



THE LINK

NO. 14 | SPRING/SUMMER 1998

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Intention of The Link

The Link's function is not to spread the teachings, but to keep people informed of what is going on in the Krishnamurti information centres, schools, foundations and related projects; to give individuals the opportunity to report about their investigations, their activities, their relationship to the world and to the teachings. Its main function is to be THE LINK.

Cover Picture: Late afternoon autumn light in the Saane Valley, at Rougemont, Switzerland

The Newsletter

Dear Friends,

IN THE SPRING 1997 (No. 12) ISSUE OF THE LINK, I wrote about being a guest at The Krishnamurti Centre at Brockwood Park. As one of my main interests in general is the study centres of the Krishnamurti Foundations in England, India and California, I thought I would continue with this theme in this issue's Dear Friends letter.

What I find most interesting about the centres is the people one meets there and what one can learn in relationship with them. To give you an idea of the range of guests there can be, the last time I stayed at The Krishnamurti Centre the following guests were also there: a young Australian man, now living in London, who had read about Krishnamurti in *Resurgence* magazine, a young Swedish staff member of the School at Brockwood Park, an 87-year-old Belgian man with a long-standing interest in both theosophy and Krishnamurti, a Japanese professor of Design who had moved to nearby Winchester with his family to spend most of his sabbatical year at the Centre (for him the most important thing is the quietness of the Centre; he also introduced some of his students to the Centre and the teachings), an Irish woman working at the Tate Gallery who brought with her such a lively feeling for art, and a young Mexican student who had heard about the Centre via the Internet.

I have often heard people speaking about what the study centres are for, and generally the first response is 'for studying the teachings'. Having heard this repeatedly, I began to wonder what studying the teachings means and whether K actually used this phrase himself. The following is from a KFA Archives Newsletter.

"Vasanta Vihar [the headquarters of the KFI, where people can go to study the teachings, engage in discussions, etc.] should draw people who have a good brain, a good intellect. They should study the 'teachings' thoroughly, soak in it deeply as you would do if you were to study medicine or Buddhism or any other subject.

Studying means to go deeply into the subtleties of the words used and their contents, and seeing the Truth in them in relation to daily life.

They should be able to discuss with top brains, specialists in any branch of knowledge, as scholars do.

And these people, while they are studying, should have a spirit of cooperation ... And when everyone who lives in Vasanta Vihar has this spirit of cooperation, it will bring about, will create an atmosphere in which a newcomer will also flower."

Discussion with K in a car on route to Rishi Valley School from Madras, 19 November 1983, Copyright KFT

Along these lines, I am also receiving very spirited letters from an Italian friend who is keenly interested in the study centres, and I would like to share with you at least one aspect of his interest. We invite responses to his proposal.

Extract from a February 1998 letter from Adriano Bonelli

And what is the quiet room for?

“... I want something tremendous to happen there ... something to happen to blast my mediocrity ... if you don't ask for the tremendous thing, ... [it] won't happen. ... I want the door to burst open to something enormous ... immeasurable. That I must have. ... I can do all that, with your help. I've done it. And that's what the Centre is meant for.”

Krishnamurti, Ojai, 14 March 1977, Copyright KFT

“Wouldn't I want to come here to meet people of the same kind of thinking ... enquiry ... outlook, who have read ... thought about it, perhaps with whom I can discuss in a friendly, happy relationship?”

Krishnamurti, Ojai, 14 March 1977, Copyright KFT

All these are reassuring statements for me, they depict the kind of Centres I would like to deal with ... Yet let me proceed with my imagination and figure out something I would really like to happen in relation to some Centres at least ... Please, take it lightly – maybe something of that kind would happen in the future, but not before 50 years.

'Science for Life' Gatherings, A Proposal:

“The really scientific mind and the really religious mind are the only two minds that can exist in the twentieth century, not the superstitious, believing, temple-going, church-worshipping mind. The scientific mind ... pursues fact ... [it] has learnt a certain technique and thinks rationally and with knowledge, always moves from the known to the known, from fact to fact. Such a mind is absolutely necessary because it can reason logically, sanely, rationally, precisely. But such a mind cannot obviously free itself to enquire into what is beyond the accumulated knowledge – which is the function of religion.”

Krishnamurti, Madras, 17 December 1961, Copyright KFA

“... humility ... is not humbleness ... [it] is an energetic state of mind when it is totally aware of itself, of all its intricacies, its limitations, its conditioning, its prejudices, its shortcomings. It is only such a mind that can learn and can understand this extraordinary complex relationship ... called society. Society is progressive, blindly driven ... There are those who hinder, who go back ... to tradition ... They have patterns, concepts which they try to force on people; therefore such minds are not contemporary minds. I mean by a contemporary mind a mind that is aware of the whole world-situation, not only economically but politically, scientifically, morally, psychologically. ... These are facts; and one has to come to them with a fresh mind to understand, to learn – not come to them with a mind that is traditional, pattern-driven.”

Krishnamurti, New Delhi, November 1964, Copyright KFA

“The religious mind has the capacity to act totally, not in fragments, not in divisions. A mind that is capable of seeing, in the immediate, the whole and not merely the particular, a mind that is capable of comprehending the totality of existence in the immediate now – such a mind essen-



View to the south from Riederalp, Wallis, Switzerland (the peak of the Matterhorn appears on the distant horizon)

tially has beauty and that sense of love which alone binds action to the whole. I am using the word 'religious mind' as a state of action which binds all the various activities of life ... The religious mind has the quality of comprehending the outer, and through the comprehension of the outer comes to the inner naturally, easily, without dividing the world as the 'outer' and the 'inner'. ... There is only one world, not the outer and the inner ..."

Krishnamurti, Bombay, 13 March 1962, Copyright KFA

'Science for Life' could be the name of a group of scientists (and, more informally, of researchers in any field) who accept the challenge of Krishnamurti's teachings regarding a scientific research which must be consequent to, and not precede, a true religious spirit. The true religious mind, rooted in the interest for the whole, must learn to connect the vision and passion of the whole to the particular, and in so doing, develop a thorough scientific rationality.

What spells disaster is not only the separation of the scientific from the true religious spirit, but also the incapacity, on the part of the religious, to express itself fully and properly in any specific field and at any level of life. If the job of education must be naturally privileged by the religious, there is an immense work the religious mind cannot avoid to also undertake, which is the detecting and fostering of a great many sensible activities within the scope of a true religious outlook.

Doing this would mean to bring about from the start a revolution in the whole scientific world itself. First of all, the very concept of orthodox science would be blown up, and a variety of new methods would be introduced to study a great number of disciplines now considered suspect out of sheer prejudice and narrow-mindedness. Secondly, a number of disciplines would step to the fore and gain adequate focus; they would be given priority in relationship to the dire needs of humanity and of a general ecological welfare. Thirdly, the destructiveness of the present scientific world's attitude, to serve single State policies, would be much more evidenced, together with that of preposterous sectarian religio-ideological attitudes.

It is naturally to be wished that the 'Science for Life' gatherings be organised by the Krishnamurti Study Centres throughout the world.

Adriano Bonelli, February 1998

P.S. to my Dear Friends letter: The article 'The Letter K: Something Special?' on page 34 of this issue of The Link was sent to me personally, and I thought it might be interesting to quote a part of my reply to the author:

"It is an old question, 'Is there anything special about people who are interested in what K is talking about?' I wouldn't say there is something special, but there is a difference: they are interested. The vast majority of people who came into contact with the teachings did not become interested. I cannot understand this (but that is my problem!). Another thing I cannot understand is when people who were interested in K replace

this interest with Christianity or something similar.

"You wonder what would happen if K's name were taken off everything? I think one could still identify with the teachings even if it were without a name."

Friedrich Grohe, April 1998

We are very sorry to have to announce the recent deaths of Theo Lilliefelt and Bill Quinn, long-time friends of Krishnamurti and his teachings, in Ojai, California.

Responses to The Link Questionnaire

We were very pleased to have received a response of more than one third to the questionnaire sent with the last issue of The Link to those of you on our mailing list. We heard from old friends and new (and received many new addresses) and we thank all of you who responded for taking the time to write. We are finding the responses most interesting and challenging. The following is a representative sampling of your comments; by far the majority were positive.

"Please accept my grateful appreciation for this earnest effort to encourage interest and dialogue on matters relating to Krishnamurti's life work."

"With The Link I'm in contact with people around the world in a similar spirit. That's what I appreciate very much. Thank you."

"Thank you for the excellent photographs – they convey what words cannot."

“... great care should be taken not to make K into some deity! The way that people quote, say, Christ or the Buddha. It is truly important that each one of us in studying the teachings, directly perceive the truth or falseness of what K is saying and not fall into the dangerous trap of accepting whatever he says as true, just because K says it. ... [Otherwise we will just become] what so many humans have become, second-hand thinkers ... Then I feel that The Link would be an excellent medium for such serious people to inquire and explore the truth or the falseness of each other's perception of living.”

“Thank you for The Link, always well received. I think it is a very useful newsletter, and a real 'link'. It seems that the seeds are blossoming everywhere: wonderful! Personally I feel that in a while it will be also very important to connect what happened and is happening inside the schools, the foundations, and the initiatives around them, with the rest of the 'searching' of the modern world. ... At the beginning it is important to grow under special conditions, but then it is important to interact with the 'outer world'. It is the law of every growing being in nature. I feel that now it is the time to outgrow the 'greenhouse' stage. Krishnamurti's vision is seminal for the present and for the future, but the dialogue with the rest of the culture (science, spirituality, ecology, etc.) must increase. This is naturally only a personal opinion.”

“I would like to read about the experiences of persons trying to live the teachings in their different professions (which means not only education, but science, technology, ...). I'm quite sure there must be such persons.”

“Keep experimenting!”

“I feel that the atmosphere of The Link is one of personality worship of Krishnamurti ... Can one be in the 'K world' and 'stand alone'?”

“Sincere and immense thanks for all the time, 'effort' and cost that goes into this publication.”

“The Link should be open to writers who are not within the 'circle'. The Link has consistently published articles from just a few people.”

Please note that The Link is open to everyone. We welcome contributions for any section, responses to articles, letters to the editor, and in fact any comments you may wish to make. Our space is limited, but we will publish what we can.

If you have just come across The Link and would like to be put on the mailing list or if you didn't respond last time but would like to do so this time, the questionnaire has been included once again. Many thanks.

If you responded to the questionnaire last time please do not do so again.

IN THE LAST EDITION OF THE LINK THERE WERE several references to the world outside us which is perceived through the world inside us. Colin Foster, in his commentary on conversations of Krishnamurti with David Bohm, writes "...the notion of a continuous self is in question as to its actuality."

In the first of the comments on 'Password to the K World' an anonymous contributor writes of attitudes "that we as human beings can be trapped into..." and "...another trap: the assumption that there is a 'real K world' to which I can belong or not. But this also is a mere image, a concept."

Then in the Editor's Afterthought there is a quote from an article 'Virtual Virus' by William van den Heuvel, explaining that "virtual injuries really hurt because the reactive system secretes the hormones" – as if this 'virtual world' in which injuries really hurt is not real enough to be recognised as a real world! In that article the Editor reminds the reader about the relativity of the real world: "Clear thinking is essential to our existence but at every step there is the danger that thought presents an idea as reality and confusion begins", and, initially "that the world I live in is 'my' world and that the real world is unknown."

From the periphery I have long pondered on the subject of 'reality'. Recently I read an article in a journal called *The Therapist* in which the writer mentioned that for many psychiatric patients "the boundaries between the internal and the external world and fantasy and reality may be blurred". This prompted me to write a letter which I would like to share here, slightly abbreviated:

"I wonder what we are referring to when we use the word reality. From some painful encounters with nature, I recognised that every creature has at least one real world distinct not only from 'mine', but from the real worlds of every other

creature. No wonder we are fascinated and puzzled by, for example, the ability of certain birds, animals, fishes and insects living and moving in multitudinous communities, to carry out apparently complicated manoeuvres in the medium within which they exist, without crashing into each other. Instead of allowing for their real worlds, very different from ours, we tend to anthropomorphise the lives and life style of our pets and domestic animals.

In a personal capacity, I acknowledge that, mostly, I regard myself as honest, honourable and even generally law abiding. Yet I know the thief in myself and a would-be murderer, inefficient, aged seven. When young I must have inhabited many different real worlds, changing by the year and much more frequently, all essential learning. And now I recognise the variety of my real worlds – at home with my wife, entertaining with her, at home alone, with various children and grandchildren, at my club, travelling anywhere, on holiday, eating out, etc. etc. Characteristically I react without consciously making decisions, contrary to my imagined exercise of powers, inapplicable anyway, over seasons, time of day, weather.

... at every instant every human being occupies a unique real world: an individual, usually temporary, 'mood'.

What then, looking no earlier or further, is my real world, never mind that supposed real world I might be urged to get into by someone purporting to know it for me, or to know it better than I do? To place the concept of real worlds in the context of time, it seems to me incontestable that at every instant every human being occupies a unique real

world: an individual, usually temporary, 'mood'.

For me it remains important not to confuse any or all the real worlds accessible to my consciousness, of which I have summarised only faint and random impressions, with a 'reality' unknowable to ordinary human beings in scientific or rational terms. My organs of perception, extended by instrumentation and gadgetry but nevertheless operating in only four dimensions, are incapable of transcending their limitations."

As was written in the Editor's Note in the Spring 1997 issue of The Link, Krishnamurti

"...was always careful to explain that when he used the word freedom it was in the sense of freedom from the known or the past rather than freedom to choose".

So our task is to cease to identify with our unintended, uninvited 'real worlds' with which we react from moment to moment. They derive only from the known or from the past, which of course includes the source of our fears and vanities and aspirations.

Maybe K was able to speak to us from a real real world.

Michael Rubinstein, February 1998

On Dialogue

The following two articles are very different in nature. The first is written in a light-hearted way to illustrate some of the modes people adopt when attempting dialogue and which may create misunderstandings and frustrations.

The second article is a list of tentative guidelines which the Krishnamurti Foundation of America hands out to participants in their weekend dialogue groups.

■ Paths in a Truthless Land

THE SAVING GRACE AMIDST ALL THE DIALOGUES AND inquiry that we attempt is the ability to laugh at ourselves. This is written in a purely light-hearted vein and will hopefully be read in that spirit. Amidst years of 'dialogues' or 'attempts at dialogues' in the 'K circles' – it seems that some approaches recur time and again. These approaches are part of any dialogue and can enrich the dialogue. However, limiting the dialogue to any one of the approaches is often a source of farcical conflict. The approaches that I have noticed and wish to highlight (in the few years as a participant in these dialogues) are broadly grouped as follows: the intellectual approach, the emotional approach, the experiential approach and the 'here & now' school of thought.

The INTELLECTUAL APPROACH derives its impetus from a process of reasoning that purports to be logical. It uses dialectical devices such as rhetorical questions, clarification of definitions and carefully honed word usages. For example one such exposition may go like this: "Is love jealousy? Is love attachment? Is love possessiveness?" The subsequent investigation would clearly and predictably lead one to conclude and answer with a definite 'No' to all the above questions. But after this process of elimination only the more daring proponents make the next move – which is a leap beyond the apparent rigour of the previous, logical inquiry. The next move is a translogical/inspirational/intuitive leap: "If love is not all that (jealousy, attachment, possessiveness, etc.), and if love has no opposite, then perhaps love is that

compassion, intelligence and beauty that has no name." This can be done with any subject, of course, and the method and conclusion can be extended.

The **EMOTIONAL APPROACH** bases itself on 'feelings' and is oftentimes a reaction to the intellectual approach. The operative words in this approach are openness, vulnerability, honesty, etc., expressing one's innermost fears, hurts, etc. There is sometimes also a judgement that those not engaging in these intimate self-confessions are not *really* exposing themselves, being vulnerable, etc., and are generally hiding behind a facade of words and intellectual pretensions. Paradoxically the demand for openness and vulnerability is non-negotiable (i.e., not itself open to questioning and vulnerability). The subjects for this approach can range over any emotion but must involve a very personal sharing of private feelings.

The **EXPERIENTIAL APPROACH** bases itself on one's own experiences, those of others or those of K. The approach is essentially anecdotal. Stories, events and incidents are narrated to illustrate a given subject. A personal dilemma might be quoted where there is only one apparent option and both alternatives seem problematic. Miraculously however, a third response (that claims to be insightful of the whole situation) emerges as the redeeming solution. For example, a situation might be cited as cause for anger or desire. The option might be suppression or indulgence. The resolution might come in the form of: "when I simply watched it, the anger/desire vanished!"

