



THE LINK

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Front Cover: Spring fields near Brockwood Park, England

EDITORIAL NOTE

THE MORE WE deepen our inquiry, the less we are satisfied with our explanations of the human condition. Life invariably presents us with points of difference that throw a spanner in the works. Life cannot be bound in a conceptual nutshell for it belongs to the category of infinite change. The field of self-knowledge, so fundamental in a total meeting of life, requires that we do not remain on the level of theory but rather see directly the actuality and implications of our own being. This turn of mind and heart is a necessary step to face up to the facts, which is the ground of transformation.

This issue of *The Link* explores a number of significant questions regarding the unfolding of self-knowledge. One of the salient aspects being raised in these articles and letters is the importance of bodily self-awareness not only as a mirror of mental and emotional states but also as a clear avenue of direct encounter with one's actuality past the distorting screen of words. This proprioception is of critical importance for personal work, for dialogue and for education generally.

Other questions raised concern the understanding of K's teachings as being or not being for our time and how best to approach them, for example, in a school. The religious aspect of K's teachings finds little echo in our largely secular Western society and it can be easily confused with the religious traditions of the East. While the universality of K's teachings clearly defies and transcends such cultural perspectives, we are still left, particularly as educators, with the challenge of conveying their meaning past these linguistic and historical barriers.

The exploration of this universality, particularly in its aspect of self-knowing, is the major theme of the education section, where we present the outline of a programme to implement this approach in a home schooling environment. If our essential work as human beings is to know ourselves, then this aspect of education deserves far more attention than it has received to date. This programme offers a promising way forward.

The quality of non-dualistic perception is essential in this inward journey, whether we are talking about proprioception of the body, mind and heart or about the silent movement of meditation. As always, K's own words bring through the quality of freedom and wholeness implied in self-discovery, and the sensitivity and creative energy to do so now.

Javier Gómez Rodríguez

THE NEWSLETTER

Dear Friends,

In several of the most recent issues of The Link, we included articles about Brockwood Park School. We feel it is important for this wonderful school to be well supported, because it is a fundamental part of Brockwood Park as a whole, which in turn is the centre for interest in Krishnamurti's teachings in Europe. The school continues to need more students, and perhaps you know of someone who would like to attend. Or perhaps you could help one of the young people who would like to study there to be able financially to do so. Also, there are often openings for skilled staff members.

Now, and in the coming Links, we are moving on to include at least one article per issue about the K schools in India, each of which is full of vitality and very interesting. We are starting with the oldest one, Rishi Valley School. K once told me that when he first visited the place with Annie Besant, he asked her to buy the whole valley. He very much liked the great banyan tree there, and it indicated that there would be underground water available. They started the school under very rudimentary conditions, and K told me: *We slept on the floor!* K remained involved with the school to his last year, attending a teachers' conference there in 1985. He also held lovely discussions with the younger students, and these were recorded on video and are available. During the last International Trustees Meetings with K present, held at Brockwood Park in 1984, K asked Radhika Herzberger, then Director of Studies at Rishi Valley and now overall Director, to promise by shaking hands with him that she would see to the establishment of rural 'satellite' schools for the valley. As you can see in the article on page 55, Radhika's promise was entirely fulfilled. The students of Rishi Valley School are now even in contact with the villages in the valley through exchanges and visits.

Recently I had some correspondence with Alain Naudé, who was K's secretary for several years in the 1960s and helped to introduce K's teachings into American universities. There is a book entitled *Talks with American Students* from this time. Alain told me a funny story about something that happened between K and Maurice Friedman, a Polish engineer who went to India and became a sannyasin, then spent much time around K and participated in dialogues with him in the 1940s. Maurice absolutely wanted K to be his guru, and of course K refused. But after a long time of Maurice insisting and insisting, K finally said: *Okay, I am your guru. You have to obey your guru. I tell you, you should never have a guru!*



Near Haus Sonne in the Black Forest, Germany

This winter I will be spending some time in Ojai, partly at the KFA's Krishnamurti Retreat, to see old and new friends from the Foundation and Oak Grove School. We enjoy meetings over brunch with as many people as possible, bringing together those who usually meet only in the work place but who enjoy coming together in this way as well. This is how we met Patrick Foster, who wrote the article on page 41. I would recommend it to anyone interested in the work of a K school.

Friedrich Grohe, September 2003

P.S. Until last year, it was difficult for us to receive donations towards the cost of The Link because of high bank charges on foreign cheques. Now, those who would like to help can donate securely online via credit card; to do so, please go to www.kinfonet.org. You can also help by reading The Link online at www.kinfonet.org or by printing it out from there rather than receiving a hard copy by post from us. If you would like to remove your name from our mailing list, or add the names of friends, please contact us.

Many thanks.

K: On war

QUESTION: How can we solve our present political chaos and the crisis in the world? Is there anything an individual can do to stop the impending war?

KRISHNAMURTI: War is the spectacular and bloody projection of our everyday life, is it not? War is merely an outward expression of our inward state, an enlargement of our daily action. It is more spectacular, more bloody, more destructive, but it is the collective result of our individual activities. Therefore, you and I are responsible for war and what can we do to stop it? Obviously the ever-impending war cannot be stopped by you and me, because it is already in movement; it is already taking place, though at present chiefly on the psychological level. As it is already in movement, it cannot be stopped — the issues are too many, too great, and are already committed. But you and I, seeing that the house is on fire, can understand the causes of that fire, can go away from it and build in a new place with different materials that are not combustible, that will not produce other wars. That is all that we can do. You and I can see what creates wars, and if we are interested in stopping wars, then we can begin to transform ourselves, who are the causes of war.

An American lady came to see me a couple of years ago, during the war. She said she had lost her son in Italy and that she had another son aged sixteen whom she wanted to save; so we talked the thing over. I suggested to her that to save her son she had to cease to be an American; she had to cease to be greedy, cease piling up wealth, seeking power, domination, and be morally simple — not merely simple in clothes, in outward things, but simple in her thoughts and feelings, in her relationships. She said, "That is too much. You are asking far too much. I cannot do it, because circumstances are too powerful for me to alter." Therefore she was responsible for the destruction of her son.

Circumstances can be controlled by us, because we have created the circumstances. Society is the product of relationship, of yours and mine together. If we change in our relationship, society changes; merely to rely on legislation, on compulsion, for the transformation of outward society, while remaining inwardly corrupt, while continuing inwardly to seek power, position, domination, is to destroy the outward, however carefully and scientifically built. That which is inward is always overcoming the outward.

What causes war — religious, political or economic? Obviously, belief, either in nationalism, in an ideology, or in a particular dogma. If we had no belief but goodwill, love and consideration between us, then there would be no wars. But we are fed on beliefs, ideas and dogmas and therefore we breed discontent. The present crisis is of an exceptional nature and we as human beings must either pursue the path of constant conflict and continuous wars, which are the result of our everyday action, or else see the causes of war and turn our back upon them.

Obviously what causes war is the desire for power, position, prestige, money; also the disease called nationalism, the worship of a flag; and the disease of organized religion, the worship of a dogma. All these are the causes of war; if you as an individual belong to any of the organized religions, if you are greedy for power, if you are envious, you are bound to produce a society which will result in destruction. So again it depends upon you and not on the leaders — not on so-called statesmen and all the rest of them. It depends upon you and me but we do not seem to realize that. If once we really felt the responsibility of our own actions, how quickly we

could bring to an end all these wars, this appalling misery! But you see, we are indifferent. We have three meals a day, we have our jobs, we have our bank accounts, big or little, and we say, "For God's sake, don't disturb us, leave us alone." The higher up we are, the more we want security, permanency, tranquility, the more we want to be left alone, to maintain things fixed as they are; but they cannot be maintained as they are, because there is nothing to maintain. Everything is disintegrating. We do not want to face these things, we do not want to face the fact that you and I are responsible for wars. You and I may talk about peace, have conferences, sit round a table and discuss, but inwardly, psychologically, we want power, position, we are motivated by greed. We intrigue, we are nationalistic, we are bound by beliefs, by dogmas, for which we are willing to die and destroy each other. Do you think such men, you and I, can have peace in the world? To have peace, we must be peaceful; to live peacefully means not to create antagonism. Peace is not an ideal. To me, an ideal is merely an escape, an avoidance of what is, a contradiction of what is. An ideal prevents direct action upon what is. To have peace, we will have to love, we will have to begin not to live an ideal life but to see things as they are and act upon them, transform them. As long as each one of us is seeking psychological security, the physiological security we need — food, clothing and shelter — is destroyed. We are seeking psychological security, which does not exist; and we seek it, if we can, through power, through position, through titles, names — all of which is destroying physical security. This is an obvious fact, if you look at it.

To bring about peace in the world, to stop all wars, there must be a revolution in the individual, in you and me. Economic revolution without this inward revolution is meaningless, for hunger is the result of the maladjustment of economic conditions produced by our psychological states — greed, envy, ill-will and possessiveness. To put an end to sorrow, to hunger, to war, there must be a psychological revolution and few of us are willing to face that. We will discuss peace, plan legislation, create new leagues, the United Nations and so on and on; but we will not win peace because we will not give up our position, our authority, our money, our properties, our stupid lives. To rely on others is utterly futile; others cannot bring us peace. No leader is going to give us peace, no government, no army, no country. What will bring peace is inward transformation, which will lead to outward action. Inward transformation is not isolation, is not a withdrawal from outward action. On the contrary, there can be right action only when there is right thinking and there is no right thinking when there is no self-knowledge. Without knowing yourself, there is no peace.

To put an end to outward war, you must begin to put an end to war in yourself. Some of you will nod your heads and say, "I agree," and go outside and do exactly the same as you have been doing for the last ten or twenty years. Your agreement is merely verbal and has no significance, for the world's miseries and wars are not going to be stopped by your casual assent. They will be stopped only when you realize the danger, when you realize your responsibility, when you do not leave it to somebody else. If you realize the suffering, if you see the urgency of immediate action and do not postpone, then you will transform yourself; peace will come only when you yourself are peaceful, when you yourself are at peace with your neighbour.

from The First and Last Freedom, pp. 182-85
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LETTERS TO THE EDITOR

■ K's Teachings and Scientific Research

FIRST OF ALL, I want to thank Carol Brandt for her work [an article by Carol appeared in the previous Link]. She brings in many important findings from the new research in neurology and psychology, such as the difficulty of adopting an 'objective' observation of our own behavior in situations of threat, the inaccessibility to cognitive understanding of suppressed negative past experiences that continue to affect our present action, and the body's acquired evolutionary conditioning that is beyond conscious access or control. This research deserves all my respect but I would like to clarify a few of her statements and conclusions where I feel she is a bit off the mark.

She appears to mistake the cognitive approach for K's observing of one's own behavior. I don't mean to say that I know what K means, but to me it is a mistake to think that 'to observe' in K terms means only a cognitive experience. It is also a cognitive experience but goes far beyond it. Psychology wasn't able to catch up with K's meaning of 'observing' until some twenty-five years ago when Eugene Gendlin, Ph.D., published his work *Focusing*. K, however, was pointing to the need of 'observing one's own behavior' even before the 1929 dissolution of the Order of the Star in the East.

In his book, Gendlin points to "a kind of bodily awareness that profoundly influences our lives. So little attention has been paid to this mode of awareness that there are no ready-made words to describe it, and I have had to coin my own term: 'felt sense'. A felt sense will shift if you approach it in the right way. It will change even as you are making contact with it. When your felt sense of a situation changes, you change — and, therefore, so does your life." And he goes on to say that "a felt sense is not a mental experience but a physical one. A bodily awareness of a situation or person or event. An internal aura that encompasses everything you feel and know about the given subject at a given time — encompasses it and communicates it to you all at once rather than detail by detail." (p. 32)

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.

He calls the ‘felt sense’ physical, but we can see by his own explanation that it encompasses physical experience, as sensation, and goes on to feelings and knowing and communicating in a ‘holistic’ way, not in the linear mode of the intellect. And, if one makes contact with it, change is what takes place.

Allow me to go into this ‘felt sense’ a bit more. Gendlin says: “Just choose one problem. Now, don’t go inside the problem as you usually would. Stand back from it and sense how it makes you feel in your body when you think of it as a whole just for a moment. Ask ‘what does this whole problem feel like?’ But don’t answer it with words. Feel the problem whole, the sense of all that.” (p. 53) It’s a way of making contact with the ‘felt sense’. Now, as a scientist and a psychologist, Gendlin is interested in methods and replications of experience. We are not concerned with that. I am just using Gendlin’s term to better illustrate what I think K means by observing oneself and the observation that takes place on account of the body’s intelligence and wisdom and the change that comes from that observation. Gendlin’s research actually shows it.

I don’t see that Carol is totally right when she says: “K also seemed to imply that conditioning (versus ‘intelligence’?) is some kind of habit you can break if you once observed without judgment your own behavior 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. ... 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.”

