



THE LINK

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Cover Picture: Looking west near Brunnen, Lake Lucerne, Switzerland

EDITORIAL NOTE

THIS ISSUE OF The Link has accumulated a considerable number of contributions. First because it is the only issue for this year and second due to the many responses elicited by the previous issue, especially around the questioning of the future of the foundations, the schools and The Link itself.

One of the main themes in this issue is the question of change, what is implied in it, whether it is possible within the scope of the teachings and whether we are even honest with ourselves when we say that we want to change. This change involves an investigation into the nature of the psyche, which is central to the teachings and the subject of scientific research. The contrast between the two approaches makes for a challenging dialogue, particularly around the difficulties of self-knowledge.

The question of what it means to live the teachings and how we can co-operate in this inquiry is of a piece with the issue of change. After all, the best way to spread the seed is not by distributing books and videos and endlessly discussing their contents but by the awakening of insight into the unfolding reality of our daily lives. As some of our contributions show, these awakenings do take place in specific instances over the whole field of living, in staying with the difficulties of relationship, the awareness of our identification with the body or the unpremeditated encounter with the timeless.

This very sense of awakening, and whether it is at all possible to bring it about in a school setting, is also at the heart of the educational process. In this issue we explore the implications of this approach in the context of Brockwood Park.

K invariably draws our attention to the inner factors that condition our existence. One such factor is our fear of the natural emptiness of the mind. This consideration of emptiness as the essence of mind drives home the significance of turning inward. Meeting the fear and not escaping from the emptiness is a fundamental challenge we must face if we truly mean to revolutionize our lives and the world in which we live.

Javier Gómez Rodríguez

Donations towards the costs of The Link

People have often expressed interest in paying for The Link. This is greatly appreciated, as The Link is expensive to produce and post. Moreover, such contributions towards covering the costs of The Link would, by reducing expenses, help KLI to continue to support other projects. One such project, the Krishnamurti website www.kinfonet.org, is now able to provide The Link with the means to receive online donations of any amount by credit card, avoiding high international bank transfer charges. You can make a donation by logging on to **www.kinfonet.org/the_link/donate**. If you would like to donate in some other way, please get in touch with us. Thank you!

THE NEWSLETTER

Dear Friends,

This is the first, and only, Link for the year 2002. In answer to my question last time about the value of The Link and whether it should be reduced from two issues per year to one, you sent many letters in support of not cutting things back. Thank you to all of you who gave your comments. Scheduling and financial constraints have played their part, however, so for this year at least there is only this single issue. Of course, there has now been longer to collect your letters and articles, and more K quotes and photographs have been requested, so it is in any case almost a double issue.

By the way, there is news for those who have expressed appreciation for the photographs. There will soon be a new edition of *The Beauty of the Mountain*, a small book of my recollections of Krishnamurti, including photographs of some of the places mentioned in it. I am also considering whether to print a book of quotations from Krishnamurti with photographs of nature, titled *Within and Without*.

On another topic, I wanted to let you know that, at the time that we printed in The Link No. 21 (pg.10) a full-page advertisement regarding the “9–11 attack” taken (with permission) from the *International Herald Tribune*, we wrote to the author (Yoshiko Nomura) a letter that included the following. We received no direct reply. “One thing I wanted to question about your article is your saying that your proposal is inspired by the ancient spirit of Japan. As there are other ancient cultures that also had a feeling for unity and harmony, I wonder whether mentioning only one (if any needs to be mentioned at all) could lead to something *other* than unity. One of the pervasive factors of division has been this identification of the truth with people, time and place. It also tends towards the creation of ideals and idealism — certainly not the radical change in human consciousness that we agree is needed.”

Yet our main concern continues to be Brockwood Park School. We understand that some readers query the emphasis on education and Brockwood in The Link, and there certainly are other very interesting topics approached in this issue with excellent articles. But it seems that the School at Brockwood needs to be brought to all our attentions again and again, so that it might receive the support it deserves. Even though there are other ‘alternative’ schools around the world, Brockwood is unique (even among K schools), and it sometimes looks like a salmon swimming against the current: it struggles. It needs to be known to more students and their parents, and it needs scholarship donations so that good students from poorer countries can attend.

A friend with three children told me that her eldest, after having studied at Brockwood for two years and being generally fed up with schooling, advised her not to send his brother and sister there. Then, years later, he realised what he had learned and exclaimed that the best thing she could have done for him was to have sent him to Brockwood! Her wonderful letter follows.

This friend is lucky that she was able to send her three children to Brockwood. It seems hardly ever to occur that when one is interested in the teachings family members become interested too. I have some hope for my grandchildren, though. When I showed them the film about Brockwood Park School by the former Brockwood student Moses Merkle, they were quite interested. And when my five-year-old grandson saw a picture of K on a video box, he asked, "Is this the same man from the film?" I said yes, and he said, "Oh, he's everywhere, he must be famous."

Friedrich Grohe, September 2002

Letter from a mother

When I was young, my mother did not like the schools that were available to us. She was a teacher and so she kept my brother and me at home and taught us herself. It was great for my brother, who gobbled up all of the material she offered him. He repeatedly jumped two academic years in one. For myself, well, I got through the school years just bearing the whole thing, until I began studying art and took off on a plane that had some real meaning for me. At seventeen, my brother won a scholarship to a top U.S. university and continued to devour knowledge for years. He became a thoroughly learned man, not only in the fields of mathematics and electronics but also in social science, politics and psychology. He once told me that he was learning a couple of dead languages as part of being "learned".

Then came the time when my own son was ready for school. There was not much choice. All of the local children went to a new, well-equipped, modern little school in a green, affluent suburb of London. But the year was not yet out when all that went on there felt not quite right. Many talks with the teacher brought me to the conclusion that somehow we were not really communicating. So my son changed schools, and I began to read all of the books on education that I could lay my hands on. We changed schools again and again. All that I read was in one way or another partial, incomplete, idealistic, experimental.

But one afternoon, searching the shelves of a library, I picked up a book titled *Beginnings of Learning*. From the first paragraph, the world I had been looking for opened itself to me, and when the lights were lowered and the library was being shut, I took the book home. Quite soon, a faint memory surfaced of the name Krishnamurti. At some point in the past, my dear, aged neighbour, an artist friend, had left a small

pamphlet on my desk, prompting me with, “I was lucky to have come upon this in my life. Maybe it will be of interest to you.” Well, the name had made me put it away! Now, a few years later, it had come to me once more and it was right, clear and sane. It was what I had been looking for. It was only a book, yet the printed sentences gave me the unbelievable joy that someone somewhere was really with me, that at long last I could have the courage to trust my feelings and not feel absurd about all of the dismay that I felt with schools.

So next was my journey to Brockwood, where I listened to the Talks, to Ojai, where my son attended the K school there (the Oak Grove School) for two years, and then back to England so that he could attend Brockwood Park School for two years.

By this time, my son had built up a strong resistance to schools. We discovered that all was not the dream I had conjured up in my head. I had to learn that schools, even these schools, were made up of people such as us, with all their own individual struggles.

When, many years later, I had two more children, my elder son told me that I should simply send them to the local school and leave them there until school was finished and not repeat the same story as with him. Now living in Germany, in a new situation and with new insecurities, I opted for the local, attractive, affluent school that my neighbours’ children attended — there was such a gulf between my inner wisdom and the forces of insecurity and social and family pressure to fit in. After all, these people were so “successful” and “confident”. Silently and timidly, I again tried out the average path. By the third year, it was quite clear that those who pushed for conformity were failing to live their lives rationally, and that it was wrong for us to follow their advice. Once again I had to open my eyes and ears and listen to my heart rather than to others.

At this point, my second son wanted to try Brockwood. He was fourteen and his main teacher at his German school had just been found dead in the woods with a suicide note. There were so many stories about this man’s silent despair and all of these fourteen-year-olds sitting in my son’s room talking about the hows and whys of such an act. We began to see that there was so much more to life than running a school efficiently, having exams and rushing towards some vague goal. We saw that everyone was so helpless but pretended to be confident. We saw that something essential was never touched upon. Not because no one felt it. Not because no one needed it. But because this jungle of unknown fears, struggles and insecurities was so dark and deep that no one, apart from some who had studied psychology and those who showed severe emotional or behavioural dispositions, were involved in such questions — that is, when people for one reason or another did not fit into the system, but had to!

I phoned my older son in the U.S. and told him that his brother wanted to go to Brockwood. There was a long silence. Then he said, “I want you to know that out of



Near Lauenensee, Bernese Oberland, Switzerland

all that you have done for me, my years at Brockwood were the most valuable of my life.” So my second son, who had a real struggle at the state school, finished his education at Brockwood, two years ahead of his contemporaries back home.

My daughter is now at Brockwood, as she wished to join her brother before he left and also be in the place that she had so often visited and grown to love.

So it all started with the *Beginnings of Learning*. As the saying goes, “Wipe the slate clean,” learn to listen, learn to look, within and “outside”. Learn to learn about all those things that no one in the world can teach you about.

Brockwood Park School has a splendid building and grounds, though it needs donations to keep it in good repair. It is home to a number of people, old and young, for whom the “beginnings of learning” are essential. Yet it was my notion that all there “should” know how to “know”, or be all that I had imagined that wisdom to be. But it is exactly that they are not like this that makes for the learning that is so neglected elsewhere! Brockwood offers the ground for such beginnings of learning.

We can choose to send our youngsters there or not. We might find that it does or does not fit our expectations. We might find that we keep waiting for others to solve our problems and that there are no experts out there.

As a mother, I have found Brockwood over the years to be a unique extended home to my children from their fourteenth to eighteenth years. I am glad to have the support of an extended family and home where time, space and care are possible amongst a large international group of people — that apart from the school curriculum there is time for exploring such fundamental questions as the “beginnings of learning” and an environment for healthy living; while elsewhere, during exactly these volatile years, the world at large is pushing on young people, with the force of a broken dam, all of its trends, false values, confusions and contradictions.

It seems to me that when we hold a mirror pressed to our nose we see nothing at all, that when we ride a fast train we cannot see the ground beneath the wheels. Only in distance does there seem to be clear vision.

K had the remarkable ability to point out the detailed processes within us. Once we had heard him, we could say, “ah yes, of course.” Such beginnings of learning grow within and flower. In Brockwood we can give our youngsters the chance to have the fertile ground for such growth. But we as parents also have the responsibility to see that nowhere, not even Brockwood, can be the right place for our children if we as parents live in contradiction to what we wish for our children. The school is run with the best of intentions by mortals such as ourselves; we have the responsibility to co-operate as one body, with one heart, so that the whole organism can live in health.

Why do I write all this? If my reflections are too personal and have no meaning, please forgive me for the time taken to read this. There is an urge to share what we go through in this life. There is an urge to unveil barriers of pretence. There is a feeling that we are not all that different from one another and that we do not need to permanently puff and colour our feathers to appear so very in the “know”, that we are all rather vacillating between the struggle to build securities and the despair of the unknown, that we seem to choose the average path rather than the challenge of standing alone in existential decisions regarding our own and our children’s lives. We are so very frightened that we run off to experts and find out, often too late, that they were lost too.

As a final note I will return to the story of my brother. Not so long ago, when his busy and very demanding life brought us together for a couple of days, I heard, saw and was saddened to see that he who is so learned, my dearest, only brother, was actually living a life of chaos. I did something that I had decided long ago not to do so directly: that is, to give him a small volume, *Krishnamurti to Himself*. Later, when I asked how he had found it, he apparently felt that it did not apply to him. He said that such books are of interest to people who have psychological difficulties!

This naturally caused me to question what he really meant by this remark and who was sane, what was sanity and so forth. We have always had very lively and interesting conversations. It has always fascinated me how this younger brother — who has always been so ahead of his peers, so very respected for his intellect, whose knowledge and power of language could flatten me like a steamroller in the midst of any debate — how he mesmerised me with his words; how, helpless and metaphorically pinned to the ground, I would feel starved of the truth and keep on kicking within, sure that the truth remained way beyond all that store of eloquent knowledge!

At one such entanglement he paused and said, “You know, in the field of modern psychology it is accepted fact that there are two types of people: those with primary security such as you, and those with secondary security such as myself. I have to gather my security for life through knowledge, create and understand the world through this knowledge, make sense of life through reading and writing, naming, creating tables and ordering things. These are the railings to hold and guide us through life.”

Is that true? Is that final? I do not know. Are we different? How can we know? All that I can see is that there are apparent, visible, noticeable patterns of order and health as well as disorder, contradictions and confusions. I can see that throughout the life of mankind many have come and gone who have tried to convey something outside the sphere of common knowledge, a glimpse of what they had seen from that totality of life. Unfortunately, language, words, our means of communication have generally left such teachings open to abuse or misunderstanding. Language, for better or worse, is also our means of communicating that which is beyond words.

So we are left where we started. Do we understand what it means to bring a child into this world? Do we take the right care with our hearts from the moment of conception, through birth, health, growth, environment, education? It is all so overwhelming when we see how confused we are and that we are supposed to educate our youngsters in a world where every finger is pointing them in the wrong direction. Are we so clear that we can give them enough courage to stand completely alone against that mass of opinion and find out the right path for themselves? It is daunting. Brockwood is one place that the ground is fertile for this seed to grow in health. We the parents, with the help of the right teachers, may bring about that fundamental leap in the beginnings of such learning for our children — to find the courage to live a clear life like a light on their path.

Shoo Shoo, February 2002

K: Dependence and emptiness

QUESTION: All my life I have been dependent for happiness on some other person or persons. How can I develop the capacity to live with myself and stand alone?

KRISHNAMURTI: Why do we depend on another for our happiness? Is it because in ourselves we are empty and we look to another to fill that emptiness? And, is that emptiness, that loneliness, that sense of extraordinary limitation, to be overcome by any capacity? If it is to be overcome — that emptiness — through any system or capacity or idea, then you will depend on that idea or on that system. Now, I depend perhaps on a person. I feel empty, lonely — a complete sense of isolation — and I depend on somebody. And if I develop or have a method which will help me to overcome that dependence, then I depend on that method. I have only substituted a method for a person.

So, what is important in this is to find out what it means to be empty. After all, we depend on someone for our happiness because in ourselves we are not happy. I do not know what it is to love; therefore, I depend on another to love me. Now, can I fathom this emptiness in myself, this sense of complete isolation, loneliness? Do we ever come face to face with it at all? Or, are we always frightened of it, always running away from it? The very process of running away from that loneliness is dependence. So can my mind realize the truth that any form of running away from *what is* creates dependence, from which arises misfortune and sorrow? Can I just understand that — that I depend on another for my happiness because in myself I am empty? That is the fact — I am empty, and therefore I depend. That dependence causes misery. Running away in any form from that emptiness is not a solution at all — whether we run away through a person, an idea, a belief, or God, or meditation, or what you will. To run away from the fact of *what is* is of no avail. In oneself there is insufficiency, poverty of being. Just to realize that fact and to remain with that fact — knowing that any movement of the mind to alter the fact is another form of dependence — in that, there is freedom.

After all, however much you may have of experience, knowledge, belief, and ideas, in itself, if you observe, the mind is empty. You may stuff it with ideas, with incessant activity, with distractions, with every form of addiction, but the moment one ceases any form of that activity, one is aware that the mind is totally empty. Now, can one remain with that emptiness? Can the mind face that emptiness, that fact, and remain with that fact? It is very difficult and arduous because the mind is so used to distraction, so trained to go away from *what is*, to turn on the radio, to pick up a book, to talk, to go to church, to go to a meeting — anything to enable it to wander away from the central fact that the mind in itself is empty. However much it may struggle to cover up that fact, it is empty in itself.

When once it realizes that fact, can the mind remain in that state, without any movement whatsoever?

I think most of us are aware — perhaps only rarely since most of us are so terribly occupied and active — but I think we are aware sometimes that the mind is empty. And, being aware, we are afraid of that emptiness. We have never inquired into that state of emptiness, we have never gone into it deeply, profoundly; we are afraid, and so we wander away from it. We have given it a name — we say it is “empty”, it is “terrible”, it is “painful”; and that very giving it a name has already created a reaction in the mind, a fear, an avoidance, a running away. Now, can the mind stop running away, and not give it a name, not give it the significance of a word such as *empty* about which we have memories of pleasure and pain? Can we look at it, can the mind be aware of that emptiness without naming it, without running away from it, without judging it, but just be with it? Because, then that is the mind. Then there is not an observer looking at it; there is no censor who condemns it; there is only that state of emptiness — with which we are all really quite familiar, but which we are all avoiding, trying to fill it with activity, with worship, with prayer, with knowledge, with every form of illusion and excitement. But when all the excitement, illusion, fear, running away stops, and you are no longer giving it a name and thereby condemning it, is the observer different then from the thing which is observed? Surely by giving it a name, by condemning it, the mind has created a censor, an observer, outside of itself. But when the mind does not give it a term, a name, condemn it, judge it, then there is no observer, only a state of that thing we have called “emptiness.”