Furthermore, there are some stories that directly cite K's responses in various situations (these tend to have a sort of tacit moral about right action). More dangerously, there are stories that are alarmingly similar to those of K where it is only the characters that have been altered. For example, K had some stories to tell of confrontations with a tiger and a grizzly bear. These might be revised and rendered as encounters

with snakes or elephants. The message being the same: i.e., that the body responds with intelligence and that it is only the brain and thought that create fear.

The '**HERE & NOW**' SCHOOL OF THOUGHT is all too eager for a breakthrough. It is a sort of impassioned impatience to cover 'new' ground. Oftentimes it is a reaction to all the above approaches. So when any topic is being discussed in intellectual, emotional or experiential terms – the 'here & now' student may burst in with: "We are all speaking from the past. But what is our state of mind now?" Thus if fear were being discussed the question would be: "Do we feel fear here and now?" The more gentle proponents would also state tentatively: "I'm beginning to see something here. We are always speaking from the past. There is a reluctance to look at what is happening now. The discussion itself is an illustration of the fear that we have of looking at the unknown..." Of course, once this conversation stopper is proposed nobody knows what to do because everyone is under such a stringent pressure to speak from 'a state of not knowing' – from the 'pure present'.

There are many more approaches than those outlined above. More recently, there has also been a lot of talk about format and participation in dialogue. There are even authorities on non-authoritarian dialogue whose mission it is to make sure that everyone (including the 'underdog') participates in the dialogue.

As I have said, all these approaches are part of a discussion. However, difficulties arise when we maintain that only one of these is a valid approach in a dialogue. I still don't know what 'dialogue' is and continue to be fascinated by the fiascoes we engage in in the quest for this elusive activity.

Your sincerely, Perplexed.

K. Gopalakrishna, October 1997



Path through a larch forest in autumn, above Zermatt, Switzerland

■ Dialogue Considerations

There are often a number of obstacles that prevent dialogue from being an energetic learning experience. These difficulties revolve around the nature of the thinking process.

Most of us are generally unaware of the movement of the thinking process in ourselves. Because we are unaware of this movement, what appears as truth to one person is experienced as a mere opinion or thought by another. These opposing points of view often create conflict that diminishes energy within the group in dialogue – unless participants earnestly explore the source of the conflict.

We share an interest in wanting to understand ourselves and we generally feel that what Krishnamurti talked about in his lifetime is relevant to the human condition. Most of us live in communities with very few individuals interested in the kinds of subjects that Krishnamurti drew attention to. We naturally want to meet like-minded people who share this interest as most human beings caught in the ordinary conditioned existence of everyday life are not aware of the significance of what Krishnamurti talked of. New participants often sense disappointment that the disharmony that exists in the general population also occurs among human beings interested in the teachings of Krishnamurti.

To diminish the potential frustration and disagreements that may arise, the following guide to dialogue etiquette is offered to participants, especially those who have not participated in these dialogues before. If participants have observations that can be added to this list we would like to hear from them.

1. Limit the length of what you have to say. The longer you speak, the less likely it is that others will hear you out.
2. Listen to what others are saying, instead of preparing your own statements.
3. Ask for clarification before opposing a statement.
4. Repeating what Krishnamurti has said does not constitute understanding or support our arguments.
5. Those who speak easily need to speak less, to encourage expression from those who are reticent.
6. Responding honestly without merely reacting is not common in today's society. Honesty in society is dangerous, that same danger exists in the group. Be aware of the tendency of uncomfortable, conflictual subjects being swept under the carpet. Uncomfortable subjects are often very useful in understanding the movement of thought.
7. Stay on topic. If the group is not talking about your particular interest, find a meaningful connection between your interest and the subject being discussed. Do not change the topic without recognising that some may wish to continue discussing the subject that you are abandoning.
8. Watch the reactions that arise in you when some statement is made that you strongly disagree with.
9. Observe the desire to 'become' psychologically when making statements that you hope will be seen as intelligent or erudite.
10. Act as a facilitator. Be responsible for everyone feeling part of the group.

These guidelines to etiquette are not hard and fast rules – they will not be appropriate in every situation. What is important is to see that a harmonious exploration of the psychological domain can only develop if there is cooperation among the participants in each group.

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Letter to a Christian

The following is an excerpt from a letter by Sally Richardson-Walker written after she had taken part in a 'Bible Prophecy' seminar. The letter is her response to the seminar speaker.

NOW I WOULD LIKE TO INTRODUCE TO YOU THE WAY in which I understand the message you are bringing. My understanding no longer “delays the coming of Christ” (Mat. 24:46).

You might like to investigate deeply into what it means that the WORD is alive, living, now only, and free of time that man has invented. As is very clear there is no life in the past or future. Isn't that so? Life is now only. Life is in the alive only. Isn't that right? To truly understand this brings total transformation in the old way of understanding the scriptures through time and what one actually IS in truth. One observes, but is inwardly free, of all that is going on in the world now. One cannot be deceived by any beliefs for there is understanding of the ways of the brain and its thoughts and imaginations.

First I will give the briefest background to my life. I am now 76. I have travelled to many places in the world, always searching for truth. As a small child I grew up in the country in North Carolina, roaming alone through pristine nature and loving and absorbing all the little miracles of life. Then my family moved to Miami in Florida. My mother began going to a Holiness church and took me. One night I was skating under a street light waiting for her to go home. Suddenly I took off my skates, knew I was going inside and not coming out until God had blessed me with the Holy Ghost with evidence of speak-

ing in tongues. This happened and still happens sometimes. I'd like to give details of the genuineness of it but won't here. I do not feel it makes me any better than anyone else and feel it is solely a blessing and anointment for my life. I do not go to Holiness churches now and make no recommendations for others. I have no judgement, either for or against what happened, just that it was genuine. This event was accompanied by great love and joy. In reading the Bible I had no understanding of Revelations, but I had a deep and determined longing to understand it. I have never accepted anyone else's interpretation of it. I do not accept anyone else's word for anything. I must search and examine for myself.

I began to doubt all organized religions. I searched them all and realized they were not the truth that I sought. A friend gave me a small booklet by a man with a strange name, Jiddu Krishnamurti. Thankfully, I had no prejudices against names or nationalities. It was *Think on these Things* and is still published. Krishnamurti is not important but the message he brought to the world is. There are many books and tapes available that give his message. I think it is the same message that Jesus brought but which man distorted even as he wrote the Bible. It was to me just plain facts. It was offering no beliefs or man-created religion, but in it I just saw the truth about myself and the world. I was just beginning

and still found myself searching inwardly for truth. I moved to this lovely two acres of woods by a creek in 1970, again alone. I had retired and determined that I would give time in earnest to 'Find God'. It came about in a most unexpected way and through deep suffering.

Many years have gone by but recently I saw a startling fact very clearly. I saw that the instrument with which I was searching, the knowledge in my brain or in anyone's brain, is a very limited tool. It is of time and cannot find the timeless, the eternal. There is no final answer in knowledge. This insight ended the searching. There was understanding. My life is not my own. There is an ending of the 'I' psychologically, which is what thought and consciousness is. Understanding in meditation opens secrets of the universe in which 'I' have no part. Once again I am in love

with Life as when I was that little child in the woods. My being is filled with joy. There is endless compassion for all the ignorance and suffering of humanity and the destruction we are doing to the sacred earth. For me there is a new heaven and a new earth. This is what I was born to see. This is what I live for. This is what I see. This is the meaning of my entire life. It is here and now and within me. It is the essence of all that is alive.

Perhaps you will not be interested in all of this. Perhaps you are totally satisfied with what you see and what you are doing. If so that is fine. We each must do and be what we understand.

If you would care to explore further I would be happy to talk with you.

Sally Richardson-Walker, February 1998

Thoughts on the Omega Point

The following article argues against the 'ascent of man' theory of psychological and spiritual evolution, and warns against the tendency towards, and the calls for, ever increasing development. It seems to echo somewhat those succinct criticisms of the current state of the world with which Krishnamurti frequently began his talks.

IT IS DEEPLY INGRAINED INTO THE WESTERN PSYCHE that there is such a thing as 'human advancement'. This is held by most people to be physical and material advancement, and those who are spiritually inclined mostly assume some kind of spiritual advancement is occurring in parallel. Intelligence must triumph. This view is articulated in Peter Russell's recent video, *The White Hole in Time*, which I found disappointing though the pictures were undoubtedly beautiful. I have no idea if humans are more or less advanced than at other times. It seems a very subjective assessment, depending on each person's interpretation of history. It implies a

linear view of time; it indicates that there is a place to go. These assumptions are deeply held by the Western psyche. They are constructed out of an even deeper assumption of an irrevocable loss of Paradise, which man is ever trying to struggle back to. The growth of science and so called human progress itself can be seen as adjustment to this sense of loss and alienation. An alternative view is that we are always in Paradise but are dancing so hard, in the dance of Maya, that we can't see it. In this view the very notion of human advancement, the 'becoming' in the words of Krishnamurti, is based on a wanting to be somewhere else

which is an actual obstacle to spiritual awareness.

It might be worthwhile to look again at some of these anthropocentric assumptions. The first is that because man has developed technically and culturally, his awareness must have also increased. But this is not self-evident. Though modern man may sit at a computer, I doubt

So has there been real inner progress to match the outer progress?

whether anyone could prove that the total amount of information that he has to process is greater than that of an aboriginal who would perceive and remember an immense amount of data on every rock, every plant, every tree, every animal, each of which are seen and recorded as an individual identity. I have seen Bedouin trackers follow a man two hours after he passed, by such clues as a slight bending of a couple of blades of grass, and a six year old Bedouin boy herding a huge flock of goats, in which he understands and can predict the unique behaviour of each one of them. In India, it is recorded that Brahmins used to face an examination of the quality of their attention called the 'eight attentions'. The Brahmin would sit playing chess with one person, while having a theological disputation with another, in the midst of telling a long epic poem to a third, while a fourth is trying to disturb and interrupt by inane comments. Meanwhile a bell is rung randomly in his ear and petals are thrown on his back. Two more people involve him in other tasks. At the end of the session he must know how many petals were thrown on his back. Who in modern times can compete in terms of attention, perception, memory and cognition? If one claims that modern man is superior in terms of his ability to model reality through abstract thought, I question that too. Predicting the patterns of

behaviour and development of humans and animals, trees and the weather, requires a great deal of model making and meta-model making. The great myths and the greatest books were all written ages ago. So has there been real inner progress to match the outer progress?

An associated assumption is that human awareness has developed so rapidly and to such an extent that spiritual awareness is also nearer. Because we are on the verge of the 'information superhighway', we are also on the verge of a spiritual superhighway. This is, of course, easier to question. Most spiritual teachers would tell us that we are at a nadir not a zenith, though prospects look good from down here in the pit of materialism. It can't get any worse! Thus Buddhist texts tell us that there will be 5,000 years from Buddha Gautama to Buddha Maitreya, with the worst part in the middle, most distant from both. That is now. The Jewish tradition would go along with that. God's presence, namely the Shekinah, left mankind about the same time as Buddha's passing, and the gift of Prophecy also went; Judaism can only look back or forward to the Messiah. Taoism looks back to the Ancestral Sages, Christianity acknowledges its current Slough of Despond, and so on. Surely the Age of Aquarius is a beginning not an end. We have a very long way to go.

... it is evident that the ecological problem is the result of an essentially distorted relationship which is deeply culturally determined.

Then it is assumed that electronic communications and modern technology have brought us closer to the 'Global Mind'. But one could say that the more communication there is, the fewer interesting things there are to communicate about. If you analyse the content of this global electronic chatter it might make you feel that the

global brain was empty. The Teilhardian 'noosphere' is surely about reaching a panoramic awareness, a cosmic consciousness, not about instantly having reports on the Hong Kong stock market.

Then a disastrous assumption. It is assumed that the ecological and environmental situation man finds himself in is a 'problem' that modern man, with his technology and obvious superior capability, can solve in much the same way that it was created. It is regarded as an unfortunate side effect of civilization, which civilization can repair given enough cash. However, it is evident that the ecological problem is the result of an essentially distorted relationship which is deeply culturally determined. It is a consequence of the divided and fragmented consciousness of modern man which no amount of recycling can cure. Is it the case that modern man has an advanced consciousness, the end result of an ever more rapid evolutionary process, but has made a few recent ecological mistakes? Or is it the case that modern man's consciousness has

regressed to such an extent that he is on the way to destroying the world that made him? Is the measure of an advanced consciousness a harmonious relationship with the total reality? By this measure almost all earlier peoples whose relationships with the environment were intimate and undivided could be seen as more advanced than modern man.

Finally we come to the view that modern man must keep on developing in much the same way, more and more rapidly, and he will eventually reach the 'omega point' of Teilhard de Chardin, a period of blissful global realization. It is hard to envisage that 'more of the same' technological skills will cure the sickness of environment and of man himself. The direction will need to be entirely different, a dive into the inner ocean. The 'Omega Point' can be reached by 'the action of silence', in the words of Krishnamurti, not the noise of artificial intelligence.

Stephen Fulder, Doar Nah Oshrat, Israel

The Language of Krishnamurti

The following is an abridged version of the translation by Devendra Singh of Jean-Pierre Gaillard's Preface to Yvon Achard's book Le Langage de Krishnamurti, published by Le Courrier du Livre (21 rue de Seine, Paris 6e) in 1970.

M Gaillard begins with the difficulty of translating the teachings into another language (here French). He goes on to speak of the nature of words themselves and of the screen of images which words generally evoke, and ends this section by referring to the possibility of a 'universal language that is silence'. He then considers 'the fundamental objective of true education', and ends his Preface with a reference to the possibility of 'the timeless' revealing itself.

We end this introduction with a quotation from Krishnamurti (Eerde, 1928) which the translator drew to our attention: "It matters vitally that you should understand, that you should tear me to pieces to understand ..."

IN A FIRST WORK ENTITLED *Krishnamurti, The Mirror of Mankind* (published in 1968 by Dervy, 1 rue de Savoie, Paris 6e), Yvon Achard attempted to condense the essence of Krishnamurti's

work into a small book of about a hundred pages. Following the publication of this first book, he has made a new and original attempt to extract the quintessence of the work of Krishna-

murti, original in the sense that it is a study of the language used by the great Indian thinker to convey his unique view of life, ideas and reality to mankind.

As could have been expected, right from the outset the author found himself hurled against obstacles that many researchers would have deemed insurmountable. The very first difficulty was that presented by the accurate translation of the material, for the most part orally transmitted, from an Anglo-Saxon language into a Latin one. The structure of English, being quite different from that of French, lends itself much more readily to the expression of movement, concrete precision and living nuances which must be seized while in motion – in short, to the expression of dynamic, active reality. Certain expressions of imagery and coloration, uniquely English, are practically untranslatable in our language without their full depth of meaning, their original flavor being compromised.

Given that, time and time again, the old saying “Traduttore, Traditore” holds true even for the straightforward translation of common authors, one shudders to think of the risk run with a work as delicate as that of Krishnamurti. On the one hand, the language is subtle, precise, filled with nuance and, on the other, imbued with a sense of living poetry. As for the subject matter, it defies classification into any hitherto known category. If we also take into account the fact that the structures of a language are closely linked to the mentality of the people who speak it, and that Krishnamurti imparts a unique dimension and meaning to everyday words, we can get a feel for the obstacles that must be overcome in order to maintain the accuracy of the translation ...

Yvon Achard has not allowed himself to be daunted by this difficult and thankless task. He has patiently gathered all the necessary documents, questioned the various translators, attended many talks given by Krishnamurti, both in Europe and in India, and finally had several private interviews with Krishnamurti himself in order to clarify some key issues. He could thus

trace out the course of evolution of Krishnamurti’s electrifying use of language. Throughout this work, he invites the reader to join him in making these fascinating discoveries by the exploration of this language in general, and then, more specifically, of certain words to which Krishnamurti gives an enlarged sense and fuller meaning.

THESE DISCOVERIES, these insights naturally give rise to questions such as that of the existence of a universal language. Is there a universal language that would allow us full understanding of one another, beyond the barrier of words? Krishnamurti clearly maintains that such a language does exist and that access to it is only possible when all the barriers, limitations and restrictions created by the “word-image”, which originates in memory, have been understood and by virtue of that very understanding, dissolved ...

This veil of the word-image prevents us from comprehending the movement of life.