Gendlin’s findings confirm that conditioning can be broken by the awareness of the ‘felt sense’. I am mentioning Gendlin here, but many other later researchers have gone beyond Gendlin and not only confirm his findings but go even deeper, seeing how by that mode of awareness the amygdala and the hippocampus (deep and old brain structures) change their relationship to the autonomic nervous system, altering the stimulus that flows between them in quantity and quality. Changing the activity of the autonomic system means that the glands, hormones, neurotransmitters and the ‘molecules of emotion’ (Candace Pert) also change their balance in the body, bringing about a totally different physiological condition not only in the nervous system but in the whole body, affecting the state of health and mind, the whole state of being of the person to the point of curing many diseases and bringing about the sense of ‘being wholeness’, ‘feeling at one with the universe’. And all that comes about not by a kind of fantasy, identification or belief, but rather when the whole movement is understood through focusing or staying with the ‘felt sense’ without any judgment or desire to change the situation. In this way, all the fantasies, identifications, beliefs and phantasms are dissolved and the void of existence is met with no choice.

Actually, it is not that, as Carol says, “an open-minded appraisal of the findings of modern research on the limits of self-observation” needs to be introduced into K’s thought, but just the other way round, i.e. that science needs to do its best to catch up with K’s observations. Thank goodness some scientists have been doing a good job, like Gendlin, Wilber, LeDoux, Pert, Joseph, Levine, Redpath, Chilton-Pearce and many others. Likewise it is not that K’s ‘followers’ need to continue the exploration where he left off but rather that science has to continue the exploration where it hasn’t yet been able to go.

Nowadays we see many people taking K’s thoughts into the academic world, doing Ph.D. research and theses based on K’s work, which is very good indeed, as it allows K’s findings to be contrasted with academic ones. That has been good, but not because this allows K’s work to continue, ‘to survive’ — it will anyway — but for the Academy’s sake, for it can be renewed by K’s teachings.

The body is the result of millions of years of biological metamorphosis, evolution and conditioning, as all Nature is. That can, and of course does, bring about limits. But that is not the problem; that is not what prevents us from ‘getting it’ (meaning ‘understanding and living the teachings’). The body is Nature in us; it isn’t the body that fragments us, that separates us. The ‘me’ and all its derivations is what separates us from the rest of Nature, whereas mankind is not something apart from Nature.

Carol lays out the central issue: “Once the legitimacy of cognitive limitation is acknowledged the question then becomes how to proceed in light of it.” How, indeed, are we to proceed? Why has nobody ‘got it’? In order to clarify this point that all the ‘followers’, as she puts it, or ‘the non-disciples’ as put by Alan Watts, find so hard to understand, I would like, if I may, to bring in K’s own words. It’s a quote from *The First and Last Freedom*:

“An American lady came to see me a couple of years ago, during the war. She said she had lost her son in Italy and that she had another son aged sixteen whom she wanted to

save; so we talked the thing over. I suggested to her that to save her son she had to cease to be an American; she had to cease to be greedy, cease piling up wealth, seeking power, domination, and be morally simple — not merely simple in clothes, in outward things, but simple in her thoughts and feelings, in her

relationships. She said, ‘That is too much. You are asking far too much. I cannot do it, because circumstances are too powerful for me to alter.’ Therefore she was responsible for the destruction of her son.” (pp. 182–83)

“a felt sense is not a mental experience but a physical one, a bodily awareness”

What in us makes us behave like that lady? Isn’t it our conditioning, our beliefs, our fear, our desire for security, our greedy state of mind, our desire for power and domination? Can we observe that with our whole being, watch it, smell it, feel it out in a holistic way without judgment or avoidance? In other words, in the kind of ‘cognitive’ process that goes beyond all our limitations, even beyond cognition itself, because the limitation is ‘observed’ in the

very ‘movement of observation’, that mode of awareness called by Gendlin the ‘felt sense’ of our situation? That lady reacted immediately, as we usually do, without even pausing to consider what K was proposing. And most of the time, when we decide to take seriously what K is pointing out in his teachings, we keep on thinking, talking, sharing opinions and creating exercises, dialogues and meetings about it, but hardly staying with the ‘felt sense’ of it in ourselves, not judging, comparing, denying, avoiding or running away from it. Being together with it, with no movement of thought, being present with all our limitations and gifts, without making of it an instrument of domination or manipulation of the situation for our own gratification. Can we do this?

Moacir Amaral, March 2003

■ To See the False as False

K’S WORDS ARE useful but we should understand their significance and limitations.

More important than understanding the past is to understand very clearly the mechanism of consciousness. The word, any word, triggers a search into the past to look for any related information and a whole heap of experience is then brought to the surface. This is the good side of the story. But the mind then judges, condemns or justifies what it sees, makes a new experience of it, and stores it back into memory. This is the reaction of the past to the present.

This process has to be seen and understood in every relationship. There are not only first reactions, but reactions to reactions to reactions ... No book can make us understand this process clearly. If one does not understand it, it will only lead to further self-deception and confusion.

This understanding has its own action. When the false is seen as false, the false falls away without any effort. Any effort made by the mind to change is only a continuation of the past and no fundamental change at all.

We might have a vague idea about this change. Pursuing an idea does not bring about clarity. Without understanding confusion, trying to bring about change is a futile activity.

When we actually see the complex workings of the mind and that nobody can help us to understand it, the mind has nowhere to turn. Seeing the false as the false, the false falls away by itself.

This is the beginning of a voyage into the unknown. Here words and books are of very little help.

Prem Kumar Balaji, March 2003

K: Live for one day as though you were going to die

So, is it possible for the mind to cease, to put an end without any cause to the deteriorating factor, which is conflict, the process of recognition as “mine” and “yours”? Sir, try it. Live for one day, one hour, as though you were going to die, actually going to die the next hour. If you knew you were about to die, what would you do? You would gather your family together, put your money, your little property in order, and draw up a will; and then, as death approached, you would have to understand all that you had been. If you were merely frightened because you were dying, you would be dying for nothing; but you would not be frightened if you said, “I have lived a dull, ambitious, envious, stupid life, and now I am going to wipe all that totally from my memory, I am going to forget the past and live in this hour completely.” Sir, if you can live one hour as completely as that, you can live completely for the rest of your life. But to die is hard work — not to die through disease and old age, that is not hard work at all. That is inevitable; it is what we are all going to do, and you cushion yourself against it in innumerable ways. But if you die so that you are living fully in this hour, you will find there is an enormous vitality, a tremendous attention to everything because this is the only hour you are living. You look at this spring of life because you will never see it again; you see the smile, the tears, you feel the earth, you feel the quality of a tree, you feel the love that has no continuity and no object. Then you will find that in this total attention the “me” is not, and that the mind, being empty, can renew itself. Then the mind is fresh, innocent, and such a mind lives eternally beyond time.

from The Collected Works of J. Krishnamurti, Vol. X, pp. 258-59

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Lake Geneva, Switzerland, in winter

■ K's Teachings and Western Philosophy

I AM NEARING the end of my studies, with only a thesis left to write. After several different ideas, ranging from economic and environmental problems to issues arising out of my undergraduate thesis on mysticism, I am once again drawn to working with K. For the moment I seem to be pursuing the notion of freedom as talked and written about by K. I want to compare his views with those of several philosophers, mainly Heidegger, Wittgenstein and possibly Sartre.

The past few months have been spent academically reading philosophy, mainly Kant, Schopenhauer, Hegel, Nietzsche, Kierkegaard, Heidegger, Wittgenstein, and Sartre. To my great surprise, I find myself in disagreement with Raymond Martin's opinion that there is no real point of intersection between K and the philosophical world because K does not suggest theories. If I remember correctly, according to Martin fruitful comparisons between K and philosophy end with Hume (who also questions the notion of a self). In my opinion, they start with Hume.

The reason for my disagreement with Martin may be due to the fact that he has been trained in the analytic, Anglophone tradition of philosophy (which tends to skip anything between Hume and Frege), while my readings are mainly in the continental, French and German, tradition. I find that most of the writings of these philosophers relate directly to matters raised by K, from Kant's and Schopenhauer's Transcendental Idealism limiting what we can know and how we can know it, to Heidegger's and Sartre's explorations of being and choice. Surprisingly, Wittgenstein's insights into language and psychology shed new light on K's own insights in these areas. K's main concern was of course transformation, and interestingly enough, this is also the main concern of the existential philosophers, as well as of Wittgenstein — though admittedly in a different manner.

This is not to say that these philosophers agree with K, or among themselves. Not at all. But what is interesting to me is that they all have things to say to one another. They offer solutions to the problems of life, solutions in one's way of being. They are definitely not merely concerned with proposing theories. They are talking about a shift in one's way of being, even if they disagree exactly as to what that shift is. These areas of disagreement fascinate me; out of them emerge challenges to the philosophers, to K, and to myself in the pursuit of this life path.

Willem Zwart, July 2003

ARTICLES • ARTICLES

WHOLENESS REGAINED — REVISITING BOHM'S DIALOGUE

Lee Nichol is editor of The Essential David Bohm (Routledge) and a former teacher at Oak Grove School in Ojai, California.

BEGINNING IN 1985, David Bohm put forward a series of propositions regarding a new vision for contemporary dialogue. This vision received considerable attention throughout the United States, Canada, and Europe. But despite such widespread interest in Bohm's vision, the sustainability of dialogue seems to have been erratic, even meager.

Shortly before his death in 1992, David Bohm made a curious remark regarding the vagaries of dialogue. The conversation had to do with why dialogue groups struggled so much, why many people felt discouraged with the process after serious and sustained attempts to exploit its potential. "I think people are not doing enough work on their own, apart from the dialogue groups," Bohm offered.¹

This observation seems paradoxical, not least because dialogue is by general definition a collaborative process, and by Bohm's definition one which seeks to move beyond a sense of strict individualism and open into a domain of collective, participatory fellowship. The notion of working "on one's own" would seem to circumvent the very essence of dialogue itself.

We can begin to unravel this paradox by recognizing that Bohm's work in dialogue derives from a larger context of inquiry

that had captured his imagination for decades. In tracing the origins of Bohm's ideas on dialogue, we find that virtually all of his published material on this topic was excerpted from meetings and seminars in which dialogue was an outgrowth of more fundamental issues regarding the nature of consciousness and experience per se. In most of these seminars an examination of the ego, and the ego's compulsive insistence on stabilizing its perceived territory, played a central role. Bohm claims that the ramifications of the ego process — both individual and collective — are at the root of human fragmentation and suffering. At the heart of his dialogue proposal was the prospect that awareness of the movement of ego, willingly engaged in by a number of people simultaneously, might quicken insights into the ego process that could take much longer if approached only on an individual basis.

After a few years of these meetings, Bohm's thoughts on dialogue were collected in a small self-published booklet, *On Dialogue*. Intended primarily for distribution to those on the mailing lists of the "Bohm seminars," this booklet sold a surprising 20,000 copies.² While covering many of the central features of dialogue, the booklet nonetheless contained relatively little overt emphasis on the nature of the ego. This was in part due to the fact

that its initial target audience was already familiar with this territory, either through having attended meetings with Bohm or through having read transcripts of those meetings. Effectively, then, a “shorthand” version of dialogue — a pithy but incomplete extraction — found its way into mainstream culture.

This contextual gap between “shorthand” dialogue and Bohm’s larger themes

helps to clarify his suggestion that “people need to do more work on their own.” Bohm was likely signaling the need to reintegrate the shorthand dialogue vision with its origin — that is, a keen and sustained awareness of the movement of the ego in daily life. Working outside the dialogue setting, and bringing the fruit of that inquiry back into the group, might provide the missing element that could bring dialogue to its full potential.

Three Aspects of Wholeness

In attempting to re-establish the wholeness of Bohm’s vision, we will examine three areas that are often absent from popular presentations of dialogue. Though hardly exhaustive, this short list — *the self-image, the body, and meaning* — will perhaps give some indication of the richness of inquiry that is available to those

interested in the full scope of Bohm’s inquiry. As outlined here, these three areas are explored as they might look if a person were to work “on their own.” How this exploration might look in the context of a dialogue group is a fascinating topic, perhaps one to be pursued in a later essay.

The Self-Image

The first area is *self-image*, or *ego*. As it will be discussed here, ego is not necessarily a chest-beating, get-out-of-my-way-I’m-the-best-in-the-world mentality. Rather, basic ego, or self-image, is simply the sense that wherever I go, whatever I do, whatever I think, there is a portable “me” that is always there — the very one who goes, does, and thinks. This sense of “me” as an essential and indispensable interior entity seems to form the basis for our existence in the world; all aspects of experience are felt to flow from it, and refer back to it.

Coexistent with this sense of “me” is an enormous cache of values, views,

assumptions, aspirations, struggles, desires, and fears, any one of which may act as the vanguard for the entire ego structure. In Bohm’s view, this content of the self-image is identical with our image of “the world” — any value or assumption that is experienced internally has an external correlate, usually perceived as “how things are.” If I see the driver in the lane next to me as bumbling and incompetent, this would be reflected inwardly by a tacit image of myself as a skillful and responsive driver. These two apparently different images are actually as inseparable from one another as one side of a brick is from the other side. Bohm’s term for this mutu-



Near Haus Sonne in the Black Forest, Germany

ally dependent structuring was “self-world view.” In the remainder of this essay we will thus use the terms ego, self-image, and self-world view interchangeably.