Perhaps this may sound abstract. But if you will kindly follow what has been said, I am sure you will find that there is a state which may be called emptiness but which does not evoke fear, escape, or the attempt to cover it up. All that stops when you really want to find out. Then, if the mind is no longer giving it a name, condemning it, is there emptiness? Are we then conscious of being poor and therefore dependent, of being unhappy and therefore demanding, attached? If you are no longer giving it a label, a name, and thereby condemning it — the state which is perceived, is it any longer emptiness, or is it something totally different?

If you can go into this very earnestly, you will find that there is no dependence at all on anything — on any person, on any belief, on any experience, any tradition. Then, that which is beyond emptiness is creativeness — the creativity of reality, not the creativity of a talent or capacity, but the creativity of that which is beyond fear, beyond all demand, beyond all the tricks of the mind.

from The Collected Works, Vol. IX (1955–56), pp. 22–24
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LETTERS TO THE EDITOR

■ From the heart of Argentina

I HAVE JUST READ your Newsletter and feel that I must tell you how I have implemented the teachings of Krishnamurti in my own small way. You sound so disheartened that I need to cheer you.

I teach English in a small workshop in the heart of Argentina, and my students and I read and discuss Krishnamurti's teachings. These students had never heard about him before, don't know much about him, but they have found a voice that rings clear and true in their young adolescent hearts. The readings have assisted them to formulate their own questions regarding their future role in society. They are filled with concern about their country, where corruption has made a stronghold.

I realize that it is difficult, but isn't that just the reason why we chose Krishnamurti's teachings and why we do what we do?

Take heart and carry on your wonderful work. Thank you.

Helene Badenhorst, Argentina, December 2001

■ Whose side is The Link on?

IT WAS SAD TO read the Autumn/Winter 2001 Link. Not for the content about the World Trade Center attack, but rather for having selected it among many other acts of violence throughout the world, often perpetrated by the USA itself.

Note for our Readers

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

When The Link attaches itself to the nationalistic fervor of the times, the hope it provides for a better world diminishes and transforms into despair. By choosing to focus on the WTC tragedy, The Link exposes itself as just another tool of self-preservation for the political and economic elite of the world. It would have been more empathetic to give the less fortunate a platform for their aspirations.

I would be better served by The Link if it sees that human pain is the same all over the world. If this is so, I suggest that The Link become universally inclusive when discussing issues relevant to the human condition, rather than conveying the message that our suffering is greater than that of other people.

What I would like to know is whose side is The Link on now?

Anonymous, USA

■ Some reflections on the last issue

IT SEEMS THAT WE are reaching a point of big questions about K's heritage and how everything is going to develop, the school in Brockwood, the teachings, The Link.

What are the teachings without K? Can you divorce one from the other? The books are words, expressing only partially what he was, what he lived, what he taught.

There was an awareness in K that not the words but love and affection 'work'. This is why he kept traveling all over the world until the end of his life, instead of relying on the books and videos. His teaching was something to experience, a quality of love, of depth, of understanding, to be experienced in 'personal' contact with him (being with hundreds of listeners under a tent was still personal). Even the videos are a pale shadow of that living experience and also K's words do not 'work' necessarily, automatically, because words are not the whole. They are just traces, signposts maybe. Those who already know will understand them, those who don't, will not.

The essential, a quality of awareness, cannot be learned from books, and K's books are no exception to that. The essential can only be lived. But we do learn from people with deep love and spirituality. Not from the words they say but from their whole being, by experiencing their state of consciousness, their way of relating to others, to us, to the world. Their quality of love and intelligence sets us free from conflicts and disharmonies inside ourselves. Once free we can be lights to ourselves. But it's not a linear, chronological evolution. We may be helping someone else, our child, our neighbour, colleague, husband at one moment and learn from them at another moment. We may be wise, loving in some fields of activity and relationship, and not in others. Good fathers but poor husbands, or the contrary.

There was much to learn from K. Whatever project he supported, he engaged with, would attract many people, lots of energy and money. Maybe parents felt that their children had something essential to learn at Brockwood as long as K went there regularly. It's not only materially difficult to send our children to a school far away; we might also consider it unnecessary since we might feel that we can convey to our children the essential inner qualities by living these in our relationship with them just as well as the staff in Brockwood could.

But even if we are not able to have this quality that was K's, even if the school in Brockwood has to be closed, there is still the need of keeping in touch with kindred souls, with friends sharing the same concerns, the same understanding. Spirituality is something to be shared even if there are no rites and no churches. The Link is, in my eyes, a very essential and precious way of connecting people who share something essential.

Cornelia Seeger-Tappy, Switzerland, December 2001

When is one ready?

I AM RETIRED FROM teaching art, anthropology and humanities at a Community College in Illinois. During the last ten years I prepared and offered a course, "The Future of Humanity," in which I introduced students to K's teachings as part of the course content. From both my teaching and my personal 'life-crisis' experience at age 23, it is apparent to me that there is some point in a person's life at which one is ready to awaken and question everything anew, and unless one is at that point, any 'teachings' will fall on deaf ears. Although a teacher may help instigate such an awakening, it is life itself that brings about that state. But even those who go back to sleep may yet hear another wake-up call later in life.

To try to measure the value of The Link, to look for observable results, is this not a mistake? My point is that to focus on ends is to miss the point of The Link. Is it a recruitment pamphlet to enlist, or a propaganda publication to sway and convince? Or is its function to offer lesser-known talks and dialogues of K, and our responses to them? The Link is, to my knowledge, offered only to those already on the mailing list, and of course we've already been introduced to K's teachings. But we come in contact with those who have not.

K: "If there are only five people who will live, who will have their faces turned towards eternity, it will be sufficient."

I feel that the publication is a vital link between us and that eternity.

Robert Matter, USA, December 2001



Near Überlingen, Lake Constance, Germany

■ Being aware of the observer

The following was a contribution to the online K Study Group of www.kinfonet.org.

WHEN WE LISTEN TO the teachings, we tend to translate them into a kind of logical model. The thinker is reprogramming himself, and from this programming he understands the world, and may even think that he has changed. But the teachings are not a new set of analytical tools, of course. The essence seems to be a holistic state of mind, a non-verbal insight.

The way I see it, it is the depth of perception that is important. While observing something, one must be aware of the observer. One must understand the fact that when one is looking, one's whole history, one's identity, one's motives are looking. One recognises and registers something and the past reacts.

Seeing all this is not a method, but simply observing facts. If one thinks in terms of methods, it is because one has not discovered for oneself the fact that one is conditioned. When one discovers that it is actually oneself — the observer, the me — that is conditioned, then any attempt on the part of the observer to battle or silence thought is meaningless. The observer is thought.

When one discovers the fact that one is conditioned, then one discards the whole world of masters, enlightenment, ashrams, mantras, meditation practices, and the dos and don'ts. I think one becomes like a passionate experimental scientist. However, part of this is to be absolutely honest with oneself.

If one gets a real glimpse of this constant movement from the known to the known, there is a sudden stop somewhere in one's consciousness. One is not enlightened but something has happened. It is a new situation. One cannot go on with illusion.

Rasmus Tinning, Denmark, May 2002

■ A challenge for us all

IN ISSUE 21 OF *The Link* the question of its value to readers was posed. In the same edition, a published speech by Mary Cadogan made the point that K is still not widely known. At a time of serious reflection for the K community, why do we still spend so much time and effort discussing K and the teachings rather than investigating the actual possibility of transformation? Are we serious about the teachings or are we fooling ourselves?

During a fourteen-year 'spiritual search', K's teachings brought into my mind things I had never considered before. Often I did not understand but then life brought its mostly painful lessons and I did. I also experienced 'spiritual' occurrences, including Reiki healing and perceiving energy fields. Much of it I may have imagined. I now look at life somewhat differently but there has been no fundamental transformation. My 'self' remains intact.

For two years, I regularly travelled to the Krishnamurti Information Centre in Knareborough, North Yorkshire. There I had many discussions with the person who runs it and for whom I have the deepest respect. During our discussions she made two honest and profoundly significant statements that caused me to question my own efforts at inquiring. These statements were, "I still operate from the ego centre" and "I have been conditioned by Krishnamurti". How long does one have to 'prepare the ground' before transformation can occur?

Two years ago, while listening to the audiotape version of the book *Doing Nothing: Coming to the End of the Spiritual Search*, by Steven Harrison, in a quiet, reflective moment, I saw very clearly the fact that an 'I', an 'ego', cannot possibly transform itself. At best, it can only get relatively better. Fundamental change, transformation, can only

occur when one is willing to face one's own psychological death ("die to the known"). This is the first, last and only step we need take, but most of us seem unable or unprepared to do so. Why? Because, as Harrison pointed out, "nobody wants to be a nobody". So what will move us to face our psychological death? It seems that pain alone will move most of us.

I feel that nearly everyone I have met who has been interested in K has, like myself, been a 'self' in search of ever deeper and more meaningful experiences. Furthermore, we all seemed to have come to the spiritual search because we were in conflict and looking for a resolution. The more I inquired, the more I thought I understood, and the more satisfied I became. My personal conflict was alleviated and the pain diminished but so too did my need to continue inquiring.

We can intellectually accept that the 'self' is an illusion produced by thought as a survival mechanism. We can believe that we are working on ourselves, preparing the ground for something extraordinary to happen. But there is still effort from a centre, a "doer" doing, and it leaves the 'self' intact. Isn't this what most of us actually do whilst we talk about deepening our understanding of the teachings? Until we are willing to face and see directly the fact of the illusory 'self', our understanding will remain intellectual and no fundamental transformation can possibly occur.

K's teachings are not the intellectual escape that many of us try to turn them into. They are an uncompromising challenge that allows us no resting place or comfort. This may be the reason why his popularity has not grown. All he could do was to keep us continually moving and learning. It is easier and more comforting to read spiritual teachers other than K, to do myriad spiritual practices and become a relatively better 'self'. To face one's psychological death and change fundamentally is not to be played with. Being willing to and actually 'dying' psychologically is a profound, final choice for a 'self' to make. Are we really willing to go that far?

I am not willing to face my own psychological death at present because this 'self' wants to continue experiencing. I still live in a thought-produced conceptual world, being driven by fear, continually trying to ensure my own security. Only when the pain of living in my conceptual world grows too great to bear am I moved to inquire further.

At least I am finally being honest with myself. Are you?

Geoff Mincke, England, April 2002

■ A meeting with the eternal

MANY YEARS AGO I was walking down the street in a quiet area of the town. It was sunny and the gardens were green. There was a certain awareness and sensitivity. Then, suddenly, as though new senses were opening, the presence of the eternal was there.

The word 'eternal' was not the outcome of conclusive reasoning or evaluation, as when you look at the skies and think "this universe must be infinite and must have always been there" and then see it according to the conceptual conclusion. It was rather like tasting honey and later calling it 'sweet' for the sake of communication. Nevertheless, the mind could exclaim with wonder: "Goodness me! There is something that corresponds to the word 'eternal'!"

The body was like a fish in this ocean of multi-directional energy and indestructible, immense space, something self-sustained, completely independent and containing every sound and being. 'My' identity was that and, therefore, no fear. I was not feeling 'high' and it was not an 'experience'. (Only on that day did I see what Krishnamurti meant by the mind-boggling statement that you cannot experience Truth.) It was not a momentary flash of 'insight' or a psychosomatic, merely personal intensity; it was a 'standing outside' of that field, as the word 'ecstasy' implies. 'I' felt like a baby learning to crawl, to walk. My 'identity' could move from being responsible as a 'body-person' soberly relating to another (much more sober, sane, factual than in the 'normal' state) to being that endless expanse of living space. And it was there the whole day.

For a moment a fearful thought arose: "What if it will disappear?" The answer was instantaneous: "It is obvious that it has always been here and it will always be here and everywhere, regardless of whether the perception of it closes its doors or not". The following day it was 'gone'.

Seeing that it was not the result or creation of an ambitious ego and that it had nothing to do with 'me', there was no regret or despair upon its 'ending'. The 'me' naturally confessed its 'impotence' in the face of this immensity and 'prostrated', not emotionally but as a matter of fact, before it.

Yes, it was a rare jewel, the only eternal jewel, unending Life itself... Perhaps it was a gift. And yet at times I wonder: "What was the point, significance of one day lived in Eternity followed by its 'disappearance'? Was there anything of lasting value in this event? Perhaps, perhaps not".

As for its 're-appearance', as far as I know the mere memory of it and the efforts motivated by this memory can never re-discover or re-produce it. It is not a product. The event cannot be used. And yet there it was! But now that 'I' am back, I cannot help asking myself on occasion: "This interest you have in knowing yourself, is it not motivated by this remembrance?" I would say no. It is more like what K once said, to the effect that a really interested man who approaches life simply and is aware of suffering asks whether there is a different way to live.

J. B., Denmark, December 2001

■ Staying with it

MY WIFE AND I went for a walk in the fields close to where we live. There was a matter which we needed to talk over, a matter of some difficulty between us.

From the start of our relationship, we had been able to talk things over, even when the subject was quite volatile, and often went walking to do so. We both had studied some of Krishnamurti's teachings and had been involved with a dialogue group, based on the notion of dialogue put forward by David Bohm, which ran for about 3 years.

We felt together in talking things over as we walked. The matters being talked over were of the nature of threatening the basis of our situation together and so the level of energy was high. We stayed with the feelings and continued to talk.

After a certain time we felt that we had looked sufficiently at the subject and that we would now leave it. We had enjoyed each other's company and attention and felt close despite the unresolved difficulty.

At this point we tried something different from what we might usually have done. Very often, after such a talk, we might have gone on to ordinary subjects, and then when we got home would each have got involved with our own activities. This time we suggested that we might simply stay with each other, but without picking up the previous subject or any subject in particular.

Very soon we looked at each other and were both aware of something unusual. We were aware of a sense of high energy and alertness, but not towards any particular subject. There was a sense of beauty, of no fear, of possibilities. It felt fresh, new, light-hearted. We were both really quite taken by this feeling.

We got back to the house and sat facing each other. We talked about what we were experiencing. It lasted about ten minutes or so. My wife felt as if she was a new person, for once in her life quite fearless.

I felt that I was looking at someone I had only just met. There was a wonderful freshness and sense of freedom and possibilities, not anything specific, and no fear!

John Creighton, England



Black Forest, Germany

■ Life is not the problem

FIVE OR SIX YEARS ago, suddenly and rather dramatically — overnight — I became severely disabled physically through illness. I had been leading a very busy and meaningful life. Having grown up rejecting anything and everything that felt false, I had many profound realisations and considered that there was no falseness left in me — until I was no longer able to recognise myself in this enormous state of incapacity. The realisation that I did indeed identify with my physical body and its capabilities was stunning. And it felt as though it was the most shocking, but obvious of human self-images. How many of us walking around expect to be walking around tomorrow? And how many of us are relying on that physical capability for our sense of well-being? It is something that we take completely for granted. But also the thought that we might become severely disabled is probably terrifying for most of us who are physically able. Once I had seen that I held this image, I was left literally not knowing who I was. This was incredibly liberating and exciting, but must have sounded quite odd to the numerous people I spoke to about it.

However, this recognition of self-image did not reveal itself on its own. The beginning of the illness brought great fear and anxiety — not knowing if I was disabled for life, or for ten years, or whatever. It also brought frustration and confusion and a longing for what had been. The body was in crisis, but so too was the mind!

Yet despite all of these feelings I was aware also of a much deeper feeling, of utter calm and well-being. When I listened to and felt this feeling I was amazed to find that it was there regardless of the physical condition. Was this possible, then, that despite the incapacity, despite the possibility of it lasting a lifetime, despite the practical problems that it brought — and, most illuminating, despite the frightened and chaotic activity of thought — it didn't matter? I thought, "Oh my God! This is it! I am at peace with myself, because if this doesn't matter, then of course nothing else that could happen to me does. And, perhaps even more importantly, neither could any thought that thought could invent!"

