen, May 2006

■ Our Children and the Real World

The following is an edited version of an article that appeared in the 2006 issue of the CFL Newsletter, a publication of the Centre for Learning, a Krishnamurti-inspired school in Bangalore, India. Venkatesh Onkar is a teacher at CFL.

Is CFL AN idealistic, utopian bubble isolated from the values that the real world holds dear? Are our children too protected from harsh realities? These are not rhetorical questions from a hypothetical anxious parent. One of the key concerns of the adults in the school, both parents and teachers, is to question and challenge the terms of our engagement with the world, including social processes and individuals. This questioning is one of the ways of assessing our own sense of responsibility for our environment and the social and political events that go on around us.

The posing of the question itself contains some problems. One, of course, is the term ‘real world’. Which real world do we mean? Perhaps, primarily, it is the world of middle-class Indian education, competition and achievement – the professional world that represents, to most of us, security, order and meaning. Or, maybe it is the real – some might say realer – world of poverty, deprivation and suffering that afflicts most of humanity today. Or, we might mean the world of our own emotions and their imperatives. Can we expect our children to engage deeply with all of these complex and clashing realities? Or do we only want them to cope, to take care of themselves and their interests while muddling through life as best they can?

Of course, our children are protected – from brutality, from crushing judgement, from the vagaries of arbitrarily exercised power, from the extremes of the physical environment. Such a basic sense of protection is obviously the starting point for an education that has meaning for the child as well as the adult.

as subjects of our own enquiry, we are forever in flux

This is not to deny the efforts of those who wish to secure the well-being of the child at a much more basic level, that of everyday sustenance and health. But the scope of our

visions and questions is very different and addresses the most naked and powerful drives that the human psyche throws up: the drives of pleasure, pain, insecurity and fear. From these there is ultimately no protection.

With regard to the ‘real world’ of professional achievement, it is clear that this represents a very small fraction of human experience and expectation. To get caught in fulfilling the dreams and visions of this reality seems, ultimately, somewhat narcissistic and self-indulgent. Our children need to acquire skills and an education appropriate to their interests and abilities, and no doubt these are conditioned by social background and expecta-

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The path to Black House Farm, near Brockwood Park, England

tions. However, we feel it is wise not to enter into and feed this loop of achievement and success. We would like our children to be sceptical about the imperatives of this drive and the glittering careers and security it seems to promise – a tantalizing glitter and security that are most often out of reach.

It is perhaps more meaningful to engage with the second tier of possible ‘real worlds’: that of the physical and social suffering around us. We do not want our community to be one of mere do-gooders; we would like our children to learn to look at the nature of the human crisis in a compassionate, clear and indeed practical way, while at the same time questioning their, and our, lifestyles and assumptions about the material world, consumption, social structures and the environment. Awareness and involvement such as this come naturally when we experience lifestyles and challenges different from those we are familiar with. This is one of the purposes of the long excursions that the children go on every year. It has also been the drive behind the senior-school programme, with its view towards a socially-driven learning.

In the midst of the planning and structuring, however, we do not lose sight of the fact that the most basic learning has to do with ourselves, our conditioning, the conflicts in our minds and the social expression they have, the nature of our hopes, desires, ambitions and frustrations, and what it means to live a fundamentally deep and peaceful life. Learning, in other words, about our own emotional imperatives.

In a recent dialogue class, a child asked, with some frustration: What is this learning and why should I do it? This, of course, is the problem: learning about oneself cannot be defined precisely. As subjects of our own enquiry, we are forever in flux, and there is no end to learning; and such learning, by its nature, cannot have a goal. The moment we point ourselves toward a goal, we are no longer interested in this mysterious self-enquiry but rather in what we can achieve and become.

If such a process of learning is initiated, the question of protection from the ‘real world’ becomes: How can I respond to difficult situations in an intelligent manner? The situation may be one of intense hostility or conflict, corruption or dilemma, but can I respond to it with integrity while learning about my own imperatives – the way I take sides, the assumptions that I make, the stereotypes and emotions that fill my brain? If this kind of learning can take place, then we are, perhaps, beginning to meet the real challenges of life, rather than trying to define ‘real’ and ‘protected’ environments.

Venkatesh Onkar, 2006

■ The 2006 Oak Grove School Trip to India

Each winter Oak Grove School's twelfth-grade class spends a month visiting K schools in India. The following is an edited version of a report to supporters of the trip (the references to helping projects in India were meant for them), but we feel that others, too, may be interested. Dave Anter is a teacher at Oak Grove.