In contemporary Western civilization, examination of the self-image is predominantly oriented toward some version of ego-modification. From this perspective, the basic structure and value of the ego is taken for granted, the operative question being whether or not my ego is in satisfactory condition. If it is not in satisfactory condition, I will follow some kind of methodology for bringing it more in line with how I want it to be. If my ego desires to perceive itself as slim, fit, and sexually attractive, I will diet, exercise, or perhaps have some reconstructive surgery. If the ego desires to perceive itself as powerful and lordly, it will perhaps go through the machinations of establishing a business venture with many employees and a visible impact on society. If the ego desires to perceive itself as spiritual in nature, it may learn how to meditate and bask in the glow of its newfound spirituality.

**the content of the self-image
is identical with our image of
‘the world’**

It is of course possible that any of these activities can be undertaken from a benign or practical standpoint, rather than from strictly ego-driven purposes. I might exercise for sheer physical exuberance. I might start a business out of necessity or simple interest. I might learn to meditate out of a genuine inspiration to achieve clarity and understanding. But more often than not, our motivations and goals are infused with

the potent tinge of basic ego, like the cartoon character Snoopy: “Here’s the up-and-coming entrepreneur, well on her way to impressive accomplishments and a daunting reputation,” or equally, “Here’s the down-on-his-luck jilted lover, taking solace in well-warranted existential angst.” Whatever your scenario of the day, there is no great mystery in this aspect of our experience. We all know what this ego is and how it operates; we all know we “have” one, and we all know everyone else “has” one.

From a Bohmian perspective, our deepest, unarticulated assumptions about this ego process are called into question. But unlike many other lines of contemporary discourse, Bohm’s approach is distinctly *not* a process of reformulating or redirecting the ego, shuffling and substituting one image for another in endless succession. Nor is this questioning an intellectual pastime intended to discuss some novel, *avant-garde* theory of the ego. Finally, it is most certainly not a game of “Gotcha!” in which the inevitable display of ego-structures is seized upon as a dialogical prize.

In what way, then, does Bohm ask us to question the ego? To begin with, he suggests that we loosen our assumption that the ego is a *real thing*. He proposes that the self-image may be a kind of imaginary display, a fantasy character used to give coherence to the massive amount of stimulation that floods us every second. He often referred to the ego as a “thought god,” analogous to the “rain gods” we sometimes find in various ancient or aboriginal cultures. By this he meant that peoples such as the ancient Greeks seemed to have looked for a simple way of explaining the vicissitudes of rain, thunder, and light-

ning, and came to the conclusion that there was an entity — a rain god — who was behind the scenes, causing weather to happen. Similarly, in the midst of the constant flow of thoughts and impressions that make up our consciousness, we yearn for continuity and coherence, and thus project an image of “me” — a thought god behind the scenes, causing thought to happen. This attribution, of course, is not spontaneously invented anew with every person. We receive ample help from our social environment when we are very young, learning unconsciously how to construct this sense of inner entity and invest it with meaning.

But what if the self-image is really only “there” when we look for it (continuously), think about it (compulsively), remember it (reflexively)? What if the feeling of “me” is a *product* of the flow of thoughts, rather than the *source* of them?

In most of the literature available on dialogue, Bohm uses the term “assumptions” to signify the activity by which the ego navigates the world. He of course recognizes that from a common-sense, practical perspective we need to have certain working assumptions. We must assume that our car is likely to start when we go to work in the morning; we must assume that our circle of friends and relations is at least somewhat reliable and stable. But navigating the physical and social world via *practical* assumptions is not what causes most of the confusion and difficulty in our lives. It is, rather, our assumptions about *who we really are*, and *how the world should be in relation to us*, that cause us frustration, anger, and dissatisfaction.

However, the shorthand language of contemporary dialogue discourse tends to

leave intact the most basic assumption of all — the assumption of the solidity and primacy of the ego. In marginalizing sustained and pointed questioning of the ego *per se*, the current dialogue discourse leaves open a stance in which one may question all manner of one’s own assumptions, and the assumptions of others, but rarely if ever question the basic existence or seeming solidity of the ego itself.

We could think of this version of questioning assumptions as *serial-horizontal*. In this approach we question assumptions in a perpetual sequence, as though we were driving along a flat desert highway, “questioning” each new item that appears through the windshield. This process is indeed central to the practice of dialogue, and is by any measure a valuable and enlightening exercise. But our minds tend to be organized in such fashion that the loosening of one strongly held assumption will eventually be followed by the strengthening of another one, or the re-emergence of the old one in a new guise. We can go on this way for years, perhaps a lifetime, examining the topical features of the ongoing parade of assumptions that passes through our consciousness. All the while, the ego — the “mother of all assumptions” — remains conveniently shielded from scrutiny by tacitly positioning itself as *the one who is examining the serial assumptions*.

But if we sense that this approach could indeed go on endlessly without really revealing the core of our problems, then we may be inspired to explore an alternative. Amply provided in Bohm’s larger body of work is a complementary approach to assumptions, one which is holistic rather than serial, vertical in addition to horizontal. This *holistic-vertical*

questioning of assumptions is more akin to an archaeological dig, in which we stay with one assumption in a sustained way, ferreting out its generic structure, rather than simply surveying its topically salient features.

In a serial approach, I might examine my ingrained prejudice against very fat people who live in trailer parks. If I am persistent and sincere, I might gain insight into the causes and limitations of this prejudice, and thus free myself to a greater or lesser extent from this prejudice. Next week, I might examine my assumptions about the motives and intentions of CEOs of multinational corporations. Through this examination, I will perhaps uncover various fallacies, and arrive at a less restrictive view of such individuals.

In a holistic approach, I may well engage in exactly these serial processes, but with one additional, and crucial, hypothesis: Each particular prejudice or assumption I examine in sequence is but a temporary display — an advertisement, if you will — of a deeper generating source: the sense of ego itself. From this perspective, to ignore my deep assumptions about the existence and veracity of the ego, in favor of examining its display *du jour*, is very likely to result in an endless recycling of modified assumptions. But if I am willing to see the particular assumptions/displays as flags indicating the more generic patterning of the ego, it may be possible to enter into a genuinely new order of insight. In addition to questioning the assumption, we are now questioning the questioner.

The Body

In exploring the terrain of the self-image, it is all too easy to slip into a highly abstract and intellectualized version of our experience. As suggested in the previous section, being “aware” of assumptions can become a repetitive habit like any other, a closed intellectual loop that never proceeds significantly beyond the surface of experience. As a complement to the initial emphasis on “thinking through” the nature of the self-world view and its assumptive process, Bohm proposes that we use *the body* as a source of immediate, concrete feedback for our inquiry. While this emphasis on *the body* is fairly apparent in Bohm’s source material on dialogue, the secondary literature has tended to minimize or altogether eliminate this aspect of the dialogue process. In this section we will review in some detail why Bohm sees

the body as an indispensable component in deepening our understanding of both ego and dialogue.

The most immediate way we can utilize the body — both in and out of the dialogue process — is to recognize the body as a highly sensitive and accurate display for disturbances to the self-image. To do this, Bohm suggests that we expand our attention — usually focused on our mental reactions arising from provocations to the ego — to include the physiological correlates of these reactions. These correlates are not mysteriously hidden away; they are readily apparent if we are open to seeing them. Consider, for example, that one of my core values — women have the right to choose whether to abort a fetus — is vehemently challenged. In addition to

my likely *thoughts* about the challenger (“This person is venal and reactionary ... he is only concerned about imposing his views on others ... at the very least he is misguided and ignorant”), I will also have a cluster of physical signs of disturbance. My heart may begin to beat faster. My adrenaline may begin to surge. My jaw may subtly clench. My posture may rigidify.

In normal social intercourse, we may (a) ignore these physiological signals through force of habit (b) bulldoze our way past them in order to find a new zone of equilibrium (c) take them as implicit proof of the rightness of our position. In all such cases we tend to fall into the default mode of thinking our way forward — we marshal an array of intellectual arguments and justifications for why our view is right and good, and why the challenger’s view is wrong and bad.

However, in such a scenario there is always a phase in which both aspects — the physiological manifestations and the internal verbal cogitation — are simultaneously present. Bohm’s suggestion is that at this very point, we experiment with diminishing our reliance on the “thinking habit,” and allow the physiological correlates to come more clearly into felt awareness. This in no sense means suppressing the thoughts, but something more like a figure-ground reversal, in which our typical structure of our awareness — with thoughts far more dominant than our physiology — is reversed, with the physiological responses now coming to the foreground.

There are a number of reasons why Bohm suggests experimenting with this figure-ground reversal, and a comprehen-

sive assessment of them all is well beyond the scope of this essay. But two points in particular warrant scrutiny. First, there is the “truthfulness” aspect of the body. Honest attention to the signals in the body will often give a very different picture of what is happening in our experience than the ego would like to imagine. If someone has said something that has hurt or offended us deeply, we have a lifetime of practice at acting outwardly as if this hurt did not occur. And once this process of obscuration is set in motion, we often go so far as to deny — even to ourselves — that we are hurt. But close, sustained attention to the body, alert to signals like those mentioned above, makes it difficult to maintain the habit of obscuring the actual nature of our experience. One effect of giving attention to the body is thus to bring our conscious awareness more closely in line with what is actually occurring.

the body is a highly sensitive and accurate display for disturbances to the self-image

Second, as we attempt to read the information of the body, and move toward closer alignment between what is actually happening and what we would like to think is happening, we will inevitably encounter a certain degree of conflict. This conflict is directly attributable to physiological information that is contrary to my self-image. My body tells me that the attitudes and words of a person I am in interaction with frighten and threaten me. But the self-image says, “This is absurd. I shouldn’t be threatened by this person or their views. I can’t be weak or vulnera-

ble. I must find a way to regain my solid ground.”

It is exactly the structure of this experience, and its many variations (which include the seemingly opposite experience of gratified self-validation), that can lead us to the edge of the generic self-world view and open the possibility of an entirely new way of relating to ourselves and others. For in such moments we have a vividly clear display of the inner mechanism by which the ego sustains itself and its fixed views of the world.

On the one hand we have the body and all that it is signifying: uncomfortable impulses, uninvited surges of energy, uncharitable thoughts and images, all swirling and mixing in a dynamic that is, at least inwardly, out of control. On the other hand there is the apparently stable and unchanging “internal watcher,” the one who notices these bodily signals and either approves or disapproves of them, directing or redirecting energy until some satisfactory equilibrium is found (this “watcher,” not coincidentally, is identical with the “questioner” we visited earlier). In trying to clarify the nature of what is happening in such moments, our first task is simply to be distinctly aware of these two processes: the movement of energy and impulses, and the sense of an internal entity who is watching these.

We are now in a position to notice a subtle but palpable oscillation of neuro-physiological energy that occurs when the “observer” attempts to categorize, judge, alter, redirect, validate, or suppress the display in the body. With a bit of persistence, it becomes increasingly natural and easy to tune in to this oscillation. It is sensed as a kind of “extra” or “added”

impulse, often in conflict with that of the initial bodily responses. One variation of this would be the case of self-justification or validation, where the bodily display would be “sanctioned” by the watcher — in which case the added impulse would likely be one of pleasure rather than conflict. But in either case the relevant factor is the reflexive emergence of the “extra” impulse, not whether it is conflictual or pleasurable.

Once we acquire some familiarity with this dynamic, we can experiment with what happens if we do not sanction the impulse to categorize or act upon what is displayed in the body. We may instead simply be aware of the whole of what is going on: the initial thinking habit, the initial physiological correlates, and the emergence of a watcher which injects an additional level of discernable energy. In this case, “being aware” arises from all our faculties — cognitive, physiological, and affective. We both “see” and “feel” the simultaneous presence of thoughts, feelings, and the watcher, *but without trusting and following the impulsive interjections of the watcher.*

In this way we arrive at a radically new orientation. Normally in the course of daily life, we follow the dictates of one of two masters. Either we follow our random thoughts and urges, or we follow the implicit dictates of the inner watcher, which monitors the random thoughts and urges, judging and directing them in one way or other. But now we are *watching the watcher*, as well as all else that is happening. This particular awareness is not a disembodied, bird’s-eye, “objective” view, such as occurs in many kinds of introspective analysis; nor is it the perspective of a so-called “neutral watcher,” which is

usually nothing more than a shift in positioning of the ego. To the contrary, this awareness is *completely within* all that is occurring. It is alert to all cognitive, physiological, and affective movements, yet curiously, it also partakes of these movements, and is in some essential sense grounded in them. Rather than awareness from the “outside looking in,” this is more akin to awareness from the “inside looking out.”

The novel, even strange aspect of this approach is the implication that we are capable of conscious awareness that does not in any fundamental way depend upon the ego. In large part this seems strange because our culture does not recognize or assign value to awareness that is decoupled from the ego, much less provide tools and support for its development. In fact, quite the opposite is more often the case. We are trained from a very early age to (a) produce this inner distinction between observer and observed, in which the ego is felt to be the vital living source of all thought and awareness (b) assume the validity of this structure so thoroughly that it passes out of conscious awareness (c) invest total trust in its efficacy. But in our current inquiry, this deep cultural conditioning is turned on its head: awareness is now seen as primary; thoughts flow from awareness; and the ego, far from being a “real thing,” is merely a reflexive display resulting from ingrained thought patterns.