I was not able to name this feeling of extraordinary peace, but it felt as though I had made the most staggering discovery; a terribly exciting "secret" that was both liberating and humbling. After this shift in perspective (which has left me radically changed) I was eager to find out if there was anyone in the world who would understand this amazing phenomenon — the experience of unshakeable "confidence" in the face of complete uncertainty, creating an entirely different relationship to thought. Now, never having been of a "spiritual seeking" mind, I found J. Krishnamurti under "Philosophy" in the local library. And I immediately thought, "This man knows what he is talking about". Life is not the problem. The events of life that happen to us are not the problem. It is our response to the things that happen to us that causes the problem. And it is the compulsion to want to "control" life, to resist "what is" that is preventing us from seeing this.

And, of course, despite this wonderful discovery, the mind can and still does generate this urge to resist (will), fear for the future, and frustration over what isn't. But no matter, I can now see it instantly for what it is — merely a mechanical process that doesn't deserve the time of day!

Anonymous, England, January 2002

■ How are you disseminating K?

I AM MOVED TO write a letter now because, having discovered K's teachings by accident, having soaked myself in them for the last three years, having become totally convinced of their overwhelming importance to mankind, I would like to see the message spread.

In the last issue of The Link you start by saying "We are questioning The Link." And you go on to print the talk by Mary Cadogan where she explores the future of Krishnamurti organisations and also questions the emphasis and direction of the work. She states that K, if he were with us, would be "questioning, questioning, questioning" and that he did not regard anything as set in stone. Quite right.

What follows is not a criticism of what has been. The trustees have discharged their functions admirably as custodians of the archive, in preserving the teachings in accessible form, and in maintaining the work begun in the schools. But from the point of view of spreading the message, it seems to me, coming as I do from a totally different cultural background, that they are casting much of the seed on barren earth and, more importantly, that there is a whole world of fertile ground that the seed is not reaching.

K was brought up and educated in England by a family who belonged to a privileged class. He lectured to groups of people who had the leisure and money to go and hear him. He frequently characterised their attitudes as bourgeois. He was aware of this. In India (*Commentaries on Living, Second Series* in particular) he shows that he was aware of the very poor and talked in private to ordinary people, including disillusioned Marxists, nationalists and sannyasis. In England, his audience was always bourgeois, most of them university trained (or brainwashed). I do not regard any of this as opinion. The facts are a matter of history. The bourgeois attitudes persist and this has consequences.

Mary Cadogan bemoans the fact that commercial publishers, apart from Shambhala, have lost interest in the titles. They are in business to make a profit, not spread messages. The twist they give to the ones they publish is subtle but I would like to point out two of the more obvious factors. Firstly, they encourage the cult of personality by insisting on a cover photo. Secondly, they include complimentary blurb, usually bringing in the words "great spiritual teacher".

Now K did everything he could to discourage the cult of personality and always insisted that the speaker was not important but that his words were a mirror in which the listeners

could see themselves. And he disliked the word spiritual. The word has associations with all the illusions of traditional religious practice and immediately creates the false dualism of material/spiritual.

Does it matter? May I give anecdotal evidence of why it matters? Very few people I know have even heard of Krishnamurti but they do come into my rooms and see the books on the shelves. “Oh, Krishnamurti,” one of them said. “That’s that funny little Indian guru, isn’t it?”

She is a Green and had seen the ad for Brockwood Park which appears in *Positive News*, together with the ads of other “funny little Indian gurus”, replicas of Hindu deities, Maitreya’s miraculous appearance, “aids” to meditation, a Sex and Spirit conference, etc., etc. Would K have sanctioned such an ad?

The only other person I know who has heard of Krishnamurti has a similar working-class background to my own, but his partner was an actress whose rich aunt, back in the Thirties, knew Krishnamurti well. So he’d heard all about him.

“What d’you mean Krishnamurti, mate,” he said, when I admitted to reading his books. “They’re just a lot of upper-class cranks.”

These two people, and many others like them, will never read Krishnamurti. If they did, they would discover for themselves that he rejects all authority, all method, and insists that truth is a “pathless land”.

The next consequence of bourgeois attitudes is the importance attached to academia, also given prominence in the last issue of *The Link*. I am not criticising this per se. If academics can spread the message, let them do it. But I do question whether or not it is indeed the fertile ground that your contributors claim it to be. K was fully aware that universities all over the world are the same: “The teachers are pompous, intriguing for better positions and salaries. They impart certain knowledge and techniques which the clever ones quickly absorb; and when they graduate, that is that.”

Now, more than ever, they are concerned with specialisation and grades. The pushing parents are concerned with status and salaries. And the rationale behind the mushroom growth is that by fragmented knowledge and reform of institutions, the chaos of the world will be brought to order. No, said K. It won’t. It will only change when there is a fundamental revolution in the human psyche.

Well, that’s the easy bit, saying what not to do.

continued on pg. 26 →

K: The first step is the last step

QUESTIONER: The whole structure of thought is built on a horizontal movement.

KRISHNAMURTI: We are used to reading a book horizontally.

Q: Everything has a beginning and an ending.

K: And we think that the first chapter must inevitably lead to the last chapter; we feel that all practices lead to a finality, to an unfoldment — all that is horizontal reading. Our minds, eyes and attitudes are conditioned to functioning along the horizontal, at the end of which there is finality — the book is over. You ask if truth or enlightenment is a final achievement, a final point beyond which there is nothing?

Q: A point from which there can be no slipping back. I might for an instant touch the quality of that. A little later, thought arises again, and I say to myself: I am back in the old state. I question whether that touching had any validity at all. I put a distance, a block between myself and that state and say: If that were true, thought would not arise.

K: I perceive something that is extraordinary, something that is true; I want to perpetuate that perception, to give it a continuity so that that perception continues throughout my daily life. I think that is where the mistake lies. The mind has seen something true. That is enough. That mind is a clear, innocent mind which has not been hurt. Thought wants to carry on that perception right through daily life.

The mind has seen something very clearly. Leave it there. The next step, the leaving of it, is the final step. Because my mind is already fresh to take the next, the final step in the daily movement of life, it does not carry over; the perception has not become knowledge.

Q: The self as the agent in relation to thought and in relation to seeing has to cease.

K: Die to the thought that is true. Otherwise it becomes memory, which then becomes thought, and thought asks: How am I to perpetuate that state? If the

mind sees clearly, and it can only see clearly when the seeing is the ending of it, then the mind can start a movement where the first step is the last step. In this there is no process involved at all; there is no element of time. Time enters when, having seen it clearly, having perceived it, there is a carrying over and an applying of it to the next incident.

Q: The carrying over is the not-seeing or the not-perceiving.

K: So, all the traditional approaches which offer a process must have a point, a conclusion, a finality. It is like saying that there are many roads to the station. The station then is a fixed point. But anything that has a finality — a final point — is not a living thing at all. Is truth a finality? Does it mean that once I am on the train, nothing can happen to me, that the train will carry me to my destination? That is, having once achieved truth, is everything else — your anxieties, your fears and so on — over? Or, does it work in a totally different way?

A process implies a fixed point. Systems, methods, practices all offer a fixed point, and promise man that when he achieves the end all his troubles will be over. Is there something which is really timeless? A fixed point is in time. It is in time because you have postulated it, because it has been thought over; and the thinking is time. Can one come upon this thing which must have no time, no process, no system, no method, no way?

Can this mind which is so conditioned horizontally, knowing that it lives horizontally, perceive that which is neither horizontal nor vertical? Can it perceive for an instant? Can it perceive that the seeing has cleansed, and end it? In this is the first and the last step, because the mind has seen anew.

Your question: Is such a mind ever free of trouble? is a wrong question. When you put that question, you are still thinking in terms of finality, you have already come to a conclusion, and so are back again in the horizontal process.

from Tradition and Revolution, pp. 20-22
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In order to change direction and emphasis, the trustees and any readers of this letter will have to be convinced that there are men and women of all ages *out there* who are ready for K's message and would greet it with enthusiasm, just as I did. There are. And strangely enough, the fact that there are is a product of the very system that grades and tests and which is founded on comparison, greed and envy. Because, for every success, there is a failure. Granting that many of the failures are short on capacity, there are many more who are not — they simply refused to tolerate the crass discipline and competition of the system.

Among these are men and women sickened by consumerism, the growth of GNP which despoils the planet, the violence underlying the machinations of government, the false values of the media, the bribes of the gurus, the illusions of the priests, the screams for entertainment and the sad, twisted little lives their friends and families live, we all live, by our lack of relationship. They are sickened by it and they say, "No. Not like that. Not any more."

The last thing they want is Authority but they need K's message. To point. To show them the door they have to go through. And it is these men and women who have the passion and the intensity to live and spread the message. They have what we used to call "iron in the soul". That's old-fashioned. I don't like it very much. Perhaps Jayakar's quote at the end of Mary Cadogan's address is better: "The understanding of the teachings demands muscle and tone and an extension of the horizons of the mind. It is a tough, relentless pursuit." And the message will spread, as the great messages have always spread, *by word of mouth*. Not by computers and web sites and videos and CD-ROMs. The people I'm thinking of don't have any of this rubbish, anyway.

May I please give a simple illustration of this point. In America, in the 1800's, there was a man called Thoreau. He's dead. Now why on earth should ordinary people, who have never been to a university, and who live in rural West Wales in 2001, know anything about Thoreau? You can't buy his books in Ottakars or Smiths. I've checked. But they do know about him. There are battered old Everyman editions of *Walden*, copies picked up in junk shops and jumble sales that travel round from hand to hand, from home to home. There is no photo. We don't know what he looked like, no publisher's blurb, no cult of Thoreau. But they talk about it because it's real. The sensitivity to Nature, the glimpses of freedom. Not freedom *from*. Freedom.

So I want there to be a K book like that. So that it will pass from hand to hand. The nearest thing I have come across is *The Book of Life*. Great title but it needs to be half the size and cheap, and the word *meditation* must not appear on the cover. That would put most of the people I know right off. Meditation is for people who have swapped the greed for money for the greed for *moksha*. Not us. They have to learn what K meant by meditation first. Let him tell them. In his own words.

John Claydon, Wales, January 2002

ARTICLES • ARTICLES

TALKING ABOUT KRISHNAMURTI

YOU'RE INTERESTED IN THAT bloke Krishnamurti, aren't you? What's that all about then?

You're with a friend, a good friend, somewhere relaxed. You're chatting about this and that, your work, your families, the mental condition of the President of the United States. The usual comfortable subjects. And then your friend bowls you a googly. (A googly is a term from the game of cricket: it's a trick of the bowler in which a ball that looks as though it will spin one way, deceives the batsman by spinning another.) You pause. And how do you react? Krishnamurti? Ah ... em ... well ... you begin.

Have you ever been in this situation? For me at least, the first thing to note is that it certainly warrants the word 'situation', that's to say, it's a psychological blind, a social inconvenience. And yet the question is meant in a friendly way. So why this squirming, this discomfort? A sense of tiredness, of hopelessness overtakes me. Why? Can't we get back to the President of the United States?

This article is a sort of enquiry, informal, and apparently random. I don't know whether it's going to go anywhere.

1. Being articulate is frequently a problem. But talking about K seems to require a particular form of articulation. It feels more difficult, it feels like I'm having to translate from one language into another. In the language of friendship, the subjects covered are to some extent circumscribed by the need for comfort, or at least, familiar discomfort. The question about K makes me feel I have to leave a well-known conversational path. At the same time, I feel obliged to take my friend with me. I feel a burden of responsibility. I feel I may fail, though I know my friend won't mind. Or will he? Is the question about something we both know to be serious, so innocent? It breaks the rules. My friend must know this. By asking it, my friend is taking a risk. How dare he?
2. In my attempts to talk about K to someone who knows next-to-nothing about him or his teachings, I play safe and emphasise what the teachings are not. We live in a negative age. I prefer a negative to a positive. I'm more at home with it. I think I might regret it less later. I begin: it isn't a set of beliefs, nor a dogma, nor a religion in the sense that it requires belief. Do you understand? There's no god. He wasn't a guru. I could keep this up all night. And at the end, what have I said? I have described a black hole when I wanted to talk about stars and meteors. But I don't seem able to. Why? And I'm sorry.
3. Sometimes, I see these conversations as a trade-off of assertions, a game of chess, a power struggle, in which I find I am seeking personal vindication, if not outright victory. And if I see a conversation in such military terms, no wonder I'm nervous: I might lose. Is that the heart of the problem?

4. No it isn't that simple. Is the central problem a psychological one? I create myself by talking, by using ideas that I identify with. The reaction to these ideas from others is therefore a very confirming fact. To have my ideas repudiated, on the other hand, may threaten this self, or else create a stronger more belligerent me, strident and defensive. Such conversations then are not so much holding a mirror up to nature as holding my nature up to a mirror. Hence the sense of displeasure and risk?
5. Is there something inexpressible in this? Language breaks down under the strain, like a bridge collapsing under too heavy a weight. In the shift from silent to spoken, something gets lost. Our choice: to speak or to stay silent. Speech is only verbalised thought — visible thought — and thought is, at the least, a diminishment of K's teaching, which is concerned with essence rather than information. Yes I prefer this: it's leading me to the conclusion that there's no point in trying.

I am now nearly at the end of this brief exploration. How to talk about K? Don't talk about him. Let go of K's hand. I look at my friendly questioner and ask: where do our minds meet? This is the end of our competitiveness. I do not give evidence of something completed. Instead I say, "Let's find out about how to live." This is the way to talk about K: talk about life. In this, I am not serving up preconceived packages labeled: my thought, K's thought, your thought, etc. Now it becomes a different kind of conversation. It isn't an account at all. It isn't a painful exchange of selves. It feels like freedom.

Michael Butt, December 2001



Lake Lucerne, Switzerland

WAS KRISHNAMURTI SIMPLISTIC IN HIS APPROACH TO THE PSYCHE?

CONTEMPORARY RESEARCH into neuro-development — i.e., how experience influences brain development and subsequent emotional, behavioural, cognitive and social functioning in children — draws attention to limiting factors in the adult's capacity for self-reflection and observation.

These and other studies into the neurophysiology of emotion, such as the body's evolved auto-response to fear, have important ramifications for some aspects of Krishnamurti's teachings. In terms of conflict resolution strategies, learning based on a cognitive approach (such as objectively 'observing' one's own behaviour) is not easy for us to adopt in contexts that include a conscious or unconscious perception of personal threat.

Modern research shows the complex nature of the different ways the body stores lived experience; how negative experience of the past affects responses in the present; that (and why) some experiences are inaccessible to one's cognitive understanding and observation, yet have significant ramifications for ongoing behaviour; that the young of primates and rats — who presumably have no "self" — suffer similar long-term behavioural outcomes to human beings, after exposure to early deprivation and neglect.

Other research shows that there are indeed parts of yourself and your motivations that are beyond accessible awareness. A speaker at a recent conference on the psychoneurophysiology of forgetting

demonstrated how psychogenic amnesia not only happens but is necessary for survival. What was described, with cogent real-life examples, is a blockage of awareness of pieces of experience that would otherwise disrupt a person's ability to carry on. The pieces of blocked off experience remain dislocated and dissociated from the main memory, yet continue to drive the person's actions and responses without their knowing.

K asks, "Are you all too conditioned?" I wonder if he appreciated that "self" is inextricably bound into the narrative of memory as born by somatic, as well as cognitive, retention. That is to say, memories — or conditioning — are stored in the body as a whole, and some of it, at least, is beyond conscious access or control. K distinguishes the body's "intelligent" response to danger without specifying that that "intelligence" works both ways. The body's "intelligent" response to danger is part and parcel of evolutionary conditioning. The body has evolved complex responses to cues of perceived danger that bypass the (much later evolved) cognitive faculties. Speed is of the essence in situations that require fight or flight. However, precisely because this type of experience-based response bypasses thought, such conditioning — or "intelligence", as K calls it — has no power to discriminate between a truly life-threatening circumstance and a false alarm, or between past and present, if the cue is the same, even if it arises outside of context (for example, the experience of returned soldiers).

K also seemed to imply that conditioning (versus “intelligence”?) is some kind of a habit you can break if you once observed without judgment your own behaviour and its negative/dangerous consequences. If that is the proposal, then the problem here is the assumption that through cognition, one has the power to affect evolved physiological survival strategies that in fact bypass the cognitive function.