NEVER HAVING BEEN there before, Laura Davis, Kelly Pasco, and I faced a number of questions with regard to the journey of sixteen 12th-graders to India for a month. Are the students being nourished in body and mind? Have we got the travel plans right? What do our hosts at each of the four schools and the botanical sanctuary expect of us? Have we prepared the students adequately? Is communication happening?

At every turn our needs were met by happy and helpful people; our hosts everywhere made it possible for us to be well and to engage in meaningful activities with their lively school populations. These are the most amazing people. Our discussions about Krishna-murti's intent in founding the schools were charged with the energy of inquiry into our human similarity. All of the students tried their best to convey to each other what they see as important in life.

While we never experienced anti-American sentiment toward or about us, it was interesting to observe people's general attitudes and the Indian media's perspectives on the role of the US in the world. How can all the people of these nations (the US included) give up their attachments to their traditions and to the politics of our differences? Are we not essentially similar? The only spray-painted wall we saw in all our travels in India read "Down with the USA." That alone was a powerful image for our next graduating class. There were also many opportunities to observe and consider the disparity between having a great deal, materially, and having too little.

at Rishi Valley School, we encountered two programs that could use support

At Rishi Valley School we encountered two programs that could use support. The Rural Health Clinic plays a crucial role in attending to the out-patient needs of the local population. It provides primary-level diagnostic and curative health services, a comprehensive eye-care program, and education on various aspects of health. In addition, community health workers are trained to provide basic first-aid and to monitor those undergoing treatment. The Clinic is open 3 days per week, with an average of 70 patients per day being seen. As Dr. Kartik Kalyanram was telling us, "There are days when I am in the Clinic till late in the evening." Word has spread about the quality of care provided, and people have started showing up from as far away as Cuddapah, a town 150 km from Rishi Valley. The School has existed for 70 years, providing employment for local people, so it is not surpris-

ing that they look to the place for help and guidance and have a great deal of respect for the work that the Clinic is carrying out. Please consider a financial contribution to support this work. Our students are committed to fundraising for this program.

The other incredible program we encountered at Rishi Valley School is the Rural Education Project, with its 15 small, one-teacher 'satellite schools' in nearby villages (within a 25 km radius). The aim of the project is to promote village-based education, to train teachers for multi-grade classrooms, to publish instructional materials for village schools, to draw working children into the school system, to create a green space around the schools for the conservation of bio-diversity in general and medicinal plants in particular, to establish adult literacy classes on the school premises, to raise awareness regarding health, nutrition and sanitation, and to actively involve the communities in the day-to-day management of the schools. The community may have donated the land for the school, sometimes as much as half an acre. With major input from them, the land has been fenced off, landscaped to prevent erosion, and planted with fruit trees, flowering shrubs and medicinal plants. After years of work, the land around each school is now a green public space in which all of the inhabitants of the village have a stake. And each school building, in addition to being a school, serves as the village resource center, where local arts also have a place. Again, this project could use any financial help and fundraising efforts we can give it.

Marcy, Alex, Niko, Tristan, Liza, Gabe, Edyn, Merry, Claire, Richard, Dylan, Erin, Myung Hee, Ian, Molly, and Juna must be commended for their openness and willingness to explore what can sometimes seem like another universe but otherwise feels like a familiar and timeless human experience. Their trust and confidence in each other and in each of the chaperones made the group function on the level we hope for in this kind of alternative education. Laura Davis was inspiring, as she communicates so clearly from the heart and shares so willingly her personal integrity. Kelly Pasco was also a great source of strength and endurance, with his energy and genuine inquisitiveness about life and the schools.

This trip made clear to me that there is one big Krishnamurti school with many campuses all over India, one in England, and the one I know best here in Ojai: one school with various populations but the same intent. Those who made the trip possible, the schools, the students of the schools, our teachers and our new graduating class, and everyone who wished us well and gave support – thank you.

Dave Anter, 2006



Chalet Solitude, Rougemont, Switzerland

K: To Bring Up Children without Comparison

One is everlastingly comparing oneself with another, with what one is, with what one should be, with someone who is more fortunate. This comparison really kills. Comparison is degrading, it perverts one's outlook. And on comparison one is brought up. All our education is based on it and so is our culture. So there is everlasting struggle to be something other than what one is. The understanding of what one is uncovers creativeness, but comparison breeds competitiveness, ruthlessness, ambition, which we think brings about progress. Progress has only led so far to more ruthless wars and misery than the world has ever known. To bring up children without comparison is true education.

