



THE LINK

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Cover Picture: Lake Geneva, Switzerland

Editorial

In the article 'Philosophy without Boundaries' on pg. 12 of this Link, the writer describes an instance where K was asked a question but did not give an answer. He instead spoke of the quality of a mind that would be capable of going into the question. I guess, the teachings as a whole can be seen in this way: no answers are given, there is no content as such; rather, there is an exploration into the nature of thought and into an awareness and perception without choice. It is an exploration into 'what is', from moment to moment, in the real, daily situations of our lives.

If this sounds appealing, I suspect we should ask ourselves, nevertheless, if it is really what we are interested in: to be where we are. Too often, 'what is' does not 'speak' to us, is not stimulating, is not fun. It may bring a sense of emptiness, boredom, confusion, perhaps even pain. Not wanting these feelings, we try to avoid them through learned strategies such as being occupied with problems and their resolutions, with great ideas and goals. But to be where we are is not that.

Enquiries into 'what is' lead necessarily to questions about *who* we are. In our previous issue, we published a summary of a thesis concerned with self-conceptualisation. The letter on pg. 8 of the current issue was written in response to it, and the book review on pg. 16 explores the theme from yet another angle. Investigations into the existence or non-existence of the self are, finally, about the question: Is there something that is separate from and independent of the rest of existence? Because this is our central notion regarding the self: that a doer exists who is somehow separate not only from the world but also from our body and even the mental processes in our brain. And even if we say that the self is actually just the brain's mental processes, we may simply be 'rehousing' the self, keeping the notion of a separate entity intact.

Do mental processes need a doer behind or above them? Does thinking need a thinker? If we could seriously contemplate that they do not – as is attempted in several of the articles here – it would seem we are in for a shattering, humbling experience.

Jürgen Brandt

THE NEWSLETTER

Dear Friends,

Before The Link became The Link it was Friedrich's Newsletter. In the very beginning, it was a two-page letter written from Rishi Valley to give news and impressions of the places I visited to friends from the other Foundations and Schools. Also, it was a kind of circular letter to all the friends I did not have the time to write to personally.

As The Link has evolved, it is now mainly my colleagues who compile it. Raman and Rabindra write about their contacts all over the world. Nick and Javier edit the Education Section. Jürgen oversees the whole thing, and Claudia helps with the editing and proof-reading. You might be interested to know that over six days in March, we received seventeen requests from people wishing to be added to the Link's mailing list, from eleven different countries. Creating The Link and publishing it is, of course, only a part of the work we all do together.

Many recipients of Friedrich's Newsletter liked the personal style of it. In the Dear Friends letter I try to keep this personal style, and beg the pardon of those who are not so enthusiastic about it.

As announced in the last Dear Friends letter, Claudia and I spent two winter months in Ojai, staying at Lindley House, which is just beside Arya Vihara, where K lived and worked for many years and talked with so many people – from Aldous Huxley in the '20s to many others through to the mid '80s. Arya Vihara has just been transformed into the KFA's new study center guesthouse; the Library, which had been housed there, has been moved to the KFA's new archives building. One can read about the meetings K had at Arya Vihara in the '80s in Michael Krohnen's book, *The Kitchen Chronicles* (Edwin House Publishing, 1997). Michael cooked for K at Arya Vihara for many years. This winter, he prepared the numerous Sunday brunches we hosted at Lindley House – according to our final tally, about eighty of our Ojai friends attended, including several former Brockwood students. We also hosted a supper for the senior Oak Grove students and their teachers who had just returned from the annual Indian School tour sponsored by KLI.

We also visited the Oak Grove School's student boarding house, Besant House, run by our old friend Irmgard, who is like a great mother for the students staying there. As a young woman in the early '60s, Irmgard lived in Los Angeles. One day she was in a park and saw a beautiful white-haired woman sitting on a bench. Irmgard was moved to inquire of her how she had kept her beauty. In reply, the woman referred to Krishnamurti, and that's how Irmgard was introduced into the Krishnamurti circles in Santa Monica and finally came to Ojai. She had had quite a turbulent life until that time, with her mother being Jewish and

her father an SS officer. She is even considering writing something about all of this for a future issue of The Link. Being a guest for an evening meal at Besant House, and enjoying the excellent food prepared partly by the students, gave me the idea to offer them a small K library and some videos. This was welcomed and they made immediate and good use of it.

On Wednesdays we were invited to lunches at the School, where one could meet teachers and trustees from the KFA. With all the plants and trees around the School and the proximity of the Oak Grove, it has the same special atmosphere one can find at Brockwood Park and the Indian Schools. One feels the care for nature that has imbued these places since their foundation, which, in Rishi Valley's case, was almost seventy years ago.

We also met our friends from former Brockwood Park times, Wendy and Stephen Smith, who had been many years at Brockwood. Wendy is now the KFA's full-time archivist, and Stephen a principal editor at the KFA and organiser of their Dialogues.

Sometimes, going on my bicycle to the Oak Grove by side roads in order to see more of Ojai, I noticed and was intrigued by a barbershop on a corner not far from the School. I'm always curious to go to the barbers in the different places I travel to. They know many people and generally what's going on locally, so one can get to hear some interesting stories. Accordingly, I duly made an appointment and went along to Rick's barbershop.



The new Archives Building in Ojai, California, USA

Being so close to the Oak Grove and having lived in Ojai for twenty-three years, Rick must have met K or attended the Talks, I thought. Of course, Rick had met K and had even cut his hair during the last eight years of his life. They talked during the appointments and Rick thought that K was a wonderful man. (Rick said he respected K very much, as well as Rajagopal.) But once, after K had talked to Rick for about fifteen minutes, Rick told K, probably in his usual exuberant way: You know, what you are talking about doesn't make any sense; you go round and round in circles; life is not like that! At which point K burst into laughter and then complimented him on being honest about his feelings on the subject. When I left the barbershop, I said to Rick: You know, what K said makes more sense to me than anything anyone else has said.

After the two months in Ojai, I went to Brockwood Park. There I met Raman, who had just returned from his India and Thailand trip with Rabindra (who had already joined us in Ojai for a week). In Brockwood, I met all our old friends at the School and made some new ones, and talked to some interesting guests at the Centre as well as with Ray McCoy, Secretary of the School and Foundation, and a very long-standing friend at Brockwood. Apart from attending to his time-consuming official positions, Ray also compiles and edits some of the new K books now being published.

A bird singing its heart out in front of my bedroom window made me feel, as in Ojai earlier, that I was in one of those places where nature is cared for and nurtured.

On the way back to Switzerland, I stopped in Amsterdam, accompanied by Raman, to visit our colleague Javier and his partner, Hester, as well as some former Brockwood students. One of them, Shekhar, I had met as a young boy in 1984/85 in Rishi Valley, when a group of students from the nearby Neelbagh School, founded by David Horsborough, was received by K in the old guest house. What nice, open and friendly people one meets in Amsterdam. It's as friendly a city as I know. Of course, I was also much impressed by the many bicycles.

Now, back in Switzerland, I have just heard a story that had circulated on German television and in newspapers and magazines about Germany's most famous football player and manager, "Kaiser" (Emperor) Franz Beckenbauer, who is also a friend of the German Chancellor. He had shown a copy of the K book *Freedom from the Known*, in German, on television, saying that he had suggested to his friend Boris Becker, the equally famous tennis champion, that Becker read it. He also made some sensible comments about K. I have written to Beckenbauer and have sent him a catalogue of the K books and tapes generally available, along with a copy of *The Beauty of the Mountain*, hoping that he might have the time to look at some of it.

Incidentally, the German translation of *Freedom from the Known* has sold about 150,000 copies in the last thirty years. In the last one and half years, German translations of the books *Total Freedom*, *This Light in Oneself*, and *Freedom, Love and Action* have been published, and *To Be Human* will be out this autumn. Jürgen and I did the final verifying of the original translator's work on these books.

Friedrich Grohe, March 2001

LETTERS TO THE EDITOR

Reply to 'The Business of Living'

I FEEL PROMPTED TO reply to Mr Moloney's letter 'The Business of Living' in The Link, No. 19.

Meditation of the K type is an investigation into the fragmented consciousness that has divided the world. There is no disconnection of consciousness involved – meditation is an exploration to see if there is something that is whole. There is no disengagement with the world or any kind of escape or running away. The actual fragmentation is being faced up to. Confronting things as they are is not disconnection – it is engagement with the problem.

K is not advocating withdrawing from the world and he acknowledges technical and scientific progress 'from the bullock cart to the jet plane', to use his own words and imagery. But knowledge alone will never produce the qualitative change (enlightenment) that is required. That can come solely from seeing where the human mind has gone wrong. That is why we need meditation and insight. More information will not transform the background of error which is our collective inheritance.

There is no argument that humanity has not received outer benefits from knowledge. But what K is attempting (and what the Buddha attempted before him) is of a completely differ-

Note for our Readers

While space to include articles and letters in The Link is naturally limited, the publisher and editors nonetheless appreciate hearing from as many readers as possible. Having said this, it is beginning to stretch our resources to engage in correspondence with everyone. *We would therefore ask all correspondents to advise us, when writing, whether or not you would permit your letter, or extracts from it, to be published in a future issue of The Link; we would include your name, together possibly with your city and country, unless you specifically instruct us otherwise.* Moreover, since many letters share a particular topic, some correspondents may wish to engage in a written dialogue with each other outside The Link. If you would like to do this, please let us know. Your letter, with your name and address included, will then be forwarded to similarly interested people.

ent order of magnitude – the complete correction of the central errors of the human mind, taking it beyond its current destructive limitations. It certainly has nothing to do with turning the clock back to some ‘pre-conscious’ time. Instead, what is being put forward is a post self-conscious development.

One can even now still ‘roll up one’s sleeves and get stuck into the physical world’. But without consciousness transformed, K is pointing out, this remains simply the effort of the ego – the hero who is going to change everything for the better but ends up, in his delusion, destroying everything.

‘The finest examples of the human spirit’ were doubtless all imbued with something of this other de-centralised quality that is so needed. Let’s have more of them. That is what K’s work is all about.

Donald Cunningham, Morecambe, UK, March 2001

What Is the Self?

The following are excerpts from two letters written as a response to Carol Brandt’s article ‘Self-Conceptualisation’ in The Link, No. 19.

WHAT IS THE SELF? The concept is defined by the Oxford English Dictionary as “that which in a person is really and intrinsically he (in contradistinction to what is adventitious); the ego (often identified with the soul or mind as opposed to the body); a permanent subject of successive and varying states of consciousness.” By way of illustration the dictionary quotes a sentence from the 18th century philosopher George Berkeley: “I, one and the same self, perceive both colours and sounds.”

What is Krishnamurti’s view of the self? In 1948, in the course of answering a question, he said: “Now what is the self? Obviously it is memory; at whatever level, high or low, it is still memory. You may call the self Atman, or merely the response of environment; when you call it Atman you place it at a high level, but it is still part of thought, which is memory. Therefore to understand this whole process of ‘myself’ is to understand memory – memory which is not only acquired the previous minute, but also the memory of centuries, the memory which is the result of accumulated racial experience, national, geographical, climatic influences, and so on.” (7th Talk at Poona)

That is not the mere *concept*: the dictionary gives that. Krishnamurti is talking *about* the concept – the idea of the self as “a permanent subject of successive and varying states of consciousness” – and is saying, in effect, that no such subject exists. To him, the concept of the self is rather like that of a chimera – a fire-breathing monster with the head of a lion, body of a goat, and tail of a serpent. Rather as a chimera is just a number of memories (of serpents, goats, lions, and fire) put together in a composite image which is not an image of

anything that actually exists, so the concept of 'me', Krishnamurti is saying, is merely an image made up of innumerable memories of past happenings. It is not an image of an actuality.

It must be admitted that although Krishnamurti often says that the 'me' does not exist, he often says or seems to imply that it does, and so he may seem to contradict himself on a rather important point. To give just one example, he said: "the 'me' with all this sense of isolation ... is the root cause of this chaos out there and in me." (1st Question & Answer Meeting at Brockwood Park, 1982) How, it may be asked, can the 'me' cause chaos if the concept of 'me', like that of a chimera, is a concept of an entity that is purely imaginary? And how can one speak of chaos *in me*?

When Krishnamurti speaks of "chaos in me" he is not talking about the 'me' – the putative *permanent subject* of various states of consciousness – but about the psyche, the consciousness itself, which in his view has *no* subject. And when he says that the 'me' causes this or that, or does actions of some kind, he means that the actions arise from the conviction that the 'me' is not just imaginary but actual. Thus in his view chaos, both in the psyche and in the world, arises from our conviction that we are actual subjects of consciousness – permanent and isolated selves. That conviction distorts our behaviour, with disastrous consequences.

In the second letter, the writer refers to scientific studies and quotes from J.Z. Young's book Philosophy and the Brain (Oxford University Press, 1988):

"The reality for me is my continuous living self, one entity experiencing a series of mental events, including those that indicate that I have a body and a brain. The evidence shows that I and my brain are one; without a brain I should be nothing."

Let us be clear. There are two different things: a chimera, which you might call 'the self in our thought'; and a reality, which you might call 'the self in the brain'. The real 'self in the brain' is the 'control centre' which, I have argued, *does* exist. K's position is that to identify 'the self in our thought' as *being* 'the self in our brain' is disastrous; but he doesn't deny that 'the self in the brain', the control centre that 'computes our intentions', is a reality.

Now, Young said, as K says, that it's wrong to think we are something separate from our brain – a separate controller who manages the brain and all its thoughts, feelings, etc. But Young also seemed to be saying that the 'you' – you 'the self in thought', you the concept of the self as defined in the dictionary – *are* your physical brain. That is like saying that a mythical chimera, a fire-breathing monster, actually exists in reality. K, on the other hand, says that *nothing* in reality is 'the self in thought'. Thus your brain is not 'yours'. The thoughts, feelings, reactions are *not* 'yours'! For nothing can belong to an unreal entity.