All this is not to say there is no place for observation, for “reading the book of oneself”. This is clearly necessary for any insight at all into one’s behaviours and thinking habits. But I think what needs to be introduced into K thought at this point is an open-minded appraisal of the findings of modern research on the limits of self-observation — the psychological inhibitions (and prohibitions), the cognitive limitations, the neurodevelopmental limitations, and the evolutionary limitations. If you want K’s work to survive you have to look at where it stops short — find out why

There are real, built-in factors that limit our seeing into our own psyche

nobody “gets it”. There are real, built-in factors that limit our seeing into our own psyche that no amount of seriousness, passion, energy, intention, or the “right way of listening” will just sweep aside.

K expounded what he perceived to be the truth, but some of what K said can be understood to have been surmise. Once the legitimacy of cognitive limitation is acknowledged the question then becomes how to proceed in light of it.

Research by other people cannot be ignored or dismissed when it doesn’t gel with K’s thinking. There are many people — scientists and researchers — equally serious about the same matters and who have never heard of K. Is it going too far to say that when you are seriously involved in K you think you need nothing else? This is a huge mistake. Dismissing the viability of others’ work buys into the feeling of being part of an exclusive elite: only K has it right and/or does it right, and others just can’t grasp this truth (but you do).

If the work of K is to be carried on then ‘followers’ need to continue the exploration where K wasn’t able to go. People need to be prepared to see if or where he was wrong. This isn’t a dismissal of K. It’s a willingness to distinguish what, in his deliverances, were facts and what was surmise concerning the brain’s neural workings and its capacity to observe — to find out what the limitations are, and find ways of enabling us as individuals to see round our own corners. Because the corners are definitely there. Observations about ‘what is’, based on what one’s own experience reveals (or conceals), is extremely hazardous terrain. K was right about this: You can’t know what you don’t know, and neither could he when it came to perceiving the limits of cognition itself.

I think it’s best to take what one can from the teachings at the ground level and then drop them. All of K’s experiences, including the World Teacher (non) persona, “the process”, his “miraculous” adaptation to his brother’s death, the absence of childhood memories, the contradictions and the “supernatural” aspects, are explainable in psychological terms without resort to the belief or

conclusion that he was a special person with a special brain that had gone beyond “self”.

That is not to say that Krishnamurti did not have an extraordinary insight into

human psychology. His was a noble, even heroic life. But you could waste your whole life swanning around with the idea that one single enlightened insight is going to blow your brain cells inside-out and: voilà! ... no “self”.

Carol Brandt, September 2002

MIND AND BRAIN

In the 20th issue of The Link we published a book review by Jürgen Brandt of The Crucible of Consciousness by Zoltan Torey dealing with the nature of human consciousness and its origins. What follows is a brief review of another book on this subject, initially written to aid discussion on the earlier review but now revised and included because of an article by the same author published in a recent edition of Scientific American. This appears to have taken the author's investigation to a further level, one that has rather intriguing possibilities.

THE BOOK AND AUTHOR in question is *The Feeling of What Happens* by Antonio Damasio (Vintage 2000, UK, ISBN 0 09 9288761), and the article “How the Brain Creates the Mind” (Scientific American, Volume 12, No. 1, pg. 4). The author is a distinguished academic and neurologist with a centre of research into neurological disorders of mind and behaviour in Iowa, USA. This background is relevant since the great bulk of evidence that he adduces in support of his hypotheses is from the long-term study of brain-damaged patients at his and other institutions. This clinical input is supplemented by results from modern imaging technology.

While there is much common ground between the two authors, they come from

different perspectives on what constitutes the basis of human consciousness. Whereas Torey opts for language as its crucial evolutionary catalyst and operational fulcrum, Damasio sees the emotions as most important. He notes that when consciousness is suspended in patients, then so too is emotional response, suggesting at the very least that they have “common underpinnings”.

The book is well and clearly written, and is intended for both the academic specialist and the interested lay person. Compared to Torey, there is a great deal of information on the neuronal workings of the brain with a large number of actual case studies of patients, supplemented with a wealth of simple diagrams. This aids understanding and has the effect of mak-

ing transparent the foundations on which his reasoning rests. However, readers should be aware that key words like ‘self’ are not necessarily used in the same way that K, or for that matter, Torey, uses them.

Damasio proposes a structure beginning with something he calls the ‘proto-self’, which might be described as that state existing moment by moment in which the organism collects and regulates peripheral information at many levels of brain operation to ensure ongoing maintenance of a coherent physical organism. It is an entirely unconscious process. Whenever there is some sensory modification of this proto-self, most obviously from touch, smell etc., which registers at a conscious but non-verbal level — a virtually continuous process — a new brain state that he calls the ‘core self’ is generated. Damasio calls this core self a ‘second order map’, referring to the level of neuronal processes involved, and it gives rise to ‘core consciousness’. We are aware at some level of the contents of core consciousness, but it remains limited to that which happens in an endless present; that is, there is no consequential memory retained and there

this distinction (core/extended consciousness) he provides evidence of brain disease that afflicts extended consciousness but leaves a functioning core consciousness. Through this concept of core consciousness Damasio introduces ‘self consciousness’ both in a different manner and at a different evolutionary stage of development to Torey.

This, then, is the final step: extended consciousness (a brain state) that he allies to the ‘auto-biographical self’ (a mind state). Both extended consciousness and the auto-biographical self depend operationally on detailed memory access. From this individuals can activate a ‘past’ and a projected ‘future’ based on what he calls “the invariant aspects of his/her biography” which are stored as implicit records. These records are re-activated when necessary as neuron patterns and from there into explicit images for extended use and modification by subsequent experience. There is no attempt to distinguish between the physical self and the psychological version, and therefore no perceived need to examine the nature of this “invariance” to which he refers.

... the brain and mind have multiple structural levels, the highest permitting the observation of the others

is no effect beyond the continued maintenance of equilibrium of the organism, although at a much wider level than for the proto-self. Core consciousness is where ‘feelings’ (with their attendant connection to the emotions) originate and is an absolutely crucial step in the formation of an ‘extended consciousness’. To justify

I set out to read this material wondering how K’s insights into the workings of the mind would fit with the science presently available to us (for which purpose this book is an excellent reference). Although neither Damasio nor Torey would have the slightest respect for such introspective processes, it didn’t seem to me that their proposals as to the development and workings of consciousness were necessarily at odds with K’s insights. But both authors are wedded exclusively to so-called scientific ‘truth’ and therefore cannot permit themselves to access a resource such as introspection. I did feel,

however, that there is plenty of evidence here to negate the simplistic view that the ‘ego’ or ‘I’ does not exist at all in any form. Based on Damasio’s research, that is simply not tenable, as some form of ‘I’ seems to be crucial to our neuronal activity and we could not have evolved to where we are or, indeed, survive now, without it. This may mean that K’s insights represent a development or refinement of consciousness rather than a regression to a simpler or pre-self-conscious state, as is sometimes portrayed. This, in turn, seems consistent with K’s suggestion that we observe ourselves in order to trace the roots of our fear and desire, so that we may be free of their automatic direction of our lives.

Having read, and written, the above some eighteen months ago, it was with some interest that I revisited Damasio’s views through his later article in *Scientific American*. He is still determined that an essentially mechanistic explanation for the mind will be obtained from further study of the brain. He notes the objections and difficulties, and in particular the fact that “anyone’s body and brain are observable to third parties; the mind, though, is observable only to its owner”. This is an interesting dichotomy with which he is only able to co-exist by assertion i.e. by a statement of belief in the processes in which he is personally engaged and which he would label ‘scientific’.

It is necessary to repeat at this point that Damasio generally sees ‘consciousness’ as being synonymous with ‘self’, or “knowledge of personal ownership” of the ‘mind’. The lack of clear definitions of these terms makes impossible the extension of the investigation into where, and in what circumstances, the observer is differ-

ent from the observed, if at all. Although Damasio seems to assume this duality is unavoidable, he states that: “the brain and the mind are not a monolith: they have multiple structural levels, and the highest of those levels creates instruments that permit the observation of the other levels”. If so, and assuming that such

... the self is a hypothesis to enable the brain to make sense of its varied input

observation is purposeful i.e. that consequent change in the ‘lower’ levels is possible, then that functioning inter-relationship implies ultimate wholeness, and validates introspection as a method of investigation. This is important because if this process of innate introspection is fundamental to our survival at a physical level, then it at least permits the possibility that it will be crucial, too, in the psychological realm, since regulation of both states occurs within the same organ, namely the brain.

Damasio briefly outlines the most recent developments in our understanding of brain processes and emphasizes in particular that the brain “uses discrete systems for different types of learning ... a close correspondence exists between the appearance of a mental state or behaviour and the activity of selected brain regions”. He proposes that the “conundrum of the mind” has two distinct parts. One is the sensory and other input that he refers to as “the movie in the brain”. The other is the sense of ownership of that i.e. the conscious ‘self’. He then claims that a hypothesis now exists to explain the origin



Near Rougemont, Bernese Oberland, Switzerland

of this ‘self’. Put as simply as I can, it is that the brain’s cells are uniquely designed to be representational i.e. unlike the cells in any other part of the body, they are there only to map what happens elsewhere (in the body, or beyond it through the senses). Further, they contain the devices necessary to regulate and optimally maintain the organism’s life force. These devices must be able to ‘represent’ the organism as a whole in order to be able to regulate it effectively. Relying thereafter on the evidence and arguments from his book (reviewed above), he goes on to claim that the brain then creates from moment to moment what he calls “second

order representations” which include the distinction between the organism and whatever objects are affecting it at that time through the senses i.e. the observer and the observed at a physical level. He sees this distinction i.e. awareness of ‘self’ as opposed to ‘other’, as an essential mechanism for evolutionary survival.

So far, so similar to the thesis in his book. What is, perhaps, different, is the conclusion he is now willing to draw, namely, that the sense of self “emerges within the movie” itself. In other words, that “self-awareness is actually part of the movie”. While he does not extend this to

mean that such self-awareness arises only from moment to moment in particular relation to what the brain is making sense of there and then, that does seem to be a logical step. If that is so then there is unlikely to be any form of ongoing, fixed entity with “invariant” characteristics that we can identify as a ‘self’. Rather, it is an essential and ongoing working hypothesis to enable the brain to make sense of its varied input. We may conjecture that it arises with such rapidity and consistency that it gives the impression of constancy. This is likely to be emphasized, too, by the way we mostly access only a relatively small number of particular memories when creating this ‘self’ during our normal day-to-day lives. But the important thing is that that apparent constancy is not necessarily a fact. I must emphasize here that these are my comments and speculations, not the author’s.

Damasio doesn’t proceed, as he does in his book, to examine what might constitute this momentary ‘self’, but presumably the constituent bits (at least of the non-physical self) would be accessed in some form from memory. It seems unlikely that he perceives any contradiction between this sense of self arising “within the movie” and an “invariant ... biography”, but, at the very least, ‘invariance’, either biographical or systemic, would now seem to be a debatable proposition. Further, the possibility of a distinction between the physical and the psychological ‘selves’

begins to assume greater importance, as the information available for the production of an endless succession of selves has significantly different origins in each case.

If Damasio is right in his hypothesis and if the consequences as I have outlined them here are more or less appropriate, then the implications are potentially enormous. Firstly, the argument as to whether the ‘I’ exists or not is superceded. It both does and doesn’t, depending on context. Also, the idea that a person has fixed and more or less permanent aspects to his/her

... the argument as to whether the ‘I’ exists or not is superceded

‘self’ is not necessarily so. And it would follow that K’s (and others’) insights to the effect that observation into these processes within oneself enables ‘change’ or, at the very least, the possibility of stepping away from unnecessary or unsuitable reactions based on past ‘self-arising’ (my phrase) are based on fact. Incidentally, to essay a very large leap indeed, it may well be that the downstream day-to-day social implications are similarly significant. All systems based on the idea of a fixed and clearly identifiable ‘self’, such as the law, could be rendered inappropriate. How will we judge now, and who or what are we judging in fact?

Nick Short, September 2002

K: On transformation

WHEN YOU ARE OBSERVING, seeing the dirt on the road, seeing how the politicians behave, seeing your own attitude towards your wife, your children and so on, transformation is there. Do you understand? To bring about some kind of order in daily life, that is transformation; not something extraordinary, out of this world. When one is not thinking clearly, objectively, rationally, be aware of that and change it, break it. That is transformation. If you are jealous watch it, don't give it time to flower, change it immediately. That is transformation. When you are greedy, violent, ambitious, trying to become some kind of holy man, see how it is creating a world of tremendous uselessness. I don't know if you are aware of this. Competition is destroying the world. The world is becoming more and more competitive, more and more aggressive, and if you change it immediately, that is transformation. And if you go very much deeper into the problem, it is clear that thought denies love. Therefore one has to find out whether there is an end to thought, an end to time, not philosophize over it and discuss it, but find out. Truly that is transformation, and if you go into it very deeply, transformation means never a thought of becoming, comparing; it is being absolutely nothing.

from Meeting Life, pg. 97

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Near Lake Constance, Germany

BREAKING NEW GROUND IN A KRISHNAMURTI COMMITTEE

This letter was originally written in German by Bernd Hollstein, who for many years has worked in the German Krishnamurti Committee, or Forum. Based on a talk Bernd gave at the International Committee Meetings at Brockwood Park in 2001, the letter was sent eight months ago, together with the German Newsletter, to the people on the Committee's mailing list. It has generated much response and we feel it could be of interest to our readers as well.

I WOULD LIKE TO open up something for discussion that has been increasingly on my mind ever since I began to work with the Krishnamurti Forum five years ago. I will try to put it this way: what does it take for a group of people who are passionately concerned with fundamental questions of life not to fall apart, but rather to stick together in full freedom and because of their own perception of the necessity and urgency of these concerns? What does it take for a big enough, stable enough circle of people to come into being that plays its part in the support of concrete projects, like the preservation and dissemination of the teachings or Brockwood Park School, out of a feeling for the importance of those projects?

Looked at from the outside, such a group already exists. All the same, the attraction of Krishnamurti's teachings, which draws people together, seems to find its counterpart in equally powerful centrifugal tendencies. Some say that it's normal after Krishnamurti's death for the group to break up: nothing can be done about it. Others maintain that each one is alone with the teachings and they stay away from every kind of community on principle. Yet others participate for a time,

then turn away when their expectations are not met or they become discouraged.

But are these appropriate responses to the reality of life? Isn't living, in principle, living together? Doesn't it constantly demand understanding and the ability and willingness to co-operate? And isn't it clearly visible, throughout the world and at every level of society, how little of it there is and what its lack gives rise to?

It is therefore clear that we cannot run away from the difficulty of living and working together. We are all familiar with the detailed descriptions of this difficulty from the talks and writings of Krishnamurti. We have heard from him that we are the problem, that is, human consciousness, which is common to us all. Because a sense of the whole has moved us, we have sought out others who are similarly moved. What prevents us from sticking to a purpose, which is actually a common purpose; what thrusts us apart again and again?

Considering together four points that, for me, have crystallized over the past two or three years could perhaps shed light on this issue:

- What are the teachings?
- What does it mean to “live the teachings”?
- What does it mean to “learn together”?
- What is true co-operation?

For me, the clarification of these points is not only the precondition for our coming together, but also, probably, an ongoing task if we are to stay together. In the hope of kick-starting this process of clarification, I would like as far as I can to share my experience and my current view of things.

WHAT ARE THE TEACHINGS? — During the course of my five-year engagement in the Forum, I was necessarily confronted with many perspectives on the teachings. What’s more, I went into the topic in many conversations in a vast variety of ways. I often tried to convince people. Nowadays, I find many of these exchanges futile and counterproductive. Strong opinions and preconceived ideas impede a clear vision of what Krishnamurti was trying to show us in his talks, writings and conversations.

In consequence, the teachings are for me not a philosophy, not a system of thought and not an ideology. They do not contain any thoughts and perspectives that can be weighed up or from which one can choose what one thinks is useful while discarding what doesn’t suit one’s own world-view. It seems to me also irrelevant whether they are something “new” or whether others have said the same thing before. Nor do I share the view that the teachings are invalid because Krishnamurti didn’t “succeed in changing anyone” or that, since he is dead, one should switch to another “realised master” if one wishes to “go further”.

As far as I understand it, Krishnamurti describes, on the one hand, a reality fraught with conflict and sorrow brought about by human consciousness, and this is manifested both in the world and in consciousness itself, and he calls upon this consciousness in each individual to test out, with undistorted observation, the truth of his descriptions. On the other hand, he points to the open question of whether there is a state of consciousness beyond all self-centredness in which life or existence can be experienced as it is in complete wholeness, an experience which, in his depiction, brings with it its own sense of responsibility and its own care for life and for others.