“The word is not the thing”, Krishnamurti often says. In order to grasp the full significance of these words we must clearly perceive the barriers created by words. The never-ending international conferences on peace between ideological or nationalistic adversaries, and also the countless discussions between religious figures that are resolved only under great duress, are striking examples of this and should give us reason to reflect on the root cause of these failures.

We can see easily how the “word-image” is formed with its “attraction-repulsion” content. The “me” identifies and attaches itself to this content, drawing pleasure and comfort from it. Words possess a considerable conditioning power and become rather formidable as they assume a collective dimension. Life then is a continual

reaction through a “word-prison” in which the mind has enclosed itself, and all understanding, all relation henceforth is impossible. Everything leads after this to what amounts essentially to an interminable dialogue between the deaf. This is a denial of man and of life itself. The invention of new words, such as fraternity or tolerance, beguiling to the imprisoned mind but lacking real significance, indeed only serves to legitimize this unfortunate situation.

This veil of the word-image prevents us from comprehending the movement of life. The eternal chattering of our superficial thoughts is constantly obliterating this movement of life that alone is reality, this life of which we are a part, from which we are not separate, this life which is inside and out. When this screen is no more, the observer has also disappeared and with him all the problems he engenders, for the observer, the thinker (the entity that judges, that pursues, that suffers) is nothing but the conditioned past

This “actual” immensity is there when the mind pauses to listen, suspended, immobile ...

reacting to the present, continually inventing psychological time and its burdens. Only then is there that movement of life, which is pure response from moment to moment, in which all sense of oneself, and thus of continuity, has disappeared. This is what Krishnamurti terms “to die”. This is a “dying” that gives rise to eternal life where the life-death opposition no longer has meaning.

The screen of the word, the process of naming, prevents the complete understanding of living reality. As a result of the separation created by this image of the past, it is unlikely that we have ever experienced this intense communion with the spider spinning its web, the caterpillar crossing the path, the grass being caressed by the wind, the storm filled clouds,

the breeze in the trees, or the rain on a leaf. This “actual” immensity is there when the mind pauses to listen, suspended, immobile, without constraint or direction – in other words, when the mind is completely alive. This limitless beauty springs from deep inner quietude. It is silence, contentment, fullness of being. In it everything is realized.

All this may perhaps seem strange to those minds with a leaning towards learning and dialectics. Without a doubt, to understand this thing, it must be lived, felt, experienced to the depths of one’s being. It should not be rejected offhand but rather an attempt should be made to understand the full significance of this universal language that is silence ...

AT THIS POINT, we should consider the question of education. We can see that our systems of education are based on the differential nature of language (the diverse structures of which accord with the particular mentality of the people that speak it). This form of education essentially emphasizes the intellect by practically ignoring that which is fundamentally human, and does not permit access to the universal language. On the contrary, the education system tends to go in a completely different direction with its methods of competition. It is felt that these methods must be employed in order to select the most capable, but the most capable in what regard?

If we examine all this a bit more closely, we notice that these selections almost always focus on the aptitude to learn, to memorize, to function intellectually with great speed. This is all well and good for the selection of the best electronic brains. But the individual, what becomes of him in all this absurd competition? In general, this passage, from such a young age, through the artificial filter of knowledge leads to the worship of false values, resulting in the creation of imitative hierarchies and ambition for social position. This merciless competition encouraged by society, by parents, and often by teaching staff, snuffs out that which is most noble in the human being, and fosters a sense



Forest scene near Badenweiler, Black Forest, Germany

of superiority and instinct for power. This is a fact that can be confirmed by any honest observer.

... Whether or not one is erudite, scientific, technical, artistic or poetic, whether one is endowed with numerous talents or is simply a layman, these are only differences of aptitude or

... the human mind derives pleasure from identifying itself with these illusions which bring comfort, security and a sense of superiority ...

of personal taste, having no effect on the fact that only the fully lived sense of the non-separation of man, world, and life can be said to be of supreme value. This "active living", this supreme

value that is self discovered and personally verified, is also supreme happiness that springs from the individual, without any dependence on external things, ideas, living beings or events ...

The fundamental objective of true education, of real culture must be to help first the child, then the adolescent and finally the man to discover this highest of values, this love, this happiness. And towards that end it must help him to understand himself, to know himself, to think by himself, to perceive directly that the differences which separate him from others are only words, non-realities projected by an egocentric thought form, stemming first from the diverse conditionings of his surroundings to which he has been subjected from his birth, and then later from the fabrications of his own mind. It must help him see how the human mind derives pleasure from identifying itself with these illusions which bring comfort, security and a sense of superiority and how these illusions are reinforced by the process

of naming, by self-projected thought, by the word. And finally it must point out the moral and material corruption and deterioration, both within and without, that are directly attributable to these identifications. Only then will these intellectual institutions, as instruments of the only true intelligence, be able to regenerate society . . .

Krishnamurti mastered the use of our structured language, and this, along with his profound knowledge of the human mind, enables him to expertly bring thought to an impasse. Realizing that it is imprisoned by the past, by the known, and therefore incapable of apprehending the unknown, the new, the non-conditioned which has no continuity, thought then finds itself in the only state where self-understanding is possible. Thought sees that all its responses to the fundamental problems of life have not only been false but also an escape from the fact of its inadequacy in this area. Having arrived at this point, thought can only be quiet. And it is in this non-fabricated silence, which has neither been invited nor sought after, that that mutation comes about that is complete psychological denudation and with which there is the ending of loneliness and fear . . .

This is the first time that an attempt has been made to arrive at a deep understanding of the teaching by the meticulous study of its linguistic structures. Yvon Achard has accomplished a considerable task here, and this study will be of great value to those seeking to understand. The way is now open to “serious” investigators – those desirous of understanding themselves – thanks to the passionate and personal nature of this research work. This represents a marked departure from the works of academic specialists whose very erudition renders them isolationist.

Certainly knowledge has its place, that is indisputable. However, it forms part of the unessential and one must be completely free of acquired knowledge in order to penetrate this state of “learning without retention”, this state of experiencing life as living movement. This is the state of a mind that is purified, humble, simple, “innocent”, the mind that knows it does not know. Then that immensity that in 1928 Krishnamurti termed “life liberated” and now calls the timeless, the immeasurable, reveals itself in its entirety. This state of being is no longer subject to the vicissitudes and suffering born of the demand for continuity.

Jean-Pierre Gaillard

The David Bohm Biography, and the Afterword

The following article deals with an occurrence which again highlights the fact that everything exists in a context: in his Afterword the author, F. David Peat, quotes from four letters of private correspondence written by David Bohm to a friend during 1979 and 1980 in which Bohm expresses some personal doubts concerning Krishnamurti. A fifth letter which shows these criticisms in a very different light, is not mentioned. Michael Krohnen alerted us to this discrepancy and wrote an article about the surrounding circumstances as did David Moody. Although slightly different in approach, the two articles do overlap to a significant degree and so we have chosen to publish David's article together with a short extract from Michael's.

THE RECENTLY PUBLISHED PAPERBACK EDITION OF David Peat's biography of David Bohm (*Infinite Potential – The Life and Times of David Bohm*) includes an Afterword that was not present in

the hardback edition. The Afterword focuses exclusively on the nature of Bohm's attitude toward Krishnamurti and the teachings. It serves as a vehicle for Peat to make the case that Bohm

was not gullible and uncritical in his assessment of Krishnamurti, as had been suggested by certain reviewers of the hardback edition of Peat's book.

For documentary evidence of Bohm's critical attitude, the Afterword relies upon four letters he wrote to a friend in 1979 and 1980. Peat provides extensive excerpts from these letters, totalling about four pages of small print. In these excerpts, Bohm assembles a kind of psychological indictment of Krishnamurti and by extension of the teachings themselves. Coming from a man of Bohm's integrity and insight, such an indictment warrants close examination.

The essence of the indictment is that Krishnamurti held a false and conditioned image of himself. Krishnamurti was conditioned, Bohm maintains, to believe that he had a special mission or role in life to fulfill the function of the World Teacher. Bohm calls this conditioning "nonsense." He says it led Krishnamurti to believe that he was essentially infallible: it was "an intrinsic part of K's teachings, that when he is really serious, his actions can never be wrong."

As Bohm well knew, this indictment functioned on two levels. Merely to say that Krishnamurti was conditioned was to suggest a certain degree of hypocrisy. But to say that Krishnamurti held an image of himself, any image, was to reinforce the suggestion of a discrepancy between the man and the teachings. In combination these two charges represented an intolerable contradiction for Bohm: "... we are compelled to treat K's false aspects as inseparable from the living truth and thus we become deeply confused and enter into deep inner conflict."

It is not the purpose of this review to evaluate Bohm's critique of K – that is the subject of another article. What is of interest here is the manner in which David Peat has presented this correspondence, and the implications he draws from it. Peat admits he had his own "reservations about Krishnamurti's personality," as well

as "misgivings about the organization and people who surrounded him and the way he responded to them." Bohm's remarks serve as grist for the mill of Peat's reservations and misgivings, and he grinds them for all they are worth.

Peat concedes that after the letters were written, "Bohm continued to have dialogues with Krishnamurti, several of which were published." However, he concludes his Afterword with the commentary that, "... while the two men did meet together again on cordial terms, they never discussed together as before. But then Bohm's letter of January 28, 1980 suggests that the intensity and attention to truth had disappeared from their interactions several years before."

The time-frame implied in "they never discussed together as before" is not clear. The context suggests that it may refer to the period after Spring, 1984. In that case, the statement neglects to point out that Krishnamurti had less than two years remaining to live.

In a larger context, however, "they never discussed together as before" seems to refer to the entire period since the letters Peat quotes were written. In that case the statement overlooks the thirteen conversations between Bohm and Krishnamurti published under the title *The Ending of Time*. These remarkable dialogues began in April, 1980, only a few months after Bohm's letters were written. When I saw a pre-publication draft of Peat's Afterword, I sent him a copy of *The Ending of Time* so that he could be under no misunderstanding about its significance. Nevertheless, although time permitted him to do so, he chose not to alter the language quoted above.

Bohm himself was sensitive to the false impression his criticism of Krishnamurti was liable to convey. The following excerpt was not included in Peat's Afterword (circumstances suggest it may not have been made available to him), but it was written by Bohm to the same correspondent just two weeks after the last of the letters that Peat quotes:

“... I think that some of my recent letters will give a somewhat distorted impression, as they emphasize the questions that I have been raising, and do not adequately convey my positive feelings toward K. A letter is always dangerous, as there is no way to correct false impressions, at least for a very long time. May I suggest that you destroy those letters, as there is, in any case, nothing in them that needs to be preserved ...”

There is nothing equivocal or ambivalent in this request. The phrase “May I suggest” is merely a polite locution: taking the three sentences as a whole, they convey a direct and categorical instruction. It remains a mystery why this request was not carried out. The manner in which Peat has used Bohm’s letters represents an uncanny realization of exactly the danger Bohm so accurately foresaw.

David Moody, April 1998

... THE CREATIVE COLLABORATION BETWEEN DAVID Bohm and Krishnamurti remains a well documented fact. It is remarkable that two brilliant minds from such greatly differing backgrounds could work together profoundly and creatively over such a long period of time – more than twenty years. The results of this great friendship and cooperation have been amply recorded and can be seen and examined in numerous books, audio and video tapes. It is

curious that the most lucid of their many dialogues occurred shortly after these letters were written (*The Ending of Time*) and continued for years thereafter (*The Future of Humanity*). These are the fundamental facts regarding the relationship between David Bohm and Krishnamurti, facts which Peat unaccountably neglects to take into consideration.

Michael Krohnen, April 1998

The Teacher and His Teachings

To some people who are interested in the teachings, the details of Krishnamurti’s life are important, either as part of the teachings or as a contradiction of them. Other people may take the details of Krishnamurti’s life simply as a matter of general interest. And to others still, the details are not important at all.

*For some time now – in particular since the publication of *Lives in the Shadow*, and more recently since the reprinting of David Peat’s book *Infinite Potential*, with its new Afterword (see previous article) – we have been receiving increasing numbers of comments regarding the relationship between the life of the man and the teachings.*

*In this context, we are printing an extract from the Statement by the Krishnamurti Foundation of America about the Radha Sloss book *Lives in the Shadow* with J. Krishnamurti, published by the KFA in 1995. We do this not as an easy answer, nor to stifle inquiry into the matter; rather, simply as one of Krishnamurti’s own responses to the question of the relationship between his life and teachings. We welcome reader’s comments.*

KRISHNAMURTI DIRECTLY ADDRESSED THE QUESTION of the relationship between the life of the teacher and the teachings during the course of two con-

versations with KFA trustees in early 1972. But as frequently happened when dealing with fundamental issues, Krishnamurti’s approach to

answering the question turned out to be quite different from the approach expected by the questioner.

In brief, Krishnamurti's answer was that the teachings stand on their own, that no person can judge with certitude whether the acts of another do or do not have integrity, and that the desire for consistency between the teacher and the teachings simply mirrors the conditioning of the questioner.

The questioner's desire for consistency is seen to be rooted in traditional expectations about what one needs to do to lead a religious life, to be a holy man, or to reach some form of enlightenment. Krishnamurti has harsh words for the spiritual "elitism" implicit in the traditional approaches:

K: ... first there is this whole idea that it is only for the most super-elite that this can happen. And to come to that state of the elite, you must go through lives, practice, through yoga, through various forms of meditation, you must sacrifice, you must not marry, you must be poor, you must be rich, you must be devout, you must be celibate, do this or not do this, dozens and dozens of things. And people have done it and never got it. They have done all these various things with their lives, tortured themselves ... So it isn't just something you work towards, or you invite. It's not progressive achievement. ... It doesn't function that way ...

KRISHNAMURTI'S DEEP CONCERN was not to cultivate a spiritual elite, but to reach everyone:

K: But there is the man in the street all the same. What is he going to do? ... He's concerned with his life, not with Krishnamurti's life or the Theosophical life or the Catholic life; he's concerned with his daily life. And when you bring this in, he says, "You so immeasurably complicate it." And the people want it to complicate ... that is a way of escaping from themselves. So what is the man in the street, the ordinary man – which is you and I really – what does he do? He says, "... Personally, I'm not interested in

what the Buddha was when he was a young man, whether he had sex, no sex, drugs or no drugs. I'm not interested. What I am interested in is what he is saying?" ... Just tell me, help me, let me enquire, share into this teaching so that I can lead a different kind of life."

Still, I must admit that, for me at least, I have to believe in the integrity of the teacher.

KRISHNAMURTI STATES UNEQUIVOCALLY that one should focus on the teachings and forget about the teacher. But, as the following sequence demonstrates, this is much easier said than done:

Questioner: Still, I must admit that, for me at least, I have to believe in the integrity of the teacher.

K: Wait a minute, Sir. What do you mean by integrity? How do you know?

Q: Well let me put it this way. What the teacher teaches must be applicable to what happened to him.

K: How do you know? Wait a minute. Let's see. How do you know?

Q: I don't know but I feel that this has to be true for me to feel motivated by his teaching.

K: Ah, ah. I'm not interested. I am only interested in the teaching. Nothing else – who you are, who you're not. Whether you're real or honest. It is my life that I am concerned with, not with your life.

Q: Well, but this is a teaching that states things about human beings. The man who made these statements must know of what he speaks by his life.

K: Apparently. No. What I am trying to say is this, Sir. How do you know whether he is honest or dishonest? Wait. I'm just going seriously into this. How do you know whether what he is saying is out of his own life or he is inventing? Inventing in the big sense? Or he's leading a double life?

Q: Let me put it the other way round. I can't know whether he is leading a double life, but if at any moment I believe that he is, that affects his teaching for me. Do you see the difference?

K: I understand. I would say: "Please, leave the personality completely alone."

Concern yourself with your own conditioning, which is much more logical, much more honest.

Q: As long as the personality doesn't get in the way of my ...

K: How do you know? You're prejudiced. You're conditioned. You say he must not sleep with somebody. He must not tell a lie. He must be a vegetarian. He must etc. etc. etc. That's your conditioning.

Q: It might be a series of conditionings in order for me to believe.

K: Yes. I say forget that. Concern yourself with your own conditioning, which is much more logical, much more honest.

K: ... All this implies: why do you want an example? And the teaching says don't have examples ... People, the man in the street wants a perfect example. And perfection isn't involved in this. That's stupid. Which doesn't mean I am defending myself. Please, I am very careful about these things.

Q: This is a new idea to me, that there can be a teaching ...