Francis Ellingham, Bristol, UK, March 2001

Trust

I VERY MUCH APPRECIATED ‘What Is It that Prevents Change?’ by Nick Hughes (The Link, No. 19). I liked the freshness and honesty that I perceived and also the clarity of ideas. I wish to offer my experience and opinions about change, about the ending of the old.

Most of us are not disposed to follow for days or weeks the quality of our relationships, both pleasant and unpleasant. It has, however, occasionally happened to me that my attention remained with sadness, sorrow, desire, attachment for an extended period. It was as though attention spontaneously directed itself towards the many layers of the situations in which I was involved, to the practical aspects, to the field of emotions, to the dynamics of the relationships. I think that the intensity of silence in meditation is connected to an unconditional acceptance of what appears in the field of perception, to an awareness that does not choose or judge.

While this attention was following the difficult situation, there came a point at which it was unbearable for the mind to be present any longer. It could no longer witness the contradictions, the frustration, the impossibility of a solution. And it was then that a change took place – spontaneously, unexpectedly, unpredictably. It brought with it all the strength of freedom and joy. I could never have produced it. It came by itself.

The change brought something to an end. It was the death of one aspect of attachment. But this doesn’t mean that the change was radical, that every form of attachment came to an end. The self continues to play the game of fear and pride.

Yet, the change was not without importance. It opened a door that I would call trust: trust regarding what is; that in what is, there is all that is needed. All I have to do is live without resistance, be aware of what is going on.

Reality is inevitable, and every choice, every projection of an idea such as radical change, is a distraction from the facts, a friction with what is, a resistance to reality.

Santi Borgni, Pietralunga, Italy, March 2001

Living on Words

I AM WRITING THIS because I feel it is time for me to see how I have changed in the past few years since I came into contact with Krishnamurti’s teachings.

Stripping all verbiage, have I changed fundamentally? Probably not. I have had glimpses of the problem and of my own lack of energy.

I was in too much of a hurry to put into practice whatever little I felt was true. With the progress of time, as those practices revealed their futility and the lack of an actual understanding of life, I became bitter and weak. I judged myself and others very harshly for what I perceived as a failure to understand life. We were not even trying; getting entangled in worldly anxieties, justifying our behaviour in a million different ways ...

The understanding that I thought I had was a false one. It was just words, and still is.

During this time, my mind has grown increasingly tired of itself. It knows its patterns, more or less; but remains the same ... It wants to change, it wants to break free; but for reasons not entirely unselfish. It fails every time.

I have begun to perceive how “mindful” I am and how I no longer feel anything intensely. I am stepping away from life in minute ways every day, building walls of words and of the future; and the awareness of this slow death makes me uncomfortable.

I was an immature young man who browsed K's books and felt I saw what he was saying. I felt something in those books and grabbed that feeling without understanding anything. The cruelest words I have said to people were those that I thought were based on my understanding of life. I seek forgiveness for those words every time I remember them.

I became proud and gave up my pride only to become sullen and silent. I burned inside, judged everybody and everything, most of all myself, and stopped talking about it all. I saw no end to this.

Then I saw the end of my mind, the silence and the whispers of ambition which broke that silence. I saw that any which way was the way of ambition.

I have lived on words and that past lies heavy on my shoulders. Every grace have I tried to grab, every beauty have I commented upon, and I have not communed. Every act, thinking or unthinking, has had a motive. I have tried to be respected, and God knows how I have pretended to know things ...

That false life is currently giving way to another kind of life, in which there is no intensity at all (as opposed to a false intensity). I have been superficial, and I am that. And that, I know. My words have no meaning, no depth, and I don't know how to live.

But life is still there, and I think I will venture out someday.

Harmanjit Singh, Novembe, 2000

PART 1

The following is a slightly edited version (two footnotes, and a paragraph about the structure of the book, have been excluded) of the first half of editor David Skitt's Introduction to the new Krishnamurti book To Be Human. We will print the second half of this Introduction in the next issue of The Link. The book's cover and other details can be found in the New Books section of this Link on pg. 43.

WHAT WOULD IT MEAN to talk about “a rebirth of philosophy”? It would have to mean something like restoring its relevance to the way that you and I live our everyday lives. It would also presuppose that the philosophy be expressed in words that are sufficiently intelligible to us, which in turn would require a passionate concern by the philosopher to communicate his or her insights as clearly and widely as possible.

Candidates without these qualifications need not apply.

A rebirth of philosophy might also be seen to demand that the word *philosophy* be used in its original, true sense – the love of wisdom, a word one has only to say to realize how little we use it, though it still appears, one hopes not too precariously, in the *Concise Oxford English Dictionary*. And how is *wisdom* defined? The 1995 version is “experience and knowledge together with the power of applying them critically.” In a previous edition it was “the intelligent application of knowledge.”

These definitions come surprisingly close to the heart of what Krishnamurti is talking about – let us call it, for the moment, his “philosophy.” Again and again he points to the crucial importance of applying knowledge and experience where they have their place and of not applying them where they do not, where life demands that we look and act anew. This turns out not to be as simple as it sounds. It has deep implications for the way we see and act, whether personally, socially, or politically. These implications and what prevents the human mind from performing well and harmoniously in both areas, the known and the unknown, are matters Krishnamurti tirelessly explores.

Krishnamurti is also a philosopher in the original sense in renewing the age-long debate on the nature of truth, which will no doubt seem to some of us hopelessly old-fashioned and naive and to others of us long overdue. But in general, and despite Pontius Pilate's ever-skeptical “What is truth?” we all have to be concerned about what is true and what is not over a whole range of practical issues, whether the rights and wrongs of personal relationships or of disputes between nations. Like it or not, the notion of truth gate-crashes its way into our lives. It is also significant that when some years ago a mainstream publisher conducted a survey of general readers to discover what fundamental issues interested them most, it was truth that headed the list.

Again, it is clear that at least part of the huge public fascination in the United States with the televised O.J. Simpson trial was due to the opportunity it offered viewers to weigh evidence and determine the truth for themselves. One of the most striking incidents occurred when the prosecution showed a video to demonstrate the scientific rigor with which a forensic scientist had collected a bloodstain from a pavement. When the video ended, the defence immediately insisted it be reshown and argued that it proved precisely the opposite – the scientist’s incompetence. Enough to baffle any jury, what this incident revealed beyond all doubt was the crucial problem of human perception – we don’t necessarily see what is “true” in the same way. Sometimes this doesn’t matter and can be enriching. Sometimes we find it disturbing and annoying. On other occasions it can lead to human beings’ exterminating huge numbers of their own species.

So here again one can argue that by exploring the issue of truth, Krishnamurti is going back to the roots of philosophy. In the way he does it, however, he shatters the strongly entrenched academic frontiers drawn in our time between the provinces of philosophy, psychology, science, and religion. Krishnamurti will raise any issue, from any area of human activity, which he considers relevant to the way we see ourselves, others, life, and the universe. One doesn’t have to share his views to feel a refreshing sense of freedom about that.

While Krishnamurti often specifically rejected for himself the term *philosopher*, he also expressed respect for the original meaning of *philosophy* as “the love of truth and wisdom in one’s daily life now” – this being the sense in which the term is used in the title of this introduction. Why did he reject the current usage? Perhaps there is a clue in a talk he gave a few years before his death in 1986. He had put the question to his audience: “What is beyond all time, what is the source, the origin of all creation?” Many of us would find this an arresting question, though some of us would dismiss it out of hand as meta-physical. What was his answer? The audience waited expectantly. He did not give one. Instead, he discussed the nature of a mind that would be capable of going into such a question.

Like it or not, the notion of truth gate-crashes its way into our lives

In this age of experts, this is not something that we are used to. If we go to a philosophy lecture on the nature of reality or listen to a TV discussion on the mind as computer, we expect explanations and answers. We do not expect to hear a discourse on the quality of mind we need to explore these issues, particularly if we have had a lot of formal and possibly expensive education. We might feel let down, perhaps affronted.

Less demandingly, contemporary philosophers have usually seen it as their role to expound their analysis of language, their theories, their new concepts. They do not suggest to their students that there is first of all a state of mind in which these topics need to be approached. But this is precisely what Krishnamurti repeatedly suggests. So one’s first reaction may be to find this condescending and even arrogant. But look again at the quotations preceding the table of contents:

“Don’t accept anything the speaker is saying. Test it out for yourself.”

“You must become liberated not because of me but in spite of me.”

“If you really faced the world as it is, and tackled it, you would find it something infinitely greater than any philosophy, greater than any book in the world, greater than any teaching, greater than any teacher.”

The first asserts the ability of the listener to test and challenge the validity of what Krishnamurti says; the second warns against giving any authority, or any significance at all, to his person; while the third declares life to be the supreme teacher for all of us. Note that all three statements express deep respect for the actual and potential abilities of human beings in general, not just of an elite.



A key feature of Krishnamurti’s philosophy is his insistence that it be “tested out,” “doubted,” “questioned,” even “torn to pieces.” Essentially this means testing the truth of the propositions he puts to us against our everyday experience. If one does not do so, he argues, we are left with the “ashes of words.” There may well be difficulties, however, in the way of such testing. The human tendency to worship someone, to idolize political leaders and religious saviors, to cling emotionally to beliefs, to “have faith” is obvious, as is the widespread confusion and strife it causes. As the psychologist Erich Fromm, among others, has convincingly argued, God, religious dignitaries, and even political dictators easily become parental figures, the unconditionally loving and masterful mother or father we never had. Fromm also saw in this tendency a masochistic submission to authority, a view borne out by the recent testimony on BBC radio of a Russian who, imprisoned for fifteen years in a Siberian gulag for anti-Soviet remarks, described how

What was his answer? ...

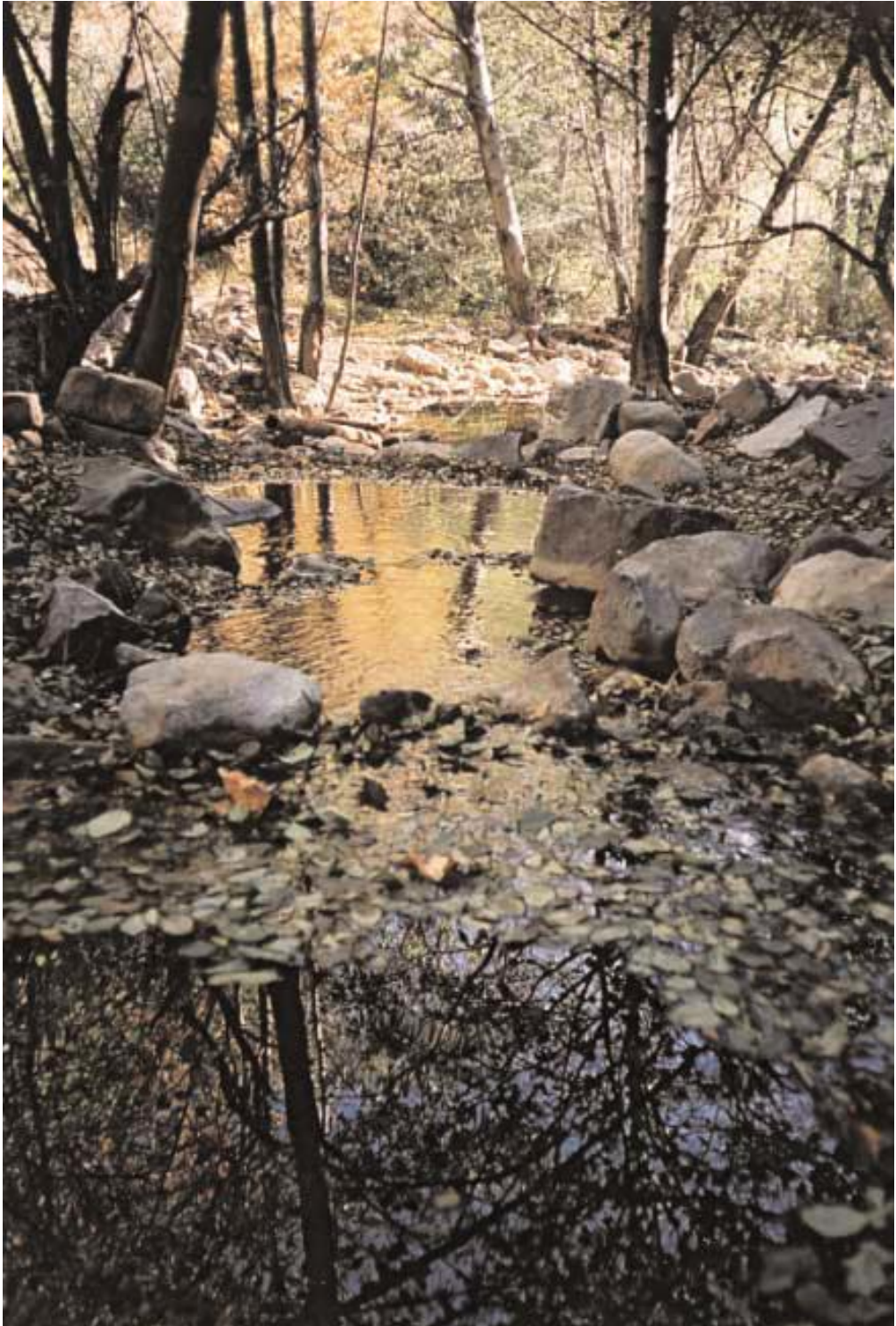
He did not give one. Instead, he discussed the nature of a mind that would be capable of going into such a question

he clutched a doorpost and wept on the death of Stalin. It was several years, he said, before it dawned on him that Stalin was why he was there.

So it is hardly surprising that in some people’s eyes, an aura of World Teacher or Messiah always clung to Krishnamurti, despite everything he said to nullify such an image in their minds.

“If you really faced the world as it is, and tackled it, you would find it something infinitely greater than any philosophy, greater than any book in the world, greater than any teaching, greater than any teacher.”

“Whether I am the World Teacher or the Messiah or something else is surely not important. If it is important to you then you will miss the truth of what I am saying because you will judge by the label – and the label is so flimsy. Somebody will say that I am the



Creek near Ojai, California, USA; photograph by Michael Krohnen

Messiah and somebody else will say that I am not and then where are you? What is important is to find out whether what I say is the truth by examining it and finding out whether it can be worked out in daily life.”