In this connection, the really important question seems to be: Does what Krishnamurti is pointing to have vital significance, an existential importance, for us? Is it clear to us that we must first sound the breadth and depth of it all with our whole being before we come to any kind of judgment? In my opinion, we need just such intensity and openness if we want to explore the following questions.

Does what Krishnamurti is pointing to have existential importance for us?

WHAT DOES IT MEAN TO “LIVE THE TEACHINGS”? — Krishnamurti often states that living the teachings is what it’s all about. It is also a phrase often used by those who concern themselves with him. If one listens carefully or asks about it, very different opinions emerge which, for me, indicates that in this essential question no real and therefore no common clarity

exists. Since I cannot claim this for myself either, I ask that what I am saying now be read as my personal view of things.

From my own experience, I know how much the approach to this question is affected by motives, belief systems, unconscious moral principles and psychological limitations. I have witnessed in myself a number of forms and consequences of the conditioned approach; I often found myself standing in front of a bookshelf looking for the one sentence that would explain everything. Statements turned into dogmas and poisoned conversations with friends. And again and again my reading put me under constant pressure to alter something fundamental in my life, or there were sudden fears about doing something wrong or missing the right path.

In overcoming this limitation in understanding, I was helped by an insight formed even before I knew about Krishnamurti: that outward circumstances do not hold the key when it comes to inner turmoil; that the attempt to change the outer doesn't work, but that it is a matter of understanding what's going on inside. This

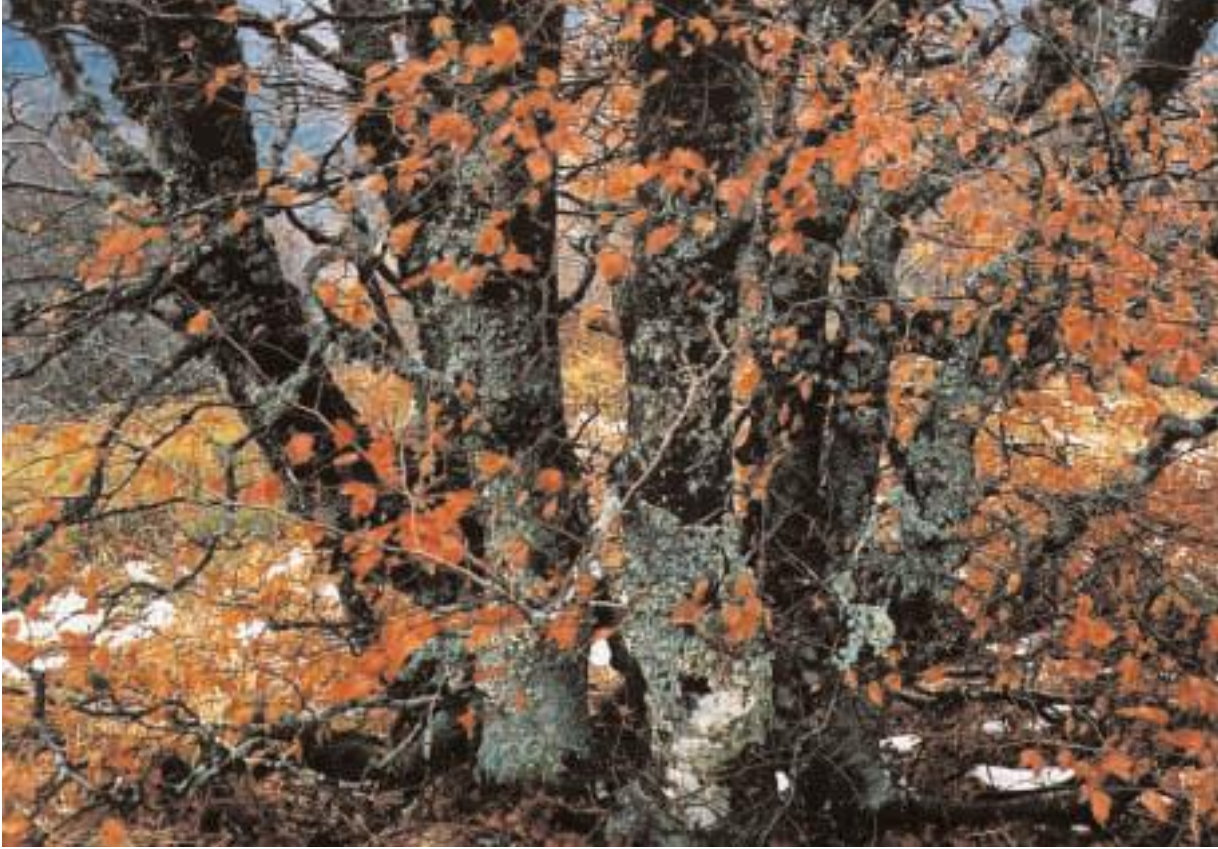
We cannot run away from the difficulty of living and working together

led to an inner arrest and a surrender to what was going on. Whenever necessary and possible, I try to give space for this process of living things through, although it is often unpleasant, painful and confusing and pushes me to the limit of my capacities. Apparently, however, there is no way round it.

This unimpeded experiencing was for a long time blocked by the idea that somehow in me, in my behaviour or my circumstances, a sign of change had to show itself — a feeling, I often discover, that many others share. I don't know how the dissolution of this mechanism came about, but it was one of the most important insights of my life to see that active change is not only not pre-requisite, but actually prevents real change. Suddenly it was simple to “understand” Krishnamurti. There was nothing to do but give oneself up to the “polishing process” of life; there was nothing to do but look and perceive and to hand oneself over to the workings of perception. That sounds easier than it is, for in the end it has dire consequences. One can no longer avoid, run away, embellish or justify; no explanations count, no recognition comes, there is no progress. All one can see is one's deeper and deeper not-knowing, incapacity and meaninglessness. In addition, one is increasingly alone and thrown back on one's own resources.

What “living the teachings” means for me today is to meet life as it is and to really want to understand it, which means no evasion, and to give up all support and guidance and every form of goal: no system of beliefs or values, no ideals, no principles, no hope, no positive feedback from friends and, finally, no Krishnamurti and no other spiritual eminence. It is a radical self-abandonment that embraces the danger of being “shattered” (*Meeting Life*, pg. 75), having nothing and, possibly, also finding nothing.

WHAT DOES IT MEAN TO “LEARN TOGETHER”? — This I find even more difficult than understanding myself: the exchange with other people about such questions.



Near Haus Sonne, Black Forest, Germany

To all appearances, “learning together” is, at first sight, nothing other than “living the teachings together”: getting together for a conversation or tackling a task together is a further opportunity to experience and learn about oneself. The interesting difference from one’s “normal” environment is that, in this situation, people with the same intention meet. And yet, simple understanding seems so difficult, even if one knows a lot about communication and human interaction, which indicates to me that with this question we must break new ground. We should, therefore, be aware of the difficulties and know that we have far to go.

To break new ground means to me that there are no ready explanations, forms or

methods to fall back on. We are free to experiment with how we approach mutual exploration of what we are and what life is. This would also help us to become aware of the psychology of groups, e.g. problems of hierarchy and authority, group norms and group pressure. It could also help us to look at communication barriers, such as the limitations of language, our differing associations or body language as the expression of unconscious feelings; similarly, we can try anything that helps to obviate conflict and pressure and to create a relaxed, yet serious, atmosphere. We should, however, not forget that these are only aids to start the process and that they conceal within them the danger of distracting us from our own direct experience.

As things stand, the real challenge for me of learning together is to have the capacity to listen fully and the readiness to walk together with another. One could also call it a lack of self-interest in the con-

“How can you co-operate with the universe if you are concerned with yourself?”

versation. At this level, this is a relatively new experience for me and, as I can see for myself, is constantly in danger of getting lost in inner and outer turmoil. It is the depth of one’s feeling for the importance of the common endeavour that seems to direct one’s attention to this danger without the compulsion to do anything about it.

WHAT IS TRUE CO-OPERATION? — The putting-into-practice of our co-operation has been for some time an important touchstone for me for the “daily life application” of our understanding. I don’t mean that working together has to be free of conflict or that it is possible with everyone. What seems to me important is clarity, which can keep personal self-interest and tendencies out of the investigation of real issues, a capacity that develops in us

less through control and reflection, and more through the ending of our self-centred striving.

“What does it mean to co-operate — not the word but the spirit of it? How can you co-operate with the universe if you are concerned with yourself, your problems, your ambitions?” (*Letters to the Schools, Vol. I*, 1st December 1979) I came upon this quotation in the spring of this year. In many ways, it opened up new vistas. Is true co-operation, like learning together, something that must be transacted between two or more people? Or, is it basically an inner disposition that, like true love, cannot be consciously brought about? As for “co-operation with the universe” — isn’t it a reminder of the ultimate meaning of the three other questions?

I hope I have been able to convey my thoughts regarding the prerequisites for a community of seriously and intensively probing people who, unconstrained and of their own free will, stay in touch with each other, a community in which sympathetic participation, support and help for practical projects come about through the understanding of the overall scheme of life. Even after more than fifty years of Krishnamurti’s public work, and fifteen years after his death, we are still at the very beginning of all this.



Eight months after sending out my original German letter and reading this English translation of it, it seems necessary to add two points for better understanding:

WHY THE LETTER WAS WRITTEN — Since 1996 my wife and I have been

involved in the practical work of the German committee. Over the years various incidents and observations led to the impression that the work of Committees and Foundations in its present form bears less and less fruit. I think one of the major reasons for this decline is that there is

hardly anyone conveying in public a sense of living the teachings, or at least trying to do so with full intensity and honesty. The reasons for this are probably many, but the crux of the problem might be a view shared by many Committee members and trustees, that the teachings alone have to be the centre of attention. After the demise of it's first "representative" all this has led to a heavy loss in the vital quality of the teachings and to the danger that they "wither away in books and videos". And people new to the teachings often conclude from the lack of "living examples" that the teachings may be interesting but cannot be "translated into practice" — an impression often strengthened by their experiences in groups and gatherings.

MY VIEW TODAY — Re-reading the letter eight months later, I am surprised that there are no major points I would want to change. But there are various aspects I would emphasize differently as I see their importance more clearly now. Two of them I regard as crucial for our deeper understanding as well as for our feeling of togetherness. The two issues are, to use K's own words, "you are the world" and the earnest quest for the "ground of being". While the first shakes our sense of

being anything special or separate, the second one pushes us to the very limits of the capacity of our physical mind. Unless we do not face the deep and radical consequences of these two issues it seems almost impossible to touch a realm where "wholeness of life", "togetherness", "relationship" and "co-operation" are more than words, ideas and agreements.

In the past months I was happy to receive, in the vast majority, encouraging responses to this letter. Quite a few people who had stepped back from the Forum's activities saw a new reason in coming together. And there are some to whom the "dying of the me" or the "ending of thought" seem to be real issues that are changing them deeply. The many contacts with people in the last months give rise to the hope that the activities of the Forum could become something like a centre of gravity, strong enough to overcome the ordinary "centrifugal tendencies". But for this to really happen it seems that, at least for a few people, a new relationship with life and existence has to unfold, a relationship in which every part and every movement that are normally perceived as ours, are handed over to where they actually belong.

Bernd Hollstein, December 2001

P.S.: I would welcome responses from anyone who shares this interest. I can be contacted through The Link or directly via my e-mail: hollstein.bernd@t-online.de.

K: How would you teach about fear?

How WOULD YOU, AS an educator, tackle the problem of the eradication of fear in the student? Can you set about it as you would set about teaching mathematics? First, you must understand fear for yourself before you can help another. You have to understand the implication of fear, how fear comes about. Just as you know Hindi or some other subject, you have to know something of fear. Society is doing everything to inculcate fear by laying down standards, religious ideals, class distinctions, ideas of success, the sense of the inferior and the superior, the rich man and the poor man. Society is doing everything possible to breed distorted values.

from On Education, pg. 108

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Near Lake Constance, Germany

SELF-CONCERN AND THE ENVIRONMENT

The ecological problem, which we have created, is ever more urgent and has become an important aspect of education. The following article by J. Pablo Vega Rodríguez was written by way of a reflection on an environmental seminar a group of Brockwood mature students attended last January at Haus Sonne in the Black Forest. The week they spent there proved to be quite revealing and stimulating for them, as they deepened both their friendships and their understanding of the ecological problem and the global and individual responsibilities involved.

LIFE ON THIS PLANET is facing a new challenge. Over the ages, numerous natural events have triggered major changes in the environment, forcing life in its different manifestations to adapt to new situations, to evolve and to find a new balance for itself. Natural climate changes, meteor collisions, earth cataclysms, etc., made no distinctions, forcing life on Earth to adapt in order to continue in the new environment. This movement of life has enabled its own development, for over millions of years it has been slowly modifying the existing conditions, making possible the birth and reproduction of new and more complex living organisms.

Life's impulse is to grow and preserve itself. It is that very impulse that has brought our own species into existence. On a basic physical level, nothing separates us from our environment; the body must be related to it in order to live, and nothing is won or lost in that relationship. However, a major and more complex question has to do with the responsibility for the amazing power that human beings have acquired during their evolution. This power is derived from the capacity to perceive, combine and memorize events that happen around us and, in a further devel-

opment of this ability, to play with those memories, thus creating, by and for the brain itself, a new and at the same time non-existent reality which is self-enclosed, i.e. only related to its own remembered experiences. This imaginative ability (i.e. a playing with images born out of sensory perceptions which have been memorized) has developed to such an extent that it takes its own productions to be real. The proof of this is found in each one of us; we only need to sit in a silent place and close our eyes, and a whole new world will start inside.

This amazing capacity has made possible the initially slow and now explosive growth of human skills, inventions and development. The outcome of this is an easier, healthier and more comfortable life, which we are not in a position to criticize, as it has been instrumental in bringing about our own physical existence.

This activity that enables us to change the outward conditions has obviously brought about innumerable benefits for mankind, through the understanding of nature by observation. But it has also created a parallel reality that, by its own nature, has to be subjective, separate,

because it is born out of individual sensory experiences. This inward activity is self-enclosed because it depends for its understanding of reality on what has been previously experienced. And it is only with these experiences that it can create a future. This is, apparently, the origin of the sense of a separate consciousness in each human being. When this cycle is completed, i.e. classifying present or past events according to other past experiences and then, from those experiences, imagining a future, a tremendously powerful world of illusion is created. In addition to this (and now the dangerous part becomes evident), this imaginary world, because it can only be self-enclosed, will deal exclusively with the memories of two types of experience:

- the first type, which turns out to be necessary for the survival of the body, is the product of outward events, which tend to follow certain patterns;
- the second type, the inward or psychological one, is the product of subjective pains and pleasures, rewards and punishments.

This second type of thinking is the one that is creating chaos for mankind, not only in the physical world (for human beings purely a projection of the psychological world), with its alarming environmental problems but, more importantly, inside each one of us.

Such thinking is making us ignore the damage that our uncontrolled activities are inflicting on the very life conditions on this planet that have made our own development possible. We ignore it because it is more comfortable to drive our own cars; to waste electricity without caring about it; to have holidays with all kinds of mate-

rialistic demands on the other side of the planet; to eat bananas in winter that come from over-exploited land and workers in poor countries; to send amazingly expensive toys to explore the surface of Mars; and to buy the fashionable sport shoes made in Malaysia by a mother who works for 12 hours a day just to survive. Each one of us is supporting several or even many such materialistic activities, which are but a few in an unending list.

And there is another list that we usually take for granted: our list of personal desires, fears and attachments. These three cannot but isolate us and our activities, because in itself our inner stream of thoughts is just the memory of past fears, desires and other experiences, the hope for improvement in the future and the continuity of security or comfort, which makes for attachment, though very often the latter is not conscious due to the lack of serious threats to it. This activity keeps us blindfolded, so we don't see the suffering of other people or other creatures; because, due to the social structure that we have created and that we value and

Our desires, fears and attachments cause us to ignore the damage our activities inflict

maintain, questioning the causes of that suffering would invariably lead to doubting the importance of our pleasures, attachments and fears. That is the reason why we say we love animals and keep eating meat and supporting the destruction of natural habitats to get gold, oil and wood or promoting more extensive and destructive farming systems. That is why

we love our children, our family, and do nothing to stop the exploitation of workers, sometimes younger than seven years old, in developing countries so we can have a nice cup of tea, coffee or chocolate. That is why we say we are serious people and refuse to help another because it is time for my meditation, my yoga exercises or my favourite TV programme. It would be an endless task to go over all these contradictions. This is what each one of us is doing: we go on talking and trying to convince others but we never actually change. We never question our attachments, our activities, our pleasures; life is so easy this way. And, because of our deep selfishness, we do not dare to look in a direction other than the one now prevalent in the world. We have the ideas to improve our projects, our commitments, but we do not see that actually we are doing nothing to change this corrupt human mind. We find it much easier to tell another to change than to stop and change ourselves. It is often rather hard and sad to look at this hypocrisy.