Interestingly enough, we have ample everyday evidence for awareness that is decoupled from the self-world view. Moments of shocking beauty in the natural world, intense sexual communion, deep immersion in work or sport — all of these indicate a momentary loss of self

in which we are nonetheless intensely aware. But these moments are fortuitous, and are all too easily romanticized or compartmentalized. When approached in this manner, such awareness is made into an object of desire by the ego, which invariably resurfaces and reflects longingly upon these moments. In this way an ironic cycle of confusion is engendered, in which the absence of the ego is desired by the ego.

“a change of meaning is a change of being”

Here however, we are suggesting that this same heightened awareness can be accessed in the midst of our most mundane and taxing moments. Bohm’s perspective allows us to *utilize the generic appearance of the ego itself* as a means of prompting awareness. By using the body to bring to light the oscillation between the watcher/ego and neurophysiological energy structures, we need no longer look to “special moments” for an opportunity to prompt basic awareness. In the act of watching the watcher, awareness is fully present, at least momentarily.

Further, we can now see a new relationship between serial and holistic suspension of assumptions. It becomes increasingly clear that the watcher and the assumption *are one and the same structure* — they are both products of thinking. When the watcher is thus no longer given privileged status as a central entity, but is apprehended by awareness in the same way that any other assumption would be,

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K: Perception in meditation

Perception without the word, which is without thought, is one of the strangest phenomena. Then the perception is much more acute, not only with the brain, but also with all the senses. Such perception is not the fragmentary perception of the intellect nor the affair of the emotions. It can be called a total perception, and it is part of meditation. Perception without the perceiver in meditation is to commune with the height and depth of the immense. This perception is entirely different from seeing an object without an observer, because in the perception of meditation there is no object and therefore no experience. Meditation can, however, take place when the eyes are open and one is surrounded by objects of every kind. But then these objects have no importance at all. One sees them but there is no process of recognition, which means there is no experiencing.

What meaning has such meditation? There is no meaning; there is no utility. But in that meditation there is a movement of great ecstasy which is not to be confounded with pleasure. It is this ecstasy which gives to the eye, to the brain, and to the heart, the quality of innocence. Without seeing life as something totally new, it is a routine, a boredom, a meaningless affair. So meditation is of the greatest importance. It opens the door to the incalculable, to the measureless.

from Freedom, Love, and Action, pp. 141-42
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The Almagellerhorn viewed from Saas Fee, Switzerland

the distinction between serial suspension and holistic suspension collapses. Every serial observation becomes a holistic observation; the observation of each superficial assumption gives access to the entire generic movement of the ego process, rather than to some isolated fragment of this process.

From this inclusive Bohmian perspective, we thus find that the body is the gateway to a remarkable wealth of unexpected information. Clearly, if we marginalize and downplay the significance of the body, we lose access to this information. But new information, in and of itself, can be meaningless. What then are we to make of this new information? What, if anything, does it have to tell us?

Meaning

“A change of meaning is a change of being.” Increasingly in his latter years, Bohm was fond of broaching and contemplating this statement. It is an enigmatic statement, not least because the words *meaning* and *being* are notoriously difficult to define. If asked to define them, we may come up short for a verbal definition, yet still have an intuitive sense that we know what they mean, a kind of feeling for what they actually refer to in our experience. At the very least, “meaning” seems to suggest something of value or significance — people, places, events, or ideas that are in some way important in our lives. And at the very least, “being” seems to point to our actual existence, our sense of presence and vitality.

In following through Bohm’s proposal that our self-image is inseparable from our view of the world, and that this mutually arising “self-world view” is the operant basis of our experience, we now come to a pivotal question: If the demands of the self-world view can dissipate, even if only in short bursts, what are the implications for our meanings and our being?

Bohm has suggested one possibility — that rather than clinging to fragmentation, isolation, and territoriality, we might begin to discern a *participatory* universe, one in which conceptual boundaries and sharp definitions are tools only for use in the moment, rather than serving as crystalized identity structures. Perhaps in such a participatory universe, communion and fellowship are natural features of the topography. Perhaps in such a universe, intrinsic human warmth — currently locked down or carefully channeled in so many of us — is common currency, part of the shared meaning of nature and society.

If Bohm is even partly right when he claims that the mind-body continuum is concretely related to the deepest orders of the universe,³ then a *change of meaning* may open us to these orders, bringing us face to face with new aspects of *being* that are only vaguely intimated by our current world view. It is up to each individual to then ask: Do I want to live the rest of my life playing out yet another variation of contemporary values? Am I willing to test the boundaries of my self-world view, in

order to glimpse a larger, perhaps very different universe? Am I willing to take risks for the possibility of new understanding, knowing there can be no money-back guarantee?

Such questions lie at the heart of Bohmian dialogue — not as fad or theory, but as the deepest promptings of our

humanity. To the extent that questions of this order are ignored in favor of technique, it is perhaps inevitable that Bohm's vision of dialogue will degenerate into the algorithms of the workshop and seminar circuit. But if such questions can be revisited and revitalized, then this vision may still find good soil and contribute to a new and radical creativity.

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1 Personal communication

2 This booklet has subsequently been revised, extended, and incorporated into a more comprehensive volume of the same name. See Bohm, D., *On Dialogue*, Routledge, London, 1996

3 See Bohm, D., *Unfolding Meaning*, Routledge, London, 1985; and *The Essential David Bohm*, Routledge, London, 2002

KRISHNAJI AS I KNEW HIM

Radha Burnier, President of the Theosophical Society, gave the following talk, previously published in The Theosophist, at the Adyar Lodge, Madras/Chennai, in February 1994.

KRISHNAJI WAS A mystery. I think that no one who came into contact with him really knew him as he was; there were depths to him which none seemed to touch.

The strongest feeling I had with him was that inwardly he did not belong to this world. He was like a fish out of water in various situations. Except in those moments, such as described in the volumes of *Commentaries on Living*, when he penetrated deep into the psyche of the persons he was interviewing, he was alien

to the kind of thoughts and emotions that were in other people, for example, attachment — to people, things, issues, organizations. He could have gone into all that if he had wanted to. When he was meeting a person, in order to help him he unraveled to the core the other's problems. But as C. W. Leadbeater also said earlier, he did not look into a person's mind unless he was asked to do so, because it was like reading a private letter. Therefore, in the

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K: Can the organism be aware of itself?

We live by our senses. One of them is usually dominant; the listening, the seeing, the tasting seem to be separate from each other, but is this a fact? Or is it that we have given to one or other a greater importance — or rather that thought has given the greater importance? One may hear great music and delight in it, and yet be insensitive to other things. One may have a sensitive taste and be wholly insensitive to delicate colour. This is fragmentation. When each fragment is aware only of itself then fragmentation is maintained. In this way energy is broken up. If this is so, as it appears to be, is there a non-fragmentary awareness by all the senses? And thought is part of the senses. This implies — can the body be aware of itself? Not you being aware of your own body, but the body itself being aware. This is very important to find out. It cannot be taught by another; then it is secondhand information which thought is imposing upon itself. You must discover for yourself whether the whole organism, the physical entity, can be aware of itself. You may be aware of the movement of an arm, a leg or the head, and through that movement sense that you are becoming aware of the whole, but what we are asking is: can the body be aware of itself without any movement? This is essential to find out because thought has imposed its pattern on the body, what it thinks is the right exercise, right food and so on. So there is the domination of thought over the organism; there is consciously or unconsciously a struggle between thought and the organism. In this way thought is destroying the natural intelligence of the body itself. Does the body, the physical organism, have its own intelligence? It has when all the senses are acting together in harmony so that there is no straining, no emotional or sensory demands of desire. When one is hungry one eats but usually taste, formed by habit, dictates what one eats. So fragmentation takes place. A healthy body can be brought about only through the harmony of all the senses which is the intelligence of the body itself. What we are asking is: does not disharmony bring about the wastage of energy?

Can the organism's own intelligence, which has been suppressed or destroyed by thought, be awakened?

Remembrance plays havoc with the body. The remembrance of yesterday's pleasure makes thought master of the body. The body then becomes a slave to the master, and intelligence is denied. So there is conflict. This struggle may express itself as laziness, fatigue, indifference or in neurotic responses. When the body has its own intelligence freed from thought, though thought is part of it, this intelligence will guard its own well-being.

Pleasure dominates our life in its crudest or most educated forms. And pleasure essentially is a remembrance — that which has been or that which is anticipated. Pleasure is never at the moment. When pleasure is denied, suppressed or blocked, out of this frustration neurotic acts, such as violence or hatred, take place. Then pleasure seeks other forms and outlets; satisfaction and dissatisfaction arise. To be aware of all these activities, both physical and psychological, requires an observation of the whole movement of one's life.

When the body is aware of itself, then we can ask a further and perhaps more difficult question: can thought, which has put together this whole consciousness, be aware of itself? Most of the time thought dominates the body and so the body loses its vitality, intelligence, its own intrinsic energy, and hence has neurotic reactions. Is the intelligence of the body different from total intelligence which can come about only when thought, realizing its own limitation, finds its right place?

from Letters to the Schools, Vol. 1, pp. 79-81
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normal circumstances of life, the jealousies, attachments, disappointments, and other worldly attitudes around passed him by and he seemed to be standing above all that, and there was a tangible aura of extraordinary purity and innocence in him.

To say he was like a child does not seem to convey quite what he was, because children have tantrums and sometimes show anger or jealousy. So one could say he was like a flower. There was that quality of great innocence and purity. And in spite of the fact that he spoke so powerfully, and at times appeared to be uncompromising, challenging, he was always very loving, very gentle; he did not like to hurt anyone. This did not mean that as a teacher he would say pleasing things to people. On the contrary! Even in respect of ordinary things, he would say what needed to be said. The students in Rajghat once gave a performance and Krishnaji was asked how he found it. He said it was a rotten show. The performers and producers were upset. So he said, 'I am very sorry to have hurt you.' He spoke very kindly and affectionately, but ended by saying, 'It was a rotten show.'

He could combine straight speaking with extreme gentleness, consideration and delicacy. This sort of combination exists in people who have risen above the patterns of the mind. His approach to things was very subtle, and in that dimension seeming opposites mingle together and cease to be opposites. One found that in Annie Besant also. People who knew her have said that she was tender like a mother, but also strong and dynamic. It was beautiful to see in Krishnaji this quality of gentleness, care, a warm affection

even to people he did not know at all, combined with profound insight and wisdom and that forcefulness which was evident in his talks.

I used to go to Bombay to listen to his talks. He was staying in Peddar Road. I used to take a bus from Juhu to reach his residence where there was always a little crowd. When it was time for me to leave, none of the people there who were my friends bothered because they were all excited about being with Krishnaji and what he was talking about. They hardly noticed who came or went. But in spite of the people and preoccupations, Krishnaji would be the one person who would ask, 'How are you going back? Is not the bus too crowded? It must be dirty; take a bath and change your clothes when you get back.' He would say these things with so much care and affection.

He did not allow anyone who evinced interest in understanding life to take anything for granted. On one occasion he asked me, 'Why were you doing such and such?' I replied, 'In order to help.' And he turned upon me very directly and said, 'Who are you to help?' It took me time to come to the core of what he may have meant. At that moment, I accepted that I did not know very much, and to presume that I could help was a mistake. Later I realized that there was great depth to that question, for the whole idea that one can help another is based on dualistic thinking. It is only when duality ceases that something like 'help', a sharing, an intercommunication takes place. This incident is just an example of how he challenged assumptions and ideas taken for granted. Every position of the mind must be questioned, examined carefully and deeply. What he was teaching was not

merely through the public talks or the discussions, but in all the different moments of daily life.

He would ask certain questions, which seemed not only challenging, but stern, and there were occasions when people got upset. Year after year he would ask me what happened at the Theosophical Convention. Once he asked what I had spoken about, and I told him. He retorted, 'What do *you* know about it?' This kind of remark was wonderful, because then one questions oneself, 'What do I really know about this? What do I mean by knowing?' We take it that if we read some books and talk with some people, we know enough about the subject to put a talk together and address people. And some may say, 'Oh, you gave a wonderful talk.' On the other hand, Krishnaji would make one think and ask oneself, 'What do I know about it. Do I really know?' This was most stimulating. Contact with him was not just a matter of basking in his presence, a very beautiful presence, but it was a mode of waking up into knowing oneself and knowing life below the superficial level.

I believe he had a very special kind of sensitivity. The pure mind probably has a natural sensitivity that is lost when self-centred, worldly thoughts crowd it, which is the case with the average person. But in him the sensitivity was very natural. There was a particular person who had helped to recover the Vasanta Vihar property from adverse possession, who wanted to see Krishnaji. He was invited to lunch so that Krishnaji did not have to give a special time to him. But because he was thought to be a rather rough sort, it was decided not to put him near Krishnaji at the table. Krishnaji always sat at one corner that was nearest to his bedroom door, and this gen-

tleman was put on the opposite end. But although at every meal Krishnaji sat in 'his' place, that particular day he went directly to the other end and sat opposite the guest, to whom he gave a lot of attention and affection, as if to negate these ideas about who are better and who are worse. His sensitivity made him aware of what happened behind the scenes.

his approach was very subtle, and in that dimension seeming opposites mingle together and cease to be opposites

The sensitivity was not only at this level, but at others also. He had been speaking for many years about dropping the past. His language changed periodically, probably because he did not want people to get stuck with words. Therefore, he used new phrases every now and again. At that time, when somebody came with a grouse or hurt, one of his favourite phrases was, 'Drop it, Sir.' Most people live in the past, recollecting over and over again some stupid little bygone thing. Only when we learn to drop all this, or die to the past, to use another of his phrases, the mind is fresh. He himself did not retain the past. Perhaps he could not, because his teaching was meant to be fresh and uninfluenced. So the question was asked, 'Since you do not remember, how did you record in your *Notebook* what happened at various times?' It is an interesting question, because he did not record all that is in the book as soon as it happened. He gave an answer which each one can interpret as he wishes, 'It is all there,' raising his right arm up.