“The speaker is speaking for himself, not for anybody else. He may be deceiving himself, he may be trying to pretend to be something or other. He may be, you don’t know. So have a great deal of scepticism, doubt, question.”

Yet for many people the mystique lingered, and for some seemed all-important. It is true that both the person and his life were by any conventional standard extraordinary. His presence was found by many people to convey a deep stillness, energy, and vitality, and for many, but not all, of those closest to him, unconditional love. But how did people then handle or interpret their reactions to this unintended charisma? How much was autosuggestion or excitement at being close to someone exceptional? Did one have a kind of self-induced “high,” possibly at odds with listening to what he was saying? If you regard someone as

“the World Teacher” with all the emotional glow that can bring, you may fear to lose that glow and to be disloyal by doubting and questioning, even when constantly urged by him to do so. Late in his life, Krishnamurti said that those very close to him generally

did not understand what he was talking about – “It becomes more of a personal worship, a personal sense of being close together.” There is plenty of evidence that nearness to a person one holds in awe can wreak havoc with one’s critical faculty.

“Don’t accept anything the speaker is saying. Test it out for yourself.”

Problems in this regard can also exist for people who never met or heard Krishnamurti in person. As he said himself, his style is “emphatic.” His use of the word *obviously* often follows propositions one may not find obvious at all. This may be deliberately provocative, to jolt listeners out of their usual complacency. Certainly he made many statements that have an authoritative, take-it-or-leave-it ring about them. And to the extent that one is longing for certainty, one may swallow these uncritically – with later mental indigestion. Always, as the following example shows, there is a need to look carefully at the context.

“The new mind comes into being and explodes.” A remark like this can have a heady, almost seductive quality, a sense of something that is boundless and fulfilling. The thought arises: it would be great to have that. But this may easily cause one to skim lightly over what comes next: “And that is hard, arduous work. It requires constant watching.” And there follows a very dense and demanding account of what such watching entails (see the talk at Bombay on March 12, 1961).

In other words, when reading Krishnamurti, it is tempting to get carried away by one’s pleasant imagining of the “end result” – which is actually, he would warn, merely a blinkered projection of one’s present, limited experience. But this may feel much more agreeable than plumbing objectively the depths of that experience – “watching” it – for everything that one needs to learn from it.

Other difficulties arise from the inherent failure of language to convey precisely notions that we nonetheless universally regard as significant. Such concepts as intelligence and the self spring to mind. Though Krishnamurti's vocabulary is simple, it is by no means easy to understand either on a first or later reading. As he himself said, "You have to learn my vocabulary, the meaning behind the words." To some extent this reflects the difficulty that all psychologists and philosophers have in describing the complex and subtle ways in which our minds function, or fail to. Those who feel they have something new to say usually coin and define a set of new concepts. Krishnamurti deliberately rejected this but made it clear in the 1930s that he would be using language in a special way. He also cautioned his listeners about the limitations inherent in language.

"Words are only of value if they convey the true significance of the ideas behind the words. ... You cannot describe something which is indescribable in words. But words must be used, as a painter uses paint on a canvas to convey the significance of his vision. But if you are merely caught in the technique of painting, then you will not catch the full significance of the idea that the painter wishes to convey. In all my talks, I am giving a new interpretation to words. It will be very difficult therefore for you to understand, if you are merely caught in the words. You must go beyond the words, and strive to catch the significance which I give to those words, and not just give to them your own convenient meaning."

"As the majority of people have a fixed habit of thought, and translate every new idea put before them into that habit of thought, naturally it is very difficult for me to explain something new in old words. Yet I must use ordinary words. I cannot invent a new language, but I can give a new interpretation to the words that I am using. If you use words as a bridge, so that understanding is established, then words have a very definite value: but if you allow yourself to become entangled in words, then words have no value."

Repeatedly Krishnamurti also makes the point that "the word is not the thing." Words are not their referents. This seems simple enough for external objects. The word *table* is not the table itself. And in everyday usage, we can all assume that "what a table is" is not a problem. But for psychological states and processes, the situation is more complex. For example, while we may be able to give the dictionary definition of *boredom* and use the word fluently in a discussion, this needs to be clearly distinguished from a real understanding of "what boredom is," which can be derived only from actual experience of the state and from exploring its psychological implications to the full.

We know that the same word – *love* is a prime example – may be used glibly, superficially, or as a deep pointer to the state itself, and one of the great problems of communication stressed by Krishnamurti is whether the "communicators" – say, two people talking

... when reading Krishnamurti, it is tempting to get carried away by one's pleasant imagining of the "end result"

together – share the same deep concern for what they are discussing. If they are both deeply concerned about something and deeply concerned to communicate it, the right words will come. But a barrier to communication arises when words are used emotively by one party and are heard as such, so that they have a strong, agitating, neurological impact. They cease then to be pointers, fall out of their natural role, and seem, by a kind of conjuring trick, to become that which they point to. Politically, terms like *national sovereignty* and *freedom* are good examples of words that get easily perverted in this way and are used to control and manipulate. But it isn't just politicians who use words in this way. We all need, Krishnamurti argues, to be wary of words and to dig behind them.

[to be continued in the next issue of The Link]

From To Be Human by J. Krishnamurti

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THE CRUCIBLE OF CONSCIOUSNESS

A BOOK REVIEW

Krishnamurti said in a discussion with psychiatrists in the early 1980s that it is only now that science is beginning really to investigate the functioning of the human brain and consciousness. Indeed, a lot of highly interesting research and understanding has emerged in the meantime, and the book being reviewed here illustrates that. But it cannot be stressed enough that brain and mind research is still far from final conclusions, if final conclusions can ever be reached. In addition, a highly complex and subtle subject has had to be enormously simplified here in order to render the main ideas understandable in the space available.

The Book

HAVING AN INTEREST IN the questions Krishnamurti talked about goes necessarily with an interest into what constitutes consciousness, the very heart of being human. A highly interesting book on this subject, *The Crucible of Consciousness* by Zoltan Torey (1999, Oxford University Press), is a comprehensive synthesis of the scientific data available from such fields as evolution, neuroscience, biology and psychiatry. The author sets out to achieve not only a major clarification as to how consciousness functions, but also a shift in our understanding of the mind, therefore of ourselves, and our role in the world. Although written for the interested lay person, it is not an easy read; the subject is subtle and the language

dense and often scientific. It is a book to study, to read and re-read as one tries to grasp how the many pieces of the puzzle fit together.

Torey states from the start that “the conscious brain is at the crossroads of all investigations. Its decoding is necessary for the understanding of the world and our place in it.” He believes that our ignorance of the nature of consciousness leads to all kinds of unhelpful speculation. And since the human mind has “the ability to create fiction, and then to believe in it and act on this belief,” this is a potentially dangerous situation. To him there is clear evidence that consciousness is neither ghostly in essence nor simply a sophisticated computer.

Awareness and Self-reflective Awareness

Awareness, consciousness and mind have different connotations but we often use them interchangeably. Torey avoids the latter two for most of his investigation and focuses on awareness. Awareness (the state of being wary, alert) is a biological factor in all higher organisms and is the basis for what we call human consciousness. Awareness means, fundamentally, the internal representation of the ever changing world around us which allows us to act appropriately in given situations. But human consciousness is that and something more. The something more is a breakthrough in evolution which has allowed the fragile human being to dominate the world. And this something more is – although unique in evolutionary terms – nothing mystical or otherworldly, but fully consistent with the biological world we inhabit.

The explanation, which I simplify here, goes like this: awareness is the seat of experience. But awareness in the human brain is twofold: there is biological awareness (awareness A) which is connected via the senses to the ‘real’ world so that it can sense what is happening there, but then there is an additional awareness. This part (we will call it awareness B) does not focus on the ‘real’ world, but ‘looks back’ onto the content of awareness A as present at that moment. In other words, in the human brain awareness can look at its own content. Awareness has become self-reflective and so can now know that it is knowing, can feel that it is feeling. ‘Self-consciousness’ (in the sense of being conscious of consciousness) is born. We will go into this later in more detail.

Original Perception and Abstraction

Again, it is through awareness A that the original, fluid, and momentary perception of our world through the integration of our sensory input is formed. This perception does not enter consciousness, but its content is drawn upon by awareness B. Importantly, awareness B perceives differently, namely, on a higher plane of abstraction in the form of stabilised and standardised images and words. This twofold seeing and the continuous interaction between the two modes of awareness is crucial and provides the basis for self-awareness. This is not the case in the animal brain, where the experience simply ‘is’, remaining unaware of itself.

The development of self-reflective awareness has far-reaching effects. For the first time in evolution a brain has access to its own content, and for the first time a brain can bind the organism's attention long enough for internal processes to work with that content.

For the first time a brain can ask questions and articulate answers

While those areas of the brain which take part in the generating of awareness A are grounded (to put it positively) or trapped (to put it negatively) in ongoing environmental input and sensory traffic, the specialised processes which constitute awareness B can

generate their own 'internal' attention. The brain can now delve into its memory banks, analyse, combine and re-combine experiences, play through different action patterns without having to act on them, and generate alternatives and complex choice. For the first time a brain can ask questions and articulate answers. But there is a price to pay. The questions and answers may have a distorted relationship to reality (or none at all), and the brain's new ability may engender self-obsessed and neurotic behaviours. It also means that the brain, which before was unconscious of itself and thus lived embedded in the eternity of 'what is', has now to deal with its new self-reflective capability, has to deal with concepts of future, death, insecurity, and, last but not least, the concept of self.

The Central Feature of the Self-reflective Mind – Language

Central to the self-reflective mind is its symbolic skills as they are represented in our ability to use language. Language is the code with which we internally handle perceptions – this handling we know as thinking, imagining, speaking. I will not go into the details of the evolution of language which Torey explores in several chapters of his book. He explains language as a process that is analogous with the physical manipulation of objects – only, in this case, the 'objects' handled are word-linked images held in awareness.

Thinking and speaking occupy a part of the brain which in evolutionary terms had originally taken care of motor tasks. Therefore, their activity is accompanied by proprioception. In other words, thinking and speaking are accompanied by the sense that they are being done, that they come from inside and not from outside, in the same way that we feel that hands are moved from inside and not from outside. It is here, in proprioception, that Torey sees the birth of our sense of self: namely, that in association with our body some 'thing' exists which is conscious of its existence, has continuity in time, and is the subject of our actions, perceptions and feelings.

The Sense of Self

How does self-reflective awareness create the impression of a self? Torey suggests that when thinking takes place there is both awareness of the *content* of thought and awareness that the content is *being thought of* (proprioception). Torey gives the example of seeing a table. Firstly the table is perceived on the physical, sensory level as a form and not

yet as a table. This ground perception does not enter consciousness, but it triggers awareness B which recognises that this form falls under the category 'table'. This recognition, which is a self-reflective process (awareness B scanning awareness A), is accompanied by proprioception and is therefore conscious, in other words, with it goes the sensation that the experience of the table is 'mine', from which we conclude that it is 'me' who sees the table. Let's look more closely at this. It seems that we as human beings translate this feeling of 'this is being done by this organism' (proprioception) into a concept which we call 'me', the 'self'. Again, we (and 'we' here stands for the thinking and feeling process) interpret this sensation of proprioception – which is created every time thinking/ feeling happens – to be a subject or an essence which is at the centre of our life, which owns and controls the thoughts, memories, experiences, and specific faculties of this human organism.

I guess we can see this in daily life: what we are generally interested in is our conscious activity. We do not have any real regard for the unknown, what we cannot feel or convert into thinking simply does not exist for us. But every time we think and feel, we get the sensation that we exist as a 'me'. Therefore, we insist on continuing these activities, because the ending would mean (so we imagine) that there is virtually 'no-thing' left, i.e. the end or even death of that sensation which we have called 'me' and believe to be something continuous and independent. Instead, it seems now, we have identified ourselves with a mechanism as simple as proprioception, a by-product of the thinking and speaking process. Remember what Krishnamurti said: he claimed that there is no self apart from the thought which creates it. He asked why we are so relentless about adding to our experience, why we can never stop, never end anything, why we attach ourselves to the content of our consciousness and cannot let it go. The answer seems to be much clearer now: because we believe that the conscious activity is 'us' and that there is no other way to live.

Returning to the book, when self-awareness gets translated into a concept (an image called 'me'), this concept then becomes part of the content of thought. When we think about the 'me', both the word with its meaning and the proprioception mingle into one inseparable experience. Thinking about it further only continues the feeling since every thought brings further self-sensation. This is the reason we feel that the self is somehow elusive and non-physical, e.g. a soul or a spirit. Once the concept of self is there, it will be almost impossible to see that in actuality there might be only the process of self-reflective awareness.

This is the reason we feel that the self is somehow elusive and non-physical, e.g. a soul or a spirit

Considering what has been said, we might now be tempted to see this process of self-reflective awareness as being 'us'. Torey refutes this because he sees the self-reflective awareness loop to be a subsystem of the biological organism. The conscious part of the brain is only an intermediate level of the whole system and can therefore influence and guide the outcome but is not the final 'decision maker'. "In short, we can conclude that it is the biological system that owns and uses the mind and not the other way around." Of course, as it stands now, this is not our experience, since we have identified with a small

part of the activity of that biological system, believing it has overriding importance as well as being somehow separate and independent from the biological system and the world.

Torey sees his findings as a first step, a first but important clarification of the nature of our consciousness and therefore of our role as human beings. And according to him this role is one of responsibility to this (material) world and not to any other world nor to our individual and fanciful beliefs.

Personal Reflections

I still remember my first reactions at the suggestion that consciousness is grounded in physicality and materiality. I felt it somehow to be a let-down, a decline to an inferior order. That shows to a certain extent how much our culture looks down on the physical world – and treats it accordingly. We do not see the material and the non-material, the manifest and the non-manifest, as an unbroken whole, as part of “the implicate order” of the universe, to use David Bohm’s words. Torey himself addresses this aspect: “I perceive the mind-system as being a miracle of cognitive organisation. This must seem even more miraculous now that purely physical processes can be shown to sustain it. But then a miracle explained makes it no less miraculous.” He also states that the evolutionary depth in matter and biological systems developed over billions of years cannot be compared to any of our machines, including the computer.