Letters to a Young Friend, pp. 18-19

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INTERNATIONAL NETWORK

■ International Report: Ukraine, Turkey, Azerbaijan

Raman Patel is a member of the Link team and works closely with the Krishna-murti Foundations, particularly in the area of dissemination of the teachings.

UKRAINE

The Krishnamurti Association Ukraine is co-ordinated by Alexey Arkhangelsky, a former medical doctor and now qualified yoga teacher. KLI has supported his efforts to disseminate the teachings in Ukraine and, to a large extent, in Russia too. He has done excellent work, translating and dubbing several K talks into Russian (it is only recently that Ukrainian is being taught again in schools), visiting major cities and showing videotapes.

Most years a gathering is held in Maganom, a nature reserve in the remote mountains on the shore of the Black Sea, in a spot about three hours' drive from Simferopol that is finally reached after a two-and-a-half-hour hike over high cliffs. The alternative way would have been to hire an expensive private boat used to transport food, stoves, gas tanks, etc. It is the most unusual gathering I have ever attended. The whole week we were there we slept in tents, bathed in the sea, and fetched our drinking water from a nearby spring before boiling it for tea.

There were about 60 participants, from as far away as Moscow, Siberia, the White Sea, St. Petersburg, Kiev and Odessa, as well as from cities nearby. Some had travelled for over 40 hours in trains and buses. Their professions included science, administration and education, and their ages ranged from 24 to 55, with a couple of people about 65. A large number of them spoke good English. Some were fairly new to the teachings, while others were engaged in deep study and enquiry. A couple of scientists were combining the latest brain research with K's insights in their treatment of psychosomatic problems. They had obtained good results and afterwards had introduced most of these patients to K.

The programme included two video showings, one large group dialogue (switching between English and Russian) and impromptu discussions. There was time for walks, swimming, reflection and silence. The place is an amazing setting for a gathering. Behind us were high mountains – rocky, pebbly, sandy, with some grass and small shrubs – and in front of us was the wide expanse of the Black Sea. It provided an incredible ambience for the video showings. The video system was run on a small generator, hidden a long distance away, and we watched the tapes in the open, amidst this spectacular scenery. After the videos, people

sat naturally still for a length of time and it was quite amazing to absorb the silence sitting under the open sky, surrounded by the high mountains and facing the blue sea.

All the participants appreciated the videos and wished to have more of them subtitled. To this end, we formed a team made up of Darya and Severiyan (a young couple who are professional translators), their friend Anastasia (all three of whom are from St. Petersburg), Nicolay (from Moscow), and Alexander (from Odessa) – all of whom speak good English and are very familiar with the teachings. Alexey will remain the final verifier. Nicolay, who is computer savvy, will be the coordinator and the focal person to liaise with Francisco Mazza at the KFT. They are also going to create a glossary of the difficult terms so that the translations will have some consistency.

Ihor, who is in contact with Arne Müller, KFT's publications co-ordinator, has translated a couple of books into Ukrainian, but he has yet to find publishers for them. Alexey said it will take time before Ukrainian becomes the main language again.

Nikolay works for Siemens and has a good job in management. He is going to explore the possibility of starting video showings in Moscow, perhaps even using his company's facilities. He will also be contacting the main publisher of K books, Abgarian, who has a personal interest in K, and see about doing some new translations. Most of the participants felt that the quality of this publisher's translations is excellent, and I was told that sometimes, when bookshops wanted to return books because of slow sales, he requested that they keep them on the shelves, essentially donating the books.

I found the Ukrainian and Russian participants to be intelligent and passionate people. Neither gullible nor argumentative, they were very involved in the discussions and would not let a question go until it was clear. It was really heartening to see the trouble they had taken and the distance some of them had travelled to come to the gathering.

In future, if Nikolay's work in Moscow picks up momentum, perhaps the Russian Committee could be established there.

TURKEY

My ticket to Ukraine allowed a free stop in Istanbul. Before leaving England, I spoke with Arne at the KFT and we thought that, apart from my meeting Ali Bulut, a representative of the Krishnamurti Committee Turkey, it would also be good if I met two publishers in that city. Ahmet Ozbilen, of Ayna Yayinevi, has published most of the theme books, *The Ending of Time* and *A Wholly Different Way of Living*. System Yayincilik has published three pocket-size editions of talks; they are currently working on *The Book of Life*, *What Are You Doing with Your Life?* and *The First and Last Freedom* (aiming to bring them out by October 2006); they will then take up *Total Freedom*. Arne thought that if I met with these publishers it might help them to select other titles. (I also met Eda Esen, who had been a mature student at Brockwood Park School.)