What can one make of such a cryptic response? We may speculate that if time does not really exist, everything is somewhere all the time. Theosophical books mention the *akashic records* in the to-us-invisible realm. However, the interesting point is that, according to him, he did not remember and write; he *saw* it was there. It was again a kind of sensitivity he apparently had.

The earliest I knew him was here at Adyar. He used to live in his flat on top of the headquarters building, still called Krishnaji's flat. Dr. Besant got it built for him, and it was kept for him as long as she was alive. As a child, I used to see this young man, always carrying himself very straight, who was fond of walking by the path along the river, which at that time was very clean. He used to play tennis in the evenings on the court near headquarters and the River Bungalow, which was great fun for us children. We would stand around the court, hoping that somebody would hit the ball outside, so that we could run and throw it back. Krishnaji, who was always interested in children, would come and talk to us between the games. Occasionally my mother used to play. In those days he was fond of exclaiming 'By Jove!' So he taught us to use that phrase and say 'Amma (mother) playing tennis, by Jove!'

he did not allow anyone who evinced interest in understanding life to take anything for granted

Later on he changed to saying 'Jesus'. Once I said to him, half in fun, when I met him in Saanen, 'This will go down in his-

tory; people will think you were a good Christian.' From that day I never heard him say 'Jesus'. Perhaps he thought there was a risk and he did not want to provide the slightest chance in the future for anyone to think he had a partiality for Jesus.

Going back to the early days, he was very fond, even then, of Nature in all its moods. When the monsoon rain poured, he would go out for a walk in the pyjamas and *kurta* that he generally wore. He bought a tricycle for me and my brother, and on the first day we went round and round his large room up on top. He urged us on enthusiastically, 'Come on, go faster, faster,' and we tried to cycle as fast as we possibly could. He himself used to drive a car later on quite fast. He probably learned to drive from the driver of Miss Dodge, who was a wealthy heiress of the Dodge car family and helped many Theosophists financially. Anyhow, one of her drivers warned Krishnaji, which he repeated with great glee, 'Take care of the *other* fool on the road.'

There was the profound, very serious side of him, passionately concerned with the suffering of the world. In the account given of his last days, he is reported to have remarked, 'You do not know what you have missed.' When we cannot see the truth, we do not know what we miss. We are like the people in Plato's cave. In his talks he sometimes expressed the extreme concern he felt about the sorrow of the world. 'I could weep for you,' he said. But along with that there was the merry side. He liked relating jokes. On one occasion, we were told, Mrs. Gandhi was invited to lunch, when her son Sanjay was at the height of power, overriding ministers and administrators. Krishnaji started telling jokes after lunch. One of them was about the man who went to heaven and was told



Near Brockwood Park, England

by St. Peter that he could have anything he wished. This man had always longed for a particular kind of fast sports car. St. Peter told him, 'Of course, every kind of car is available here. Choose what you want, but there is one condition. You must mind the speed limit.' The man was sorely disappointed but wanted the car in spite of the frustrating condition. Soon, he came back to report to St. Peter that he saw somebody else driving very fast; and he described the car. St. Peter replied, 'We cannot do anything about it, that is the boss's son!' Mrs. Gandhi was perhaps taken aback, but it seems she had the grace to laugh.

Krishnaji was a different person when he was talking about serious things. There was a tremendous flow of wisdom. Many

people experienced a great sense of clarity while listening to him or discussing with him. The whole atmosphere was one of deep enquiry and seriousness. He was always reluctant to give answers, either to solve personal problems or during the discussions. He would go round and round, asking questions, making comments, so that others could see for themselves, and not have him telling them what the answer was. He did not tell people, 'Do this, or do not do that.' When there were problems in America and there was questioning about my being a Foundation member, Krishnaji did not say, 'Would you resign from the Foundation?' But by that time I knew him fairly well and what he had in mind. I did not care if I was a member or not, for it is the understanding of life which one is concerned about, not with being a member of

an organization. He did not tell people, 'This is right behaviour,' or 'You must be a vegetarian,' which did not mean that he did not care about right behaviour, or was not himself a strict vegetarian. He did not want anyone to behave in a particular way because he was told to; each person must see the rightness for himself.

Some members of the TS were upset by Krishnaji's remarks about the Masters. What is the Master? Is he just the image anyone has in the mind? Sometimes the question was asked of Krishnaji, 'Are you a freak?' and he said, 'No.' According to him the possibility of freedom exists for everybody. Then, who is the free man? What is a free man? The Master in the real sense is one who has found inward freedom, and is master of his own life. Krishnaji did not allow conventional thought, accepted ideas and patterns to remain unchallenged on this or any other question. How much good he did by posing challenges on a variety of questions! Because challenges were part of his approach, one could not help feeling tremendously enriched as a result of contact with him.

I would like to end with the beginning: Krishnaji was a very gentle, living being, pure and simple like a child. I believe he lived in that profound ground of being, where that equality is experienced of which many religious traditions have spoken. There were no highs and lows in his life. He was exactly the same with a Prime Minister or the gardener, in terms of inner relation-

ship. He could give as much love to a complete stranger as he did to people who were near him. He would meet somebody unknown, take that person's hand and speak a sentence or two, and make that person feel flooded by his love. Every person who was in contact with Krishnaji was in danger of imagining he was special and close to Krishnaji. The ultimate in spirituality is this flowering love, and he was manifesting it all the time.

The comments about how he liked big cars and nice clothes are misleading. Once we were walking on this beach and a little fisher boy came and held out his hand. Krishnaji looked at me, but I did not have my purse and he never carried one. Krishnaji just took off his waistcoat, made of fine material, and gave it to the boy. On another occasion when I went to see him immediately after his arrival in Madras, he said, 'Radhaji, I would like an *angavas-tram*.' I got three or four, one of the classical type, green, red and gold and the others simple. When I asked, 'Which would you like?' he replied, 'Leave them, and I will see.' The next day, the finest one was on the shoulder of Pandit Jagannath Upadhyaya — given away. It was irritating to some when they bought nice silk and made a kurta for him, and next day somebody else was found wearing it! He did not have the feeling of difference, and was untouched by possessions and worldly thoughts. One cannot but feel that knowing him was a great privilege, a contact with a very holy person.

Radha Burnier, February 1994

ARE K'S TEACHINGS AHEAD OF THEIR TIME?

The following is part of a personal letter sent as an extended reflection on the question of whether K's teachings are not for our time but for a future generation whose more evolved understanding might allow it to comprehend and assimilate them fully. This question is often aired in K circles and what follows is an approach to some of the issues involved.

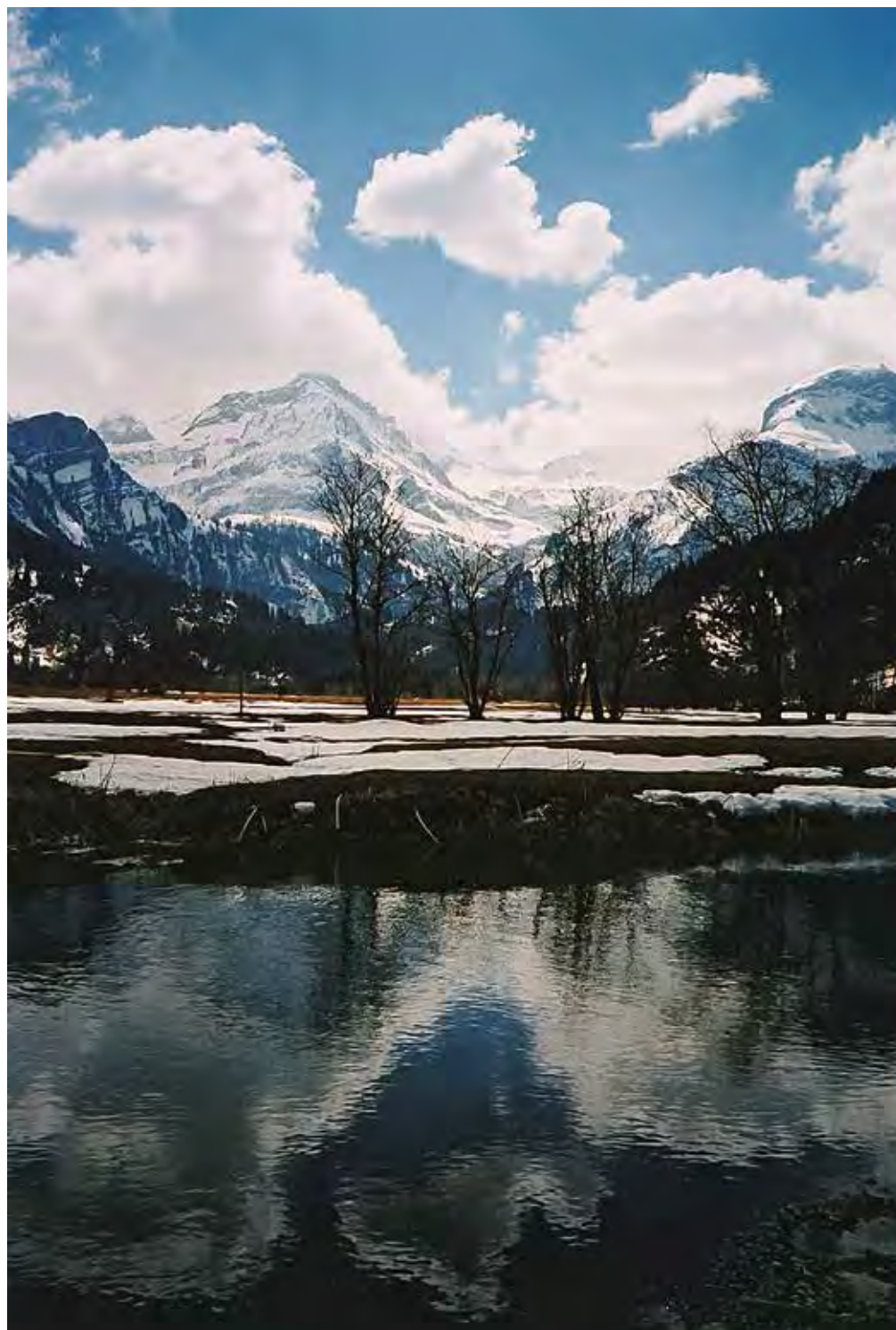
YOU HAD MADE a comment over lunch last time we met regarding K not being for our time but for a much later period when human beings might be expected to have evolved enough to understand his message. I have wondered since then what might be the right way of looking at it, thinking that what K had to say was in fact timeless and that understanding is timeless as well. But there is, nonetheless, the fact that in general K's message remains marginal to the cultural stream informing current civilization and society. This phenomenon is quite interesting in itself. Less profound or insightful thinkers, scientists, artists or religious people have found a readier niche in the cultural pantheon. Is this a sign that mankind is not ready for K's message or is it something else? I have not come upon a clear and definitive answer, but there are certain aspects that come to mind in the attempt to account for it.

Firstly there are the teachings themselves. What are these teachings? They are not concerned with the future except as a consequence of the present. It is this present and the reality that is daily unfolding in it that is of primary importance. In fact, the essence of the teachings is the ending of time as a psychological instrument of change or becoming. This places them squarely in the now. Further, they

represent an insight into the workings of the very psyche that generates the illusion of time, preferring to carry on with its delusions rather than facing what is. They begin with an inquiry into the art of observation, which is the first and last step of the inward journey and its possible encounter with the origin. This may be the primary difficulty, namely that the movement of time, as centered on the division of the observer and the observed, is the very blind spot or source of misperception that prevents us from seeing for ourselves the truth of what he was talking about, the truth of ourselves. So the question is not one of evolution but of dissolving the very illusion of time. And will it take humanity a long time to work itself up to such a liberating insight?

**the essence of the teachings is
the ending of time as a psychological
instrument of change**

In this same connection, we had mentioned K's last recorded statement, where he lays emphasis not on a mind free from self and time, but on the body as a powerful engine capable of channeling the most extraordinary energies. This body, it would seem, had been carefully prepared, not just



Early spring in Lauenen, Switzerland

during his lifetime but over many centuries, for just this event. And after its disappearance many centuries must pass before another such body should be found. He said people might pretend that they could get in touch with *that* and left one narrow opening for those who might live the teachings. So there are these two elements, the body with its esoteric preparation and the teachings. These two aspects may in fact be one and the same, although the implications are somewhat different.