K: Sir, when the book says, "Be a light to yourself," it means that. You are responsible to yourself, you are your own teacher, your own disciple. No authority. It means that. And people can't stand this, can't take it at its value, at its depth, but say, "For god's sake, help me. Why did you? ... You went through all this. I can't do this. You must help me to come to it by degrees, therefore I must have future lives ..."

Q1: We don't have to be Krishnamurti to understand what Krishnamurti is saying.

K: Certainly not. That's all. And Krishnamurti may be the most hideous man. It has nothing to do with it.

Q: This is too much for me. Look ...

K: No Sir, do listen to this seriously. This is very important because you see what you're saying – you're caught in this too – which is: they used to say in my youth, "You must be the perfect instrument: what you do, what you say, how you write. Then only the teacher can use you." And you are saying exactly the same thing, in a different way, "You must show that you lead the perfect life."

Q: No, no, no. The only thing that your life must show is that it is of one piece of cloth with your teaching, not perfect, one piece of cloth.

K: As I said, how will you know? It's in the book. How will you know that it is one piece? By reading, by listening, by talking to the man, you'll find out? Besides how will you know that it's one piece of cloth? The piece of cloth will be cut according to your conditioning. And he says, "Don't bother about the cloth. Look at your conditioning."

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Meeting K

The Specialists' Influence

The following was written by Friedrich Grohe as an addition to his small book The Beauty of the Mountain, Memories of Krishnamurti.

IT FREQUENTLY HAPPENS TO ME THAT I HEAR SOMETHING which sounds right – often just a sentence, and often from K – but I don't fully grasp it and it stays with me for years. Then, much later, usually reading the teachings, I suddenly understand what was meant.

For example, during my first meeting with K (at Chalet Tannegg in Gstaad) I mentioned to him that I had tried to have a working relationship with my colleagues in the management of our company that would be friendly, like friends working together. He only shook his head. I understood this to mean that such an arrangement usually doesn't work. But I didn't understand why it doesn't work.

Now, having just read the following, I understand that I have had an ideal about how to work together, that this has created an habitual approach to things. I was trained as an industrialist and may be working in the 'K world' simply as I worked in the business world: forming working groups, promoting projects, and so on. In doing this, am I like the devil who helps the chap who has found truth to organise it?

“Consciously or unconsciously, surreptitiously or openly, one begins to inquire into the purpose of life, and each one receives an answer from the so-called specialists. The artist, if you ask him what is the purpose of life, will tell you that it is self-expression through painting, sculpture, music, or poetry; the economist, if you ask him, will tell you that it is work, production, cooperation, living together, functioning as a group, as society; and if you ask the religionist he will tell you the purpose of life is to seek and to realize God, to live according to the laws laid down by

teachers, prophets, saviors, and that by living according to their laws and edicts you may realize that truth which is God. Each specialist gives you his answer about the purpose of life, and according to your temperament, fancies, and imagination you begin to establish these purposes, these ends, as your ideals.”

Total Freedom, p. 53, Copyright KFA

This was in the 1930s. When he spoke in the 1960s about specialists, he added psychiatrists and psychologists.

“So it seems to me very important to understand oneself, not according to any specialist, or to any religious concept of what is the 'me', or what is the self, but actually to become aware of it as it operates, as it functions. But if I try to understand myself according to some philosopher or some psychologist, then I'm trying to understand them, what they think about me, what they think is my structure, my nature. Most of us are second-hand human beings and there is nothing original in us (not that we are seeking any originality). But merely to operate in a second-hand way without any original feeling or any original understanding must inevitably lead to conflicts, miseries and endless anxieties. So I hope you and I (the speaker as well as yourself) see the importance of knowing ourselves. If we both agree that it is vital to understand ourselves completely, then we have a quite different relationship, then we can talk together, then we can both delve into the most secret corners of our minds.”

Saanen, 5 August 1967, Copyright KFT

Krishnamurti in Rishi Valley

The following is an excerpt from the forthcoming book As the River Joins the Ocean: Reflections of J. Krishnamurti by G. Narayan. Narayan was a nephew of Krishnamurti and was for some time principal at Rishi Valley School. He died in October 1996.

This excerpt was supplied to The Link by Edwin House Publishing Inc.

KRISHNAMURTI LUNCHEd WITH US AT THE OLD Guest House in Rishi Valley, but his dinner was served in his room by Parameshwaran (his long-time chef in India). We never disturbed him after he returned from his evening walk around seven. He had his dinner before eight and went to bed by nine-thirty. In 1982 many members of the Foundation were visiting Rishi Valley, and some of us took our dinner at the guest house. We talked rather softly and finished our dinner by eight-thirty, so that we did not disturb Krishnaji, who was staying in his room adjacent to the discussion hall.

One evening as we were dining, Krishnaji entered the room at around seven-thirty and asked for his dinner to be brought into the dining room and he sat with us to eat. All of us felt cheerful after the walk with Krishnaji.

One of us asked Krishnamurti what his educational objectives were. We were not sure whether he would answer us, as he did not think in terms of aims and goals.

To our great surprise, he enumerated the following as his educational aims.

1. GLOBAL OUTLOOK: Krishnamurti explained that this meant a vision of the whole as distinct from the part, and that it should never be a sectarian outlook but always a holistic outlook free from all prejudice. He said that only a global approach could solve our problems, placed as we were at the end of the twentieth century, with unknown dangers from nuclear energy and hazardous wastes, population growth, environmental pollution, and wars. He said that a sectarian outlook would invariably lead to bigotry and violence.

2. CONCERN FOR MAN AND THE ENVIRONMENT: Krishnamurti said that man was part of nature, and if nature was not cared for, it would boomerang on man. There was need for afforestation and conservation of soil. Ecologists were pointing out that the destructive nature of man had led to the disappearance of many species in the biosphere. Man was suffering and was confused. There were conflicts of all kinds, leading to violence and wars. He said that only right education and deep affection between people, which was needed everywhere, would resolve our many human problems.

3. RELIGIOUS SPIRIT, which includes the scientific temper: Krishnamurti told us that the religious mind is alone, not lonely. It is in communion with people and nature. He said that the religious spirit is young and innocent and can explore into the present with creative zeal. While the scientific mind goes from fact to fact and observes, the religious mind alone could comprehend the fact and go beyond it from the known to the unknown. He said that only the nonsectarian and non-denominational religious spirit would bring about a new culture.

There was a radiance in the dining room as he spoke to us till 9:00pm.

When we dispersed at 9.30pm, we felt that it had been a rare evening, as he usually did not come out of his room after his dinner. We felt that Krishnamurti was giving a new holistic direction to those of us involved in education.

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Natasha Narayan Rutman*

Meeting K: Helen Knothe Nearing

In the spring of 1997, Helen Knothe Nearing died at the age of 90. This was a few years after the death of her husband, Scott Nearing, who had lived to the age of 100.

*Having previously made contact with her, Friedrich Grohe was looking forward to meeting Helen in 1997, but the meeting never took place. Helen was an interested reader of *The Link*.*

*There is a lovely interview of Helen by Evelyne Blau in Evelyne's book *Krishnamurti – 100 Years*, and Evelyne has kindly given us permission to re-print a slightly abridged version of the interview here. We begin with Evelyne's introduction.*

During the same time period Krishnamurti met a young woman who was to be pivotal in his early life. Helen Knothe was to open floodgates of romantic longing in the young man that had hitherto been firmly closed. She was a young American girl of seventeen, a violin student who was to study music in Amsterdam. Helen, who later married Scott Nearing, an important American social critic and back-to-the-land environmentalist (long before it was correct) lived a surprisingly free life for a young woman of the 1920s. Helen was taken to Holland by her Dutch mother to continue her violin studies there. She was seventeen at the time and Krishnamurti twenty-six.

HN: ...He [Phillip van Pallandt] invited Krishnamurti and his brother to come to Ommen to see him with the thought of perhaps donating the land to Krishnamurti. Nitya was not well enough to come, so Krishna came alone. He had been a few days at Ommen, and Phillip took him around in his car, showing him that part of the country, and Krishna happened to see me racing with a Swedish girl – what we were doing out in the country I don't know, racing, I for America and my Swedish friend for Sweden – and I won the race. Krishna and Phillip Van Pallandt came up to me and spoke with me, and I asked Krishna for his autograph. Phillip Van Pallandt saw that he was intrigued or interested, and he said why don't you come to the castle for dinner or something. So I went to the castle and had lunch with him, and there was no other young person around at the time, and it was just coincidental that this somehow happened. That I was the young person, the young girl at the time, that Krishnamurti apparently fell for. I was about the right age.

EB: What were your initial impressions when you met this young man for the first time?

HN: There was not the atmosphere that later grew up around him. I had no idea of his reputation and of what had been said about him, and he didn't seem to rely very much on that himself. He was unostentatious, he'd come with no entourage, he had come alone to see Phillip. Phillip was a very simple person, and treated him in a simple way. This was a young boy I met who was extraordinarily handsome and quite different from any I'd ever met, but I think he was more ready for the experience than I was at that time. He was so different from any boy that I had met before. He had only a week in Holland, I was staying longer, much longer, and he had a week there and he spent that time entirely with me – walking in the woods or bicycling, or in Phillip's car, Phillip's old Mercedes car I think it was – and finally at the end of about five days we were walking on the moors in the heather in Holland, and he avowed real love. He was so shy, he covered his face with a handkerchief. We were sitting on the heather and he admitted me into the trinity of his brother, whom he loved very much, Mrs. Besant, whom he called "Amma", and Lady Emily. He said, "These are my three greatest friends," and he admitted me into that category at the time. And it seemed to be

something quite new for him. This was, of course, something extraordinary and out of the way.

EB: And he covered his face when he spoke to you?

HN: He was so shy. And his first letter as he left Ommen – he had to go back to London and then he had to go to India – and in his first letter he said: “Remember how staggeringly shy I was,” and then he said also, “You don’t feel the way I do about this.” And I have kept, all these years, I’ve kept those letters. They are so pure, and so noble and so beautiful and so eloquent that they are part of his history.

EB: Did Krishnamurti express any views of marriage, his personal views on marriage?

HN: No, because I suppose we never thought of it. And I suppose that as close as we were during that time, I don’t remember caresses, I don’t remember hugs, I don’t remember kisses, which is strange, I never thought, “Oh, we mustn’t,” or I don’t think we thought, “We mustn’t.” It was another attraction, sort of a meeting of souls, and I had the sense at seventeen – and I was just a callow American girl, but I had the sense – to appreciate it for what it was.

EB: You are saying that there wasn’t really a physical side to your friendship and your relationship?

HN: Not at all, not at all, and yet it was warm and deep, even passionate. Strange. It was a great outpouring of his love and spirit at the time, and he wanted me to be with him. He was desperate at going to India so soon after meeting me. We knew each other for a week in Holland, then he had to go back to England, and then he really fabricated a return trip to Holland to give a talk or so there, but it was really to see me again. And then we were together in Amsterdam, in the Dutch Theosophical headquarters for a

few days, maybe a long weekend or part of a week, and then he had to go back to India.

EB: And during that period, did Krishnamurti talk about his work?

HN: Yes, and he was rather desperate about it. He wasn’t ready for it yet, and he saw it ahead of him and he knew what he had to do. He had his very down moment which he wrote of...

EB: That was a period of great unrest in him and insecurity as to what his part should be?

HN: Yes, and fearful that people expected more of him than he had in him to give....

In 1923 Helen was with Krishnamurti and the group at Ehrwald, where she witnessed a recurrence of the so-called ‘process’:

HN: ... In the evening we used to sit out on the balcony overlooking the mountains, and Krishna and Nitya would chant, and we had songs and mantras, and it was obvious that Krishna was disturbed physically. So he left the group.

EB: How did that show itself?

HN: He was feverish and hot, disturbed and restless. He went into the house with Nitya, and after a while Nitya called me in, and I was to sit and hold his hand. And he was obviously in pain and distress, crying. And this was something hard for me to witness and go through, but I did what I could to help. That went on every evening, I kept a diary of all those days and the nights that I was with him. I think it was every night.

EB: It just occurred at night?

HN: Yes. Sometimes he would be particularly wild and gay and silly, and then he would relapse



Winter morning at Brockwood Park, England

into this awayness and he would not be with us at all. He was a completely different person.

EB: There's discussion today of out-of-body experiences, is that how you would characterize those incidents?

HN: No. It was very much in the body, it was very intense. It was the body that was undergoing this experience. Although sometimes Krishna himself would seem not to be there, but a little boy, almost a child of three or four would be there, and this child, this "body elemental" would be enduring the pain and would even shriek at Krishna and say "Keep away, I can take care of this better than you can." It was like two strange personalities, and Krishna would come back and talk with this little "body elemental" and they would converse.

EB: There would be two different voices? The young child and the young man?

HN: That's right. And then the young man would sense beings coming and attending and helping, or even perhaps inflicting it on him. We didn't know, Nitya and I. Nitya sat off in a corner, and I was close to Krishna and holding the body and helping the body. Nitya and I were not clairvoyant but we would feel the benediction of this wonderful presence coming over the mountains and come into the room, and they would give messages to Nitya and to me and to Krishna.

EB: How were those messages delivered?

HN: Through Krishna's voice, and Nitya or I would scribble them down as well as we could in the dark. We were mainly in the dark. We took down these messages. Some were for Nitya.

Some were for me, and some were for Krishna himself.

EB: What were those messages?

HN: They were what we should do and what we should be, and what the pain was about.

EB: What was the pain for?

HN: We thought it was the Kundalini. We thought it was the awakening of the Kundalini, and the clearing of the passages – we thought that the Lord would be coming through in these wonderful beneficent influences that we felt were to take over Krishna at that time. And then this little “body elemental” was so tender and so sweet and so dear, it was like I was in a room with Nitya and Krishna and some other little entity. Completely different. They talked together, they argued together...

EB: I’d like you to describe Krishnamurti’s relationship with his brother.

HN: It was as close and as warm and as sweet and as dear as can be. I think Nitya was the closest person to him in the world, then he also loved Mrs. Besant, and he also loved Lady Emily, and at that time he also loved me. Those were the ones that were closest to him, but Nitya was the closest of all, he was just a part of him, and Nitya’s influence on him was very good, he helped him in so many ways.

EB: You never sensed that there was a jealousy, or so-called sibling rivalry?

HN: Never, they were just loving brothers, both appreciated the other tremendously, it was a lovely relationship.

EB: What was Krishnamurti’s relationship with Annie Besant during that period.

HN: Very loving, very tender, very devoted.

EB: At that time, he was, in a sense, plunging into his work.

HN: That’s right, and I had the sense to understand that.

EB: When did you first detect signs of estrangement between Krishnamurti and the Theosophical Society?

HN: Perhaps a bit in Australia when he came that second time with Nitya, but he was so engrossed in poor Nitya’s health. It was beginning then because C.W.L. cut him off.

EB: There was a definite shift around that period, he became more and more open in what he wrote. He was becoming more independent, apparently in his personal relationships as well. Were you engaged to Krishnamurti at that time?

HN: No, we knew that nothing like that could occur. First, I seemed to have known of it myself, and he knew of it because of his mission. Mrs. Besant had said in so many words that we were very close and we would grow together, and would work together, but that there could be nothing like that.

EB: It was thought apparently that marriage would deflect him from his mission.

HN: Oh, certainly. But it did get into the papers, he was in Ojai at the time, and I thought perhaps wiser minds may have said to him, “This has gone pretty far.” That may have started his detachment. I never knew. My family wanted me to come back from Australia at the time, and I left Australia reluctantly and came back and Krishna met me in Santa Barbara and drove me to Ojai. He was sweet and affectionate as ever, but something was cut off, or something was different, and I sensed that the period of our closeness was over. I stayed in Arya Vihara for maybe a week, and he drove me to the train. We were

close friends and loving as ever as far as I knew, but that was the end.

EB: During this period, what was your sense of the teachings? Were you really interested in the teachings?

HN: I knew that he was teaching “live in the present.” I think I imbibed all of that and reconstructed it into a philosophy for myself that

has lasted to this day. I never disavowed anything which he said or wrote. I took it into myself and formulated my own mode of living and philosophy, which has lasted my whole life. I haven't thrown any of it away.”

*Copyright 1995 Evelyne Blau
first published in Krishnamurti – 100 Years
by Stewart, Tabori & Chang, NY;
abridged version*

The First Step

Contributions and editing of The First Step have been kept anonymous to encourage free written dialogue. This may be seen by some as a license to provoke by way of extreme or exaggerated opinion. That is never the intention, but it needs repeating that the views expressed here do not necessarily reflect those of The Link's editors and publisher.