It was fascinating to see that most of the findings about perception, the process of thought and the concept of self echo the discoveries of Krishnamurti, who came from a very different background and perspective. I understood the wonder of thought in new ways, as well as its limitations. I got a deep sense of what might be an awareness without knowing, without a trace of self-awareness – and from that background saw my usual state dominated by an intense hunger not so much for life, as such, as for the conscious experience or self-experience – and the limitations and distortions which go with that. I felt that for the first time I could appreciate the interplay between original perception (K would probably have used the word observation) on one side and thought with its knowledge on the other, and how important it is not to think in isolation but to connect and check thinking with perception and our intuitive capacities. There was an almost shocking realisation of how far we have already become single-minded: we (especially, perhaps, in western culture and society) are overestimating the role of thoughts and feelings to the point that we are identifying our very lives with it. There were instances while reading the book and going through my day that I was struck by the feeling of being nothing but a self-reflective process, a process totally embedded in and made up of the physicality of this mysterious world. If we are nothing special, nothing separate and ‘other’ – then we are indeed the world, with its beauty and terror, and then there is a profound kinship with all other things and beings.

Jürgen Brandt, February 2001

REFLECTING ON RELIGION

DURING A RECENT DISCUSSION with a group of people interested in K's teachings, the question of religion came up. Some of the participants considered that the teachings are essentially religious and wanted to go into it while others objected to the very use of the word religion in connection with the teachings. The secular group was adamant that the very use of the word religion was distorting the meaning of what K had said while the more religiously inclined considered it important to use that word precisely to bring out the essence of his message. Even reminding ourselves that the word is not the thing, that we should stick to the meaning beyond the word and its various connotations, didn't dispel the sense of verbal and emotional polarisation in the room.

Looking into the question afterwards, it would seem that religion has indeed lost its meaning in our modern world. Perhaps more so in the West than in the East, but still the historical or organised religions are clearly everywhere on the decline and their fundamentalist or fashionable revivals would seem not only incapable of stemming their ebbing tide but to drive them ever further into extinction. There is an evident gap between these traditional creeds with their respective paths of liberation and the challenges that the consciousness of humanity is currently facing. Religion as handed down from generation to generation, with its avatars, temples, rituals and codes of conduct, is able neither to counter the self-centred tendencies of the culture nor to respond meaningfully to the fundamental human need for wholeness. Its ancient voice, resonant with

hope, redemptive myth and mystery, is fading into a vague echo, overwhelmed by the pressing and clamorous immediacies of the present time.

A lot has been said and written about the decline of religion. The causes of this decline are very well known, mainly the revolutionary discoveries of science, the advent of the industrial age, and the contradictions of the traditional creeds both in their institutional actions as well as in their moral indoctrination. Religion turned out to be a major source of antagonism and violence in the world, denying its message of universal brotherhood, harmlessness and love. Inwardly it established a corridor of opposites as the way to truth, thus perpetuating duality and conflict, which are the denial of its intended wholeness. This divided temple could not stand and so the steel and glass Babel towers of commerce and secular power sprang proudly from its ruins. This collapse of the religious edifice has been at the core of the cultural upheavals for the last century and a half. The sense of crisis in values and worldview gave rise to a series of responses ranging from existentialist nihilism, to materialist ideologies, to theosophical revivals. But neither theological faith nor its competing atheist systems, with their pragmatic or revolutionary doctrines, have been able to meet the challenge. On the contrary, they have succumbed to it and their successive breakdowns point to the need for a totally different approach if we are to live in peace and even survive.

Deprived of this theoretical and institutional refuge, man, whether he realises it

or not, has been thrown back upon himself. Man, the individual representative of the collective psyche, is at the centre of the challenge. The responsibility is no longer out there but in oneself. The mass no longer exists, for each one of us is the world. There are no more causes to pursue because we are the cause. At the centre of the unfolding human drama lies consciousness, which is our life. Thought has peopled heaven and earth with its own creations, then it has approached them as independent realities. This entrapment within the field of self-projection naturally has made for isolation and generated insoluble problems at every level. So self-awareness and the understanding of

There are no more causes to pursue because we are the cause

thought has become the cornerstone of a new quality of order, which is the foundation of ethical behaviour and a holistic way of living. These have been and remain the key factors of the religious outlook and its transformational and cultural intent. The essence of religion is a non-fragmentary quality of mind and its inward journey of discovery, which then can affect society. As K put it: *“Surely, the true work of man is to discover truth, God; it is to love and not to be caught in his own self-enclosing activities. In the very discovery of what is true there is love, and that love in man’s relationship with man will create a different civilisation, a new world.”* (*Education and the Significance of Life*, pg. 132)

This quality of work, which means care for and integration of the social, the individual and the beyond, is an important

aspect of the inquiry into the nature of the religious. The inward journey demands a certain attention to the three elements of body, heart and mind, as well as to relationship generally. This means an active engagement and dedication of time, a doing. One doesn’t get a healthy and sensitive body, a loving heart and an insightful mind or contribute to peace in the world by merely wishing it. So, what are some of the things involved? What does one actually do to bring about this holistic or religious way of life?

One wakes up in the morning, more often than not still under the effects of a pleasant or nightmarish dream, remembering the unfinished business of yesterday and thinking about the tasks scheduled for the day and the months ahead. There is the family, there is work, there is the sense of one’s enduring or more fleeting purposes. One lives in society, performs a certain function, earns one’s living, is interested in current events and has a general sense of the political, economic and cultural state of the world, feels concerned for the unfolding human predicament, and also has a certain inclination to reflection and contemplative solitude, a vague but abiding sense of something other. Perhaps one has been lucky enough to find a job that is the least harmful as well as in keeping with one’s own innate talents. There is, after all, a sense of responsibility not to contribute, as far as possible, to the wave of destruction. So one does not implicate oneself in the competitive struggles of greed, envy and power and maintains a certain anonymity in society.

Society is not something abstract existing out there, materialised in the thinking and behaviour of crowds, but it is, more concretely and simply, the way one relates

with others. There are the strangers in the street, the neighbours, the colleagues at work, one's family and friends, humanity. In some relationships one merely performs a function or plays a role, in others one remains a stranger, in yet others one is continuously and necessarily exposed. There is no mutual recognition with the lady at the cash register. One gets to know certain people at work, but the affinities remain superficial. At home it is another matter. One shares the bread and the meaning, the happiness and the pain. The sense of intimacy intensifies one's feelings and reveals one's motives in action. There are the usual irritations and frictions as well as care and encouragement. One is fearful, attached, insecure in various ways. One is rather touchy about certain aspects of one's self-image and proud and defensive about others. One's background comes through in all kinds of reactions and the mirror never stops reflecting back what one is. However, with the accumulation of experience we become known and predictable to each other and there is the danger of losing the quality of freshness, affection and respect, which becomes the ground of separateness and conflict. Fortunately there is also communication, a meeting at the same level, at the same time, with the same intensity, about the same thing; a togetherness that has the salutary perfume of life's unbroken and unitary movement. This sense of communication makes for a quality of understanding, harmony and co-operation.

Our culture and social life encourages the cultivation of all kinds of escapes in the form of entertainment and self-centred pursuits, whether material or more abstract. The consumption of all kinds of stimulants, drinking, smoking and drugs, is a way of seeking new sensations and

compensating for a routine existence. Sex, sports and politics occupy the mind and fill up the newspapers, magazines and media generally. Talk becomes gossip and

One doesn't get a loving heart and an insightful mind or contribute to peace in the world by merely wishing it

thought the fanciful pursuit of pleasure, security and success, i.e. the very reflex image of the world. Or, to counter these more mundane addictions, it loses itself in the labyrinth of knowledge, in its factual or fantastic network of theory and belief. These inner and outer habits damage the body and condition the mind. They are a wastage of energy and energy is needed to perceive things as they are. So one becomes aware, inquires and steps out of these self-deceptive ruts.

As though one's survival, satisfaction and worth depended on it, the compulsion of both mind and society is to be continuously occupied. Life becomes a restless affair and there are the therapies to counter the effects of its endemic stress and anxiety. It is important to stop and ponder the ways and meaning of one's life, not to be always busy with this and that. Direct perception, feeling and insight require a quality of serenity, of solitude and silence. Relationship is not only to others or with oneself but to nature and the heavens. It requires sensitivity and for the senses to be fully awake the mind must cease its endless chattering. So one pays close attention to thought and emotion, allowing them to flower naturally, so there is the beginning of seeing and listening, two basic aspects of the art of living.

One cannot take anything for granted, neither the health of one's body nor that of the planet, neither the happiness and continuity of relationship nor the harmony of heart and mind. Life demands that one be awake, for only that way does it reveal its actuality. The fundamental concern is with a non-mechanical quality of order both inwardly and in one's relationships. It implies an understanding of the ways of the mind, the relevance of knowledge in action and its danger in relationship. The discovery of truth, with its love, naturally

requires the ending of illusion. This is the essential work of the religious quest. And there is little doubt that this journey is as meaningful now as it ever was, as it means nothing less than a total concern with the health and wholeness of being. The difference now is that all mediation is gone. The traditional maps have become obsolete and so man faces the unknown at every step. This unknowing is the ground of a self-recollected inward solitude from which something new may come into being.

Javier Gómez Rodríguez, March 2001

BOOK REVIEW

Roland Vernon:

Star in the East – Krishnamurti, the invention of a messiah

Constable, London, 2000, ISBN 0-09-476480-8, 306 pages

THE TITLE AND SUB-TITLE of this new book about Krishnamurti are likely to raise some eyebrows in the K-world. Roughly two thirds of this extensive text is a lengthy narrative of Krishnamurti's early years under the wings of the Theosophical Society, brought to a close by his official resignation from his role as the new Messiah in 1929, while only the remaining part is dedicated to the more than fifty years of his mature life and teaching. Why is so much emphasis laid on a period in Krishnamurti's life that in later years he himself dismissed as irrelevant? The author, Roland Vernon, argues that the Theosophical Society was "one of the principal agents facilitating the spread of non-

affiliated religious philosophies in the 20th century, which eventually transformed into contemporary New Age thinking." He maintains that a direct connection exists between the life and work of the founder of Theosophy, Madame Blavatsky, and that of Jiddu Krishnamurti. He was, Vernon concludes, "one of the first and most widely publicised figures to present eastern spirituality in a context comprehensible to those conditioned by western theological and philosophical traditions."

Roland Vernon, born in 1961, is a young author who never met Krishnamurti and, unlike Mary Lutyens, the meticulous chronicler of Krishnamurti's life and work,

he was not an eye-witness, but rather represents the first of the posthumous generations who have to rely on the testimony of survivors and written and recorded documents to find their own way to an understanding of the “Krishnamurti phenomenon“. For him Krishnamurti is above all else a historical figure, which leads him to pose the question: who was Krishnamurti and how did his role as the world-wide and most respected spiritual teacher of the 20th century come about? Vernon approaches this ambitious enterprise as an adventure, with an open and curious mind, in a brilliant writing style and, in spite of his obvious fascination with his subject, with a firm commitment to impartiality. But, he confesses in his Author’s Note and Acknowledgements: “There is no immunity from his [K’s] demand that a reader probe and question the deepest reaches of his or her accepted world view, and one cannot but emerge at the other end of a journey such as this with a re-adjusted perspective of life and living.”

He retells with some relish the fantastic and by now legendary story of the neglected Brahmin boy whose apparent emptiness and selflessness provided his Theosophical patrons with the perfect vessel for their World Teacher project. And, until the age of 34, Krishnamurti remained, at least outwardly and notwithstanding his rising doubts and rebellion, under the patronage of the eminent Theosophical leaders C.W.L. Leadbeater and Annie Besant. Supported by thousands of believers, he displayed all the qualities of a beautiful Christ-like figure. His teaching took on the messianic style that was expected of him and his own inner development followed a corresponding series of moments of transformation („And I come to those who want sympa-

thy, who want happiness, who are longing to be released ...“) when his charisma was so overwhelming that crowds of devotees prostrated before him. In contrast, there were periods of conflict and revolt, when he seemed unwilling to accept the burden of his role and he came to be seen, in the eyes of the world, as an elegant young socialite, playful and humorous, living in idleness and luxury, surrounded by adoring women.

Beginning in 1922, the experience generally known as the “process”, unsettling and puzzling as it was for his Theosophical guides, was the first decisive step away from their control. “On a personal level, he felt for the first time a reconciliation between his private searching self and his public theosophical profile”, writes Vernon. “It provided Krishna with the soil in which his new-found spirit of confidence and independence could take root.” This experience foreshadowed the official break with Theosophy in his later pronouncement dissolving the Order of the Star. It was “the defining moment of his life and the final curtain of his epic Theosophical drama.”

But after this turning point of his life and teaching, the World Teacher project was far from dead, stresses Vernon, “and although use of the term was tactfully withdrawn by those loyal to his wishes, much messianic speculation continued to be centred on the figure of Krishnamurti well beyond the 1930s, and continues to this day.”

Krishnamurti pursued his life’s work, now free from the sectarian restraints of the Theosophical Society, and became an “international statesman of spirituality”, always sensitive to the rapidly changing

cultural and social values in different parts of the world. After his retreat at Ojai, California, during World War II, Krishnamurti adopted a new teaching style characterised by a total abandonment of mystery. Gone from his speech was the poetic messianic imagery and from then on he referred to himself as K. Again and again he implored his audience to listen and question, “rather than stare in meditative wonder at ‘the speaker’”. From being the Saviour uttering cosmic truth, he became a personal counsellor, responding to the crisis within each individual psyche.

On the occasion of his visits to India, beginning right after Independence in 1947, K found a fresh audience who welcomed him as “a new type of guru, emancipated and free of superstition, yet still, to their minds, steeped in the Vedantic philosophy of their fathers.” In the Western world the stage was set for Krishnamurti’s message in the ’50s and ’60s, when rebellious young people began questioning any form of authority. Krishnamurti’s contempt for organised religion, nationalism, nine-to-five jobs and bourgeois respectability fell on fertile ground, though his point that “the only revolution” had to take place in the mind of the individual was often missed.