The common factor is the emptying of consciousness of all its content. This is the essential meaning that K gives to meditation, which is at the heart of the teachings, and is also how he described the ‘process’, which could be taken as the extreme manifestation of the preparation of ‘the body’. So in this connection they both come to the same thing, but the one implies a timeless state independent of any outside agency and the other suggests a process of evolution, reincarnation, karma and the timely aid of external or esoteric entities. These two approaches open up again the argument between evolution and the timeless. Or maybe they are in fact complementary, the two sides of the same coin, as it were? Something like this: the ending of psychological time is the opening of non-dual perception, which is the key to the emptying of consciousness of all its content, but it may take chronological time for this emptying to take place, perhaps even spreading over several centuries.

I cannot myself resolve this question. What remains of importance is to lay the foundation of order and open the doors of non-dual perception so that a meditative quality of mind is awakened. And the rest is silence.

One of the difficulties I can see in terms of the teachings becoming popular or common cultural currency, is their sense that in order for life to have meaning one must be nothing short of a mystic, i.e. someone endowed with a quality of direct, undistorted perception of the truth and almost daily visitations of the beyond. This seems like a far cry from the normal busy life of the average human being. K’s outline of this journey of self-discovery as the way to end conflict and sorrow in the world makes eminent sense and stands both the test of reason and the test of fact. His analysis of the causes of suffering and his prescription for its ending are impeccable. But it means doing it all oneself, observing from moment to moment, leaving no stone unturned in the field of consciousness, staying with such things as fear, jealousy, anger, pain, hatred, ambition, violence, etc., not separating oneself in any way from what is, and dissolving the great divide between inner and outer.

**so the way out is the way in
and the going beyond is
the direct contact with what is**

Most of us would prefer to have some technique that might offer a secure path to this same ecstatic end. To be told that there is no way and no hope, that the beginning is the end, can generate a sense of confusion and paralysis, used as we are to the structure of ends and means, cause and effect, setting and achieving of goals, etc. This very sense of not separating ourselves from ourselves is a seemingly insurmountable obstacle to living the teachings. This is our chief difficulty, I feel. We have evolved structures of avoidance

and escape that give us the illusory feeling of safety and that function in a reflex manner. But it is here, as K tirelessly pointed out, that lies the only real way out of our predicament. So the way out is the way in and the going beyond is the direct contact with what is. It sounds paradoxical and yet it is the farthest thing from it.

As the teachings lay emphasis on the quality of perception rather than on the generation of formulas by which to order the conduct of one's life, there is naturally a sense of openness and spontaneity that cannot be organized or treated as a mere philosophical system. So this makes it elusive, a living thing that cannot be bandied about like a theory, because it is a way of life rather than a way of thinking or believing. This can be rather disconcerting for those of us used to identifying culture with formulas and systems of one kind or another. The sense of culture involved in the teachings goes much deeper than this surface acquaintance with what is current in thought, science and art. Culture is the flowering K so often talked about and this flowering involves a radical revolution in the psyche.

There is also a good deal of evidence to suggest that the present sociopolitical context is not a fertile soil in which the seed of the teachings could take root. The emphasis on outer, material aims and achievements is still going strong and reaching ever higher pinnacles of technological, financial and militaristic frenzy. The conditioned instinctual forces at work seem to leave no room for much else than this careering after pleasure, security and success. Of course this is yet another version of the self-imposed blindness inbuilt into the operation of our collective consciousness. Becoming aware of it and

removing some of the darkness might create an opening in terms of giving the seeds of a new culture a chance to germinate.

It would seem, therefore, that on the one hand the relevance of the teachings is undeniable and the interest that they awaken extensive, while on the other it all seems to lie dormant, as though awaiting more propitious times. It may very well be that this very dormancy of the teachings is a necessary aspect of their future cultural blooming. A look at such major universal religions as Christianity and Buddhism, that came about as the expression of a particular individual's discovery and voicing of the truth, would indicate that it takes about two hundred years before their message permeated the collective consciousness and became the ground of the new values and attitudes of an emerging culture. I feel that this silence, this state of abeyance of the teachings in the consciousness of our time may be just such a period of underground gestation. I feel it in my own life as a gathering quality of inward retirement and contemplation, as a tendency to passive watchfulness. And this very anonymous quality of the teachings in our time may be the silent testimony to their being something alive rather than a crystallized form in the process of becoming its own tradition.

Some people would seem to be somewhat discouraged or even feel pessimistic on account of this lack of a clear outward echo in the common cultural life of society. However, one of the things that seems to come through the teachings and their grounding in the pathless field of life is the importance of doing the right thing independently of the results. The negative way or the way of denial seems to be the right approach to these questions of the

spirit affecting our relations and social organization. Another salient aspect is to take a long view of things, namely that what one is working for is not just a momentary effect, something for one's own immediate benefit, but rather a concern for the plight of humanity as a whole and for as long as it shall endure. So it is not a personal matter but a human issue transcending one's own lifetime, generation and historical period. This kind of perspective lends universality to one's own existence and awakens a sense of purpose beyond

the pale of self-interest. This makes it that one's responsibility is inalienable and total, whichever way it may manifest itself. Which brings me back to the fact that, as K would say, 'the future is now' and so are the teachings.

I thought I'd share some of my musings on this question with you, since you are also concerned with it. Perhaps a dialogue on such questions might throw some additional light on them. Let me know whenever you get a chance.

*Javier Gómez Rodríguez,
November 2002*

THE ARCHITECTURE OF FEAR

SOME FRIENDS WERE talking about the specter of the impending war and what might be the appropriate action for protesting against it. Some talked about demonstrating or writing a letter or making sure that the truth of the situation was widely understood. Others felt that going about their lives in a peaceful way would contribute to a general sense of peace on earth.

My previous associations and my own investigations have taught me that there is something deeper that is held in common by all who inhabit this earth. We all hold the same architecture of fear in our beings. It is this fear that creates the specter of war. It is this fear that prevents us from seeing another way of being, another way of living.

Fear arises in the body when it is triggered by, for example, an outside event

such as a dark figure looming ahead on a lonely street. The body sends a rush of adrenaline for fight or flight. The brain begins thinking about the meaning of the dark figure and one's being is flooded with the electrochemical response of fear. This fear muddles up one's ability to think clearly.

Decisions that are made in this state can overlook the actual facts, or one might retreat in flight before the actual facts reveal themselves. If one continues down the street one might discover that the dark figure was actually just a shadow cast by a nearby tree. Once the dark figure is seen to be a mere shadow, the chemistry of the body returns to normal and the sense of fear and crisis subsides.

The meaning of crisis, according to the Chinese, is composed of two words: danger and opportunity. If one continues down

the street to discover that the cause of fear is just a shadow, one begins to uncover the architecture of fear itself. An outside event presents cause for concern, thought takes over and begins to prejudge the situation in a way that produces an electrochemical state of fear.

Can I examine this process after the fact and see the architecture of fear? Can I see that this architecture is the same for all human beings? Can I see that all human beings who are in a state of fear will act out of a confused electrochemical state? Can I see that decisions and actions from this state of fear are based on shadows and not truth?

Truth is more subtle. In order to catch the truth of a situation in life or in the world one must be straight and honest and faithful to that which is. Shadows are shadows whether they are made by a tree or by the mind. Shadows are not the truth. The truth of shadows is that they are shadows and nothing to be afraid of. Can one watch the movement of thought in such a way that one sees the subtle movements away from that which is? If one does not continue down the street, one never sees the truth that there is no assailant but merely a shadow. Incomplete acts, if pursued, would reveal the truth of what is.

Might the subtle truth be that the state of fear is always held in place by thinking? Once the electrochemical state is produced, can one see the connection between what one is thinking and the state of fear that one feels? Can one be alert to the fact that fear is produced inside by one's own thinking? It is easy to see, in the example, that the assailant is a mere shadow and that the fear is misplaced.

But can one develop the muscle of attention to such an extent that subtle movements away from clear observation of what actually is no longer occur? Can one live in such a way that one is straight and honest and faithful to that which is, to the truth that is revealed from moment to moment? If one watches the process of fear in this way, one will see the truth that it is one's own thinking that is producing the electrochemical state of fear.

When a child is born, it will hit and scratch itself for a time until it realizes that it is its own hand that is causing the harm. Once this is seen, the child ceases to scratch itself. Intelligence is born out of the observation and the harmful movement of the hand ceases. If one sees that it is the movement of thought that produces fear, intelligence will be born out of that observation and thought will cease to move in fear.

What happens when a nation is in the electrochemical state of fear? Are not the people of that nation acting as though the shadows are real? How can an individual or a nation or a world of nations find the truth of a situation from a state of fear? Nations in a state of fear can see shadows as assailants. Will they then go to war over them?

Can those who are committed to the truth of 'what is' see all the way through the dream of fear? Can they then live the truth of peace and so bring it to life in a world that has only known fear?

We might ask how people can go about this. I would like to suggest the following: People could begin to watch fear in their own lives. There are all kinds of situations in life that present the opportunity to feel

fear. Normally, fear catches one completely by surprise and the movement is very fast. It takes over the electrochemistry, the brain begins to distort what it sees and shadows can become assailants. However, after the fear has passed one can think about the situation again. One can begin to experience a slower version of the electrochemical state of fear. It is as though the wheel of a bicycle slows down and one can observe the spokes and the structure of the wheel. In the same way, one can observe the structure or architecture of fear. When fear is produced in this way,

i.e. after the fact of a situation, one can observe the connection between what one is thinking and the state of being that is produced. This observation is intelligence. This intelligence is of a different order from fear. It is this intelligence that can change the way we are currently living. It is this intelligence that can change the consciousness of man.

I feel we have a laboratory in which to observe all this if one is attuned to the opportunity offered by the crisis in the world, which is in our own consciousness.

Bob Rafter, February 2003

KEEPING THE CULT OUT OF THE TEACHINGS

AS A TEACHER in a “Krishnamurti” school (Oak Grove School, Ojai, California, USA), I have noticed that my high school students have a very difficult time understanding who Krishnamurti is and why the “teachings” are so important. When I first began teaching at Oak Grove, I would show my religious studies classes one of the available videos introducing Krishnamurti and his teachings. These films showed a young Krishnamurti being brought up in Theosophy, eventually rejecting it, and forming his own teachings. And because Ojai, and Southern California in general, has large numbers of New Age believers as well as Hindu, Buddhist, Sufi, and Theosophical organizations, and because many of my students’ parents partake of these worldviews, most such students find Krishnamurti’s life typically “weird” and his teachings thus suspect.

Likewise, when I show videos of Krishnamurti talks, the students see an old man speaking painstakingly and with obvious frustration at his audience, trying to communicate difficult material. As their teacher and as one who personally thinks Krishnamurti’s teachings are very significant, I of course gloss these presentations to try to make them more accessible and relevant. But the difficulties in these situations bring up the whole issue of the Krishnamurti “movement” and its often-perceived cultic nature. And so I would like to address this here.

The first issue concerns the identity of Krishnamurti. While Krishnamurti often told his audiences he himself, the deliverer of the teachings, was unimportant — as opposed to the teachings, which were important — Krishnamurti also talked to

his friends, privately and publicly, about the nature of his own identity, a nature that was mysterious, unexplainable and special. Because the Theosophy movement had advertised Krishnamurti as the new World Teacher or as the incarnation of Maitreya, Buddha or Christ, he had begun with a reputation as a holy person. Early in his speaking career, he would neither affirm nor deny that he was Christ or Buddha, but he often referred to his own enlightenment. Add to this the worldwide dissemination of his books, association with famous people (Aldous Huxley, Indira Gandhi, Annie Besant, David Bohm, etc.), and the establishment of schools, and you have the makings of a cult figure, in spite of his rejection of Theosophy and conventional religion.

This kind of ambiguous and often-perceived holy identity presents problems for the Krishnamurti movement, for those people and institutions dedicated to exploring Krishnamurti's teachings or insights. It tends to attract followers and believers in the authority of Krishnamurti. We start believing the teachings are true, significant, urgent, etc. *because* Krishnamurti taught them. Would we take the teachings as seriously if a college professor from the Midwest espoused them?

**our focus should be on “truth”
rather than on “Krishnamurti”**

Krishnamurti's “authority” not only makes his teachings automatically important and true, but also makes them true *verbatim*. Because we are not “enlightened,” we probably feel we have no right to rephrase, much less critique, Krish-

namurti's specific expression of the teachings. Hence one hears people in the movement continually talking about “the observer is the observed,” “you are the world,” “truth is a pathless land,” etc.

I personally hate to teach students anything I myself cannot clearly understand. I would never teach the Four Noble Truths or the Three Marks of Existence of Buddhism, for example, unless I could convey something intelligible and relevant. And the same goes for Krishnamurti's teachings. “The observer is the observed” or “the thinker is the thought” is not an easily understood perception *or idea*. It has to do with there not being a “self” observing feelings that are separate or that the thinker is nothing more than another thought and not a reality behind thought. There being no detached consciousness watching and manipulating the contents of consciousness is a very radical notion that flies against the Christian and New Age notion of soul, the Indian notion of Self, the shamanic idea of spirit, and the modern psychological sense of self.

Taking the focus away from false subjectivity and allowing it to become objective awareness is another radical side of this teaching, one that flies against the increasingly subjective turn of the world. The running away from negative feelings and sensations into escapist behaviors is, in fact, facilitated by this subjectivist worldview that posits a self *separate* from these painful contents of consciousness and that is actually able to dissociate from them.