Ahmet gave me, for the KFT, 10 copies of each of the K books he's published. He said that the logo of an empty chair that appears on most of the K covers has popularised the books. The logo comes from K's saying that the speaker is not important and is not to be made into an authority. He also gave me a sample copy of a pocket-size book he has put together that includes short excerpts from K, a biographical sketch of K and tributes to K by prominent figures. He gives these away at book fairs as an introduction to Krishnamurti.

Ahmet used to employ five translators but now uses three. He uses the same editor for all the books, and the translators and editor know each other and share an interest in the teachings. They have created a glossary of difficult words, and most people I asked vouch for the quality of the translations. Ahmet is intent on eventually getting all the K books translated, even if the market is a bit slow at present. We went through the titles and I suggested some priorities. He feels that K's message will stand the test of time.

Ahmet is in his mid-forties and is sincere and passionate about the teachings. He wanted to know more about K, the schools, the centres, and we also inquired into many questions related to the teachings. He has never seen K on video but would like to do so, so I am arranging to send him some DVDs. He has also made an interesting poster of all the K titles he publishes, using it as a display at book fairs.

I then phoned Caglayan Erenkad, the KFT contact at System Yayincilik, and arranged to meet her and her colleague Seda Toksoy. Both of them are translators, with an interest in deeper questions of life. They had prepared a list, for clarification and discussion, of some of the difficult words and terminology used by K. We went through a part of it and also discussed how at times K uses words interchangeably or gives new meaning to old words. They said they have a friend who is steeped in K who is willing to give them feedback on their work.

The day I was leaving, I met with Ali Bulut – who has been to the Centre at Brockwood Park and to Saanen – and his colleagues who have an interest in the teachings. We had a lively discussion. I told Ali about my meetings with the publishers, and he is going to contact them, something the publishers also want. In future he can, if necessary, be a liaison between them and the Foundations. He is also interested in subtitling some DVDs, and we went through the subtitling software with his colleagues, who are computer literate. They all expressed the feeling that they felt energised by our meeting and will take up the subtitling in earnest. They will also activate the centre Ali has, a house on a lake an hour outside the city. He wanted to take me there, but I had to catch my flight.



Near Brockwood Park, England

Raman Patel, July 2006

K: Order that Continues into Sleep

The total awareness of disorder in relationship both private and public, personal and distant, an awareness of what is without any choice during conscious hours during the day, brings order out of disorder. Then the brain has no need to seek order during sleep. Then dreams are only superficial, without meaning. Order in the whole of consciousness, not merely at the conscious level, takes place when division between the observer and the observed ceases completely. What is, is transcended when the observer who is the past, who is time, comes to an end. The active present, the what is, is not in the bondage of time as the observer is.

Only when the mind – the brain and the organism – during sleep has this total order, is there an awareness of that wordless state, that timeless movement. This is not some fanciful dream, an abstraction of escape. It is the very summation of meditation. That is, the brain is active, waking or sleeping, but the constant conflict between order and disorder wears down the brain. Order is the highest form of virtue, sensitivity, intelligence. When there is this great beauty of order, harmony, the brain is not endlessly active; certain parts of it have to carry the burden of memory but that is a very small part; the rest of the brain is free from the noise of experience. That freedom is the order, the harmony, of silence. This freedom and the noise of memory move together; intelligence is the action of this movement. Meditation is freedom from the known and yet operating in the field of the known. There is no 'me' as the operator. In sleep or awake this meditation goes on.