Editor's Note

On page 59 of the last issue of The Link, we published an excerpt by Krishnamurti in which he describes a meeting with someone who identified himself as a Krishnamurti-ite. K goes on to say that he who has identified himself can never know freedom, in which alone all truth comes into being. In this issue of The First Step, one contribution, 'The Letter K: Something Special?', points to how such identification can manifest as a sense of specialness that comes from belonging to a 'K world'. The writer goes on to suggest that the image we have of K as a great teacher can influence how we receive the teachings. On this point, here is an early warning from K on his role as a teacher.

Questioner: Does not the very fact that people come to hear you make of you a teacher? And yet you say that we should not have teachers. Should we then stay away?

K: You should stay away if you make of me a great teacher, if you make of me your guide. If I am creating in your lives an influence, if by my words and actions I am compelling you toward a certain action, then you should stay away, then what I say is to you worthless, it has no meaning, then you will make of me a teacher, who exploits you. And in that there can be no understanding, no richness, no ecstasy, nothing but sorrow and emptiness. But if you come to listen so that you can find out how to awaken intelligence, then I am not your exploiter, then I am merely an incident, an experience which enables you to penetrate the environment that is holding you in bondage.

Collected Works, Vol. 2, pg. 79, Ojai, 1934, Copyright KFA

Here, the questioner suggests that simply going to hear K automatically makes him a teacher, while K suggests that it is the effect of his words, whether they exploit or awaken, that is of importance. The responsibility for either lies with the one who receives the teachings. There is a Buddhist saying that refers to freeing oneself from the teacher: If you see the Buddha on the road, kill him. Personally, I think that before I would rush to do that, I would first want to be certain that I had understood what he had to say.

The following excerpt does suggest another angle on how we receive the teachings, not from the point of an outside influence in the form of a teacher, but from the inner influence of our own mental structure which seeks stimulation rather than illumination.

K: Do you find discussions such as these illuminating?

D: Yes, I find them stimulating.

K: (Sitting very erect and speaking with great clarity and affection) Do you find them just stimulating or are they illuminating? There's a distinct difference between being stimulated and being awake. Being awake is like a flame illuminating everything within. (He waited patiently yet alertly.) Do you really see this? First see it verbally. Then feel it out – being stimulated and being awake. Now go into it deeply, seeing its whole significance.

*from unpublished, un-authenticated conversations
between K and David Young, Copyright KFA*

Inevitably, those who seek stimulation from the teachings will eventually reach a point of saturation and, becoming bored, invent a variety of excuses as to why it's no longer necessary to study the teachings, even sometimes going so far as to say that K should never be quoted. Those who seek the flame of illumination will eventually realize a kind of independence both of the persona of K and the teachings, and yet, valuing the depths of K's insights, will be inspired to develop a line of study for themselves without fearing that this automatically makes them members of a 'K clique'. Being aware that K's words can condition the mind, they will avoid the use of them only if their use complicates communication and not out of a reaction to a so-called 'K world'. By the way, our feature article in this issue, 'The Outer Is an Expression of the Inner', does not mention Krishnamurti, and yet it is clearly drawn from something he has pointed to over and over, and that is: You are the world.

Once again we invite readers to send in their responses to the articles we print in order to stimulate an interactive dialogue, and we also wish to express our appreciation to those who have already done so.

The Outer Is an Expression of the Inner

A look at the world of adults into which today's children have to fit

WATCHING HOW PEOPLE RESPOND TO CRITICISM shows that most adults latently believe that they are more or less perfect human beings. Even with those who are conscious of this belief, out of politeness, it may remain un verbalized. Isn't it a paradox that the world should be in such a mess when it is inhabited by more or less perfect

human beings? (Surprisingly, this question rarely occurs to us.) Occasionally, due to hard challenges, we may be forced into consciousness of our imperfections, but this is soon glossed over and forgotten. Even more humble human beings, admitting to some of their imperfections, are quick to sympathize with themselves and, by

finding appropriate justifications, evade the need for looking to their own imperfections.

The tragedy of this inner belief in our own perfection is that it colors our outward view of the world by highlighting the imperfections of others. By this slip of attention, we are induced into actions which attempt to alter the imperfections in others, society, and the world. We then become cynics, critics, altruists, patronizers, or violent revolutionaries. Changing others and changing society becomes our slogan. How odd that everyone wants and tries to change everyone else, yet no one fundamentally changes.

The politicians, preachers, gurus, social reformers, philosophers, psychologists, scientists and educators – everyone seems to be concerned about the world, about the condition of society, about the ignorant, the underprivileged, the poor, the starving and so on. But who bothers to find out how these came into being? Is it not our greed, ambition, hunger for power, violence, search for security and comfort which have created this disparity? Does not our action to change the outer divert us from seeing the inner as the cause of the outer?

If so, adults are bound to create an environment that is completely destructive for the next generation. The adult in our society has become a predator and the children are his prey. Each generation must fit into a world worse than the previous one. Is it not the adults in society who:

- set up child labor
- physically and sexually abuse children
- tempt children to consume addictive drugs
- kill fetuses
- create juvenile delinquents
- subtly demand that their children be competitive, ruthless and adopt values based on money, power and endless pursuits
- deliberately influence the minds of the young through advertising and publicity to promote the adults' businesses

- kidnap and sell children for prostitution and slavery
- educate children to break the law.

One can go and on. This is the adult world. Is the adult not the predator? Is he not responsible for making society worse with each new generation? This predator is not going to like this picture, painted so cruelly. He is bound to react violently to prove the opposite. He is going to demonstrate all that he has been doing for others. But what has he been doing?

- the husband beats the wife and then takes her to the hospital
- the industrialist corners enormous wealth and then creates charities
- companies commercialize Thalidomide and then open institutions for the disabled
- governments manufacture poison gases, bacteria and nuclear weapons and then pay compensation to the afflicted, and so on ... just as a predator plays with its prey before it is finally killed.

Adults are ever busy, perpetually occupied in inflicting harm and also in undoing the damage they inflict every moment on other minds, especially young ones. Isn't it the adult, the predator, who is in dire need of a different kind of education? Can another predator ever educate him? Can an adult with a latent view of his own perfection ever accept his role in having created such a pathetic picture?

Is this situation hopeless? No, certainly not. The intention of this writing is not to go into hopelessness and depression. Let me remind you that I myself belong to the adult, predator class about whom I have so bitterly written. And yet I have made a discovery. All the devilish components of an adult mind, which I have criticized, I have found in myself too. As I see the world, I see its replica in me, in some form or another, in different degrees. If I feel that the adult world is responsible, doesn't it mean that I too am equally responsible? And if I really feel responsible, I

must first begin to undo in myself what I expect other adults to undo in themselves. That would be an immensely valuable beginning.

So, friends, I have begun and wish that you would all begin too.

The Letter K: Something Special?

IN ALL THE DISCUSSIONS OF K AND THE 'K WORLD', is there an assumption of specialness about people who study Jiddu Krishnamurti's teachings as a means of finding a better way to live? Is there a premise that something unique links 'K people' which other people simply don't share or understand – some common denominator of inquiry, dialogue, commitment, purity of intention?

If so, it might be a refreshing exercise to imagine, say, a farmer living in some remote part of China or Australia or Canada, without access to any knowledge of who Krishnamurti was or his specific teachings – indeed, let's add, without access to any of the world's great teachings. He is a simple man, perhaps, who cares for his fields, his herds, his family. He lives a right life and his joy touches all around him. He has found 'it' – perhaps has never lived without 'it' – and whatever suffering he may pass through, whatever hardship or deprivation he may know, that thing will always be in him and he in it.

If you were to ask him his secret of right living, he would not know what you were talking about. If you sought his teaching he might be wordless, non-plussed. His life as he lives it is his only teaching, there for one to discern and learn from, or not. He has never heard of Krishnamurti or, for that matter, Christ, the Buddha, Nisargadatta or Ramana Maharshi. Having nobody to follow or learn from, he emulates nobody, aspires to be nobody and nothing. He simply lives right, and his life by its example is a teaching for anyone who may be touched by it and has whatever it takes to learn from it. He or

she may not be a farmer, of course – perhaps a bookkeeper or bus driver or lawyer or nurse – and may live not in a remote place but in the heart of a big city. It matters little.

If it is possible that such a person may exist (and if we can conceive of it, is it not possible?), assumptions of specialness or insiderness about a 'K world' need to be deeply questioned, not just once in a while but at every moment they arise.

Is my interest in K's teachings, or is it instead in finding within myself the way to virtuous living? Is it in becoming a teacher (like K) or good at dialogue or recognized by the 'K world'? Or is it that I am interested in something entirely different, something timeless and always, of which helpful teachers may appear now and then to remind us, and which is perhaps beyond being recognized for what it is?

I have sometimes wondered whether the removal of Krishnamurti's name from all his published works – the schools, books, letters – would make his teaching more or less effective, or have no effect at all. They could be called simply, A Teaching, their human agent thus remaining out of sight and uninteresting. Of course, that's an unrealistic hypothesis, but perhaps not a useless one to ponder when one finds one's thoughts and memories intrigued and possibly distracted by the life and teachings of someone called J. Krishnamurti.

The author of the above article may have been responding to our previously published article 'Password to the K World'.

Responses to 'The Holistic Approach of Krishnamurti'

Here are two letters and one comment in response to 'The Holistic Approach of Krishnamurti's Teaching, and Its Corruption: A Personal Point of View', printed in the last issue of *The First Step*.

Response 1: Look Within

I HAVE A COMMENT OR TWO FOR YOUR CONSIDERATION on the feature article in the last issue, 'The Holistic Approach of Krishnamurti's Teaching, and its Corruption'. The author's point seems to be that the teachings have been and continue to be corrupted by taking bits and pieces from K's talks to produce theme books, rather than presenting the talks verbatim, which would preserve the flow of the talks. The author of the article would have us believe that it is necessary to have knowledge of the whole of the teachings, or at least of any particular talk, before any real understanding of what K is pointing to may be reached.

Throughout his life, K made it clear that he was merely a pointer, directing the listeners to something sacred, within the ability of each one

of us to discover within ourselves. We must realize that it is that which transforms, and not the teachings. Those of us who really want to understand the wholeness of life deeply and actually, not through words, should turn our attention from K's teachings, whether fragmented or complete, and begin to look within. That sacred wholeness can only be discovered within ourselves, and not through anyone's words and teachings. Unless we touch that, K's teachings, in whatever form they are presented, remain nothing more than grist for the intellect. As K often pointed out, it is not necessary to know anything to deeply understand truth, and in this regard, all knowledge is detrimental, for that to which he was pointing is beyond knowledge, method and approach.

Response 2: Collected Works

I THINK THAT THE AUTHOR'S CONCLUSION ABOUT what constitutes the holism and corruption of K's work needs serious consideration, though I think that the personal corruption of the teachings and their holism is more important a matter than the publication of excerpts versus whole talks: for instance, the inward excerpting that we do of the teachings to bolster our own egos or to provide a script for discipline of the mind, etc., or simply taking refuge in the collection of the words and concepts of Krishnamurti. If these are corruptions, they have the virtue that we can meet them directly as they are not a matter of organizational policy.

Reading the article also sparked an interest in me to start studying *The Collected Works of*

J. Krishnamurti and in that study several things have been found that would make me recommend such a study to others. As I did not have the opportunity to attend K's talks, this material represents the opportunity for close contact with the vitality and breadth of the teachings, something which reading collections of excerpts has not done for me. I don't know why this is exactly, but partly I think that to see how the expression changed, along with the vocabulary, to feel the tremendous energy at work in the expression and how this mind is coming repeatedly, doggedly, experimentally from different directions, one is freed from seeing the teachings as a set of ideas demanding a particular vocabulary.

I hope that the Foundations will make it a priority to publish the remainder of the *Collected Works*, from 1967 to 1986.

■ Response 3: The Integrity of the Teaching

I HAVE READ WITH GREAT INTEREST THE CONTRIBUTION printed in 'The First Step' of the last Link, entitled 'The Holistic Approach of Krishnamurti's Teaching, and its Corruption: a Personal Point of View', and the Editor's Note. I am very grateful for the willingness to publish it as well as for the considerations expressed by the Editor. I find it very commendable that you have published such a contribution and I hope others will appreciate the openness to such a delicate question.

I quite agree on this subject with the unknown author. To me, the Teaching is the only means man has to come in touch with reality, it is the precious gift which has been given him to raise him from his painful state, which alternates between dream and nightmare. The way the Teaching is expressed is as important as its content. One has to meditate upon the fact that the Teaching is not the product of brain, of intellect. The Teaching didn't come from Krishnamurti, as he himself stated many times. In this connection I hope many will be encouraged to read chapter 17 of *The Life and Death of Krishnamurti* by Mary Lutyens, which contains many hints of inspiration and leaves open a door to the mystery that was behind Krishnamurti.

On page 164, Krishnamurti himself, speaking with Mary Lutyens and Mary Zimbalist about the source of the Teaching, its origin, plainly uses the word "revelation". I quote a short excerpt of this chapter for those who do not have the book at hand:

"K: ... There is a sense of vacuity and then something comes. But if I sat down to it I might not be able to. Schopenhauer, Lenin, Bertrand Russell, etc. had all read tremendously ... Here is the phenomenon of this chap who isn't trained, who has had no discipline. How did he get all this? What is it? If it were only K – he is

uneducated, gentle – so where does it come from? This person hasn't thought out the teaching.

Questioner: He hasn't come to it through thought?

K: It is like – what – what is the biblical term? Revelation. It happens all the time when I'm talking."

This word "revelation", so great, so burdened with significance for many people who are used to connecting it with religions, must leave us astonished and with a great sense of awe. In this connection every human attempt to arrange the Teaching, to reduce it to more easily digestible pills is utterly unacceptable. To publish compilations of sayings, theme books, shortened passages, etc. has to be seen in this perspective and not from the human point of view of making the Teaching available to the many, of capturing new readers and selling books.

Even without speaking of the sacredness or the mystery that found a means of expression through Krishnamurti, everyone who reasons properly can immediately wonder about what criteria have been used in choosing one passage instead of another, in combining them together, etc. I would rather draw attention to another 'fact' that goes beyond the danger of intervention of the common mind in the sacred, and the danger of fragmentation, this latter cited very fittingly by the Editor. This 'fact' is that the Teaching can only operate when there is care, as Krishnamurti said so often, when there is affection, which implies love, patience, study, the capacity to remain with questions open instead of having ready answers which only satisfy intellectual curiosity.

Care implies the necessity to listen to talks (and now to tapes) or read books from the beginning to the end, with continuous attention, looking at one's reactions: in a nutshell it



February in Riederalp, Wallis, Switzerland

implies work and nobody can pretend to achieve an instant result.

K: So my friends, to bring about a different way of living, living not for others but for oneself, because the other is oneself, there is no 'we' and 'they', there is only ourselves. If you really see this, not verbally, not intellectually, but with your heart, then you will see there can be a total action which would have a completely different kind of result, there will be a new social structure, not the throwing out of one establishment and creating another. That means one must have patience to enquire, and young people don't have patience, they want an instant result – instant coffee, instant tea, instant meditation – which means that they have never understood the whole process of living. If you understand the totality of living there is an action which is

instant, which is quite different from the instant action of impatience. Please do listen to all this, not because the speaker says so, it is so.

Saanen, 16 July 1970, Copyright KFT

This certain kind of patience (effort) may produce a transformation, and not just casual interest or curiosity. Therefore it is important that the true Teaching be published, without distortions, shortcuts and re-arrangements.

Question: Is there such a thing as distraction or is there only attraction?

On Education

There is not much to say about the content of this issue which is not self-evident from the text itself. Our much-traveled colleagues Raman and Rabindra had the excellent idea of asking people they knew to have been involved in home educating to write briefly of their experiences and impressions. We found the resulting essays fascinating and have accordingly included all five of them as the sole material in this issue of On Education.

The articles come from France, England and the USA, one being from the student's perspective, and yet all are clearly cut from the same piece of cloth. Nonetheless, there are a number of ways in which it is interesting to compare the various authors' comments. One question which I found curious was the relative desirability of socializing with one's peers, which seemed to have something to do with the age of the student. It seems that, as one gets older, particularly into the mid-teen years, there is a stronger desire for involvement in the wider educational arena. One wonders, too, if there is a significant difference between educating an only child at home compared to doing so where there are two or more children involved.