Vernon does not conceal the fact that, on a human level, Krishnamurti showed some attitudes and character traits that contradicted his saintly image. To his credit, the author does this in fairness, with tact and without a trace of sensationalism. He understands that these inconsistencies did and still do disturb many of K’s adherents, who find it hard to reconcile the love affair, the lawsuits and the harsh

side of K’s nature with their projected image of a holy man – not to mention the many paradoxes of his teachings which one has to grapple with.

Krishnamurti claimed not to be an authority and invited questioning of his teachings, while at the same time being deeply convinced of the truth of his message, which admitted no contradiction. He was “only a short step away from the claim that K was a messenger of divine revelation whose mission was nothing less than the redemption of mankind.” This claim the author sees mirrored up to this day in the attitude of his “followers”, who would passionately deny that this term was applicable to them.

In his last chapter, the author tries to speculate on Krishnamurti’s future place in history and concludes: “Judgement cannot be cast on Krishnamurti, because his historical niche is still in the early days of construction; but it is doubtful that he will ever rise to the cultural pre-eminence of the great religious leaders, most obviously because it is so clearly on record that he forbade the establishment of a doctrinal system in his name.” And, he continues: “The great achievement of his life was not that he rejected the throne that was Christ’s (because it is questionable that he ever did) but that he succeeded in stepping out of his robes, adorned as he was with every sacred trapping short of a halo, and sat down instead with ordinary human beings, to thrash out the practicalities of living a religious life in a modern secular society.”

*Anne Ruth Frank-Strauss,
March 2001*

Addendum

ROLAND VERNON'S REMARKABLE command of language makes for a gripping narrative. His thorough and thoughtful research opens up areas of ambiguity that the more devout might fear to tread. His balanced approach combines a sensitivity to contradiction and paradox with a clear respect for K's life and teachings. It is as though in his own detached investigation the author were attempting to trace out the source not only of a historical phenomenon, with all its circumstantial influences, but also the very mystery at the core of its expression and unfolding. This raises many questions, which the author does his best to address with honesty and tact.

Many of these questions remain necessarily unanswered. Was K the Messiah, an avatar or simply an ordinary mystic catapulted by historical forces out of his contemplative retreat and into the limelight of a global mission? Was his a unique phenomenon, and therefore doubtful in its value to humanity, or was he a trailblazer like Columbus or Edison making it easier for others to navigate the great waters and turn on the light? Was K the herald of a new age or merely the restorer of the ancient wisdom? Were his teachings original in content or only in their adaptation to our more secular idiom? Will his message become the seed of a new culture or, since truth cannot be organised, never rise to the level of the world religions?

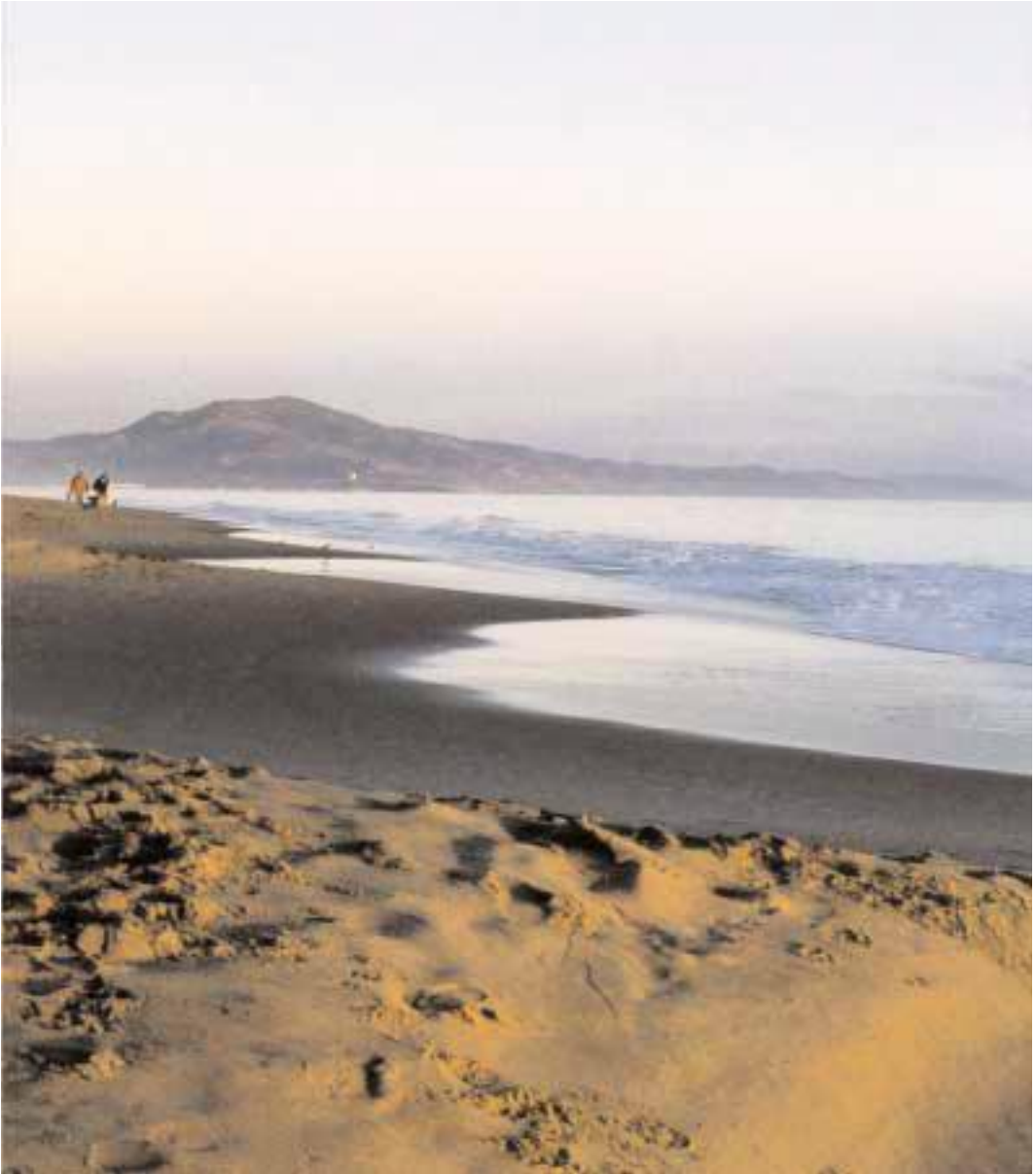
This questioning also addresses some paradoxes about K's life and message. If K's teachings are not new, why did he tend to dismiss all other teachers, philosophies and educational methods? If the word is not the thing, if the verbal explication can-

not bring about insight, why did he spend his life spreading 'the word'? If methods and ideals have no place in education, why does he project an ideal and propose a method? If there is no way to truth, why all these overt or subtle pointers? These contradictions, which are genuine concerns for many, are perhaps more a matter of language than of actual fact, but they deserve a careful and unassuming scrutiny.

The book does not really answer whether K's messianic label was a mere invention. What seems clear is that K managed to demystify the whole esoteric world by devolving the responsibility for transformation to each individual and downplaying the role of institutions and the importance of experience. None of these were ends but by-products. The end was rather to dissolve the illusory sense of a psychological self and thus opening the door to immensity. K succeeded in removing the historical trappings of religion and in bringing man to a realisation of his essential responsibility and solitude in relation to the evident and immanent spectrum of truth, dismantling the priestly conceptual edifice in favour of the mystic's immediacy of perception. This approach, as the author indicates at the conclusion of his narrative, is the uncharted way of spirituality in our time, of which K's teachings are the timely beacons.

Although the biographical retrospective predominates, Vernon's survey of K's life and work opens onto wider vistas in which the teachings stand as the distillation of the human inquiry into world, self and other. The book makes excellent and fascinating reading. As for the inward journey, it is, as ever, up to the individual.

Javier Gómez Rodríguez, March 2001



Beach at Santa Barbara, California, USA

K: The Ecstasy of Silence

THAT MORNING THE SEA was like a lake or an enormous river, without a ripple and so calm that you could see the reflections of the stars so early in the morning. The dawn had not yet come, and so the stars, and the reflection of the cliff, and the distant lights of the town, were there on the water. And as the sun came up over the horizon in a cloudless sky it made a golden path, and it was extraordinary to see that light of California filling the earth and every leaf and blade of grass. As you watched, a great stillness came into you. The brain itself became very quiet, without any reaction, without a movement, and it was strange to feel this immense stillness. Feel isn't the word; the quality of that silence, that stillness, is not felt by the brain; it is beyond the brain. The brain can conceive, formulate, or make a design for the future, but this stillness is beyond its range, beyond all imagination, beyond all desire. You are so still that your body becomes completely part of the earth, part of everything that is still.

And as the slight breeze came from the hills, stirring the leaves, this stillness, this extraordinary quality of silence, was not disturbed. The house was between the hills and the sea, overlooking the sea. And as you watched the sea, so very still, you really became part of everything. You were everything. You were the light, and the beauty of love. Again, to say "you were a part of everything" is also wrong; the word you is not adequate, because you really weren't there. You didn't exist. There was only that stillness, the beauty, the extraordinary sense of love. The words you and I separate things. This division, in this strange silence and stillness, doesn't exist. And as you watched out of the window, space and time seemed to have come to an end, and the space that divides had no reality. That leaf and that eucalyptus and the blue shining water were not different from you.

Meditation is really very simple. We complicate it. We weave a web of ideas around it, what it is and what it is not. But it is none of these things. Because it is so very simple, it escapes us, because our minds are so complicated, so timeworn and time-based. And this mind dictates the activity of the heart, and then the trouble begins. But meditation comes naturally, with extraordinary ease, when you walk on the sand or look out of your window or see those marvelous hills burnt by last summer's sun. Why are we such tortured human beings, with tears in our eyes and false laughter on our lips? If you could walk alone among those hills or in the woods or along the long, white, bleached sands, in that solitude you would know what meditation is. The ecstasy of solitude comes when you are not frightened to be alone, no longer belonging to the world or attached to anything. Then, like that dawn that came up this morning, it comes silently, and makes a golden path in the very stillness, which was at the beginning, which is now, and which will be always there.

from Freedom, Love, and Action, pp. 160-163
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ON EDUCATION

Editor's Note

THE SCHOOLS THAT K founded and other educational projects informed by his teachings have been working under a series of challenges. On the one hand there is the rich field of contemporary pedagogy and its different methodologies and on the other K's own approach, which, as it is mostly concerned with the inner, denies method. The combination and proper balance of these two things is still a work in progress and several paradoxes present themselves regarding teaching in a K school.

Krishnamurti accepted that the new methods and techniques of learning were helpful and the teachers of his schools should be acquainted with them. Mostly these methods have to do with the organisation of the academic programme and the efficient acquisition of knowledge and development of skills. But K did not lay emphasis on the academic but rather on the relational and inner aspects of learning. While denying method in this area, K was nonetheless quite clear about the approach and the ground it covers. In *A Flame of Learning*, he went as far as to propose to the Brockwood staff members that together they write the book on how to do it, on how to bring about the unconditioning of the students and themselves. Generally the word 'how' was anathema to K, but in this instance it stood for the very pressing need to discover the ways of self-knowledge and its freedom. So, is there a 'how' or isn't there?

Another aspect of teaching in a K school is the split that can arise between the general purposes of education and the actual pedagogical practice. The teachers can end up with a sense of duality between their more abstract concerns as derived from the teachings, and the academic programme, which has its own pragmatic demands. Bringing these two streams together is an integral part of this approach to education. It implies that if we state a given purpose for education, we must be aware of what we are doing, if anything, to bring it about. In the normal stream of education the pragmatic side tends to receive a good deal of emphasis, whereas the concern with the inner is either non-existent or remains something of a vague ideal. Because of the seemingly difficult task of mapping out the inner and making it as concrete as the outward, the K schools run the risk of reverting to the old set of priorities. This can perhaps be countered to a great extent by making the study of K's work on education, and his general teachings, central to the life of the school.

The article by Toon Zweers, a former Brockwood student and now a teacher there, centres on the recent workshop by Kathleen Kesson to address a series of concerns by the teachers regarding their classroom practices and the overall purposes of the school. This workshop was very productive and brought a new sense of purpose and co-operation to the teaching staff and also gave rise to some questions needing further investigation. The

second article, by Javier Gómez Rodríguez, centres on his reading of *Letters to the Schools*. In this first part he attempts to distil and map out the factors that bring about fragmentation of the mind. According to him, this is one of the main threads in these two volumes of letters, representing K's negative approach to inward flowering. The letters are as relevant now as when they were first written and they deserve a close examination, specially by all those teaching at these schools. This is one of several possible approaches to such a study and the hope is that it will serve as the basis for deeper questioning and inquiry.

Teaching and Learning at a Krishnamurti School

Some 15 teachers at Brockwood Park School in Hampshire, in southern England, have been examining especially closely their abilities as teachers in a Krishnamurti school. A follow-up teacher training workshop is planned.

"THERE ARE NEW WAYS of teaching, new methods of teaching. The new methods are easier than the older methods and they are much more fascinating. You learn quickly. To learn quickly and to learn all the new methods, the teacher must be acquainted with them." (Krishnamurti talking with students at Rajghat Besant School, Varanasi, 1961)

Although he did not often refer to it directly, Krishnamurti seems to have felt that it is important for teachers to be familiar with the latest developments in the field of education.

This past winter, before classes resumed after the school break, we invited Kathleen Kesson, from Vermont in the USA, to conduct a weeklong workshop with the teachers at Brockwood Park. Kathleen is a teacher trainer and curriculum theorist interested in the synthesis of academic teaching skills, with a spiritual dimension. She had first visited the school as a speaker at our education conference in

1999 and had struck a chord with the staff. The following spring, we asked her to help us to review our curriculum.