Krishnamurti's Journal, pg. 66

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At Beacon Hill, near Brockwood Park, England

Theme Weekends at The Krishnamurti Centre, Brockwood Park 2007

February 23–25	The art of enquiring
March 23–28	Death
April 27–29	Ambition and the search for power
May 12	An introduction to Krishnamurti's teachings
May 17–20	La responsabilité (in French)
May 25–27	Open dialogue
June 9	An introduction to Krishnamurti's teachings
June 22–24	Prejudices and opinions
July 7	An introduction to Krishnamurti's teachings
July 27–August 1	Is it possible to end violence?
August 9–12	Studying Krishnamurti's teachings <i>20th Anniversary of the Study Centre at Brockwood Park</i>
August 18	An introduction to Krishnamurti's teachings
September 8	An introduction to Krishnamurti's teachings
September 21–23	The meaning of beauty
October 26–28	Guilt
November 1–4	La violence (in French)
November 23–28	Bringing about a fundamental change in one's life

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

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

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

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

Summer Work Party at Brockwood Park 2007

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

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

Annual Saanen Gathering, Switzerland 2007

The dates for the 2007 Gathering will most likely be:

Parents with Children Programme at Chalet Alpenblick:	29 July – 4 August
Main programme at Rosey in Schönried:	4 – 18 August
Mountain Programme for Young People in Bourg St-Pierre:	19 – 26 August

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

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

Oak Grove Teacher's Academy 2007

“Can a teacher truly educate, that is help bring about intelligence in a student, without an understanding and awareness of his or her own nature? Join us as we explore Krishnamurti's revolutionary approach to education, both as an invitation to self understanding and as a basis for classroom learning. This three-week, residential program offers participants a forum for philosophical investigation as well as the opportunity to look at the challenges of classroom implementation.” (See the article on pg. 35 of this Link.) In 2007, the programme will take place July 2–20.

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

Krishnamurti Summer Study Program 2007

The third annual four-week Krishnamurti Summer Study Program for college students in Ojai, California will take place in July 2007. It is “a sustained immersion into the life-changing teachings of Krishnamurti and an in-depth inquiry into the workings of the mind and the nature of thought. ... The goal of the course is to help students discover for themselves a new perceptual understanding of life based on fresh insights and self-knowledge gained directly through dialogue. Students will receive a syllabus and bibliography of all videos

and books used in the course to help them apply for college credit, if they choose. In addition we ask that each student complete a paper before the end of the program that can relate Krishnamurti's teachings to their personal lives or their college studies. ... We take students for regular hikes into the beautiful mountains and valleys, or on trips to the beaches of Santa Barbara and Ventura. At night we share ideas and insights from our readings of Krishnamurti's books around a fire under the night sky."

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

Annual Gatherings in India, USA, Thailand

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

Krishnamurti Foundation India:	www.kfionline.org
Krishnamurti Foundation of America:	www.kfa.org
Krishnamurti Foundation Trust, England:	www.kfoundation.org
Stream Garden Retreat Centre, Thailand:	www.anveekshana.org

And, for announcements regarding these and many other activities in the 'K world', please regularly check **www.kinfo.net**.

ANNOUNCEMENTS > ANNOUNCEMENTS

New Initiatives in India

The All-India Teachings Dissemination Project

In 2005, the Krishnamurti Foundation India (KFI) launched a project for making Krishnamurti's teachings available as widely as possible, and to a new readership, within India. The project stemmed from the feeling that a lasting base for dissemination can be laid only by ensuring that any serious seeker anywhere in the country has free and easy access to K books (rather than CDs, DVDs or websites, given the general circumstances in the country) in both English and regional languages. (The term 'easy access' was defined as the availability of K books within an hour's bus ride of any house.) It was possible to contemplate this thanks to India's having a large number of public libraries; however, since it was difficult to get the libraries to purchase the books, the only option was to donate them.

The Dissemination Project set about doing this first in the east and northeast of the country. Within ten months, it had created ‘a network of K libraries’ in ten states. Later, the project moved to the south and west. By the end of 2006, it will have completed its work in the largest part of the country, namely the Hindi-speaking states of the north.

In each state, the target libraries at town, city and district levels were carefully chosen to ensure adequate membership and usage. Two sets of books were donated, in English and the language of the region – hand-delivered by a group of young people. They briefed the librarians about the scheme and the value of the donations, and then put up posters in the libraries to inform the members. The posters also served as an introduction to Krishnamurti. This was the first – and passive phase – of the project.

The next phase was to ‘activate’ the library network, which meant informing local people about the availability of the K books in nearby libraries. This was, and is, being done by publishing the addresses of the libraries in KFI’s English and regional-language newsletters. On completion of the project, a directory of the libraries will be produced for reference and kept in Krishnamurti study centres and schools, as well as published online.

Recently, the aim of the project was extended to the rest of the Indian sub-continent. Nepal has been brought within the scheme, and plans are being developed to cover the other countries, as well: Sri Lanka, Pakistan, Bhutan and Bangladesh.