All teachers develop shorthand communications to convey their teachings. But almost always these shorthand expressions tend to mystify their insights



Near Haus Sonne, Black Forest, Germany

or ideas. Krishnamurti often took time to explain “the observer is the observed” to his audiences, but just as often commented how obvious it was, without further explanation. We who are engaged with the teachings should find our own words and explanations for the insights we understand. We need to make them more *ours* and less *Krishnamurti’s*.

I also think that as teachers, parents, administrators and concerned human beings, we need to explore more radically our own responses to Krishnamurti and the teachings. Krishnamurti came out of the Theosophy movement, but also out of India, traditionally a very religious country. That Krishnamurti used such words as “God” and “sacred” shows a certain

assumed worldview. But we now live in a world where many people were raised in secular, humanist, and scientific milieus and they cannot relate to such notions. Why, as Krishnamurti would say, *are* the rivers, mountains, oceans, the earth, life itself, *sacred*? Why are specific places like India, Varanasi and Rishi Valley sacred? Because Krishnamurti felt so? Krishnamurti’s intention was for us to question *everything*. So why not the use of the word “sacred”? By using “sacred,” the Krishnamurti movement is vulnerable to religions looking for common ground and to perennialists (different paths to the same Reality) seeing Krishnamurti’s teachings as just another approach to a universal goal. Perhaps the “sacred” is no longer a concept that makes sense.

If Krishnamurti's teachings are true and truly universal, then they should apply to a world that has never heard of India or the sacred. Is the human predicament not beyond ethnic, religious, and historically accidental bounds? In the West there's a certain exoticism and awe associated with all things Indian and spiritual. This keeps Westerners from seeing truth directly. In India there's a certain pride and possessiveness of things Indian and spiritual, which keeps Indians from seeing truth directly. There is no doubt that India has contributed some of the deepest spiritual insights, as well as some of the most persistent spiritual delusions. But these are historical facts that need not color timeless truths. It is the truth we are after, not origins, kudos or national pride.

Krishnamurti's teachings often ring so true that maybe they should be classified under psychology or science or existential philosophy. In Western thought, understanding fear, anxiety, insecurity, violence, irrationality, and death comes under psychology as much as religion or spirituality. Perhaps we need to create new categories of thought or a new worldview that places concern for deeper matters under more suitable guises than "religion" or "spirituality," heavily loaded terms that at this point in history may foster confusion more than clarity.

Because of the emergence of intolerant and inflexible Christian, Hindu and Islamic religious fundamentalisms, the association of Krishnamurti with religion or spirituality is problematic. Either he will be dismissed as just another spiritual teacher by those trying to get beyond the irrationalities of religion, or he will be seen as competition for, or even as a threat to, the existing religions. I think this is so

because we have, as a civilization, lost concern for the basic concept of *truth*. As secular moderns we have reduced truth to the content of science and humanism or, as entrenched traditionalists, to a specific religion. This narrow spectrum tends to polarize, leading to the various traditions fighting each other and science in a series of conflicts without resolution.

The beauty of Krishnamurti is that he has tried to resurrect the issue of truth, to explore such related notions as awareness, direct action, negative thinking, and continuous falsification that go beyond the narrow insoluble polarities and attempt a new look at our world and our selves.

So I think the Krishnamurti movement's focus should be on "truth" rather than on "Krishnamurti." Krishnamurti has certainly done some of the deepest exploration of truth of any figure in history, and his insights or teachings will obviously play a huge role in any grappling with this concept. But a focus on truth as an issue rather than content might tend to eliminate the view that the Krishnamurti movement is a cult with its own particular truth-as-content created by an "enlightened," authoritative master.

And, finally, Krishnamurti's insights are not the only contribution to a theory of truth. This is a much larger field than Krishnamurti's work, important and crucial though the latter is. David Bohm understood this and used dialogue with Krishnamurti to explore truth in this larger sense. But we must stop relying only on Bohm's or Krishnamurti's work and start being original and creative in our own articulation and understanding of these issues.

Patrick Foster, September 2003

■ Wholeschool — An Initiative in Child Education

An educational initiative in the U.S. has come to our attention since the last Link, one which we find creative and potentially significant. We have seen, at different times before this, schemes to translate the basic concerns of Krishnamurti's educational insights into practical courses and curricula. All have had merit in different ways but haven't progressed further, perhaps because of a lack of resources or an inability to 'harden the theory up' into practicality. This one, however, appears to have been thought through comprehensively and in considerable detail. It is called Wholeschool, is aimed at 6 to 11 year olds, especially those in the home school environment, and we are enthusiastic about it.

Rather than attempt a second-hand summary of the programme, we are including here a large section of its outline received by us in December last year, as it will speak more clearly for itself than we can do. The only editing we have done — solely in the interest of space — is to exclude about half of the lessons described for each level. If any reader is interested enough to want to contact the creators of the programme, you may do so by email after accessing the website (www.wholeschool.org), or directly at rnhager@wholeschool.org. They are, needless to say, looking for funds to enable them to put the programme into the public domain, and any help in that regard will be gratefully received (donations are tax deductible in the U.S.).

Observing Me — A Journey in Self-Awareness

The Wholeschool.org primary course *Observing Me* is a self-discovery tool for 6 to 11 year-old children that explores *what it is to be human* on a level currently unavailable in educational curricula for the general public.

The Format

The course consists of 27 lessons, categorized into one of three levels: Red, Yellow and Purple. The student will begin with the introduction, then proceed with any of the Red Level topics. The program will not allow students to select from any other level until all Red level classes are complete. Likewise, all Yellows must be completed before proceeding to Purple. In this manner students have freedom of choice regarding the subject area covered on a particular day, yet concepts that hinge on an understanding of certain topics will not

be covered until the student has explored those topics. The Red Level relates to the physical realm of the body and the world. The Yellow Level relates to the “self” and its role in our lives. The Purple Level presents a look at the possibilities in each of us.

Each lesson is prepared in a multi-media, multi-experiential format designed to engage children, peak their curiosity, and leave both student and facilitator with daily “ahas”. The lessons begin at the computer and have visually exciting, interactive and imaginative discussions. But students do not remain at the computer for long. These lessons are designed to make concepts real and true for students, and thus must be *experienced*. Students will perform all sorts of creative and discovery activities, drawing from tools provided in the Activities Kit. Further, they will write out or draw some of their self-discoveries or reactions to scenarios to be included in the Journey Book, a workbook that becomes a “time-capsule” keepsake about themselves.

There is frequent interaction with a Yeti that the child has found and befriended. The Yeti is fascinated by these strange creatures called humans, and is continually asking the student about “your people”. At the same time, the student is given a look at a species whose experience of life differs from that of humans. Through this relationship the child will have an increased ability to view cultural or species traits that are normally part of our invisible background.

Finally, there is an introductory lesson in the value of focusing one’s attention, both inward and outward. Students learn to find a quiet place within them which will be used throughout the course to help kids focus on a particular part of themselves.

The Course

The Red Level helps students investigate What Is. Nine classes help children explore the physical realm with regard to their bodies, their minds, and the world around them in this level.

Monsters in the Closet — A Look at Emotions: What actually occurs inside your body when you hear a scary noise in your closet at night? How come people sometimes want to hit or throw things when they get mad? Children look at the human brain, especially the Limbic System, to learn where emotions are created and how they manifest in us. By putting masks on the unsuspecting Yeti, we learn how our bodies react physically to various emotions. A cartoon visit inside the brain shows us that, frequently, our emotions are automatic reactions to a perceived threat. We also learn about the 44 muscles of the face, 40 of which exist solely to let the world know how we feel. Students begin an Emotion Log so they may begin to notice what occurs within them when emotional.

Ears Looking at You — Your Perceptions: Kids explore their five senses through various activities, and learn what happens next after you see or hear something: A recording of

what we experience outside our bodies is stored as electrical signals and sent to various parts of our brain. We learn that light and sound are made up of waves by playing with prisms and by recording our own voices into the computer to view the sound wave recording. Next, students get to see the entire known light and sound spectrums and see the relatively small range we humans can pick up. We see how other animals often have different ranges than we do. Did you know a dog hears 10 times better than we do, and a wolf 100 times better? Elephants communicate across miles of desert on a frequency almost too low for us to hear! Finally, students learn how other senses can develop more power when one or more is disabled.

John & Marsha — The Story of Relationship: What is relationship? What does it mean to relate to another person? Through exploration, we see that much of how we relate to others is based on the story we have about that person. “She did this.” “He said that.” “I thought this.” “They went there.” And so on. Is there more to a relationship than the story it is? In this lesson, students will explore various meanings and types of relationships in their lives. Finally, we look at the way we listen in our relationships — do we actually hear one another, and experience other people for who they are? Or are we sometimes just listening for a break in the conversation so we may speak again? Students will have an opportunity to experience being truly present with another person and to practice being present with themselves.

Neo, the Hippo, & You — Distinguishing Thought & Memory: Shhhhh! Listen: What is that rambling going on inside us all? Is it like a voice? Is it an image? What are our thoughts? Students learn about and explore four levels of thinking and three types of memory through various activities. We see that memory plays a role in all types of our thinking, and that all knowledge is memory. Students also learn about the electrical symphony of synapses firing off within our brains which, some scientists believe, defines and shapes the self we are.

The Yellow Level investigates the concept of “self.” When you say “yourself”, whom are you talking about? In nine classes, children explore the many different ways the self manifests in us and in the world, and what occurs as a result.

I Am Not Alone — Self as Attachment: Why is it that grown men and women will scream at the tops of their lungs, pound on the ground, or burst into tears over a game of football? Have you ever met someone obsessed with his car? Boat? Lawn? There is a peculiar phenomenon unique to humans whereby we identify so strongly with things, people, or groups that we imprint a bit of ourselves on that thing or person. There are people who will charge into burning buildings to save a family heirloom, and most parents will do it to save their child. Because we are that person, thing, or situation to a degree that survival of that person or thing means the survival of self. In this lesson, children look at various forms of attachment to physical objects, people, or groups, such as religious or political groups, sports teams or singers. Behind these attachments is a fear of solitude. Propaganda in all forms plays on this fear. Humanity is, as a species, fearful of being empty and alone. So we run around trying to fill ourselves up with other things, people or groups. In this lesson, we will also look at solitude and find value in it.

Through the Looking Glass — The Self Mirrored in Relationship: John is talking to Marsha. But is John really experiencing Marsha as she is, or as he thinks she is? And what about Marsha — is she really talking to John as he is or John as she thinks he is? Through a humorous animation, and a personality quiz between student and parent, we discover that we have an image of ourselves, separate from whom we are really, and we have an image of the other person, separate from whom they are really. If the other person also experiences these images (which they do), there are six people trying to get their points across whenever two people speak! Who is really talking to whom?! Next — is it really true that opposites attract? That's what they say, but is that true? Also, when you become upset with another person, is it ever true that you are seeing in them something you dislike in yourself? Students explore a transfer of "self" in their relationships and find personal responsibility in the actions of others.

I Think, Therefore I AM! — Self as Thought & Memory: Describe yourself to me. Okay, good. Now do the same thing while pretending you can't remember anything that happened before five minutes ago. Who are you now? We define ourselves with our memories. A video of "Clive", a hospital patient whose hippocampus (memory center) was damaged due to disease, really brings home how lost we are as individuals without our memories to fall back on. But we also define ourselves by our thoughts and beliefs — we are willing to die to keep our thoughts and beliefs safe and right. Watch the news one day to see what people do to protect their ideas and beliefs. But really much of our thinking is also memory based — what thoughts or beliefs can you identify that do not bring into them a story or fact from a memory. In fact, everything we do is based on how we did things yesterday, or how others did it — is it true that we experience the present as the past? Students will look objectively to see how much of what we are is defined by the past and our memory of it. So when are we present?

What's So in the World — The Relationship of Self with Our Planet: In this lesson, students really take a look at what self-preservation, self-glorification and self-gratification multiplied by 6 billion are doing to our world. It isn't really pretty to see, but human consumption and land exploitation is threatening our entire planet ... and yet we continue merrily onward. A recent study reports that Americans consume 5 times as much on average as Mexicans, 10 times as much as Chinese, and 60 times as much as people from India. Children are encouraged in this lesson to open their eyes and realistically see the future of our planet given our current consumption rates and destructive patterns. What are concrete examples of how putting self first can hurt our world? Given how people are in our world, is there much future? What do you think the world will look like really in 50 years? Will it be better or worse? Why?

The Purple Level stresses transformation and possibility. Eight classes are designed to create insight into what students "don't know that they don't know" and un-conceal what is possible for them.

Honor the Children — Know Your Neighbor: We meet five children from around the world and learn from them what they like and don't like, what they enjoy playing, what pets they

have and so on. Students are invited to explore whether they could be friends. Then the student answers questions about his or her likes and dislikes, what they enjoy playing, what pets they have, and finally, what religious and worldviews they hold. Now we again listen to the five children answer the same belief-oriented questions. Students are asked to explore within and see if their desire to be friends has changed based on cultural differences. Do we really have any choice what corner of the planet we are born into? Did anyone ask you which continent you'd like to have parents in? But the geographic corner of the world we were born into dictates our view of the world. If you were from the South Pole, would you be a better or worse person? Students are encouraged to create a box of their own beliefs and acknowledge that they themselves may retain or change any and all walls of that box. Then they are invited to explore the possibility of respect without agreement.