Kathleen, it seems to me, sees the teacher as a reflective practitioner: one who engages in a dialogue between theory and practice, who views the details of his or her practice in the light of theory and examines theory in the light of practical activity. She asked us to keep a journal in order to bring some of our unconscious thinking to the surface, to connect and weave together our discoveries of learning and to report our emergent practice. We also formulated questions for small action-research projects to be carried out in our classes. They varied from how to better motivate students or how to better meet the students' individual needs and interests, to how to encourage collaborative learning or risk-taking. These research projects could be written up as 'narratives of practice' that illuminate the various ways that the teachings find expression in the Brockwood curriculum.

It is impossible to separate what we are able to do from who we are. Moreover, we often understand things in narrative rather than analytical terms, as the former allows for links with emotions and impressions as well as seemingly illogical explanation. Thus the way we were encouraged to reflect on ourselves as teachers had a strong autobiographical component. We wrote about who we are as teachers, referring to experiences we may have had as teachers, our strengths, and how to bring Krishnamurti's teachings into the classroom.

It is often felt that the process of investigating our teaching practice is most fruitful when done collectively. Thus we drew up a list of desired learning outcomes for the students at Brockwood. Some of the ones we came up with were: freedom from conditioning; integrated development of body (sensitivity), emotions (love) and mind (intelligence); appreciation of and care for nature; global outlook and multicultural awareness; understanding oneself; capacity for self-directed inquiry; understanding the place, and limitations, of knowledge; ability to think clearly. These are very much the intentions of the school as formulated by Krishnamurti.

A large part of the workshop was used to bring the teaching staff up to date with some of the current thinking about education, especially that which supports what we are trying to do at Brockwood. We looked at ways to have real-life questions and activities drive the curriculum, where students become the creators rather than the recipients of knowledge. We discussed responding to individual, cultural and gender differences among students by having rich activities centered around interdisci-

plinary themes that students can engage with in different ways. We explored ways of assessing student learning that are fairer and more conducive to further learning, as well as less prone to being felt to be a judgement of the student as a person. We examined ways to extend learning beyond the linguistic and logical-mathematical faculties by including activities that involve body/kinetic, visual/spatial, musical, and intra- and interpersonal 'intelligences' (see Howard Gardner's *Frames of Mind*, Basic Books, New York, 1983).

A way of summing up Kathleen's vision of education is to say that a school is a 'community of learners'. This means, among other things, that learning is an authentic activity that involves the whole person, and that knowledge construction is first and foremost a collaborative or social process. All this is very much in line with current academic thinking in education – though, for various reasons, it does not find its way into most classrooms. It is also compatible with the philosophy and practice of Brockwood.



While acknowledging the necessity of being able to teach knowledge, Krishnamurti wanted the teachers at the schools he founded to bring another kind of learning into the classroom, a learning that is not based on memory and that the students and the teacher engage in together. I came out of the workshop wondering again whether it would be possible to find out how to 'transmit' the teachings through an academic subject.

Krishnamurti talked about bringing non-verbal learning into the classroom and about the necessary conditions or context



Bluebells near Brockwood Park, UK

for this other learning. He mentioned the absence of authority (hence the need for small classes), and the absence of comparison and competition, threat or sectarian outlook. He also pointed out the importance of the teacher's concern with the whole student and how he would discuss with them the same burning questions concerning the human condition that he discussed with adults. Difficult though these may be to bring about, they don't say much about actual teaching techniques.

In watching the videotaped discussions, we can observe how Krishnamurti talked to students. It strikes me that, when he refers to teaching subjects, a lot of it comes down to asking the students to pay attention, to look and to listen, and

then he shows or tells them something, explains or points something out. We can also see him structure things so that the student can figure out the next step for him or herself. I believe these are really educational universals and the essence, the building blocks, of what we do when we teach. Ultimately, the teaching techniques explored in the workshop can all be brought back to these.

What emerges out of this for me is the possibility of a wider, non-verbal understanding out of which comes a care for the whole individual and the urgency to understand and free ourselves from our conditioning. Within this, knowledge operates, and this knowledge is kept in its right place, is permeated, steered by this other

understanding. Rather than teaching mathematics as order, so as to bring about psychological order, it is the perception of non-verbal order that allows us to explore mathematics as order. Similarly, we teach history as the story of the whole of mankind, because there is the inkling that we are the culmination of that story.

Therefore, there is probably an approach in line with this other learning, but we cannot say what it is, until it hap-

pens. What is necessary is for the teacher to have knowledge of approaches to teaching and to allow for non-verbal understanding to operate on that knowledge and give it its right place. And when we observe teaching or read the description of a class, we will look for the understanding that has informed the practice. A dialogue about how to bring the teachings into the classroom will be as much about what our understanding is as about what we actually do.

Toon Zweers, March 2001

REGENERATING EDUCATION

PART I: WHAT CORRUPTS THE MIND?

WHILE READING K's *Letters to the Schools*, volumes one and two, I wondered whether a central theme could be discerned threading together these short, insightful and jumbled texts on education. The obvious one is present at the very beginning when K states the intention of the letters, which is to remind those responsible for the schools founded in his name of the fundamental purpose of bringing about the flowering of goodness in both the teacher and the student. From then on the exploration of this human wholeness creates a rich and subtle texture by interweaving the factors leading to the degeneration of the mind and those that make for its integrity. The flowering is unfolded by way of negation, i.e. it comes into being when those things that prevent it are perceived, understood, put in their right place or dissolved.

This is, of course, K's basic approach. The flower of goodness, it would seem, needs no special cultivation but a thorough and diligent weeding.

The letters are essentially an exploration of fragmentation and wholeness, wholeness being the absence of fragmentation. The issues discussed are central to the intent of the schools and represent a general survey of the human condition and its needful transformation. So in this first article, and following K's own introductory advice to study the letters with a view to understanding their content and thus make it one's own, I'd like to trace out the series of factors that K sees as being responsible for the corruption of the mind and therefore as standing in the way of the goodness that this education is meant

to bring about. The survey is not meant to be conclusive but merely to outline, to the author's best ability, a basic frame of reference for further inquiry into the pedagogical and ethical implications of self-knowledge in education.

In this context, the word 'corruption' may sound too moralistic and condemnatory, but it is the one K uses, taking care to define it so as to avoid such connotations: *"We are using the word corruption to mean that which is being broken up, that which is not taken as a whole."* (LS-1, 45)¹ K is taking corruption in its etymological sense of fragmentation. This fragmentation covers a vast field and has a single source: *"The avoidance of what is, is the beginning of corruption of the mind. This corruption pervades all religions, politics and education, all human relationships. The understanding of this process and the going beyond it is our concern."* (LS-1, 43) K then examines a number of factors involved in this avoidance of what is and the consequent breaking up of the mind and of relationship. Each of these aspects would deserve a chapter on its own, but I'll have to content myself with a much briefer study. For this purpose I have classified them into 'outward' and 'inward', the 'outward' having more to do with conduct and the 'inward' with the psychological movement of thought and feeling. They are obviously interdependent and the distinction is made primarily for the sake of order and clarity in presentation.

One of the 'outward' factors is imitation and conformity. This implies copying the example, obeying, adopting the forms

¹ This will be my notation for *Letters to the Schools*, Volumes I and II, followed by the page number.

that are imposed by authority and tradition as the standard model of what one should be and in order to be accepted into the given group or society. Tradition is what is handed down from generation to generation and its dynamic is to move in patterns, breaking out of them and creating new ones which in turn will have to be broken. To be traditional means that one identifies with and conforms to these patterns, whether ancient or modern. This gives the appearance of comfort and secu-

The avoidance of what is, is the beginning of corruption of the mind

urity. But a mind that follows tradition lives in the past and, therefore, betrays the present. Basically the past can only repeat itself in modified ways, thus reducing life to a series of habits, which makes for a mechanical existence and such reactive responses as accepting, rejecting, worshipping or running away that miss the mark of the challenge of the new, of what is. This is one of the sources of the current crisis and of the cyclical decline of civilisation. Tradition is maintained by means of authority, which is brought about by the disorder and chaos of society and accepted through fear and the pursuit of security.

This pursuit of security is a primary motivation of our actions. We seek it through wealth and power, from which we derive a sense of freedom and satisfaction. The desire for power is an instinctual drive, perhaps derived from the animal, that reduces relationship to a pattern of submission and domination. This pursuit of power is based on the scale of the supe-

rior and the inferior, on measurement, and is one of the causes of division and violence. In this search for security we have divided up the world into all kinds of separate groups, which has generated its own forms of conflict, nationalism being one of its most destructive expressions. In this way the security we hope for is destroyed by the means we employ to achieve it. We need physical security and the security that is implied in good relationship, but they are denied by the pursuit of psychological security, i.e. by the inertial or wilful

... a mind that follows tradition lives in the past and, therefore, betrays the present

continuity of the past, personal or collective, that is the movement of tradition. All this is a process of fragmentation, which expresses itself in conflict and its miseries.

One of the subtler factors of this fragmentation is measurement and comparison. The more and the less, the better and the worse, the high and the low set up the ladder of social gradation and power. This comparison is the basis of competition and envy and therefore one of the root causes of antagonism, anxiety, jealousy and fear. When one is comparing, things and people are not looked at for themselves but only as fitting into some kind of standard or ideal, thus misconstruing the fact. This process of measurement is a function of the intellect, of thought, and it is intrinsic to the egocentric movement. Traditional education has been based on this comparative system, its ultimate expression being examinations and grades. Comparison is one of the basic

causes of hurt, which damages and distorts the operation of the psyche, and as such is a form of cruelty. Cruelty hardens the heart, perverts one's thinking and distorts one's actions, which diminishes sensitivity and strengthens the self, making ours into a dangerous world. So it is important that coercion, threat and anger be avoided in the schools and in relationship generally. However, we often become negligent and do not demand of ourselves the highest excellence in behaviour.

This series of 'outward' factors, which includes imitation and conformity, authority and tradition, the search for security, comparison, cruelty, negligence and conflict in every form, leads naturally to the 'inward' factors of thought and feeling on which they are based. Psychologically, thought and feeling are not separate, since they are both linked to the remembrance of things past and their projection into the future. In essence it is this binding quality of memory that is the limiting and fragmenting factor of the wholeness of the mind.

Sensory response to a challenge is a natural thing. The body experiences the need for food, warmth, sex and various sensations of pain, pleasure, fear, etc. which are native to its own self-protective intelligence and indispensable for living. However, thought then abstracts these sensations into an image which becomes the object to be pursued. This is the structure of desire. With its frustration and fulfilment, and shaped by inclination and environment, desire is essentially a movement of self-concern. Our brains find stimulation and a sense of safety in being occupied with the remembered and projected sensations of desire, whose concentrated pursuit is the nature of will. Ranging

from the sublime to the mundane, desire remains the same, one of its primary objects being the pursuit of pleasure. This psychological pleasure is essentially remembrance of what has been and its imagined anticipation. This makes pleasure into a personal, isolating process, a self-enclosing egocentric activity, which leads to usage and exploitation and turns relationship into a form of trade. The mental display of pleasure makes thought master of the body, creating confusion and interfering with the body's natural intelligence. This generates conflict between thought and the organism, which leads to various psychosomatic responses. When denied, pleasure breeds anger, cynicism, bitterness and hatred, thus being the cause of pain and fear. Fear is also born from the same psychological movement of thought and time. It cripples the mind and destroys sensitivity. It has given rise to all kinds of religious, scientific, political and fanciful superstitions. Fear is involved in every form of domination and aggression. It is ancient; it has an extraordinary story to tell, as it is at the source of the conceptual, make-believe world in which we live.

Thought has become the dominant factor in our lives. It has brought about great benefits and also great destruction in the world. It is composed of a network of actualities and illusions. We live with and for the things it has created: money, position, status. But thought is the response of memory; it is limited by experience and as such it is a part and not the whole. So it cannot respond afresh, creatively and completely to the challenges of life, which are ever new. Its responses are necessarily partial and fragmentary. It operates from images and conclusions put together in the past. Tied like an animal to a stake, it is not free and therefore making thought

the central and most active principle in life deteriorates the mind and fragments its relationship with the body and the heart. It has its place in the whole scientific world and in the functional areas of our daily existence, but it is dangerous in relationship. Thought is like fire, a good servant but a bad master.

We have set great store by knowledge as the means to solve our problems, but our existence is a total challenge that cannot be met by the exercise of a part, however expanded. Knowledge seems to offer security, which is denied by its own fragmentary nature. Fanciful or objective, it is a form of memory, which implies a mechanical operation of the mind. Observation from the known imposes its own constructions on the observed, which in turn becomes knowledge. This distortion of perception by knowledge further limits what is perceived, and contact with the actual is lost. Knowledge in human relationship cultivates the image of the other and of oneself and thereby obscures the reality. And it is these images that separate and get hurt. Knowledge and thought operate on the basis of such images, concepts, ideas and ideals. Ideals twist the facts to conform to what should be, and sacrifice what is for the sake of their future utopia. Ideas are not the fact but abstractions of it. Their conclusions draw attention from the fact to the fanciful, giving the greatest importance to symbols. These symbolic representations then prevent direct perception and dictate our blind reactions.

One of the principal aspects of this mode of operation of thought and emotion is the reduction of the mind to a mechanical activity. In other words, the mind becomes a bundle of habits or repetitive actions which arise from not being atten-

tive or aware. This may give the impression of being a comforting and safe way to live but, caught in its self-projections and unaware of the actual, the habitual mind runs every kind of danger, not only in smoking and drinking, but in speaking, thinking, feeling and action. This habitual mode is the essence of conditioning, which is a series of reflexes dominated by what has been. Such conditioning is syn-

Thought is like fire, a good servant but a bad master

onymous with the denial of freedom and wholeness.