Newsletters

The KFI recently launched two newsletters, in the south Indian languages of Telugu and Malayalam, on the lines of the newsletter in Tamil launched six years ago. They have the common aim of making K’s teachings more available to the poor, semi-educated people in rural towns and villages. The newsletters include translations of K talks, writings and discussions, as well as information about new K books and DVDs. They do not include articles or interpretative studies about K, nor give emphasis to K’s life or organisational matters. Published three times a year and mailed free of charge to individuals and institutions, the newsletters have evoked a very positive response, and the readership keeps growing.

Subsidised Editions

The popularity of the newsletters has prompted the KFI to launch another scheme, the aim of which is to make a few K books available at the lowest possible price. The chosen books are those that seem to be most understandable to someone reading K for the first time: *Freedom from the Known*, *Beyond Violence*, and *Education and the Significance of Life*. They are being sold for Rs 20 each (less than half a US dollar), with the normal price being three or four times that. Another book, *The First and Last Freedom*, is being sold at the subsidised rate of Rs 50. These books are in great demand, which means that they are being sought out by an entirely new readership.

Resident Students' Scheme

A project in operation for many years now is the Resident Students' Scheme, the aim of which is to enable serious people from any part of the world, especially the young, to take time off to delve deeply into Krishnamurti's teachings and to re-examine their lives.

Resident students stay at the study centre on the beautiful campus of Vasanta Vihar, the KFI headquarters, for three months, during which time they can make use of the library there, take part in dialogues, and also engage in some activity of their choice. There is neither a fixed programme nor any expectation of results from the scheme.

Support

All of these projects run solely on the financial support provided by generous donors – from within and outside India. For more information, or to make a donation, please contact: Krishnamurti Foundation India, Vasanta Vihar, 124 Greenways Road, Chennai 600 028, India; kfihq@md2.vsnl.net.in.

Publications



The KFT and KFA have published a new edition of Krishnamurti's extraordinary *Notebook* that includes a completely new section of recently discovered, originally hand-written, manuscript pages, an excerpt from which appears on pg. 16 of this Link. Please order by contacting the Foundations (details on pg. 68).



Published annually by the KFI, the *Journal of the Krishnamurti Schools* goes in depth into innovations in the Krishnamurti schools and into Krishnamurti's approach to education. To order, please contact the KFI (details on pg. 68).

Obituaries

We are sorry to have to announce the death of *SHIGETOSHI TAKAHASHI*. He was the head of the Krishnamurti Center of Japan for many years and was instrumental in seeing that Krishnamurti's books were translated into Japanese.

We are also sorry to have to announce the death of *DONALD INGRAM SMITH*. He was the long-time president of Krishnamurti Australia and the author of *The Transparent Mind – a Journey with Krishnamurti*, an excerpt from which was published in our last issue.

Finally, we are also sorry to have to announce the death of *PADMA SANTHANAM*. She was a long-standing trustee of the Krishnamurti Foundation India and had a keen interest in education. She was a founder, friend and patron of The School – KFI – Chennai.

ADDRESSES

STUDY CENTRES OF THE KRISHNAMURTI FOUNDATIONS

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

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

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

INDIA: VASANTA VIHAR STUDY CENTRE, 64-65 Greenways Road, Chennai 600 028, India. Tel: [91] (0)44 493 7803, Fax: [91] (0)44 499 1360, e-mail: kfiqh@md2.vsnl.net.in
The following Study Centres have the same addresses as the corresponding Schools on pg. 67.

RAJGHAT STUDY CENTRE: kcentrevns@satyam.net.in

RISHI VALLEY STUDY CENTRE: study@rishivalley.org

SAHYADRI STUDY CENTRE: kscskfi@gmail.com

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

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

INDEPENDENT STUDY OR RETREAT CENTRES

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

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

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

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

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

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

INDIA: Ananda Vihara, c/o Satyam Stores, Ramesh Wadi, nr. Ulhas River opp. Somnath Dairy,
Badlapur (W), Maharashtra 421 503; contact: Abhijit Padte, Tel: [91] (0)22 660 4792,
e-mail: apadte@bom3.vsnl.net.in

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

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

SPAIN: Cortijo Villegas, in the mountains north of Malaga, 45 min. from the airport; contact:
Shahla Seaton, e-mail: shahlaseaton@hotmail.com

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

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

INDEPENDENT LIBRARIES

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

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

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

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Terns on Cabarita Beach, Australia

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