Only the complete perception of the facts can put an end to our dominant self-concern

If one feels deeply all the suffering and destruction we see every day, with the wars, the individual enmities, environmental problems, social differences, futile fashions and traditions, one should ask whether this can actually be changed, completely swept away. And if one starts to look into oneself, one can see that at least it is possible to perceive and understand our particular hatreds, fears and

desires, which are the causes of all the problems that we, as human beings, are currently facing. It is really possible to see why a terrorist kills people, why a worker accepts to be exploited, why my son wants a video game, why my friend is jealous. It is possible because we all share the same qualities; we are not so different. If only we were practical and honest with ourselves, we would see that we must begin with ourselves and stop postponing the questioning until our never-ending hopes are fulfilled.

It is obvious that each one of us is a cause of conflict, for out of conflicts is our consciousness built. Our inner world is always the ruler, the most powerful. We can hardly stand to be quiet, to observe ourselves, because we are endlessly planning for tonight, tomorrow or next year. We do not accept ourselves either, because we have adopted many of the ideas expounded by the authorities that we ourselves have created. We do not stop talking to ourselves, which is proof of our inner division and violence: if we are convinced about something, why should we keep trying to talk ourselves into it? But we are utterly confused because we have accepted innumerable ideas, techniques, theories, etc., which we take to be true; if they are true, what are we waiting for to put them into action? They are only nice ideas and we feel comfortable looking exclusively after what concerns our ideas and ourselves, our pleasures and fears. So we shut ourselves in a cage of our own which we consider safe. And we seem quite happy to pay for this safety with our freedom.

Apparently, not the partial and superficial but only the complete perception of facts, reasons and effects of our inner

world of conflicts can put an end to this double-edged activity of our minds. One inquires into the human condition because our life was not meant to be something

separate from the universe. So why are we so self-concerned? The answer, as always, is longing to be released inside each one of us.

*J. Pablo Vega Rodríguez,
February 2002*

THE MAGICAL GARDEN

The following article was extracted from the January 2002 Gurukula Botanical Sanctuary Newsletter. It is a poetic rendering of the mystery and wonder that is involved in caring for and living in close contact with nature. The ecological principle of acting locally and thinking globally is clearly reflected in the dual concerns of plant conservation and global awareness: humanity and nature are one indivisible movement.

SOMETIMES IT ALL FEELS like powerful magic. Weird stuff. Bordering on wizardry and witchcraft. There are for sure strange beings and strange forces at work here. Things we cannot quite explain. Elves and leprechauns perhaps. Tiny midnight helpers. The garden is never ever the same. It changes constantly. We walk around in dumb disbelief at the sheer wonder of it all. How does life work, who is making it happen, how come? And why? At times we sense a terrific conspiracy going on down there, deep in the belly of the garden — whisperings and rustlings, shimmerings and tremblings, whooshings and rumblings — things happening around us, through us, and, mostly, in spite of us.

Gardening, we muse, is some kind of an ancient magical art, a science of transformation, an alchemy of sorts, where the hidden life force is corralled and shaped

into a new power. It uses knowledge skillfully but is vitally nourished by the unknown. It relies on acute sense perception and combines the love of beauty and life with rigorous questioning and research. At the same time it is hugely supported by things we cannot see and hear, cannot touch or directly perceive, things outside of our common range of experience. Outside our ken. It recognizes the danger of knowledge too — and it has its own version of the dark arts and the dark lords — they who misuse their powers. For, knowledge is power.

Walk into the labyrinth below the fig tree and lose yourself in pathways that have riddles and visions around every corner. Feel the tug at your mouth, an irrepressible smile, when you meet some plants looking like they are out to have fun. Plants definitely have a sense of

humour! Stand on the Tower on a windy evening and watch the forest quiver as if some huge sentient force were surging through it. Feel the unitive being that it is.

Well, it's all a matter of interpretation. We could be talking science too. Use a different set of terms for the same thing — species diversity, forest ecology, emergent properties of complex systems, plant-pollinator dynamics ... it doesn't really seem to matter in the end! Between us here at the Sanctuary, in those quiet reflective communing moments between chores and responsibilities, we try now and then to explore our lives and work and concerns in different ways, using different metaphors. A complete explanation for what we do and why we do what we do defies us but there is always that hunch, that sixth sense, that intuited connection that lays the ground for every course of action. Usually it works! Magic is how we experience it. Science is the tool we use. And this tiny garden is our crucible.

Magic or science — the source of destructiveness seems to be the same. It lies within each of our human minds. And it is inextricably tied to the forces at work in society at large. We all know it well and it's got different names — ego, self-aggrandizement, greed, domination, exploitation, and rampant, inexcusable stupidity coupled with blind action. Maybe, in a roundabout way, what we are trying to say is that

unless we are alert to the many influences at work from within and without, unless we awaken our self-awareness, over and above our cognitive, aesthetic, political and practical abilities, we risk our lives (and those of others) to entrapment and sorrow. A life without magic. Without meaning and joy.

In the light of recent world events, in America, Afghanistan, Argentina, India and Pakistan, our every action and thought and feeling, our own particular condition, is further fully exposed. We have no respite. No place to hide. Not even in this beautiful garden way out in the remote tropical woods. There is no one to call to task other than ourselves. We are the world, in all its glory and misery. We cannot pretend or believe or hope otherwise.

Our newsletters are a means of inviting common reflection and mutual challenge. A lighthearted examination and reworking of ourselves and the world. Of attempting to hone our sensibilities so that, together with our friends, we can grow Life, for one and for all. Of course, we invite (and expect) rigorous critiques. There's nothing like a lively debate! We were delighted to hear from many, many people after the last letter. Thank you all for the genuine feedback. Such varied responses from teachers, students, family, friends, scientists, environmentalists and government officials! Please do keep up the dialogue! The ball is now in your court!

Suprabha Seshan, January 2002

Editor's Note

THIS ISSUE FOCUSES ON Brockwood Park School. This unique and vital place has been undergoing a kind of metamorphosis over the years since K died. Without going into the history of that time, I think it is fair to see it as akin to an interregnum, a period of transition that is inevitable when a teacher of K's import is removed and the school which he founded and motivated until his death is obliged to create its own destiny thereafter.

There have been many changes and a very considerable amount of self-observation and analysis in that time. A large number of vitally interested people have contributed to this process, and the outlines of its future course do seem to be coming more clearly into view as a result. Whether one talks of the academic programme, student welfare and development, or even financial stability, there is a sense of vision crystallizing from all this input.

However, the school's place in the world is precarious. This is inevitable with any place that attempts to do something outside the educational mainstream. Brockwood, in all its particulars, is not like any other school. There may be some superficial similarities with other schools in Europe purporting to follow an alternative approach to education, but ultimately none that focuses, in such an international setting, on self-enquiry and dispassionate observation in the manner that Brockwood attempts to do. In this sense it remains the revolutionary place that K intended it to be.

Over the last year or two the spotlight has become more precisely focused on the number and nature of the students who attend the school. This has coincided with the commencement of a professional student recruitment programme, as well as a refining of academic curricula. Brockwood needs more good students in order to fill its quota of available places and to give momentum to its educational aims. By 'good' students I mean those who are sympathetic to Brockwood's objectives and willing to engage with those aims and also with their peers in that exploration that is at the heart of the place.

A year ago, at the Saanen gathering, I had lengthy discussions about the school with two people who, I felt, were very representative of Brockwood. Both had recently left it, and I was anxious to capture their views while impressions were still fresh. Some extracts from those conversations follow, as they may give something of a first-hand feel, albeit of a generalized nature, of the place.

Gopalakrishna Krishnamurti was educated entirely within the Krishnamurti school system, beginning at The School, Madras, at four years of age, and moving from there to Rishi Valley and then to Brockwood at 18. He has subsequently taught at Centre for Learning in Bangalore, and for 3 years at Brockwood, as well as completing an Open University degree in physics while living at Brockwood as a mature student, and subsequently a master's degree in philosophy in the USA. From his experience, Gopal has identified three areas that form the basis of a Brockwood education and that, ideally, would be addressed by any educational institution worthy of the name: "... how is (that) education to prepare a young person to meet the demands of earning a livelihood, and in what sense would that be an appropriate or 'right' livelihood, also of satisfaction to the individual? The second aspect ... in what way can the school help the student build relationships based on trust, both with his or her peers and with the staff ... (which is) important for relationships later in life? The third ... can an education in some way nurture an independent outlook so that the student is able to meet the challenges of life and reflect on things independently, and not succumb to the pressures of society?" He spoke also of "a sense of academic excellence, by which I mean learning for its own sake." But most important, he felt, is the "sense of enquiry that goes on throughout the school," and related to that the acceptance by everyone there that "it is central to Brockwood's educational philosophy and the concerns that K raised that there is no psychological authority there. At the same time, freedom doesn't mean doing what one likes, freedom goes with responsibility."

The second person interviewed was a former Brockwood student from France, now studying for a degree in the USA. Lionel Claris went to Brockwood at 16 and stayed for 4 years. He felt that he was possibly unusual in that he was very interested in K's teachings before going to the school. This led us into a discussion on what constitutes a suitable basis for a student to attend Brockwood, assuming that they haven't already developed an interest in K themselves: "what you would look for is a certain open-mindedness and an interest in living differently, and to question ..., an interest in not only going with the flow, doing what everyone else is doing ... and in relationship — what it means to live well with another human being." And on the subject of why Brockwood is a good place for such a student: "the staff see that you are interested in seeing who they are and that they're giving you space, and that space is the same thing as confidence, security ... you can't summarise Brockwood in a few words, but there is this feeling from person to person that there is actually some care, some interest, some shared curiosity."

The above comments should be read in conjunction with those of a senior Brockwood staff member, Toon Zweers, concerning pastoral care at the school. The feeling of sensitivity evident here relates naturally to Gopal's and Lionel's impressions of the place.



Buchillon, Lake Geneva, Switzerland

To round out the package, there are extracts from two recent articles: firstly, by Javier Gómez Rodríguez for the German Committee's newsletter providing a synopsis of the philosophical base for a Krishnamurti education; and secondly, by Bill Taylor, Administrative Director of Brockwood Park School, detailing how the school presently attempts to achieve those aims. It is our hope as editors that, by reading all these pieces, the reader will have a fairly complete picture of the jigsaw that is Brockwood and even feel, perhaps, that he/she may be able to support it henceforward, not necessarily financially although that would certainly be very helpful right now, but in whatever way is feasible, even if that is just in spirit. That, too, has meaning for the place.

EXPLORING K'S HOLISTIC EDUCATION

This brief summary of some key features of K's view of education was originally written for the Mitteilungen (Bulletin) of the German K Committee. The extract that follows represents the more general aspect of the article, which in its original form also contained a description of some of the ways in which such general principles find expression in a K school such as Brockwood Park.

THE CONCERN WITH EDUCATION occupies a very important place in Krishnamurti's life and work. From the very beginning his general teachings were directly linked with education. In fact they could be said to be one and the same thing. K's first book on the subject, *Education as Service*, was published in 1912, when he was just seventeen. This book was basically an adaptation of his first work, *At the Feet of the Master* (1910), to the educational context. This was in keeping with the theosophical expectation of a World Teacher who would instruct mankind in the new values necessary to bring about a regeneration of humanity away from the decadent and destructive pattern that evidenced the ending of a historical cycle. Education was therefore one of the fundamental fields in which to bring about this regeneration. K himself always gave tremendous significance to education and considered the educator as the most important person in society because of his fundamental responsibility in bringing about a new human being and a new culture.

The schools that have been informed by K's teachings have as their essential purpose the cultivation of the whole human being. This fundamental integrity, which involves the harmonious development of body, heart and mind, is the necessary answer to the pervasive fragmentation of human society and consciousness. For

that, education cannot limit itself merely to imparting knowledge and skills with a view to an integration into the labor market or the social structure, but it must assume full responsibility as regards the psychological or inward reality, as this is the determining factor in the conflictive dynamics of our relationships. That is why this pedagogical approach above all proposes to free the human being from the factors of division and conflict, whose essence is the self-centered movement of thought.

This proposal, therefore, implies an essentially ethical view of education and its basis is the transformation of the individual by way of self-knowledge. Relationship, as the very foundation of life, offers us a mirror in which to see ourselves reflected as we are, since it is the field in which our way of being, our conditioning and creativity, are shaped and manifest themselves. Therefore the relationship with nature, things, people and ideas constitutes the nucleus of the educational process, which is founded on the arts of seeing, listening, questioning and learning, veritable pillars of the great art of living.

These schools are meant to cover three fundamental areas of activity, namely to provide the students with the knowledge and skills necessary to function in society,

to uncover and cultivate their innate talents, and to awaken a deeper concern for the whole and wholeness of life. In the current state of education, most of the energies are poured into the first and second aspects, i.e. into those areas having to do with the cultivation of knowledge, capacity and specialization. This is in keeping with the general concept of education as a means of social adaptation, which not only includes a functional integration but also the adoption of a given collective identity and its normative values. The third aspect is generally ignored or left up to the individual, whereas it is the most universal and should be at the heart of the educational process, as wholeness is the fundamental and inalienable intent of man.

This fundamental concern with wholeness and universality is expressed in terms of six fundamental aims, namely to bring about a quality of skill and precision in action, a close and caring relationship with nature, a view of humanity as a unified

whole, a deep sensitivity to beauty, a quality of deep affection and the awakening of intelligence. These aims inform the whole learning process, from the curriculum to the relationships among the people involved, be they teachers, staff or students. The learning process is primarily heuristic in nature, i.e. aimed at self-learning and discovery. For this to come about, and for wholeness to flower, it is essential to create an atmosphere that is free from the destructive patterns of arbitrary authority, with its conditioning structure of reward and punishment. Such a structure is sustained by imposition and fear and brings about hurt and therefore the development in the child of reflex patterns of self-protective reaction. Comparison and competition must also be absent, as they are the essential factors in generating the structure of envy on which society, with its respectable injustices, is based. K always said that wholeness can flower only in freedom and that freedom comes with responsibility, a responsibility that is not the outcome of duty but the expression of the

Near Haus
Sonne,
Black Forest,
Germany



sensitive concern with the harmony and integrity of relationship as a whole. It is in such a secure and caring environment that a quality of creative joy can come about.

The question of freedom and wholeness, however, is not limited to establishing a harmonious outward environment but also involves awareness of deeper psychological factors, such as attachment and violence, which have such devastating potential and constitute an abiding substratum of human ignorance. In fact, no such harmonious outer environment could be established without addressing these inward factors of destructive conditioning. Ignorance, as K pointed out, is fundamentally not knowing or not understanding oneself, and it is this ignorance that is at the heart of our human problems, for human reality is constituted by the psyche, by thought. It is this psyche that, in its misguided pursuit of security, has brought about fragmentation, division and conflict in the world. Therefore this world cannot be changed from outside, for the causes of its deep malaise lie within the psyche itself. That's why an education that aims at wholeness necessarily implies understanding and transforming oneself. Such self-understanding involves not only verbal inquiry and reflection but also a quality of observation that K called choiceless awareness and undivided attention, which is the beginning of meditation. This intensifies sensitivity and can bring about a sense of inward space and silence that is the subtle ground of the selfless movement of wholeness and insight.

According to a former principal of Rishi Valley, G. Narayan, Krishnamurti

himself summarized his general aims for education as:

1. Global outlook: a concern for the whole over and above the part and a non-sectarian approach free from prejudice;
2. Concern for man and the environment: the ending of division and conflict between human beings and a non-destructive relationship with nature, as humanity and nature are one indivisible process;
3. Religious spirit and scientific mind: the latter involving an uncompromising commitment to the observation and understanding of facts, and the former signifying a quality of innocence and communion with all things resulting from its inner aloneness or lack of identity. For K it was this religious quality of wholeness that alone could bring about a new culture in which the knowledge of science would find its right place.