These essays are timely, too. We read more and more frequently of Government interest in extending the scope of schooling. In Britain, for example, the talk is of extending school hours into evenings and week-ends, obtaining wider business sponsorship for educational institutions including those for the very young, abolition of the long summer holiday, and so on. The common denominators in all this seem to be control, regimentation and, ultimately, commercial advantage. Education modeled on a car assembly plant. Where is consideration for the child in all this? Where, for that matter, is the debate? These ideas are 'spun' through the national media by our political masters as 'progressive' or 'modern' *fait accompli* to which only closet socialist 'dinosaurs' will have the gall to object. Is it too late, one wonders; are our children's fates already in the hands of a dehumanised generation of policy makers? Perhaps it was ever thus. Notwithstanding, home schooling may well have a significant role in this context. So, one might expect, would Krishnamurti schools and centres.

Home Education

In England

IT IS A LONG TIME SINCE I EMBARKED ON A THREE year period of educating my twin sons at home, nearly eighteen years ago in fact. As I let my mind drift back over that period, which began when my sons were eleven, many images come to my mind: the three of us scouring the woods and fields for fungi that first September; and the next summer, following the interest of one of my sons

in the events leading up to the Second World War, animatedly reading Brecht's *Rise and Fall of Arturo Ui* on the lovely veranda at the back of the house; our beautifully illustrated magazine which we called News from Nowhere. ...

Unlike the majority of home educators who teach their young children at home, we began when my sons had just finished their primary school education and were due to start their

secondary education. Why did I decide on this course of action? Partly it was in response to my own negative experiences of school. I saw school as a sort of prison – both physical and psychological. A place in which childhood, freedom and connection with nature were lost. An ugly environment with a lot of pressure from both teachers and peers to conform, killing independent thought and nurturing false attitudes. My subjective feelings were reinforced by my reading of radical thinkers on education such as John Holt, Ivan Illich and Krishnamurti. I had also been a teacher in secondary schools both in the UK and abroad for a total of eleven years and my experience from that side of the fence had not changed my impression of the limited scope and limiting effect of mainstream education. I could not bear the imperfections of the system, which I castigated in righteously indignant arguments springing from my reactive idealism. I don't know how much I consulted with my sons – probably not enough – but they seemed willing to go along with the idea.

We lived at the time in a very large property – a one-time home of William Wordsworth – belonging to the National Trust. It was set in beautiful grounds and we shared it with a number of other people. The Local Education Authority appointed a likeable and imaginative Drama and English advisor as our mentor/monitor who, after he had met us and seen the setting in which we lived, declared that we were so ideally situated that nothing but good could come of it and was unreservedly encouraging on his rare visits.

Realising early on in the experiment that being both parent and teacher was no easy feat, I enlisted the help of various friends from both within and without the house specifically to dilute my influence and to add variety and texture to the educational process. A very clever but manic-depressive friend who was, consequently, unemployed, helped us with maths and physics, another friend taught the boys geography, and a trainee teacher lodging in the

house occasionally did Art with us. (I sometimes joined in these lessons as an observer or participant for my own interest and pleasure and to be able to keep track of what my sons were doing.) Another friend who lived in the house and did the gardening gave lessons in modern history. Having just scraped through French O-level, I taught my sons French, in a rather idiosyncratic fashion! (When they went on to Brockwood Park at the age of 14, their French teacher – Gisele – found some of their constructions rather strange, but with no lasting effects, as they both went on to do well in A-level French.) An elderly retired teacher of English and Head of Department who lived in our village took great pleasure in teaching them English from their second year on, because she found them so widely read and

To the extent to which I was blind to my own limitations, to that extent was the experience destructive . . .

to have a great breadth of background for their age. For the rest we watched educational television programmes, we exercised, sang, did chemistry, gardening and cooking at home. We studied natural history in our immediate surroundings and geology and mountain navigation in the wider surroundings of the Lake District National Park. We all briefly joined a class in the use of computers; one of my sons did an evening class in woodwork and then metalwork, while the other pursued his interest in bird-watching via a local group, and all the time they joined their ex-schoolmates from the village after school and to play football, as well as joining other children to go kayaking.

But did it work? Well, yes and no. Before writing this I asked each of my sons what they remembered of that time. Each of them, independently of the other, said that the downside, especially as they were twins, was that they were

constantly in each other's company and that that had been very difficult. Also being cut off to some extent from their peers had been a burden for them, which they had felt particularly in the last year of being at home. I remember when I was thinking about where they should continue their schooling one of my sons saying with uncharacteristic vehemence, "I just want to be ordinary. I want to be like everybody else!" It was a really heart-felt cry. On the plus side they are both grateful for the flexibility and freedom that they had and they really rejoice in the fact that they weren't incarcerated in a school building for six or seven hours a day five days a week for those years; and, says one of my sons, most important of all was the deep contact with nature that was nurtured during those years especially, and which has been an infinite resource ever since.

When I myself look back and attempt an assessment, it is coloured by an intense retro-

spective awareness of the limits my own conditioning had placed on me, limits which my ideals were powerless to affect. To the extent to which I was blind to my own limitations, to that extent was the experience destructive – particularly emotionally. On the physical, mental and spiritual levels I think good things happened – and many unique, wonderful, broadening and enriching experiences were had which could never have been found in a school setting. It is the old cry, "If only I'd known then what I do now!" – namely, in this case, that I was part of all that I projected onto schools, that that ability to control, stifle, demand conformity were not out there but in me. Given my state of blindness at the time I think the outcome could have been a great deal worse. Fortunately, the outcome rested not only with me but with my resourceful, intelligent, imaginative, sensitive, wonderful sons.

■ In Hawaii

IT WASN'T UNTIL MY OLDEST CHILD, MEREDITH, was 4 years old that I began to question what education might really be about. After my family moved to the Big Island from Honolulu in 1980, I became uneasy about enrolling Meredith in the local public school. During a visit to the school, I had discovered serious overcrowding, teachers who appeared overwhelmed and were required to act as police, along with an overall atmosphere of containment and boredom. Still, this was the only option available in our small rural community, and so I was resigned to it.

Then one day, while searching through books at the library, a thin little book stood out in the row above all others (as important books have a habit of doing, I think.) This book, *Education and the Significance of Life* by J. Krishnamurti, dramatically changed the course of our lives over the ensuing years. Before reading Krishnamurti's words, it had never occurred to me that educa-

tion might be far more than just learning historical facts and mathematical equations or preparing for a career and becoming a 'well-adjusted' citizen. Krishnamurti helped me to understand that the true meaning of education is about discovering ourselves and our relationship to all of life. This requires the deepest examination of ourselves, something which is rarely encouraged in the standard school setting. Recognising the truth in this, I knew that I would have to break from our original plan. At precisely this time, John Holt, the educational pioneer who championed alternative approaches to education, passed through Hawaii. Through an extraordinary set of circumstances (what a friend of mine would call a "cosmic coincidence"), he came to stay with me and my family. That first year, with John's encouragement, I developed a kindergarten program for my daughter and seven other children.

It's been eighteen years since I first read that little book, and during that time I have home

schooled all three of my children. Sometimes our family was on its own and I was the primary teacher, while at other times another teacher taught in a small home school setting which included children from other families. Each year we invented a new arrangement that worked for us and our changing needs. The hallmark of each and every year was the time and freedom the children had to explore their worlds, both internal and external, while developing their own interpretation and understanding of those worlds. Looking back now, I realise my children were their own best teachers. Both my daughters opted to enter the local public high school to be part of a wider circle of friends during their adolescent years. Once in school, they thrived academically and socially, while maintaining a strong core of individual identity and a comfortable confidence and open heartedness that was refreshing.

This year marks the last year of home schooling for us. My son is entering public school in the coming fall. He, too, exhibits the same

qualities of an open heart and open mind that his sisters possess. I will miss it. It has not

The hallmark ... was the time and freedom the children had to explore their worlds, both internal and external, while developing their own interpretation and understanding of those worlds.

always been easy, and it has not always been fun. Sometimes it has been lonely and difficult finding other like-minded parents with whom to talk. But overall, home schooling has been a hugely satisfying and enriching experience that has helped us all to better understand that life is a continuing journey of awakening to the endless mystery of it all.

■ In France: The Student's Perspective

MY SISTER AND I WERE HOME SCHOOLED FROM AGE ten to sixteen. The decision to pursue our education at home came from my parents' increasing disappointment with the French public education system. Like most French citizens, my parents had been made to believe that state education was compulsory up to the age of sixteen. By chance, they met someone who had never put their children in school and who pointed out to them that the only legal requirement concerning the education of a child in France is that they should be able to write, read and perform basic mathematics by the age of twelve. There is, however, no statement as to how this should take place. For my parents this person and their family of three children were the inspiring examples which showed that a different kind of education was possible.

I believe it took them a considerable amount of careful thinking before they put their idea to us, knowing very well how we would respond. Taking such a decision involved many changes on the practical and social levels. My dad started to work part time and my mother stopped working altogether to spend time with us at home. The family at this point is absolutely crucial and, in my opinion, time must be set aside for it. It would not have worked if my parents had not been as present, as attentive as they were over those six precious years. Their dedication and the trust they had in us has brought us to where we are today.

The way I look at the whole experience today is obviously very different from what I saw through my child's eyes at that time. The facts remain the same; it is the understanding that has changed. I did realise then, as now, how much courage and determination my parents

needed in order to pursue their intentions. The social pressures should not be underestimated. In a matter of weeks their friends, our friends and their parents, and the extended family became more and more distant if not consciously refusing to interact with us. As a child this was not always comprehensible and was at times awkward to witness. I see today how fear and discomfort led to these reactions. Instead of investigating what was described as “marginal” and “an act of social suicide for your children”, many preferred to avoid or ignore the whole situation. It was only many years later, when our experiment had proven successful, that other members of the family adopted similar views in the light of their own children’s struggles with the system and its rigidity.

Our life at home was split between regular, supervised study times, mostly in the morning; helping with the household chores; spending time outside as a family; learning about nature through observation; and hands-on experiences. Much time was dedicated to reading and playing, playing being one of the mediums that my parents used to teach us. They engaged with us in our worlds and used every opportunity that we offered to incorporate knowledge into our interactions.

We learnt a lot in those years, but never under any kind of pressure. The desire to inquire into something is the strongest motivation there is and I believe to this day that it is sufficient to allow you to learn anything you choose.

Some people believed that we were behaving like children and doing whatever we liked during the day – for many people we “wasted” our time playing. This was an uninformed judgement. Our life was impregnated with a gentle rigour and from the beginning we had to understand the need for self discipline. My parents made a point of keeping to regular times during the day that were geared to specific tasks. This was not

always to our liking but in retrospect was very necessary for the good functioning of our endeavour.

The most disruptive factor was the isolation we found ourselves in, not only for us children but also, as I have come to see now, for my parents. There was no family in our immediate neighbourhood with whom we could share the load and the joy of that experience. At around

The desire to inquire into something is the strongest motivation there is and I believe to this day that it is sufficient to allow you to learn anything you choose.

age fifteen this was for me one of the factors in my wanting to go back to school. This isolation was further accentuated by the fact that we lived on a low budget and in a province where people’s mentalities and the general lack of cultural opportunities had their impact too.

The criticism was made that we were not given a “whole” education; that no parent is able to cover all the various academic areas to which an educated child should be introduced. And it is true that we did acquire a closer affinity for those areas that were most active in our parents’ lives. I do recall the pressure of such comments and it even became a burden for me at one stage. I felt I might not be able to “fit in” because I had not achieved the common standard. Whether a home educated child knows more or less than one who has spent all his young years in school is always a relative question. I do acknowledge that I am lacking in some areas of my education, particularly in some areas of science, but I cannot blame my parents for that.

After leaving home I attended Brockwood Park School for three years and studied for a BA



Branches of an old beech tree in winter, Black Forest, Germany

degree in a college in America for the same number of years. The opportunities were there for me to fill in the gaps. I chose not to do so, being too busy pursuing what I was most interested in learning at that time. But it is never too late should I suddenly develop the desire or should it be necessary to further my knowledge in any specific areas. That people felt particularly concerned that this area of my education

was deficient points more to the values our society encourages.

People have often asked me what I would do if we could go back in time and I was faced with the same situation and decision. My answer is simple: I would not choose any differently than I did then. I am proud of the education I received and ever so thankful to my parents for setting us on that unusual path.

■ In Hawaii

EVEN PEOPLE OPPOSED TO HOME SCHOOLING admit that home schooled children perform better academically, but will point to social skills as a reason for sending children to schools; that children need to learn how to relate to large

groups of other children. The playground bullies, distractions, regimentation, being packed into rooms with 30 other children, following orders, are all considered part of raising children. What a terrible waste of time, teaching children to deal with things that we spend the rest of our lives trying to undo.

Our child has none of these pressures. He spent his first four years in a school and the past two overcoming the “socialization” he learned there. He spends much more time now with adults, learning to relate to adults. He also spends time with children in far more pleasant surroundings, but will tell us later that he finds them silly. We remind him that his friends spend so much more time in a setting that emphasizes frivolous activity that it’s not their fault. They will have to overcome all that as they grow older.

We are able to direct Dylan’s education precisely to his interests and ability. He studies piano, math, science and English. Dylan is also fortunate enough to receive French lessons through the graciousness of a local friend. This is the best part of Dylan’s education because we know that these are not just French lessons. There’s no telling what they may actually discuss on any given day. Dylan is taught about life and is allowed to relate as a thinking being. That doesn’t happen at school.

■ In France

IN HOME SCHOOLING OUR TWO CHILDREN, ZOE and Neil, the whole issue of education has literally been brought home for me.

I don’t think home schooling is the answer to education. Or that all home schooled children live happily ever after. But I do think that home schooling brings the whole question of education and learning closer to us.

One of the things we take most for granted is education. It’s provided for and it’s taken care of by others. It happens over there, elsewhere. Not here. We don’t have to think about it. We do as we’re told and complain when it doesn’t suit us. But it’s not our responsibility.

... home schooling brings the whole question of education and learning closer to us.

But are those whose responsibility it is, teaching our children how to deal with a world in crisis? Are children happy with school? Are they learning about the important questions? Are they passionate and full of energy?

We know the reality: teachers and students under great pressure, the burden of heavier and

heavier curricula, violence, frustration, dullness, escapes, drugs, etc.

So what can we do? Leave it to the teachers who are being left to do more and more? Give the students more work, in order to satisfy more teachers and more parents that they’re doing a good job?

As tension in the world increases, so increases the pressure we put on our children. So increases the pressure to give the right answers.

But do we know what the right answers are? And are school questions real questions or just arranged to get the answers we know already?

Are we teaching our children to be awake and aware of the world’s difficulties? Or do we live in a world that doesn’t want to hear about difficulty, it just wants to solve it?

More and more things to learn, more tests, more diplomas, fewer and fewer jobs (jobs being actions taken), more solutions and less actually being done.

Are we teaching our children to learn or are we teaching them not to learn?

And what am I, as parent and educator, going to do for my children? Am I asking myself these serious questions? I home in.

So much of my action as a teacher is directed towards my trying “new ways”, “new methods”, more effective ways of getting them to learn. But am I asking what they are actually learning? Why

they are learning? No, I'm only interested in getting them to learn what I want them to learn. Do I see that I am doing the same "non-job" as the school I took them away from? With three generations of teachers boiling in my blood, I ask these questions.

Why do I need them to learn what I want them to learn?

What's behind this?

I home in further.

What is this pressure I am exerting? Am I aware of where this pressure comes from? Does it come from inside myself? It does. But I don't want this pressure. So I deal it like cards, so as not to deal with it myself.

It could probably be proven mathematically: the pressure I am exerting on my children, the expectations, the reproaches, however subtle, all are directly proportional to the pressure, which I don't want to acknowledge, on myself.

Do I know what this pressure actually is?

Fear.

But I don't know to deal with this fear. So don't ask me how to deal with it.

And are school questions real questions or just arranged to get the answers we know already?

Is this fear out of reach? Or is it here, all the time? If I deal out pressure, "express" my dissatisfaction, demand certain results, the fear goes under, gets pushed down, out of awareness.

What is pushing?

Pushing me the teacher (the parent) to demand results from the children that will keep that fear covered forever.

Questions with already prepared answers. A curriculum that will keep those important questions covered forever.

So is the teaching we're doing giving to our children or stealing from them, so that teachers and students don't learn but produce, so that

how much production is the only question? And how much more production have I than you?

This production maintains satisfaction but never addresses the important issues. The important jobs are left undone. At home as in the world.