The me – the image, the picture, the world that is perpetuated by tradition – is seen by K as the key factor in fragmentation. It takes the form of individualism, i.e. the sense that each one is separate from another and primarily committed to himself. This egocentric movement is the basic cause in the break up of relationship and, as such, is the essential problem in our lives. It hardens the mind and the heart and denies affection, which is the feeling of and for the whole. This separateness, however, is an illusion, because we are mankind. Inwardly we are the same; we share the same psychological structure and go through very much the same experiences. Therefore we are responsible for the whole world and not only for our-

selves. Inwardly, the self is the sense of separateness between the thinker and the thought, the observer and the observed. It is this separateness, inner and outer, that is the root of fragmentation of the mind.

The negative approach to holistic education implies an understanding of these factors of fragmentation, seeing their relative importance and unimportance, where they have meaning and where they become a danger to freedom and wholeness. Such an approach requires something more and something less than knowledge. It requires careful observation of oneself and others in every aspect of relationship, within and without, staying with the facts and awakening the quality of insight. Essentially it implies a discarding of the borrowed and illusory attributes of mind and heart with which the me, as the self-enclosing movement of the past, covers up the actuality of things as they are. The implications of this are sane, simple and yet staggering. They are nothing short of a total sense of truthfulness and authenticity. But can we live this way? Is it feasible within the context of a school, with its academic programme, its relational difficulties and rules? Is it possible to be free from the overshadowing and fragmenting influence of the past? Is it possible to have knowledge and yet be free of it? Are there things that are conducive to this transformation and integration of the body, the heart and the mind or can nothing be done? We will address these and other questions related to this exploration next time.

Javier Gómez Rodríguez, March 2001



Krishnamurti speaking with a Student at Rishi Valley School, India, mid-1980s. Photo by M. A. Hamid.

K: Answer to a Little Boy

Student: WHY DO WE ALL WANT TO LIVE?

Krishnamurti: Don't laugh because a little boy asks, when life is so transient, why do we crave to live? Isn't it very sad for a little boy to ask that question? That means he has seen for himself that everything passes away. Birds die, leaves fall, people grow old, man has disease, pain, sorrow, suffering; a little joy, a little pleasure and unending work. And the boy asks why do we cling to all this? He sees how young people grow old before their age, before their time. He sees death. And man clings to life because there is nothing else to cling to. His gods, his temples, don't contain truth; his sacred books are just words. So he asks why people cling to life when there is so much misery. You understand? What do you answer? What do the older people answer? What do the teachers of this school answer? There is silence. The older people have lived on ideas, on words and the boy says, "I am hungry, feed me

with food, not with words." He does not trust you and so he asks, "Why do we cling to all this?" Do you know why you cling? Because you know nothing else. You cling to your house, you cling to your books, you cling to your idols, gods, conclusions, your attachments, your sorrows, because you have nothing else and all that you do brings unhappiness. To find out if there is anything else, you must let go what you cling to. If you want to cross the river, you must move away from this bank. You cannot sit on one bank. You want to be free from misery and yet you will not cross the river. So, you cling to something that you know however miserable it is and you are afraid to let go because you don't know what is on the other side of the river.

*from Krishnamurti On Education,
pp. 38-39
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INTERNATIONAL NETWORK

EVENTS >>> EVENTS >>> EVENTS >>> EVENTS >>> EVENTS

SAANEN GATHERINGS 2001 – SWITZERLAND

This year's Saanen Gatherings will take place in three different venues. Please note that the Main Programme will be in Château d'Oex this year, not Saanen!

Parents' and Children's Programme

15th – 22nd July: Chalet Alpenblick in Saanen/Gstaad

There will be a full programme of activities and ample opportunity for sharing common concerns regarding parenting and education. Preferably, children should be between 5 and 13 years of age.

The Main Programme: 28th July – 11th August, in Château d'Oex

Two weeks of study to explore the following subjects:

29th July – 5th August: Do we treat life as a problem or as a tremendous dynamic movement?

6th – 11th August: Can thought be quiet and function only where necessary?

The programme will consist of video showings, round tables, workshops and dialogue/discussion groups, with the participation of Javier, Gérard, Jürgen and other guests, as well as of physical exercise and hikes in the mountains.

Programme for Young People (under or around 30 years of age)

12th – 19th August: Hotel Bristol, Finhaut (near Martigny), in Wallis

The programme offers an opportunity to explore together some fundamental questions of life, to be in close contact with nature and to learn about oneself through interactions with others in an international context.

For further information, please contact:

Gisèle Balleys, 7a Chemin Floraire, 1225 Chêne-Bourg, Genève, Switzerland,
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CANADA: Retreats: 6th-8th April, 12th-13th May, 15th-17th June, 12th-14th July, 10th-12th August, 19th-21st October 2001. Dialogue Retreat: 31st August – 2nd September 2001. Open House, 15th July 2001. Public Video Showings: 22nd April, 20th May, 24th June, 29th July, 19th August, 16th September, 28th October, 18th November, 2nd December 2001. **Contact:** Richelle Rogers. Please see the Swanwick Study Centre details on pg. 46.

INDIA: Annual KFI Gathering, at Rishi Valley School, 22nd-25th November 2001. Talks on Krishnamurti's teachings, group discussions, video showings and cultural programmes. **Contact:** K. Krishnamurthy. Please see the KFI details on pg. 49.

USA: KFA Dialogue and Retreat Weekend at the Santa Sabina Center in San Rafael, California, 24th-26th August 2001. Discounts on all rates apply until 3rd August 2001. **Contact:** Stephen Smith. Please see the KFA details on pg. 49. There are also weekly Dialogues at the Krishnamurti Library in Ojai, California, and monthly Video Showings and Dialogues in West Hollywood, California. **Contact:** Stephen Smith or John Duncan at the KFA.

Announcements

NEW BOOKS

**J. Krishnamurti, *To Be Human*,
Edited by David Skitt
Published in paperback by Shambhala, 2000
ISBN 1-57062-596-4, £11.00, US \$14.95**

This book has an excellent Introduction (the first half appears on pp. 12-18 of this [Link](#)) and then three sections – 'The Core of the Teaching', 'Words and Meanings', and 'Action through Inaction' – each with a superb selection of passages chosen to illustrate the central aspects of the teachings.



**J. Krishnamurti, *What Are You Doing with Your Life?*
Edited by Dale Carlson
Published in paperback by Krishnamurti Publications of America, 2001
ISBN 1-888004-24-X, US \$14.95**

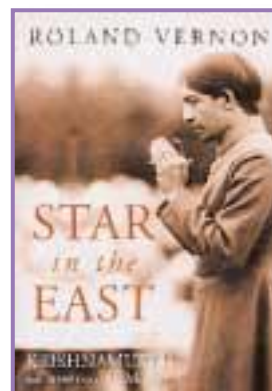
Dale Carlson, an award-winning author who has written prolifically about the psychological problems facing teens in today's world, has selected passages from Krishnamurti's work that enable teens to explore some of the most pertinent issues in their lives.

***The Concise Guide to Krishnamurti –
a study companion and index to the recorded teachings (1979-1986)***
Compiled and arranged by John & Cathy van der Struijf
Published in paperback by Krishnamurti Publications of America, 2001
ISBN 1-888004-09-06, US \$44.95

This volume provides clear references from Krishnamurti's later recorded work to a wide variety of indexed topics, such as meditation, love, death and truth. Precise audio-video timings are given to lead the general reader, as well as the researcher, directly to the referenced point in a dialogue or talk.

**Roland Vernon, *Star in the East –
Krishnamurti, the invention of a messiah***
Published in hardback by Constable, 2000
ISBN 0-09-476480-8, £20.00

Please see the review of this book on pp. 26–29 of this issue of The Link.



THE KRISHNAMURTI RETREAT IN OJAI

The Krishnamurti Foundation of America has opened the Krishnamurti Retreat at 1130 McAndrew Road in Ojai, California.

The building, also known as Arya Vihara, was built at the beginning of the last century and was Krishnamurti's home for many years. It was also the site of the Krishnamurti Library before its recent move to the KFA's new archives building next door.

The KFA's Foundation Focus newsletter states, "The emphasis will be on quiet and leisure to follow the promptings of inquiry. We invite visitors to stay at the Krishnamurti Retreat, with its uniquely special and profound atmosphere, the unspoiled beauty of its natural surroundings, and the quality of order, affection and care that have characterized the place since its inception."

KFI WEBSITE

Krishnamurti Foundation India has launched its new website, <http://www.kfionline.org>, which offers Indian language translations of Krishnamurti's books for sale worldwide.

MATURE STUDENT PROGRAMME AT BROCKWOOD PARK

Education, Environment and the Significance of Life

A new 11-month study programme has been created for 'mature students', i.e. young adults aged 21 to 28, who would like to live, work and study at Brockwood Park beginning in August 2001.

The course will focus on three main areas: Holistic Education, Nature and the Environment, and Understanding Ourselves. Students will also design and implement their own projects from one of the three areas. The study programme employs an integrated teaching approach where questioning and problem solving, rather than the structure of the academic disciplines, direct the process of acquiring knowledge and skills. The questions will be generated at the beginning of the course focusing on the students' interests. For example, the course could consider some of the following questions: What is education? What are the intentions of the Krishnamurti schools? What is right livelihood? What does it mean to find one's talent? What does it mean to live together intelligently? Can there be an awakening of the senses? What is our relationship to nature?

The Holistic Education component will explore Krishnamurti's intentions for the schools and how they are implemented at Brockwood Park. The Nature and the Environment component of the course takes the students 'outside' and into contact with nature. It will explore ecological practice looking at what it might mean to live a more sustainable lifestyle. The Understanding Ourselves component focuses on the understanding of oneself and one's relationship with Krishnamurti's teachings.

In order to keep the costs low and to integrate the students into the daily life of the communities where they will be staying, students will be required to work 24 hours per week to pay for their food and accommodation. The study programme is expected to take 10-15 hours per week and will cost in the region of £450 for the year to cover tuition and other course expenses. The course is limited to 6 people. Some financial assistance may be available for students unable to cover the whole cost of the course.

If you would like further information on the course, please **contact** Trevor Pemberton, Brockwood Park, Bramdean, Hampshire SO24 0LQ, England.

We would like to offer more young people the opportunity to participate in this educational programme. If you think you could offer financial assistance to a mature student to help pay for fees, please contact us at the address above.

- Please note that students 15 to 19 years of age may still apply to Brockwood Park School for the school year beginning September 2001. For more information, please **contact** the Director of Administration at the address above.

HEAD TEACHER REQUIRED FOR INWOODS: THE CHILDREN'S SPACE AT BROCKWOOD PARK

Inwoods was started at Brockwood Park in 1996 and it is now in the process of development and expansion. It is a small school for children aged 3 to 11 years and we are now looking for a person to take on the challenging role of Head Teacher at this crucial time.

Applicants should have a good understanding of Krishnamurti's teachings on education and a consequent interest in holistic education in general. They should have a wealth of experience working with children in different educational settings and a willingness to be involved in all aspects of the school's development. In addition, they will need to be responsible, flexible, creative, fluent in English and willing to work closely with a small group of fellow educators developing an appropriate curriculum and ethos. They will be at ease teaching mixed age groups and will display patience and good humour in their relationship with children. A high level of job satisfaction should be more important to the right person than a high salary.

For more information, please **contact** the Director of Administration, Brockwood Park School, Bramdean, Hampshire SO24 0LQ, England.

ADDRESSES

STUDY CENTRES OF THE KRISHNAMURTI FOUNDATIONS

Krishnamurti Foundation Study Centres are situated in beautiful natural surroundings and provide full K libraries, including video viewing and quiet rooms. All offer accommodation and meals. These centres are for individual study, but may organise periodic dialogue meetings, seminars and other activities.

CANADA: Swanwick Study Centre, 538 Swanwick Road, Victoria, British Columbia, Canada, V9C 3Y8. Tel: [1] (250) 474 1488, Fax: [1] (250) 474 1104, e-mail: namurti@islandnet.com

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

INDIA: Vasanta Vihar Study Centre, 64-65 Greenways Road, Chennai 600 028, India. Tel: [91] (44) 493 7803, Fax: [91] (44) 499 1360, e-mail: kfihq@md2.vsnl.net.in

For the following five Study Centres, please see the addresses given for the corresponding schools on pp. 47-48:

- Bhagirathi Valley Study Centre – Rajghat Study Centre, Tel: [91] (542) 430289
- Rishi Valley Study Centre – Sahyadri Study Centre
- Valley School Study Centre, Tel: [91] (80) 843 5243

USA: The Krishnamurti Library & Study Center, 1130 McAndrew Road, Ojai, California 93023, USA. Tel: [1] (805) 646 4948, e-mail: klibrary@kfa.org

STUDY OR RETREAT CENTRES

These are quiet places in natural surroundings, primarily for quiet contemplation. All offer accommodation and may or may not be involved in study/information centre activities.

AUSTRALIA: Kuranda Retreat, 2186 Springbrook Road, Springbrook, Queensland 4213; contact: Geoff Miller, Tel: [61] (75) 533 5178, Fax: [61] (75) 533 5314, e-mail: cvr@altavista.net

BALI: Center for the Art of Living, Jl. Raya Luwus 1/50 Luwus, Tabanam, Bali, Indonesia; contact: Tungki (Tony) Tjandra, Tel: [62] (368) 21 093, Fax: [62] (368) 21 141

BRAZIL: Centro Tiradentes, Rua Joao Batista Ramalho 207, Tiradentes M.G., C.E.P. 36 325-000. Contact: Rachel Fernandes, Tel/Fax: [55] (32) 355 1277

EGYPT: The Sycamore, 17 Shagaret El Dorr, Zamalek, Cairo; contact: Youssef Abagui, Tel: [20] (2) 735 1554, 012-344 3665, e-mail: ajoker2@internetegypt.com

GERMANY: Haus Sonne, 79677 Aitern-Multen; contact: Christian Leppert, Tel: [49] (7673) 7492

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

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

RUSSIA: Zastava Study Centre in Krasnaja Poljana near Sochi, c/o Krishnamurti Association of Russia, P.O. Box 987, Head Post Office, 354 000 Sochi; contact: Vladimir Riapolov, Tel/Fax: [7] (8622) 928 371 in Sochi, Tel: [7] (8622) 430 044 at Zastava, e-mail: zastava@sochi.ru

THAILAND: Stream Of Wisdom, 1426-1428 Petchkasem Road, T. Hadyai A Hadyai, Songkhla 90110; contact: Pook Sornprasit, Tel/Fax: [66] (74) 23 38 73, e-mail: gardens@ksc.th.com or vanerath@ksc.th.com

USA: Creek House Retreat, 2341 Mars Hill Road, Watkinsville, Georgia 30677, Tel: [1] (404) 543 2881

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

LIBRARIES

These have good collections of Krishnamurti's works, designed primarily for the study of the teachings. They may not offer overnight accommodation and may or may not be involved in information centre activities.