Naturally, there are more things in heaven and earth than are dreamt of in our philosophies and a short description like this cannot do full justice to the whole range and implications of such a general proposal nor, for that matter, to what goes on in the schools informed by it. It is clear, however, that the challenge of such an education is total, for it is none other than the challenge that humanity has posed to itself since the beginning. Truth is indeed pathless. The known ways invariably end up in the unknown and the undertaking of that journey rests, as ever, with each and every one of us, for truth is not a matter of knowledge but of perception and nobody can do that for another. It is this very unknown, with its space and silence, that may be the answer.

*Javier Gómez Rodríguez,
February 2002*

EDUCATION FOR THE ART OF LIVING

The following is part of an article recently written by Bill Taylor, Administrative Director of Brockwood Park School, for the Journal of the Krishnamurti Schools, published in India. The first section of the article, omitted here, was devoted to an overview of the circumstances giving rise to Krishnamurti's decision to create Brockwood Park School as well as the other schools in India and America. We are, I think, reasonably familiar with this background material since K made reference to it frequently in his talks and writings. Bill stresses the connection between the disorder in the world and that within oneself, and the necessity of an educational process that encourages a process of exploration into the self in order to understand the consequences of that. As he says: "The failure of educators to recognise the regenerative nature of deep personal inquiry and reflection is the tragedy in this tale." In the balance of his article, which follows, Bill details a number of the ways in which Brockwood Park School attempts to implement such an education.

HOW THEN DOES BROCKWOOD go about ensuring that this exploration takes place, that a genuine community of inquiry is fostered in the School and that students receive an education both in academics and in the art of living?

Students at Brockwood range in age from 14 to 19 years. The School is international and fully boarding, with students attending from around 20 different countries annually. Living with their peers from all over the world is an excellent way of heightening teenagers' awareness of their own particular likes, dislikes and cultural quirks, as well as those of others. Prejudices emerge early on and are discussed and gone into. What students quickly come to realise is that the differences are generally superficial and that fundamentally they have much in common with their classmates, whether they come from Berlin, Bangalore, Boston or

Brighton. These contacts foster a global understanding, which goes beyond the acquisition of knowledge about 'foreign places' and into the realm of unity in human consciousness and life-long relationships and friendships. Staff, too, represent a mixed bag of nationalities, but those who live at the School — a few come in on a daily basis — do so because they are interested in the intentions and wish to engage in the inquiry.

True to Krishnamurti's wishes, Brockwood remains small, with only 50 to 60 students attending in any given year, and an average class size of 6. The intimacy of such a setting means that the relationships that form between teacher and student do not have to be based on authority and control, but are able to be close, supportive and sustained. "Nothing of fundamental value can be accomplished through mass instruction, but only through

the careful study and understanding of the difficulties, tendencies and capacities of each child ...,” wrote Krishnamurti. He realised that such schools would be difficult to set up, expensive to run and could “... flourish only on self-sacrifice”. But he was adamant: “If parents really love their children, they will employ legislation and other means to establish small schools staffed with the right kind of educators; and they will not be deterred by the fact that small schools are expensive and the right kind of educators difficult to find.” At Brockwood the school fees do not cover the running costs, but staff receive nominal salaries only, and trustees, friends and donors help cover the difference.

The day-to-day life and curriculum of the School is also shaped by the underlying intention to cultivate the total human being. During the first week of the school

The failure of educators to recognise the regenerative nature of deep personal inquiry is the tragedy in this tale

year full attention is given to orientating students and preparing academic programmes, but time is also set aside to introduce the process of inquiry and the central role it holds in a Brockwood education. The programme for the first four days of the last school year included workshops on: Understanding Ourselves; Meeting Fear; Questioning Authority; Understanding Freedom. The intention in each case was not to provide answers and explanations, but to raise questions and to create an atmosphere in which the students felt comfortable to ask any ques-

tion, knowing that they would be taken seriously by all present. This spirit of inquiry carries over into other activities within the School. One afternoon a week is devoted to Inquiry Time, when any topic can be raised and pursued through dialogue or presentations. Recent sessions have included topics as diverse as Beauty, Desire, Sex, and Violence. The latter was approached through the controversial lyrics of rap star Eminem.

Once students begin to feel that the actual content of their own lives warrants deeper thought and consideration, they become excited about the learning that is possible. As Ryan, a first-year student from the UK, recently explained to visiting trustees: “After being at Brockwood I feel like a completely different person and can deal with things in my life that I could not before. I can communicate my feelings and ideas much better. I can discuss philosophy, which is one of the most enjoyable and stimulating things I have done here. I have also learnt to admit problems I have. I have found that a lot of the tensions I have accumulated over my life have calmed ...”

Brockwood offers AS and some A Level examinations, but there is no undue emphasis given to exams, and the wish to approach learning differently carries over into the classroom. The School is constantly looking for ways to have real-life questions and activities drive the curriculum, where students become the creators rather than the recipients of knowledge. As Toon Zweers, a history teacher at Brockwood, recently put it, “The School is a ‘community of learners’, which means among other things that learning is an authentic activity that involves the whole person and knowledge construction is first

and foremost a collaborative or social process.” While Krishnamurti was not interested in creating a new educational methodology, he felt that systems and theories could be useful to the teacher — though they should never be allowed to get in the way of direct relationship with the student — and he recognised that it was important for the teacher to keep informed of the latest developments in educational theory. Educators at Brockwood are encouraged to regard themselves as reflective practitioners, writing narratives on their formative experiences as teachers while also keeping journals on the ways in which they incorporate the School’s intentions into practice. Kathleen Kesson, a professor from the USA with an impressive background in holistic education, has visited Brockwood to work with staff on this. She has also helped staff clarify the learning outcomes they wish for the students, some of which include ‘awareness of conditioning’; ‘integrated development of body, emotions and mind’; ‘appreciation of and care for nature’. These are not lofty ideals designed to pad out a prospectus and receiving only lip-service in the classroom, but are the foundations on which teaching practice at Brockwood is built.

Morning Meeting marks the beginning of the day at Brockwood and introduces the other important means by which the School encourages self-reflection, namely silence. Occasionally, someone will read a poem or an extract, or play a piece of music at the 10-minute meeting, which is attended by both students and staff, but more often the time is spent in complete silence, with the aim of drawing attention to the psychological ‘what is’ and to the benefits of silence itself. “The art of learning is the act of silence ...,” wrote Krishna-

murti. “What is of the highest importance for learning is for your whole mind to be quiet, to be completely silent. Then you have the energy to learn all the time.” A number of Brockwood teachers choose to start lessons with a few minutes of silence and School Meetings always end with a period of silence. Students, who at first may be indifferent or resistant to sitting in silence, often come to value it as

The School is constantly looking for ways to have real life questions drive the curriculum

it begins to reveal itself to them. Claudia, a 15-year-old student, writing for the School’s newsletter, is clear what it means to her: “The silence that means the most to me is the silence of the mind. Without it, even though it may only be occasional, I would probably go insane, for it is too difficult to function for long without the space that silence brings.”

So what becomes of these students after they leave? Do they really turn out to be ‘good’ in the deepest sense of the word, demanding the best of themselves, managing to sidestep mediocrity and a safe but sorry existence, or do they have the stuffing knocked out of them by a world too commercial, too crass and too competitive for them to cope with? The results are anecdotal, based on feedback from the more than 1000 students who have now been through the School. Suprabha, working as the Educational Coordinator of a botanical sanctuary in India, refers to “... the deep and abiding affection between so many individuals which can still be tapped today ...” Armin,

now working as an art dealer and hotelier in Madeira, travelled extensively after leaving Brockwood, "... overcoming problems, finding happiness, experiencing sorrow, moving on in life, understanding more and more the importance that Brockwood had and still has in my life." Anne, an archivist and photographer in New York, speaks of her search for something beyond as the 'Brockwood curse', for "that was where I learned to question everything. But I know it is the only way I can live and keep growing."

Brockwood has its critics. There are students who feel the School failed to prepare them for the 'real' world by not supporting those values that the world holds in high regard. Some felt academics were

The teacher can only offer so much and the student must make it his or her own and then move on

sidelined due to the School's concern with inquiry, self-reflection and a broader education. Some people express concern about the apparent exclusivity of Brockwood's commitment to Krishnamurti's teachings, at the expense of a more inclusive, eclectic approach. Others refer to its fees (currently £10,800 a year), which they feel make it an elitist centre, solely for a professional class who can afford a social conscience. There is no simple response

to these concerns, although the last one is ameliorated by the fact that, despite its modest yearly income, the School manages to provide scholarship assistance for almost half of its students, ensuring that students come from a broad range of backgrounds.

The educational legacy of Krishnamurti is still very much alive at Brockwood. The relationship of the School to the founder is a little like that of the apprentice to the master painter of old: Rembrandt had his students eager to learn from a genius, but at the end of the day each of them had to take responsibility for their own canvas, their own life's work. The teacher can only offer so much and the student must make it his or her own and then move on. The art lies in the living of it.

What we do with education is up to us. To leave it in the hands of politicians and experts is to deny our own intelligence, creativity and love, which is regenerative. "Those who love their children and the children about them, and who are therefore in earnest, will see to it that the right school is started somewhere around the corner, or in their own home." Brockwood came about because of the love and concern Krishnamurti felt for the young of this world. He acted, and created a school that was to concern itself with the regeneration of the human mind. It stands as a tribute to a remarkable teacher and as a challenge to all of us who would see or hear a truth and fail to act.

*Bill Taylor,
last edited September 2002*

IN LOCO PARENTIS: REFLECTIONS ON CARING FOR TEENAGERS

As part of our focus on Brockwood Park School, Toon Zweers, currently responsible for the academic programme of the school, reflects on some of the implications and special developmental issues that arise in caring for adolescents. Such 'pastoral care' is a major and most sensitive aspect of the education being implemented there, as it involves the development of each student as a whole human being.

IT'S THE FIRST WEEK of September and a flock of teenagers has descended on Brockwood. The house and the outbuildings that have lain in relative silence for most of the summer are again populated. Students are getting to know each other, being introduced to the changes that invariably are made over the summer, rediscovering things from what now seems to be ages ago and slowly acclimatising to that very specific thing that is Brockwood culture.

For adults like me, who have their rooms in the same part of the building as the students, there are again the familiar sounds of teenage life: the hum of a skateboard rolling, the Reggae music popular with surfers, shouts along the corridor, the serious low voices discussing the merits of a particular band, the occasional higher pitched voice of a girl venturing into the boys' wing. Going to sleep before the official school bedtime of ten o'clock is now out of the question for a light sleeper like myself and there is the near certainty of having to respond regularly to loud music coming out of open windows, doors being slammed shut so hard that the building shakes, and the sound of footsteps from the occasional student sneaking out after bedtime.

Thus the short months of being responsible only for myself are over. They have been just long enough to find a few weeks of almost complete solitude to renew myself, to sink deep into my own conditioning and live in wonder of what a human being is, allowing fears and contradictions to run down the paths carved by time without interfering. I feel like a new person after a summer of going into myself and without having to give the needs of those in my care pride of place. But now that the term has started, it is necessary to take up again the role of educator and be *in loco parentis*. Which makes me wonder what it would be like to be an actual parent who, it would seem, can no longer be responsible for himself alone.

It's great to see the students. All of them come carrying their own world. It may show in the looks on their faces or the little ornaments they wear on their bodies, a brief hesitation in their voice or the way they wait in line for lunch. None of it seems coincidental.

The staff at Brockwood, the cooks and the maintenance man, the person in charge

continued on pg. 64 →

K: The new generation

I AM SURE YOU have often heard from politicians, from educators, from your parents and from the public that you are the coming generation. But when they talk about you as a new generation, they really do not mean it because they make sure that you conform to the older pattern of society. They really do not want you to be a new, different kind of human being. They want you to be mechanical, to fit in with tradition, to conform, to believe, to accept authority. In spite of this, if you can actually free yourself from fear, not theoretically, not ideally, not merely outwardly but actually, inwardly, deeply, then you can be a different human being. Then you can become the coming generation. The older people are ridden with fear — fear of death, fear of losing jobs, fear of public opinion. They are completely held in the grip of fear. So their gods, their scriptures, their pujas are all within the field of fear and therefore the mind is curiously warped, perverted. Such a mind cannot think straight, cannot reason logically, sanely, healthily, because it is rooted in fear. Watch the older generation and you will see how fearful it is of everything — of death, of disease, of going against the current of tradition, of being different, of being new.

from On Education, pg. 40

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Near Tarn Hows, Lake District, England

← *continued from pg. 61*

of the infirmary, the administrators and the teachers, have been preparing for this day for weeks. Some of the preparation has been practical and some of it has been at the level of ideas, strategies and procedures. Perhaps the really crucial part has been arriving at a shared understanding of each other as individuals and what it is we aim to do with the students. There needs to be a spirit of friendship among the adults and the focus has to be on the education of the young people in our care. The group of staff is small this year and the workload daunting, but all are keen to give their best and there is a natural movement in the group that reaches out to the students, that is concerned with their well being.

Adolescence: change and continuity

It is, in many ways, quite a peculiar thing to be working, year in year out, with young people in the same age range. One grows older, but the students are always fourteen, fifteen, seventeen, nineteen. I feel that we can learn a lot about adoles-

ment. Thus the child comes to adolescence predisposed to being directed by its inner state. We can see here the imprint of a society that values individuation.

What is more, because the role of the adult is gradually internalised, the child becomes predisposed to reflect on himself, consciously deliberating about his relationship to the environment. Thus, by the time they reach adolescence, most children are on their way to becoming self-regulating through reflection. They are being groomed for a society that has at its foundation the notion of the individual, where freedom is equated with choice, where meaning is often indistinguishable from pleasure.

And yet, for all the continuity, something happens during adolescence that makes it different from other stages in life. There is physical and sexual maturity, which may throw up challenges, especially where there are contradictions surrounding the issue in the culture the child grows up in. There is also immense cognitive growth, which means that the adolescent has to incorporate many new things, often of considerable complexity, into the way he or she views the world. This increased mental ability also turns towards itself, reflects on itself, evaluates itself, and may in the process become self-conscious and insecure.

The role of the tutor

All the adults at the school are responsible for all the students and one may strike up significant personal relationships with lots of different students. This relationship between the adult and the teenager is exemplified and formalised in the relationship between the tutor and the tutee. As

The important thing to convey is that there is an understanding based on direct observation

cence by looking at what goes on during childhood and how that relates to what is expected of an adult in our society. Western parents seem to stress the development of an individual self during the early years, forever inquiring after the child's inner state, its wishes and needs and putting as little as possible in the way of the child's "unique" individual develop-

opposed to most schools, where a tutor is concerned mainly with the student's academic progress, the tutor at Brockwood is focused on caring for the student's personal and social welfare. Each member of staff has between two and four tutees. The tutor mediates between the student and the school as an institution, and the role of the tutor is in many ways similar to that of the parent. His domain is the student as a whole, the physical, emotional, social and intellectual taken together.

Living at close quarters as we do, we get to see each other in many different moods and states. It is important to reveal oneself without burdening the student, showing them that this is a real-life human being with hopes, doubts and fears. It seems important to be able to be at ease in their company, to relax and be oneself.

We talk to the students about the world they are growing up in, and also about what drives them personally, why they act the way they do, and about the impact they have on the lives of others so that they start to take responsibility for their behaviour. At the same time it is important that they feel they can be who they are, without worrying too much about what others think about them. Krishnamurti suggested that they be encouraged to study their own history, find out what their experience as children was: Were they spoiled? Was guilt instilled into them? Did their parents really care for them?

Yet there are clear dangers in too much emphasis on reflection, the most urgent ones being the inability of reflection to address some of our most pressing psychological problems and the fact that it may get in the way of a freer, more spontaneous life. When it is in order to let things go,

reflection can be counterproductive, as it may perpetuate the thing that is best forgotten about. Also, our propensity to act from reflection tends to be linked with the drive to avoid pain and seek reward; we calculate the result of our actions. It is linked to time, as we seek to conform to

We do our best to ensure that they are self-confident without being stuck or complacent

ideas we hold of what we should be like. Indeed, the self could turn out very different if self-reflection changed in character.

Awareness of these dangers needs to be at the forefront of what we do in our education, and they need to be pointed out to the students. When we ask a student to look at their behaviour, to be aware of themselves, they often understand this as our wanting them to think about themselves. Though thinking goes on and has a place, the important thing is to convey to them that there is a kind of understanding that is based on direct observation, not intellectual reflection. The discovery of what one "loves to do in life" cannot come as a result of reflection, though that may be part of it.