So what happens if I stop producing? What happens if I stop pushing? Stop pushing these fears away?

Can I stop teaching what nobody should ever have to learn: how to turn away from what really is?

They become enormous. I have never really felt this fear. It feels like a burning. What happens if I "step into the flames"? What happens if these fears are allowed to burn? Everything I have ever been taught tells me to keep away from this.

What happens if I go against that? If I let the fear burn? Inside. At home.

The fears burn up. And the fears in the home burn up. The burden is taken away, no more effort under the weight. All that energy used up pushing is now available.

Guilt – "we should produce more" – disappears and things get done.

It's fun. The serious questions emerge.

Anxiety that feeds on energy stops demanding attention and is attended to.

At last! Energy to learn, generating warmth and affection.

And in all this I haven't done a thing.

Not just in home schooling but in all schooling, in all education, is this possible? And is this possible all the time?

Can I stop teaching what nobody should ever have to learn: how to turn away from what really is?

Perhaps, but even at school we have to begin at home.

International Network

A Continuing Journey to K-inspired Projects

AS RAMAN PATEL AND I CONTINUED OUR TRAVELS from South America through to Mexico, Southern Asia, India, Eastern Europe and the Mediterranean we found ourselves, almost weekly, adapting to new cultures and languages in the many cities, towns, villages and forest hideaways we visited. However, the strain of being constantly on the move was made considerably easier by our meeting up with the always welcoming though diverse personalities that comprise the motley K world. There was no shortage of hospitality and graciousness, even in countries that have a reputation for civil strife and outbursts of violence. In these past years, I have made at least one hundred new friends, maybe even more.

As we navigated this world of friends who have been influenced by Krishnamurti, I made an attempt to dispassionately observe the things I saw, somewhat confident that my disparate impressions would eventually sort themselves out (and somewhat indifferent to the possibility that the sorting out might not happen). My intention is simply to gather these impressions while discussing how best to assist people in their efforts to make themselves and others aware of the depth of K's work. The second and more important thing I do, here as anywhere, is to keep self-observation alive, something which is possible only if the significance of doing this is understood. As K put it "the greatest mystery is oneself". To remain in touch with that brings a vitality that cannot be obscured by doing all this busy outward work.

Not by any deliberate attempt to do so, but by virtue of the fact that we are moving from place to place, a link is being created. More and more we find ourselves becoming hubs of information and experience. More and more letters and

invitations keep coming, sometimes requesting information and sometimes initiating a line of inquiry on some fundamental questions.

I suppose it is this whirl of interest that characterizes what we could call the K world. This expression is not meant to suggest an exclusive club of enlightened persons but instead seeks only to distinguish between those who are familiar with the teachings and those who are not.

Once someone becomes interested in the teachings, he or she may then want to investigate them further (private study) to deepen his or her understanding. Once the value of the teachings and its implications for humanity become clear, this person may want to share them with others (public centers). Or, the person may simply want to interact with others to deepen his or her own understanding (group dialogue) or observe the effects of that understanding in relationship. This is what makes the K world and nothing more, no technique, no form, no model, no discipleship, no 'isms' and no authoritative religious organizations.

The different people we meet seem to belong to one or more of the above three categories. Some prefer private study – quietly translating or compiling, sometimes just for study rather than publication, or methodically going through a book page by page (I know one person who is doing this, starting with Volume 1 of the *Collected Works*). Others, perhaps with more outgoing personalities, create public centers for information, retreat or study, or work with the schools and offices of the Krishnamurti Foundations. Still others prefer group dialogues under the formats of meetings, workshops, seminars and

discussions. Personally, I feel that I am a mixture of all of the above.

The many ways of expressing interest in the teachings construct the K world. Given the nature of the mind, any one of these can result in the fossil of identity if an individual loses watchfulness and forgets that the impulse for having become involved in any of this is his interest in 'freedom from self'. Only such watchfulness will prevent the strong collective, if not individual, desire to corrupt the teachings into yet another organized religion.

Sometimes, Raman and I are asked why we travel. It's rather difficult to explain without unintentionally appearing to be complimenting ourselves. If I am asked this question when I arrive somewhere, I ask the questioner to hold the question until we are ready to leave and see, at that time, if the question still wants to be asked. Upon arriving at a place, it is often the case that we do not know exactly what we will be doing until the particular dynamics, interests and concerns of the group become known to us. I have found that, on almost every occasion so far, the answer to the question of what we do becomes self-evident by the end of our trip.

I think that many people think that Raman and I have a rather nice life and describe us as

'world-traveling K tourists' (sometimes said jokingly, sometimes enviously) and certainly we have the opportunity to be that if we choose. As I said before, I can make no defense without descending into immodesty and then I would have to make another defense to escape from that! However, since what we do is rather informal and represents not the teachings but rather our interest in them, anyone, if he or she has the means, could do the same. So for those who would, perhaps, like to know what we do, here is a descriptive letter from a friend to Friedrich Grohe, which he received after we got back from Mauritius:

"At a human level, the Link 'ambassadors' have been an enriching experience for local friends. Regarding organizational work, generating ideas and tackling problems, a different kind of know-how was displayed. While some suggestions appeared to us too extravagant to be feasible, others, though simpler, proved to be of tremendous consequence and implication. The organizational problem was known at all its different stages and so, going over any particular one was quick and efficient. Ideas sown have surely eliminated deeply ingrained conceptual barriers in the execution of relevant projects that would otherwise remain in the field of futile application. Generally there has been a witnessing of relentless energy, organizational finesse, and round the clock availability, especially for dialogue."

■ Athens, Hyderabad, Mauritius

PUTTING IT SIMPLY, WE ARE ENCOUNTERING PEOPLE in the K world who are interested in: a) spreading awareness of the teachings to others and/or, b) exploring their understanding of the teachings with others. In different places, the degree, intensity and approach to either of the above can be different. For example, in GREECE there is the centrally located Krishnamurti Library of Athens which is open to the public as a reference library. Managed by a small committee of five

people, it is a single, small, pleasant room, very well stocked in K books, audio and video tapes. The rent, about \$100 per month, is paid by a single local donor. By way of private study and for publication purposes, one of the committee members spends a couple of hours daily at the library working diligently on translations into Greek. It is their intention to eventually translate the whole collection of K's works and, so far, more than 20 books have been published in Greek and eight videos either dubbed or subtitled. As the committee expressed no interest in

conducting organized discussions or any outreach activity other than what I've described, there was little assistance for us to offer them, especially as they were so diligent in what they were already doing. I was really pleased to see this little library because, personally, I have an ambition to see that there will one day be at least one such library in every major city. These would be oases of intelligence on a planet that seems to be heading towards its own destruction.

There is a similar, though larger, library at the JK Center, Hyderabad, **INDIA**, also paid for by a single local donor. Here, there are a few more meeting rooms, and the members, in addition to expanding the number of translations into Telugu, are involved in a much more active outreach program (fund-raising concerts, book-launching galas, video showings, seminars and meetings). For out-of-town visitors, there is an overnight guest room. Currently, there are plans to start both a school and a retreat center just outside the city (once the appropriate staff are found). Daily, we found ourselves involved in deep discussions with the active members and the constant stream of visitors to the center which, I have since learned, has opened its doors to become what might be the first independent bookshop in a city center to sell exclusively Krishnamurti material.

In **MAURITIUS**, we met something quite different. Here there is also a library, but, being situated in a private home, it is not fully accessible to the public. Although there is a large group of intelligent people interested in K, all are occupied with earning a livelihood, which leaves not much time to realize their hopes of creating a permanent center. Mauritius is a country that seems poised, fortunately or unfortunately, on the brink of major development. People are ripe for new ideas, especially in the field of education. Raman and I were invited almost daily to meet with people curious about Krishnamurti, including the Speaker of the House, several advisors to Ministers, political party leaders,

school principals, members of religious and cultural organizations, and so on. This was one place that kept us hopping entirely because the situation called for it. We were not expecting such a whirlwind from this tiny island paradise, so nothing was pre-planned on our part. Consequently, we had to keep on the alert to deal with the varying questions and comments from the new faces we met every day. During our two weeks of interviews and meetings (we even taped a television show intended to introduce Krishnamurti to Mauritian educators) I could feel myself walking on that razor's edge that divides "propaganda" from "spreading awareness of the teachings". It is so important, in the way one speaks, that one does not portray K as just another religious figure with whom one is currently enamored. Instead, my interest is, that by communicating what I have learned about life because of what K has pointed to, the person to whom I am speaking is left with the feeling that K's works are worth investigating. This is arduous as the minds of most people, educated or not, are desirous of definitive answers from which categorical images can be quickly formed.

■ A Community of Inquiring Minds in Israel

PERHAPS THE ONLY COMMUNITY INTENTIONALLY formed around an interest in K is Neot Smadar, a kibbutz in the Sinai Desert, near the city of Elat. The idea was inspired by its oldest and founding member who many years ago began organizing discussion groups in Tel Aviv originally based on the ideas of Gurdjieff and slowly moving on to Krishnamurti. Over a period of ten years the decision was taken to take advantage of the government-assisted desert settlements (kibbutzim) scheme. It was nine years ago when about 100 people abandoned their lives in the cities and moved to the desert, after being offered the grounds of a deserted property by the Israeli government. With the help of grants from a funding organization, Neot Smadar has blossomed

into a beautiful and thriving oasis. While some of the original members have left, more have since joined the community, which now consists of about 130 adults and 40 children. The community has a socialist base as do most of the kibbutzim. Basic needs are provided for all members, who rotate among the various jobs in art and crafts, agriculture, carpentry, cabinet-making, goat farming, construction and administration. Internally, no monetary currency is used. New members, once accepted, are not required to invest any money in the kibbutz but are required to live there and donate their time and energy towards its development.

By outward appearances, this is a reasonably successful community of hard-working people. But to us, it soon became clear that most people have come here to live and work because there are other people here who are interested in exploring questions of life, questions that revolve around individual self-interest, community interaction and the significance of life. They work to create for themselves a sound economic base in order to provide a foundation for inquiry, about which many of the members are quite serious. During our short visit, whether in group meetings or chance encounters, the people we met would raise questions about authority, identity and disillusionment with the community, and why humanity does not change. It was a great surprise to them that there are not many other similar communities around the world. In fact, despite our extensive traveling, the only ones I could think of are the communities that develop around the schools of the various Krishnamurti Foundations, which are incidental rather than intentional. One reason for this may be that in other countries, government support and monetary grants and loans to the extent we found here are not easily available. Another reason may be K's warnings about the dangers of organizing intentional spiritual communities. However, I found keen minds among the members of Neot Smadar, minds watchful of these dangers, and very curious about how other communities, like

Brockwood Park, deal with them. In a very interesting discussion one day, the proposal arose that the dangers inherent in an organized community are hardly different from the dangers of self-interest, since the 'self' is, after all, an organization of memories.

As long as the attitude of the participants does not deteriorate into exclusivity and self-importance, Neot Smadar will continue to be an extraordinarily interesting experiment. For more information about this kibbutz, contact The Link.

■ A Rain Forest Retreat in Thailand

INSPIRED BY KRISHNAMURTI'S TEACHINGS AND THE ecological work of Rishi Valley School, KFI, where her children study, Venerath Sornprasit (Pook) has dedicated her energy to establishing Stream Garden, a Krishnamurti retreat in Thailand. Most of the funding so far has come from her personal resources. In Thailand, possibly because of the pervading mystical element behind traditional Buddhism, more and more people are becoming interested in Krishnamurti's work, especially as an increasing number of translations become available.

The center owns two pieces of land in South Thailand. The first is an area of thirty-five acres, part rubber plantation, part natural forest reserve. The forest will remain undeveloped to serve partly for water catchment and partly as an educational example of untouched nature. The second piece comprises thirteen acres of forest where a small group is in the process of establishing guest quarters and a library for the study of Krishnamurti's teachings. Stream Garden is close to the border city of Hatyai, in a hilly spot overlooking a clear, clean stream with a large, natural bathing pool. Surrounded by the sounds of wind, birds and cicadas, the buildings are simple and seem to decorate rather than interfere with the landscape.

A group of friends in Penang, Malaysia, who had been thinking of starting a retreat in that country have decided instead to team up with Stream Garden since Penang is only a few hours by car from Hatyai. This group runs a small information center in Penang (see International Rest Stop in our Address Listing) at which foreign visitors may opt to arrive first. From there, Casey Tiew of the Penang group will escort visitors across the border to Stream Garden. The proximity of this border is a great convenience, since it would be considerably more difficult to create a center in Malaysia, a country with an Islamic majority.

By such effort, and provided it is accompanied by an understanding that makes obvious the motiveless dedication, the teachings, and more importantly the cultural effect of the teachings, will inevitably spread.

■ Bhagirathi Valley School, KFI, in the Himalayan Foothills

WHILE TRAVELING TO UTTAR KASHI FROM BOMBAY, we stopped at Rishikesh, the famous religious city, where you will find an ample supply of vendors, swamis, yogis, beggars and thieves offering transforming experiences to naive foreigners and hopeful locals. Despite this, there still remains an air of sincerity among some of the seekers who have come to live here, either on the banks of the Ganges (still relatively clean in this area) or in one of the many ashrams which line the quieter bank of the river, from where you can look across to the bustling town of Rishikesh. No cars are allowed across the foot bridge to the 'holy' side, making it a welcome escape from the exhaust fumes of the numerous cars, trucks and rickshaw taxis that mercilessly crowd the roads of Rishikesh. Here exotic shops abound in twisting alleyways between ashrams, and we found quite a few bookshops well stocked with Krishnamurti's books. Later we found out that there is an active campaign by

some people to visit shops and explain why Krishnamurti would be of interest to the kind of people who come here.

Rishikesh, with the exotic quaintness of its holy side, is a good rest stop for breaking the long journey to Uttar Kashi and the Bhagirathi Valley School of the KFI. From Rishikesh, it takes five hours by car to the school, and the stupendous views through the Himalayan foothills are spoiled only by the innumerable buses and trucks with their suffocating oily-black exhaust smoke, which seems almost unavoidable in India.

We spent only four days at the school, but our stay there was worth every moment. The simplicity of the mountain children and the unpretentious dedication of the staff were as refreshing as the Himalayan morning dew. Perhaps it is the deliberate smallness of this school and the freedom from the demand for profitably that burdens other K schools that gives the staff here the opportunity to make this place an oasis of inquiry.

On one of our nights here, we walked about an hour in bright moonlight to the Retreat Center (for contemplation and inner study) which the school operates for its staff as well as for guests. Accompanied by the sound of hillside streamlets, probably meandering their way to the Bhagirathi river below, we could clearly see the outlines of the lower Himalayan mountain range with its majestic sweep up from the river.

The only people we passed were some migrant Tibetans on their way home to the village they had established nearby, and a mysterious 'baba' who had lived alone for some years across the river where he had built a small hut on an abandoned temple site. Seeing the flickering, orange light of his night fire through the open entrance to his hut, and the dome roof of the small temple glowing white in the moonlight, felt like a glimpse into a previous century.

After visiting many schools and centers in India, I felt that the Retreat Centre run by the Bhagirathi Valley School offers one of the best opportunities for someone seriously interested in reading the book of his or her own life.

■ The Krishnamurti Study Center at Monkey Temple, Nepal

THE HIMALAYAS OF NEPAL ARE A MAJESTIC SPREAD of mountains, the royal crown of the earth, whose diamonds are the sparkling tips of snow-capped peaks which spread across almost all the visible horizon. Not all of the peaks were visible from the window of our guest house, but just before sunset one day we drove in a jeep to a higher point from where, after climbing to the top of an observation tower, the entire 360 degrees of the horizon's multicolored sky became visible. In front of us, half cast in shadow, Everest could be seen peeking shyly from behind a pair of rounded peaks, and behind us, the light of the setting sun made an astonishing magic of indescribable colors on the sky and the peaks. Tourists, including us, were desperately snapping photos to take home memories of this incredible moment in time and space, a vain attempt to capture the 'now'.

The lovely mountains are visible even from the bustling, polluted capital of Kathmandu, where we met some enthusiastic young people who have started a Krishnamurti Center of Nepal at Shayambu, also known as Monkey Temple. Situated on a hilltop, this is a former Buddhist area of ancient temples. Located centrally in Kathmandu, the temples of this forested hillside and the view of the city, especially at night, make this area a popular tourist attraction.

The Center was such a dilapidated building that our young friends, after a year of persistent negotiating, were able to obtain it on a long-term basis in return for only renovation and upkeep.