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

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

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

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

INDIA: Self-Education Centre, 30 Deodar Street, Calcutta 700 019, Tel: [91] (33) 240 5976

INDIA: Abha – Centre for Contemplative Studies, Savarkar Sadan, 71 Dr.M.B.Raut Rd., Shivaji
Park, Mumbai 400 028; contact: Anjali Kambe, Tel: [91] (22) 444 9567, Fax: [91] (22) 445
0694, e-mail: kambe@vsnl.com

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

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

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

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

RUSSIA: K Information Centre, ul. Ratnaya 8/3, Moscow, e-mail: gharkov@moscow.ru

THAILAND: Krishnamurti Library, The Quest Foundation, 57/50 Soi Song-Saard (Vipavadee 20),
Kled Jatujak, Ladyao, Bangkaen, Bangkok 10900, Tel: [66] (02) 277 7679,
e-mail: gardens@ksc.th.com

SCHOOLS OF THE KRISHNAMURTI FOUNDATIONS

ENGLAND: BROCKWOOD PARK SCHOOL, Bramdean, Hampshire SO24 0LQ, England
Tel: [44] (1962) 771 744, Fax: [44] (1962) 771 875, e-mail: admin@brockwood.org.uk

INDIA: BAL-ANAND, Akash-Deep, 28 Dongersi Road, Mumbai 400 006, India
BHAGIRATHI VALLEY SCHOOL, Village Devidhar, Post Dunda, Uttarkashi 249 151, India
Tel: [91] (13712) 5417, Fax: [91] (1374) 2411 (write on top: 'Krishnamurti Foundation')

RAJGHAT BESANT SCHOOL, Rajghat Education Centre, Rajghat Fort, Varanasi 221 001, Uttar
Pradesh, India, Tel: [91] (542) 430784, Fax: [91] (542) 430218,
e-mail: admin@jkrishnamurti.org

RISHI VALLEY SCHOOL, Rishi Valley 517 352, Chittoor District, Andhra Pradesh, India
Tel: [91] (8571) 62037, Fax: [91] (8571) 68622

SAHYADRI SCHOOL, Post Tiwai Hill, Tal. Rajgurunagar, Dist. Pune 410 513, India
Tel: [91] (2135) 84270/84271/84272, Fax: [91] (2135) 84269

THE SCHOOL-KFI-CHENNAI, Damodar Gardens, Besant Avenue, Chennai 600 020, India
Tel: [91] (44) 491 5845

THE VALLEY SCHOOL, Bangalore Education Centre, KFI, 'Haridvanam', Thatguni, Bangalore
560 062, India, Tel: [91] (80) 843 5240, Fax: [91] (80) 843 5242, e-mail: kfibr@blr.vsnl.net.in

USA: THE OAK GROVE SCHOOL, 220 West Lomita Avenue, Ojai, California 93023, USA
Tel: [1] (805) 646 8236, Fax: [1] (805) 646 6509, e-mail: office@oakgroveschool.com

SCHOOLS INDEPENDENT OF THE K FOUNDATIONS

BRAZIL: ESCOLA DA SERRA, Caixa Postal 11, 36325-000, Tiradentes MG, Brazil;

contact: Rolf Mayr, Kênia Palacini, Tel/Fax: [55] (32) 3355 1637

INDIA: CENTRE FOR LEARNING, 462, 9th Cross Road, Jayanagar 1st Block, Bangalore 560011, India; contact: N. Venu, e-mail: nvvs@blr.vsnl.net.in

VIKASANA RURAL CENTRE, Vishranti Farm, Doddakalsanda, Bangalore 560 062, India;

contact: Malathi, Tel: [91] (80) 843 5201

SADHANA VIDYA NILAYAM, Thettu Village, Rishi Valley, P.O. Madanapalle, AP 517352, India;

contact: V. Nagabusharam

SHOLAI SCHOOL, P.O. Box 57, Kodaikanal 62401, Tamil Nadu, India;

contact: Brian Jenkins, Tel: [91] (4542) 3 02 97, e-mail: cloaat@kodaikanalonline.com

ITTC PRIMARY SCHOOL, Near Mercedes Chapel, Vaddem, Vasco, Goa, India;

contact: Liza Chowgule, Tel: [91] (832) 518 566

USA: FULL FLOWER SCHOOL, 1816 Mahan Drive, Talahassee, Florida, USA; contact: Irwin

Friedmann, Tel: [1] (904) 878 8476; email: fullflower@fl.freei.net;

website: www.geocities.com/fullflowerschool

KRISHNAMURTI FOUNDATIONS

KRISHNAMURTI FOUNDATION OF AMERICA, P.O. Box 1560, Ojai, CA 93024, USA

Tel: [1] (805) 646 2726, Fax: [1] (805) 646 6674, e-mail: kfa@kfa.org

KRISHNAMURTI FOUNDATION OF CANADA, 538 Swanwick Road, Victoria, B.C. V9C 3Y8, Canada

Tel: [1] (250) 474 1488, Fax: [1] (250) 474 1104, e-mail: namurti@islandnet.com

KRISHNAMURTI FOUNDATION TRUST, Brockwood Park, Bramdean, Hampshire SO24 0LQ, England

Tel: [44] (1962) 771 525, Fax: [44] (1962) 771 159, e-mail: kft@brockwood.org.uk

Books, Video, Audio e-mail: info@brockwood.org.uk

KRISHNAMURTI FOUNDATION INDIA, Vasanta Vihar, 64-65 Greenways Road, Chennai 600 028,

India, Tel: [91] (44) 493 7803/7596, Fax: [91] (44) 499 1360, e-mail: kfihq@md2.vsnl.net.in

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2º A, 28019 Madrid, Spain, Tel: [34] (91) 569 3101, e-mail: fkl.ae@mibbva.com

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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

CYPRUS: Krishnamurti Centre Cyprus, P.O. Box 2502, Nicosia, Tel: [35] (72) 4665241

DENMARK: Krishnamurti Komiteen, Karsten Lieberkind, Humlevej 28, Frederiksvaerk,

Tel: [45] (47) 74 20 40, e-mail: k.lieberkind@post.cybercity.dk

EGYPT: Youssef Abagui, 17 Shagaret El Dorr, Zamalek, Cairo, Tel: [20] (2) 735 1554, 012-344 3665, e-mail: ajoker2@internetegypt.com

FINLAND: Krishnamurti Tiedotus, Karjalankatu 18, 65100 Vaasa, Tel: [358] (6) 3171190

FRANCE: Association Culturelle Krishnamurti, 7 rue Gèneral Guilhem, 75011 Paris, Tel: [33] (1) 40 21 33 33

GERMANY/AUSTRIA: Mr Bernd Hollstein, Zwerenberg 34, 71560 Sulzbach, Tel: [49] (7193) 911072, Fax: [49] (7193) 911065, e-mail: hollstein.bernd@t-online.de

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

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: Krishnamurti Center of Japan, Eiko Aoyama bldg. 8th floor, 1-2-6 Kita-Aoyama, Minato-Ku, Tokyo 107-0061, Tel: [81] (3) 3478-2184, e-mail: tk-eiko@din.or.jp

KOREA: 311 New Riverside Officetel 505-5, Shinsa-Dong, Kangnam-Gu 135-120 Seoul, Tel: [82] (2) 34 44 42 07, Fax: [82] (2) 34 44 42 09

MALAYSIA: Dr Lim Keng Huat, Kelink Lim, 7E, Lorongsena, Di Jalan Nanas, 41400 Klang, Selangor Darul Ehsan, Tel: [60] (33) 421 443

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

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

NETHERLANDS: Stichting Krishnamurti Nederland, Peter Jonkers, Iepenlaan 111, 3723 XG Bilthoven, e-mail: hzz.pj@freeler.nl

NEW ZEALAND: Krishnamurti Association, P.O. Box 3057, Ohope, Bay of Plenty

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

POLAND: Felix Gorski, Mielehckiego 7m2, 61 – 494 Poznan

PORTUGAL: Nucleo Cultural Krishnamurti, Av. Leonor Fernandes 36, 7000 Evora

ROMANIA: Krishnamurti Cultural Assoc., 14 Triumfului, Bucuresti, e-mail: namurti@geocities.com

RUSSIA: Krishnamurti Association of Russia, Vladimir Riapolov, P.O. Box 987, Head Post Office, Sochi 354000, e-mail: zastava@sochi.ru

SINGAPORE: Mr Koh Kok Kiang, Blk. 104 Henderson Crescent, 07-62, Singapore 0315

SLOVENIA: Mr V Krasevec, Zelena pot 15, 1000 Ljubljana, Tel: [386] 12 81 10 81, e-mail: viktor.krasevec@siol.net

SOUTH AFRICA: Krishnamurti Learning Centre of Southern Africa, c/o Ros Doel, 30 Tully Allan Rd., Rondebosch, Cape Town 7700, Tel: [27] (21) 6852-2069

SPAIN: See pg. 51

SRI LANKA: Krishnamurti Centre Sri Lanka, 310 High Level Road, Colombo 06

SWEDEN: Krishnamurti Centre, Lington vagen 6, S18635 Vallentuna

SWITZERLAND: Gisèle Balleys, 7a Chemin Floraire, 1225 Chêne Bourg, Genève,

Tel/Fax: [41] (22) 349 6674, e-mail: giseleballeys@hotmail.com;

Martin Mattli, K-Forum, Spyristrasse 27, 8044 Zurich, Tel: [41] (1) 361 3852

THAILAND: Stream Of Wisdom, 1426-1428 Petchkasem Road, T. Hadyai A Hadyai, Songkhla 90110; contact: Pook Sornprasit, Tel/Fax: [66] (74) 23 38 73, e-mail: gardens@ksc.th.com

UKRAINE: Krishnamurti Association in Zaparozhye, P.O. Box 1880, Zaparozhye 330 095

INFORMATION CENTRES OF FKL

ARGENTINA: C.I.K, Casilla de Correos 3621, Correo Central, 1000 Buenos Aires,

e-mail: srudoy@intramed.net.ar

BOLIVIA: C.I.K, Casilla 56, Tarija

CHILE: C.I.K, Los Corcolones 7063, La Reina, Santiago

COLOMBIA: C.I.K, Apartado Aéreo 20561, Bogotá

COLOMBIA: C.I.K., Apartado 6581, Cali

COLOMBIA: C.I.K., Apartado Aéreo 67249, Medellín

COSTA RICA: C.I.K, Attn.: Priscilla Hine Pucci, P.O. Box 95-2300, Heredia, Tel: [506] 268 8875,

e-mail: priscihine@hotmail.com

ECUADOR: C.I.K., Av. Rumipamba 1024, (entre 10 de Agosto y Yugoslavia), Edificio Vanderbilt piso 2º Oficina 204, Quito, Tel: [593] (2) 468494, e-mail: william69@hotmail.com

ESPAÑA: C.I.K., Attn.: Alfonso Esteban, Gran Vía, 33, 1º – Izq.,

pta.12, 28013, Madrid, Tel: [34] (91) 569 31 01, e-mail: ahr.2195@teleline.es

ESPAÑA: C.I.K. – Meeting Address: Casanova, 136-138 esc. A, 2º-7a, 08036 Barcelona; Mailing Address: Apartado de Correos 5351, 08080 Barcelona, Tel: [34] (93) 454 5118,

e-mail: analex@teleline.es

MÉXICO: C.I.K., Libertad 323, Aguascalientes 20000

MÉXICO: C.I.K., Zempoala 303 P.B.-1, Col. Narvate, D.F. 03020, e-mail: slf2@prodigy.net.mx

NICARAGUA: C.I.K., Apartado Postal P-278-Las Piedrecitas, Managua

PERÚ: C.I.K., Casilla 4112, Lima

PUERTO RICO: C.I.K., Box 6837 Loiza Station, Santurce

VENEZUELA: C.I.K., Calle Mohedano, Qta. Los Abuelos, Urb. Caracas, Country Club, Caracas 1060

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

WEBSITES

FKL (Fundación Krishnamurti Latinoamericana): <http://www.fundacionkrishnamurti.com>

KFA (Krishnamurti Foundation of America): <http://www.kfa.org>

KFC (Krishnamurti Foundation of Canada): <http://www.islandnet.com/~namurti>

KFI (Krishnamurti Foundation India): <http://www.kfionline.org>

KFT (Krishnamurti Foundation Trust, UK): <http://www.kfoundation.org>

Specific country and Committee websites can be accessed through:

Krishnamurti Information Network: <http://www.kinphonet.org>



Beach at Santa Barbara, California, USA

The Link is produced by Krishnamurti Link International. KLI is the name chosen to represent the various activities of a small team of people brought together by Friedrich Grohe who share an interest in the teachings of J Krishnamurti. All but one of them had worked at a Krishnamurti school. The words Krishnamurti Link International are intended to do no more than describe the focus, purpose and scope of those activities. The general intention of KLI's work is to make Krishnamurti's teachings more accessible and to facilitate further engagement with them.

KLI's current activities include: publication of The Link; liaison with and support of Krishnamurti Foundations, Schools, Centres, Committees and related projects; facilitating contact between interested groups and individuals internationally; subsidising archival work and the distribution of authentic Krishnamurti material; supporting the Krishnamurti Information Network website (www.kinfonet.org); and assisting the investigation into Krishnamurti's views on education.

The present members of KLI are Jürgen Brandt, Javier Gómez Rodríguez, Claudia Herr, Nick Short, Raman Patel and Rabindra Singh.

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Winchester SO23 9XX
England
e-mail: KLI@com.mcnet.ch