I find I best prepare for a meeting with a tutee by seeking silence and allowing my mind to empty itself of some of its activity. Walking through the vegetable garden on my way from my room to the main building, the richness of detail in colour and shapes dances before my eyes. The body becomes aware of itself and there is joy in just walking and seeing. When talking to students about their lives, I may say just enough to keep the flow of the conversation going:

keeping the process of turn-taking intact, but really just listening. What they say becomes like a multi-story edifice that I wander through, taking in the different rooms, tracing the corridors or peering into the depth of a stairwell. There is no attempt to retain things or reach a conclusion, and yet every now and then a point presents itself, something becomes evident that seems worth pointing out.

De-emphasising the self

We do our best to ensure that the students grow up to be healthy individuals, who have a sense of where they want to go in life, who are self-confident in a non-assertive way, who accept themselves as they are without being stuck or complacent. At the same time, one finds at Brockwood a combination of tradition and innovation where both are motivated by

Students become aware that collective insight is expected to inform decisions

the desire to create an atmosphere in which the self is given as little prominence as possible. Not out of the wish to suppress or deny, but because it is perceived to bring unnecessary interference at best and also to wreak havoc most of the time. We find in the School a tradition that has its roots in the wish to give prominence to collective wisdom and consideration for others. The student is invited to become part of this atmosphere.

Wherever you go, from the family to the government of a country, most decisions about how we shape our social reality

involve a number of people. When we look at such a group as a bunch of individuals trying to reconcile their particular points of view and interests, we will probably conclude that reaching consensus is impossible. If, however, we take another model, then we may say that it is the group that takes a decision. Needless to say, this would be a mere exercise in “Newspeak”, unless we came to the meeting with the predisposition to think together, leave behind our own particular points of view and allow self-interest to take a back seat.

At Brockwood, students gradually become aware that collective insight is expected to inform the decisions, rather than the wishes of the participating individuals. They are also increasingly involved in decisions of this kind. Importantly, decisions concerning people are taken in this way: Do we invite someone to join the community? Do we ask someone to leave? Also, when we give feedback to a student about how the staff feel he or she is doing, the emphasis is on what the collective has observed, i.e. what has come out of the meeting, rather than what does so and so think.

In talking with individual students about their lives, their hopes and doubts, it is the meeting of minds that brings thoughts and understandings to the surface. Often it is the role of the tutor to verbalise and make more explicit the insights that have come out of the talk with the student; it is not the adult telling the student how things are. The insight is what counts.

The struggles of adolescence

One can argue that we may get closer to understanding the struggle often associ-



February sky, Lake Constance, Germany

ated with adolescence by considering the fact that in our society we keep teenagers removed from full participation in the world of adults. They may be predisposed by their physical strength and fertility to take on the role of adult, and denying this impulse could create friction between grown-ups and adolescents. Indeed, in societies where at puberty the individual becomes an adult, these generational conflicts as well as the insecurity surrounding the person's identity are found not to be present in the same way as they are here in the West.

I find, moreover, that many of the struggles of adolescence can be understood by looking at a contradiction in the way we in the West have conceptualised education. On the one hand, we see education as enabling the individual to develop without interference from those

who represent the constraints of the culture the child will eventually be part of. We can see that this thinking is predominant in much preschool education. In primary school it becomes less and less so, and by the time we get to secondary education it is the opposite viewpoint that prevails. Playing has become studying and the motivation to learn has often become an abstract future goal, such as the exam or the job, or because it will be useful in later life. The student finds herself face to face with a world that tells her to adapt, play according to the rules, act with the interest of society at heart.

These are conflicting cultural values. On the one hand, there is the child-centred pedagogy of the early years that the student has internalised and that represents important cultural values, such as self-expression or the importance of finding

out for oneself. On the other hand, there is the obvious reality that we need to take into account the social context when we act and that some people are at some point in need of correction, of containment within boundaries.

What is more, apart from creating conflict between the teenager and his or her environment, this culturally created opposition may be erroneous; we may falsely associate order with control, freedom with choice, self-expression with creativity, just because they have been historically packaged together. Questioning all the values we create as a society, talking about them, is one of the things we do at Brockwood. Ideas, such as that life is better when there is more pleasure, or that pain and fear are things to avoid, are discussed. This is a fluid, ongoing dialogue with no fixed aim or goal. The main thing is to be aware of our conditioning when it operates.

The school year starts

As the new school year commences, we use the first week to establish contact between the staff and the students and we discuss many of these issues. Classes do not start until halfway into the second week. There is a lot to do. Not all teenagers are responsive to what we try to do and our selection procedure is aimed at finding those students who are willing to participate in this exploration. In contrast to most schools, academic ability is not a selection criterion, except in those extreme cases of learning disability where we are unable to provide adequate tuition. In my experience, what we propose makes sense to a lot of young people, even if in practice they may find it hard to shed some of their ingrained habits. But who doesn't find that hard?

Every school year is a new journey in itself and the participants are aware of sharing a unique experience. There is an air of excitement in these first days of the school year. We point out to the students how they co-create the school, how they can make a difference and contribute to a constructive atmosphere. Once they understand this, many students seem to feel inspired and do take up this responsibility. I also try to convey to the students how I experience what is happening, that I am first a human being, suffering when things are difficult and happy when things are going well. One needs to be able to relate, to be friends, to feel genuine affection for them.

There is a hazy white sun high up in the sky. As so often at the end of summer, the lawn shows various yellow patches. These seem to be mirrored in the parts of the white façade of the school building where the paint is peeling off: signs of a low-budget school struggling to keep up the maintenance of an old country mansion. The people who walk in and out of the building, who sit outside in small groups talking while someone is playing the guitar, who are studying from books or who sit in offices behind computers, are not there for the physical comforts, even though the surrounding parkland, with its old trees, never ceases to move those who have an eye for it. This is Brockwood. Few who have been part of it have been left untouched by it. It is definitely greater than what a person like the author of this article can describe in a few pages. It is about people. It is about Krishnamurti's teachings and the challenges they present to us, the doors that they have opened.

*Toon Zweers,
September 2002*

INTERNATIONAL NETWORK

ANNOUNCEMENTS >>> ANNOUNCEMENTS >>> ANNOUNCEMENTS

Places Available at Brockwood Park School for September 2003

Prospective students, aged 14 to 19, are invited to contact Brockwood Park School to arrange for the weeklong visit that is part of the application process. This week is an important time, as a daily programme is arranged that includes a variety of classes and outdoor activities, enabling young people to gain first-hand experience of what the school is like and to decide whether or not it is the right place for them to be. The week also allows the staff and students at Brockwood to get to know the student and to decide if a place can be offered.

If you or someone you know is considering Brockwood for the future, please get in touch with the school now, as the prospective week can only be arranged for when the school is in progress.

Please contact: Claire Little, Student Recruitment, Brockwood Park School, Bramdean, Hampshire SO24 0LQ, England. Tel: [44] (1962) 771 744, Fax: [44] (1962) 771 875, e-mail: enquiry@brockwood.org.uk. Or visit www.brockwood.org.uk.

New Book and DVD — “Is There Life After Death?”

In this discussion (2nd Conversation with the Buddhist Scholar Walpola Rahula, at Brockwood Park on 28th June 1979), Krishnamurti maintains that after death the psychological constituents of the separative “me” — desire, fear, longings, aspirations — form part of the “vast, common stream” in which humanity lives and suffers. Rebirth is this constant stream manifesting again as a separative “me” but without any continuity of identity. Insight into the suffering of the stream — insight that must be free of motive and any dependence on authority — frees one from that stream, and brings about a dimension of mind in which intelligence and love operate.

This dialogue, together with four others in which Walpola Rahula makes comparisons between Krishnamurti’s teaching and the Buddha’s — comparisons to which Krishnamurti then responds — will be published by Shambhala in early 2003.

Both the DVD and the book may be ordered from the Krishnamurti Foundation Trust (see pg. 77).

Theme Weekends at The Krishnamurti Centre, Brockwood Park

February 21-23, 2003	Does Life Have a Meaning?
March 21-26, 2003	What Is Meditation?
April 25-27, 2003	Conflict and Cooperation with Others
May 23-25, 2003	What Is the Self?
June 20-25, 2003*	Transformation of Man
July 11-13, 2003	K and Buddhism
September 12-14, 2003	What Is Freedom?
October 10-12, 2003*	What Is a Religious Mind?
November 14-19, 2003	Attachment and Dependency in Relationship

* exact dates to be confirmed

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

For reservations and inquiries, please contact: The Krishnamurti Centre, Brockwood Park (see pg. 74); online bookings: www.kfoundation.org.

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

Asia Committee Meetings — 2003

The Krishnamurti Foundation Trust (KFT) would like to have Committee Meetings for all of the Asian countries, to take place in Thailand from 3rd to 8th February 2003. These meetings would complement the International Committee Meetings organised bi-annually at Brockwood Park. All Committees working with the KFT to make Krishnamurti's teachings available in Asia are invited to attend.

The meetings will bring together serious-minded people who wish to explore the relevance of Krishnamurti's teachings in their daily life. The participants will exchange information about how they approach making the teachings more widely known in their countries. The KFT will give a presentation on its activities and will discuss ways in which it can help the Committees and others to extend the availability of the teachings in Asia, including reaching out to countries that at the moment have no such activities. The KFT would also like to find ways to work more closely with the Committees in the areas of translating and publishing.

The KFT is organising this event in close co-operation with Pook Sornprasit of The Quest Foundation, Thailand. Also invited are Raman Patel and Rabindra Singh, who work with The Link.

The Asia Committee Meetings will take place at The Stream Garden Retreat Centre in the south of Thailand. The cost is US\$50.00 for the week, which includes room and board. For special concessions on this rate or for assistance with travelling costs, please contact the KFT.

If you would like to participate in the Meetings, please write/fax/e-mail the KFT **before 31st December 2002**. A minimum of 10 participants and a maximum of 25 participants can be hosted.

For more information, please contact: Jaap Sluijter, Administrator, Krishnamurti Foundation Trust (see pg. 77).

Annual Winter Gathering in Thailand — 2002

The Gathering will take place in the very north of Thailand, at the Thapai Spa Camping resort in the mountains beyond Chiang Mai. It is an ideal location — far from one's usual environment yet easily accessible by transport — in which to explore together the serious issues of life. It will run from December 4th/5th (depending on your arrival plans) to the 9th. Thapai Spa Camping, Mae Hong Sorn, lies about 120 kilometres north of Chiang Mai, in the very northernmost tip of Thailand. A three-hour drive along circuitous mountain roads leads to the resort, which is beautifully situated along the banks of the Pai river. The mountainous region is reminiscent of the Himalayan foothills, except that these mountains are green all the year round. There are elephant trails in the surrounding forests, and many beautiful walks. Much cooler than in the south, the winter temperature is about 22–24°C during the day, dropping to as low as 5°C at night. But the well-appointed accommodation is both warm and comfortable. There is a hot mineral water pool, and a natural spa that also supplies the water for the showers in the rooms.

There will also be a smaller, more informal Gathering at The Stream Garden Retreat Centre, in the south of Thailand, from December 27th to the 29th.

For reservations, transportation and accommodation, please write to The Stream Garden Retreat Centre (see pg. 75), or visit www.anveekshana.org or www.kinfonet.org.

Gathering in Australia

A Gathering will be held from 21st to 23rd February 2003 at “Karuna”, Katoomba, Blue Mountains, New South Wales. There will be video showings and discussions, as well as free time for walks in the lovely surrounding bushland. All meals will be vegetarian.

For further information and reservations, please contact: Terry O'Brien, 49 Peronne Avenue, Clontarf, NSW 2093, Australia; Tel: [61] (02) 9949 8379.

Sri Lanka Study Centre

The Study Centre and new headquarters of Krishnamurti Committee Sri Lanka are situated in an idyllic setting on the banks of the picturesque Diyawanna lake about 12 kilometers from Colombo. The U-shaped brick building with a tall roof and well ventilated rooms was designed by a well-known architect in Sri Lanka and remains cool even in the midday heat. The mangroves on either side of the building provide the sylvan surroundings essential for a place of retreat.

The Study Centre consists of a main hall/audio-visual room, library, seven guestrooms with ensuite bathrooms, kitchen (meals are prepared by a resident Sri Lankan vegetarian cook), dining hall and caretaker's quarters. Laundry facilities are also available.

For more information, please contact: Mr. P. Weerawardhana, The Study Centre, 208 Beddagana North, Duwa Road, Kotte, Sri Lanka, Tel: [94] 1 861 683, e-mail: kcenter@slt.net.lk.

KFA Monograph Series

Krishnamurti Publications of America, a part of the Krishnamurti Foundation of America, is bringing out a series of papers on Krishnamurti and his work. The Monograph Series brings together papers of roughly 15,000 words each that critically examine Krishnamurti's work. The intention is to shed new light on what is a multi-faceted jewel; as such, preference will be given to "perspectives on" rather than "journeys with" Krishnamurti. The following criteria apply:

- Submissions should be well written and, as well as having something to say, be capable of speaking to a new audience.
- It is quite permissible to "target" the teachings towards such established disciplines as: education, philosophy, psychology, etc.
- Since the object of the exercise is the critical examination of the teachings, references to the life of Krishnamurti need to be made with this object in mind and not as an end in themselves.
- While no one can lay claim to a complete understanding, it is legitimate to identify an aspect or aspects of the teachings as shedding light on the teachings as a whole. While

the main thrust of a paper will be the impartial examination of a topic such as seeing, fear, the search for security, etc., the inclusion of personal experience(s) may form part of the total “mix” where such experience supports an observation.

- Submissions of a more scholarly nature need to follow appropriate guidelines, with quotations sourced and endnotes and/or footnotes.
- It is the editor’s intention to avoid creation of an “orthodoxy”. To this end, we wish to attract textual critiques of an original nature. There is no pro- or anti-Krishnamurti but, more rigorously, a treatment of what he said.
- Submissions should be about the teachings or about issues which the teachings raise. They should NOT be “Krishnamurti in my own words” nor, in principle, comparative studies between Krishnamurti and other spiritual teachers.
- Electronic submissions are preferred, with a .txt extension or .doc extension (MS Word) for PC. The following options obtain:
 - with an e-mail as an Attached File
 - on a computer diskette (“floppy disk”)
 - on a CD-ROM.

Submissions should be addressed, in the first instance, to the editor of the series, Stephen Smith: SteSmi@kfa.org.

Website on the Teachings — www.jkrishnamurti.org

A new website, Teachings of J. Krishnamurti — International Website, was launched on 15th May 2002. A joint venture of the five Krishnamurti Foundations worldwide, the website aims to make Krishnamurti’s teachings available to a wider readership.

Implicit in the structure and content of the website is the message that Krishnamurti’s teachings are more important than the organisations built around it. Thus the website offers no information about the Foundations and their activities; nor does it offer for sale books and tapes. Its sole aim is to provide readers with the depth and breadth of the teachings. This will be done by adding, every month, a rich variety of texts — talks, writings, dialogues, excerpts, and so on — and also audio and video clips.

A search facility that enables scanning of the texts for particular words, plus a feedback menu, are also featured.

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: Krishnamurti Educational Centre of Canada, 538 Swanwick Road, Victoria, B.C. V9C 3Y8, Canada. Tel: [1] (250) 474 1488, Fax: [1] (250) 474 1104, e-mail: kecc@krishnamurti.ca

ENGLAND: The Krishnamurti Centre, Brockwood Park, Bramdean, Hampshire SO24 0LQ, England. Tel: [44] (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 pg. 76:

- 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 75

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

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

THAILAND: The Stream Garden Retreat Centre, 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) 4450694,
e-mail: kambe@vsnl.com

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

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

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

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

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

For websites for these schools, please access the corresponding K Foundation websites, or
www.kinfonet.org.

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

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

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
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Damodar Gardens, Besant Avenue, Chennai 600 020, India Tel: [91] (44) 491 5845

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The Link is produced by Krishnamurti Link International (KLI) — a small team of people from six countries who share an interest in the teachings of J. Krishnamurti. All but one has worked at a Krishnamurti school. Together with Friedrich Grohe they meet a few times each year in different parts of the world to coordinate their activities. The words Krishnamurti Link International are intended to do no more than describe the focus, purpose and scope of these 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.kinfo.net.org); and assisting the investigation into Krishnamurti's views on education.

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