They found a local benefactor to donate materials and the group is diligently working together to finish the building. Several rooms are now ready and the center is open to the public. The roles of co-ordinator and caretaker are rotated annually among the group, many of whom are still university students. Krishnamurti's videos are now being shown every two weeks (through a link Raman initiated) at a very popular bookshop in Thames (one of Kathmandu's hot spots) through whose agency local people and foreign tourists can also discover that every Saturday morning the public is invited to an intense dialogue at the center.

This dialogue is usually held outdoors in a small clearing in front of the building. Boulders, mats or coats are used for seats and hot tea is passed around to ward off the slight chill of the morning air. Here, as curious monkeys watch from the trees, the young philosophers and visitors go into deep explorations of life, consciousness and the future of humanity.

It was a beautiful thing to see this initiative by young people, who have been so moved by Krishnamurti's words that they have taken on this project in order to provide for themselves a foundation for inner inquiry that will doubtless influence the careers and lifestyle choices they will have to make.

Krishnamurti once said, referring to the effect he sometimes had on people: 'Perhaps nothing grows under the Banyan tree.' From what I saw here (and in Egypt), I am beginning to think that the teachings could have a direct link to the future in these places where K never went, places where Krishnamurti's teachings may have a chance at a new beginning with young people who are not affected by the personality of K. In such places and for these people there will only be the teachings, and not the teacher.

Rabindra Singh

Announcements and Addresses

Announcements

SAANEN GATHERING 1998 at the Schoolhouse in Saanen, **Switzerland, July 12 to August 1.**

Information and Registration: Gisele Balleys, 7A chemin Floraire, CH 1225 Chene Bourg – Geneve, Switzerland, Tel & Fax: [41] (0)22 349 66 74

3RD SUMMER CONFERENCE at Brockwood Park, 'Education and the Art of Living', KFT, Brockwood Park, Bramdean, Hampshire SO24 0LQ, **England, August 18 to 24, 1998.** Registration and Fee of £325 required (£150 full-time students, £120 campers): [44] (0)19 62 77 15 25

SUMMER CAMP at Oak Grove School, 220 West Lomita Avenue, Ojai, CA 93023, **USA, June 29 to July 24, 1998,** for ages 3 to adult. Please contact Marleen Carter, [1] (805) 646-8236

KFA DIALOGUES, 'The Mirror of Relationship: Learning about Ourselves through Observation', Santa Sabina Center, San Rafael, CA, **USA, August 21 to 23, 1998.** Registration and Fee required: [1] (805) 646-2726

KFA DIALOGUES, 'Understanding Ourselves in Relationship: Conditioning Observed in Daily Life', Oak Grove School, 220 West Lomita Avenue, Ojai, CA, 93023, **USA, October 9 to 12, 1998.** Registration and Fee required: [1] (805) 646-2726

AUTUMN 1998 CONFERENCE at Oak Grove School, 'Schools for a Sustainable Future', 220 West Lomita Avenue, Ojai, CA, 93023, **USA, autumn.** Dates to be announced: [1] (805) 646-8236

KFI EDUCATION AND TEACHERS CONFERENCE, Marking the 25th Anniversary of The School – KFI – Madras, Damodar Gardens, Besant Avenue, Chennai 600 020, **India, October 26 to 29, 1998.** e-mail: kfihqemd2.vsn1.net.in

ACTIVITIES 1998, Swanwick Study Centre, 538 Swanwick Road, Victoria, BC V9C 3V8, **Canada,** several activities every month, Tel: [1] (250) 474 1488, Fax: [1] (250) 474 1104, e-mail: namurti@islandnet.com

JOURNEY TO THE KRISHNAMURTI CENTRES IN INDIA & NEPAL, number of participants 7 to 12, **October 3 to 24, 1998.** Information and Reservations: Benedicte Duval, Peepul Tree Centre, 5 rue Claude Martin, 73000 Chamberly, France, Tel & Fax: [33] (0)4 79 85 83 85, August 30 deadline for reservations

The Address List

Please feel free to contact these places. If you want information on countries not listed, contact us at the address shown on the back of The Link. **Retreat Centres** are quiet places, located in natural surroundings, primarily designed for quiet contemplation. They all offer accommodation and may or may not be involved in study/information centre activities. **Study Centres** have good libraries 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. **Information Centres** are designed primarily to spread awareness of the teachings; they are involved in activities

like holding meetings, dialogues, and video showings, translating and distributing books and tapes, and providing information. Some may have a library, but they do not usually offer accommodation. The addresses of the **Krishnamurti Foundations** and the schools they operate, and the Krishnamurti Committees, are listed on pages 54-55.

Retreat Centres

KURANDA RETREAT, 2115 Springbrook Road, Springbrook, Q4123, **Australia**
Contact: Geoff Miller, Tel: [61] (75) 5 33 51 78, Fax: [61] (75) 5 33 53 14

TIRADENTES POUSADA, Rua Jaoa Batista, Ramalho 207, Tiradentes MG, **Brazil**
Contact: Rachel Fernandes, Tel: [55] (32) 3 55 12 77

HAUS SONNE, D-79677 Aitern-Multen, **Germany**, Contact: Christian Leppert, Tel: [49] (76 73) 74 92

FRIENDSHIP HOUSE, PO Box 659, Naalehu, **Hawaii** 96772, USA
Contact: Devendra Singh, Tel: [1] (808) 929-8608

ANANDA VIHARA, c/o Satyam Stores, Ramesh Wadi, nr. Ulhas River opp. Somnath Dairy, Badlapur (W), Maharashtra 421 503, **India**
Contact: Ramesh Kukreja, Tel: [91] (592) 2 51 69 29 47, e-mail: apadte@boom3.vsnl.net.in

CENTER FOR THE ART OF LIVING, Jl. Raya Luwus 1/50 Luwus, Tabanam, Bali, **Indonesia**
Contact: Tungki (Tony) Tjandra, Tel: [62] (3 68) 2 10 93

ZASTAVA STUDY CENTRE, Krasnaja Poljana, ul. Zapovednaya 94, 34500 Sochi, **Russia**
Contact: Vladimir Riapolov, [7] (8622) 49 40 44

STREAM GARDEN, SUAN SAI NAM, 282/3 Petchkasam Rd., Kuanlang, Hatyai, Songkhla 90110, **Thailand**
Contact: Venerath (Pook) Sornprasit, Tel: [64] (1) 2 30 30 41, Fax: [64] (74) 23 38 73

Study Centres

JK CENTRE, 3-6-361/20, Behind Lady Hyderi Club, Himayath Nagar, Hyderabad 500 029, **India**
Contact: Aparajita

KRISHNAMURTI STUDY CENTER, Kantipath, PO Box 3004, Kathmandu, **Nepal**
Contact: Dharma Ratna Skaya, Tel: [977] (1) 25 73 00, Fax: [977] (1) 25 21 77

Information Centres

INTERNATIONAL REST STOP, Springfield Condo, HB 4-2, Lorong Kenari, 11900 SG. ARA, Penang, **W Malaysia**, Contact: Casey Tiew, Tel: [60] (4) 6 44 82 28

HOLISTIC EDUCATION NETWORK, Clairfond #1, Vacoas, **Mauritius**
Contact: Raja Ramanjooloo, Tel: [230] 6 96 54 29

Home Schooling

Jackie MacKinley, Chemin de la Fontaine, 31260 Marsoulas, **France**, Tel: [33] (0)5-61-97 24 25

Greg and Hetty Rush, PO Box 850, Naalehu, **Hawaii** 97662, USA, Tel: [1] (808) 929-8572

Schools (independent of Krishnamurti Foundations)

TIRADENTES SCHOOL, Fazenda du Colegio, CEP 36 325 000, **Brazil**

Contact: Rolf Mayr, Tel: [55] 323 55 11 62

CENTRE FOR LEARNING, 462, 9th Cross Road, Jayanagar 1st Block, Bangalore 560011, **India**

Contact: N. Venu, e-mail: nws@blr.vsnl.net.in

VIKASANA RURAL CENTRE, Vishranti Farm, Doddakalsanda, Bangalore 560 062, **India**, Contact: Malathi

SADHANA VIDYA NILAYAM, Thettu Village, Rishi Valley, PO Madanapalle, AP 517352, **India**

Contact: V. Nagabusharam

SHOLAI SCHOOL, PO Box 57, Kodaikanal 62401, Tamil Nadu, **India**

Contact: Brian Jenkins, Tel: [91] (45 42) 3 02 97

RIVERSIDE SCHOOL, 40/1 Lumsum, Saiyok 71150, **Thailand**

Contact: Paiboon Teepakorn, Fax: [63] (34) 51 40 85

FULL FLOWER EDUCATION CENTER, 1816 Mahan Dr, Talahassee, Florida, **USA**

Contact: Irwin Friedmann, Tel: [1] (904) 878-8476

Krishnamurti Foundation Schools

BROCKWOOD PARK SCHOOL, Bramdean, Hampshire SO24 0LQ, **England**

THE OAK GROVE SCHOOL, 220 West Lomita Avenue, Ojai, CA 93023, **USA**

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

RAJGHAT BESANT SCHOOL, Rajghat Fort, Varanasi 221 001, Uttar Pradesh, **India**

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

THE SCHOOL – KFI – MADRAS, Damodar Gardens, Besant Avenue, Chennai 600 020, **India**

THE VALLEY SCHOOL, Haridvanam, 17th km Kanakapura Road, Thatguni Post, Bangalore 560 062, **India**

BHAGIRATHI VALLEY SCHOOL, Devi Dhar, Dunda 249 151, Uttarkashi District, Uttar Pradesh, **India**

SAHYADRI SCHOOL, Post BIBI (CHAS) 410 513, Tal. Rajgurunagar, Dist. Pune, **India**

Foundation and Committee Addresses

UNITED KINGDOM	Krishnamurti Foundation Trust, Brockwood Park, Bramdean, Hampshire SO24 0LQ, Tel: [44] (0)19 62771525, Fax: [44] (0)19 62771159, e-mail: info@brockwood.org.uk
INDIA	Krishnamurti Foundation India, Vasanta Vihar, 64/5 Greenways Road, Chennai 600 028, e-mail: kfihqemd2.vsn1.net.in
LATIN AMERICA U.S.A.	Fundacion Krishnamurti Latinoamericana, c/o Juan Colell, Apartado 5351, Barcelona 08080, Spain Krishnamurti Foundation of America, P.O. Box 1560, Ojai CA 93024-1560 Tel: [1] (805) 646-2726, Fax: [1] (805) 646-6674, Website: http://www.rain.org/~kfa/ , e-mail: kfa@rain.org
AUSTRALIA	Mrs Jennifer Howe, Box 6486 G.C.M.C., Bundall, Queensland 4217
BELGIUM	French: Comite Krishnamurti Belge, 36 rue Charles Bernaerts, 1180 Bruxelles; Flemish: Krishnamurti Komitee Belgie, Joseph Coppens & Sophie Gadeyne, Hertogstraat 149/22, 3001 Heverlee
BRAZIL	Instituicao Cultural Krishnamurti, Rua dos Andradas 29, Sala 1007, 20051 Rio De Janeiro
CANADA	Krishnamurti Educational Centre, 538 Swanwick Road R.R. #1, Victoria, B.C. V8X 3W9
CYPRUS	Krishnamurti Centre Cyprus, P.O. Box 2502, Nicosia, Tel: 00357 4 665241
DENMARK	Krishnamurti Komiteen, c/o Tinning, Kleinsgade 6, st.tv. 1633 Copenhagen V
FINLAND	Krishnamurti Tiedotus, Karjalankatu 18, 65100 Vaasa, Tel: [358] 06-3171-910
FRANCE	Association Culturelle Krishnamurti, 7 rue Général Guilhem, 75011 Paris, Tel: [33] 16 (1) 4021 3333
GERMANY/AUSTRIA	Mr Bernd Hollstein, Zwerenberg 34, 71560 Sulzbach, Germany, Tel: [49] 7193-911072, Fax: [49] 7193-911065; Mrs C Winkler, Gerstenstr. 2D, 70599 Stuttgart, Germany
GREECE	Krishnamurti Library, 22 Tim. Filimonos Str., 11521 Athens, Tel: [30] 64-32-605
HONG KONG	Suresh K Anand, c/o Marine Department, G.P.O. Box 4155
ICELAND	Mr S Halldorsson, Bakastig 1, Reykjavik
INDONESIA	Mr M Dalidd, Jin Bona Indah CI/21, Lebakbulus 1, Jakarta 12440
ISRAEL	Mr Avraham Jacoby, Shear Iashoov St. 3/14, Ramat Gan 52276
ITALY	Centro Studi, Via Ciceri Visconti 10, 20137 Milano; Francesca Piscicelli, Via Nieveo 28A, 20145 Milano
JAPAN	Yumiko Kawata, Akabane 2-43-2, Kita, Tokyo 115, Tel: [81] 03-901-7224; Shigetoshi Takahashi, 401 Calm Harajuku, Sendagaya 3-53-11, Shibuya-ku, Tokyo 151
KOREA	311 New Riverside Officetel 505-5, Shinsa-Dong, Kangnam-Gu 135-120 Seoul, Tel: 02-34-44-4207, Fax: 02-34-44-4209
MALAYSIA	Dr Lim Keng Huat, Kelink Lim, 7E, Lorongsena, Di Jalan Nanas, 41400 Klang, Selangor Darul Ehsan, Tel: 03342 14 43
NEPAL	Ravi Pradhan, Krishnamurti Study Centre, c/o Tushita Rest House, P.O. Box 3004, e-mail: kscktm@pilgrims.wlink.com.np
NETHERLANDS	Stichting Krishnamurti Nederland, Emmy van Beest, Rotterdamsedijk 361, 3112 AP Schiedam
NEW ZEALAND	Krishnamurti Association, P.O. Box 18824, New Brighton, Christchurch
NORWAY	Krishnamurti Biblioteket, Postboks 1703 Vika, 0121 Oslo 1
POLAND	Magdalena Jasinska, Fabryczna 27 m 26, 00 446 Warszawa
PORTUGAL	Nucleo Cultural Krishnamurti, Av. Leonor Fernandes 36, 7000 Evora
ROMANIA	Krishnamurti Cultural Assoc., 14 Triumfului, Bucuresti
RUSSIA	Krishnamurti Association of Russia, Vladimir Riapolov, Ostrovskogo st. 67-92, Sochi 354000
SINGAPORE	Mr Koh Kok Kiang, Blk. 104 Henderson Crescent, 07-62, Singapore 0315
SOUTH AFRICA	Krishnamurti Learning Centre of Southern Africa, 113 Ninth Avenue, Durban
SPAIN	Krishnamurti Informacion, Calle Canada 45-47, Barcelona 08002; Tel: [34] (93) 8317128, Fax: [34] (93) 8317640, e-mail: jcolell.fkl@interplanet.es; Centro de Informacion, Krishnamurti, Apartado de Correos 8161, 28080 Madrid, Tel. & Fax: [34] 1-541-8381
SRI LANKA	Krishnamurti Centre Sri Lanka, 310 High Level Road, Colombo 06
SWEDEN	Krishnamurti Centre, Lingon vagen 6, S18635 Vallentuna
SWITZERLAND	Gisele Balleys, 7A chemin Floraire, 1225 Chêne Bourg-Geneve, Tel: [41] (0)22-349-6674; Martin Mattli, K-Forum, Spyrstrasse 27, 8044 Zurich, Tel: [41] 1-361-38-52; Friedrich Grohe, Chalet Solitude, 1838 Rougemont, Fax: [41] (0)26-925-8762
UKRAINE	Krishnamurti Association in Zaparozhye, P.O. Box 1880, Zaparozhye 330 095



Main building, Brockwood Park School, from the south lawn

The Link was produced in collaboration with Jürgen Brandt, Claudia Herr, Nick Short, Raman Patel and Rabindra Singh. It is compiled and edited by Jürgen and designed by TYPOAtelier Gerhard Brandt in Frankfurt. Photographs were taken by the publisher, Friedrich Grohe, unless stated otherwise. The section 'On Education' was compiled and edited by Nick Short. The editors of 'The First Step' and the authors of the articles therein prefer to remain anonymous. Contributions, whether in 'The First Step' or elsewhere, do not necessarily represent the views of the editors or publisher.

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The Link
Chalet Solitude
CH-1838 Rougemont
Switzerland
Phone: [41] (0)26 925 9446
Fax: [41] (0)26 925 8762
e-mail: LINK@com.mcnet.ch

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