You ARE the World Part 2 — The Soup of Life: In Part 2, we look at waves and particles, how the stuff of life — the stuff that is us AND the world exists both ways. Science is discovering that in this world, everything acts at times as an individual and at times as a group. Through video presentation including huge flocks of darting swallows, schools of fish, wheat fields bending in the wind, we see that there are countless very visible examples of this dualistic nature. Scientists are finding that even the most microscopic particles display this same duality. If light weren't like a wave, we couldn't see a rainbow. And if it couldn't at the same time be a particle, the automatic doors at the grocery store wouldn't open when you walk through. Students also look at this duality in relation to the observer: the very act of watching a thing changes a thing. Somehow the action of the observer plays a role in what shows up in this world. From this vantage point, we really are the world we see and we affect it just by showing up in it.

Death Is Part of Life — Live Now Fully: The Universal Fear of all humanity is mortality. Religions are based on what happens after death. We spend our lives fearing our demise. Some people structure their entire existence around avoiding death. But what value would life have without death, and isn't it a part of the very same circle. In the fall, children play in the beautiful falling leaves. We don't think of them as grotesque or scary. But they are a dead part of the tree — they have died to become these beautiful colors. Human beings who are close to death — very old — can be scary to young children as well, because they are frightened by the frailty of the body. In this lesson, we meet some old humans and establish relationships with them, find out what they've witnessed and learned in their lifetimes. We find out if they are afraid of death and why or why not. Students must also seek out and interview an old person so they may experience a bond with an older human being, and glimpse their future. But also they may see there is still a vibrant person living inside the old, frail body. By dispelling fear of dying, is life different?

The Possibility for Being Part 1 — Observing Life: Are we truly insightful and observant? Let's take a mundane item such as a strawberry or a pinecone. How would you describe them? Have you really ever fully focused on a strawberry you ate or a pinecone you kicked? In this lesson, students will practice focused observation — attentiveness to things around them — and discover there are many vital details we leave out in our hectic mad dash to finish life. In fact, we may be missing quite a bit of the experience we are rushing through.

Also, are there things we simply don't see because our "filter" of believable or knowable reality doesn't allow them in? What could be going on that we're not seeing, that our senses pick up but we don't register? Before you have a place in your world for "balance" you won't ride a bike well. You can read about balance, watch movies about balance, discuss balance, but you won't balance. When you finally "get" balance, you really "get" it on some level within you, and you can now ride the bike. But try explaining balance to someone else. Next, students try an activity called "Lucid Waking", whereby one focuses attention on the experience of each of the five senses, thereby enhancing the experience of the present. Finally, students notice how often they are not actually being present in what they are doing. When you're doing dishes, are you really doing dishes? Or are you doing the dishes, thinking about tomorrow's football game, and planning what you will wear? What is the difference between experiences we observe fully and those we are distracted from? What possibilities lie in being open to anything showing up?

The Game of Me and You: Students look at the possibility of life in a *Me and You World*, as opposed to a *Me or You World*. How would the rules of the game differ? We most often are trained to view the world as having winners and losers, those who are right and those who are wrong. Guilt, distrust, resentment and jealousy tend to show up in a *Me or You World*, while compassion, empathy and empowerment show up in a *Me and You World*. Many of our impulses are sourced in a fear of losing or hurting the self, as we have seen over and over in this course. Is it possible to be aware of these impulses, yet not be run by them? Students play The Balloon Game with two sets of rules — one with a winner and a loser, and one where both players win if they empower each other to do well. They then act out a Spaceship Game exercise, learning that more heads can be better than one when problem-solving. And the best way to help someone is to teach them how to help themselves whenever possible. Don't you feel better about yourself if you can fix your own sandwich when hungry, rather than having to find someone to make it for you? The *Me and You world* can be experienced from time to time around us — a phenomenon of connection can exist among groups of people. A video journey to a southern Mexican town, an aboriginal tribe, and a small town in America where "nobody locks the doors here" shows us that trust, empathy and empowerment do occur. Unfortunately, crisis is a common way for this connectedness to show up — look at how people in New York City were to each other following the 9/11 crisis. But what if people disagree? As we learned with John and Marsha, we create images of people that we relate to. Students now practice "un-creating" set images of people in their lives. They choose a behavior they dislike in a loved one, and then promise that the other person will show up differently. When we take responsibility in our relationships, people show up differently. Does humanity as a whole have a possibility for growth through self-knowledge?

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Lake Lucerne, near Brunnen, Switzerland

K: Creative happiness

You and I have intrinsically the capacity to be happy, to be creative, to be in touch with something that is beyond the clutches of time. Creative happiness is not a gift reserved for the few; and why is it that the vast majority do not know that happiness? Why do some seem to keep in touch with the profound in spite of circumstances and accidents, while others are destroyed by them? Why are some resilient, pliable, while others remain unyielding and are destroyed? In spite of knowledge, some keep the door open to that which no person and no book can offer, while others are smothered by technique and authority. Why? It is fairly clear that the mind wants to be caught and made certain in some kind of activity, disregarding wider and deeper issues, for it is then on safer ground; so its education, its exercises, its activities are encouraged and sustained on that level, and excuses are found for not going beyond it.

Before they are contaminated by so-called education, many children are in touch with the unknown; they show this in so many ways. But environment soon begins to close around them, and after a certain age they lose that light, that beauty which is not found in any book or school. Why? Do not say that life is too much for them, that they have to face hard realities, that it is their karma, that it is their fathers' sin; this is all nonsense. Creative happiness is for all and not for the few alone. You may express it in one way and I in another, but it is for all. Creative happiness has no value on the market; it is not a commodity to be sold to the highest bidder, but it is the one thing that can be for all.

Is creative happiness realizable? That is, can the mind keep in touch with that which is the source of all happiness? Can this openness be sustained in spite of knowledge and technique, in spite of

education and the crowding in of life? It can be, but only when the educator is educated to this reality, only when he who teaches is himself in touch with the source of creative happiness. So our problem is not the pupil, the child, but the teacher and the parent. Education is a vicious circle only when we do not see the importance, the essential necessity above all else, of this supreme happiness. After all, to be open to the source of all happiness is the highest religion; but to realize this happiness, you must give right attention to it, as you do to business. The teacher's profession is not a mere routine job, but the expression of beauty and joy, which cannot be measured in terms of achievement and success.

The light of reality and its bliss are destroyed when the mind, which is the seat of self, assumes control. Self-knowledge is the beginning of wisdom; without self-knowledge, learning leads to ignorance, strife and sorrow.

from Commentaries on Living, Second Series, pp. 2-3
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■ Raising Human Beings Rather than Individuals

EVER SINCE WE were instructed to ‘observe the impact of labels upon the mind’, I was concerned with the effects of conditioning. From our first year at school we were encouraged to be aware. Our teachers implied that by being aware we would somehow transform the world! We were surrounded by poverty and bleak resignation to life, so the prospect of transforming the world was exciting. Could the world really be free of this, we wondered, as we watched the powers of the world wage wars with each other and the threat of more to come?

Years later, when we began a family in Sydney, I had to face the fact that I was no closer to transforming the world than I was before. But the thought that it may be possible to spare our children some of the confusion we all experience lured me on. If only I could explain what went on at our schools! What had happened there was unknown to the rest of the world, but the words that best describe it were not easy to come by. Also, one has to be completely honest with oneself to describe the way in which the mind processes things. A task I did not always enjoy.

From childhood we were asked to observe ourselves. In order to face oneself, I find, the mind has to be very resilient. It is a capacity that is nurtured by the environment and fostered by the quality of relationships within it. With this in mind, a group of people came together in the middle of the last century and sought to create an environment that would provide the opportunities required to liberate intelligence. They were concerned that, when it is left un-addressed, fear accumu-

lates over the course of psychological development until gradually it overwhelms intelligence.

The main emphasis during our childhood was on ‘preparing the ground to liberate intelligence from the authority of the known’. I was intrigued because, from the moment I heard our teacher say ‘the word is not the thing’, the world had ceased to be a bewildering place. Rather, it became a place of great interest. So from then on I gave it my whole attention, watching the mind as it shaped and fathomed ideas. Although there were times when I let my imagination run wild and carve out a world of its own, I was always concerned with the nature of thought, with words and with being aware.

The unique thing about our teacher, Jiddu Krishnamurti, was that he denied all authority and addressed us directly, providing us with room to develop psychologically. Rather than informing us of what to think, he inquired into the nature of our thoughts by exploring them with us. This, I found, was a refreshing change from our ‘everyday’ experience of school. Given the opportunity to explore my thoughts from childhood, I have found that I have often walked free from the limitations of my own thinking; thinking which would have tethered me to the universal drive for fulfillment consuming people everywhere.

Having been through this, I wonder: do the conventional forces of education actually condition the mind so as to bring on this burning desire for fulfillment? If children are raised as we were, to observe the



Arizona desert, USA

nature of their own thinking and appreciate the use of language, surely this desire for the inexplicable will cease to haunt people? Rather than being taken for

granted as it is today, this desire for fulfillment will be regarded as a lack of psychological maturity, for which students can then watch out.

Geetha C. Waters, March 2003

■ Rishi Valley Education Centre Report

This article has been extracted from Rishi Valley's Annual Report for 2002–03. It constitutes the bulk of the report — we have omitted only the specifics of school organisation and the like. The report begins with a paragraph concerning the water situation in the valley and then continues with descriptions of various contacts with the school's rural neighbours and its environmental activities. We always find these things interesting and are impressed by the nature and extent of the concerns described here.

WE ARE GOING through one more year of monsoon failure. So far the rainfall has been negligible, resulting in a significant drop in the groundwater level. A few more

tube wells have gone dry, so the school has had to dig two new bore-wells, with a depth close to 400 feet, to meet the water requirements of the school and estate.

The usage of water is being carefully monitored and regulated. We are examining various approaches for improving the groundwater situation in the valley. This would necessitate a comprehensive geo-hydrological survey of the valley and implementing methods for harvesting rainwater and recharging underground water bodies.

Village Visits

With the view to making our interaction with our rural neighbourhood more meaningful and sensitising children to the situation of people around us, some programmes of interaction at the 6th and 7th Standard level have been initiated. Sixth-Standard children have at least two opportunities for village visits and interaction with their counterparts in the satellite schools. One of these visits is an overnight stay, with various families hosting our children in the village. Seventh-Standard children go in small groups, by rotation, for village visits, where they assist in environmental or health-related work and teach some younger children. The response to these programmes has been encouraging, and a significant number of children have been touched by their experiences and become more reflective. These programmes are intended to create a base of awareness among students that can be drawn upon as they go to higher classes.

Senior School students continue to be involved with the rural health centre, volunteering their help during their free time. Biology students of Class 12 have completed various projects on the nutritional and health status of the rural poor. Presently they are working on the diseases and morbidity pattern of the REG children. A new programme introduced was a weekly

visit to the villages by two students each from Classes 9 and 11 accompanied by Kartik and Ramamurthy. The children interact with the villagers and do a survey on their lifestyle, economic profile and the educational status of the village children. Typically they interact with two families during their visit. This programme is planned for five years so that we are able to do a long-term follow-up of the families involved.

Environment & Alternative Energy

On the alternative energy front we are working towards using solar energy more extensively. We have installed 1,000-meals-per-day solar cooking equipment over the kitchen. The system works well when there is bright sunshine. A similar system (to cook 100 meals a day) is installed in the rural school as well. A few solar parabolic cookers have been procured and given to some of the satellite schools. We hope to have them in all the satellite schools. We are also working on designing parabolic cookers using discarded CD's. The efficiencies that we have obtained, after some experimentation, are close to commercially available systems.

The Institute of Bird Studies recently celebrated the 12th anniversary of the declaration of Rishi Valley as a Bird Preserve.

Rural Education Programme

The MHRD (Ministry of Human Resource Development) grant has not yet been renewed because of some procedural difficulties. The Rural Education Programme has been running without funding since March 2003. We have been applying to

various agencies for financial support. The funding required is about Rs 20 lakhs.

We continue to collaborate with various agencies, particularly in the north, in order to implement a similar network of schools and methodologies. A new programme with UNICEF is in the offing. Collaborations with projects in Nepal and Ethiopia are also at the discussion stage.

The development of Teachers' Trainer's Modules in Telugu and Hindi has been completed.

A residential school (called Bridge School) for school dropouts, started under the Velugu programme of Andhra Pradesh Government, has successfully trained 20 students for entry into mainstream schools. The programme is meant to eradicate child labour. The students were trained for about six months to facilitate their entry into the government-run schools at an appropriate level. One of the teachers of the main school (Ms Padmavalli) has been put in charge of the programme.

The State Government has extended the midday meal scheme to our village schools.

Rural Health Care Programme

Dr Nalini Gite's Ayurvedic Programme has been functioning well. She has been introducing integrated health care with the aid of herbal preparations to the village communities. She has been invited by several organisations, both governmental and non-governmental, to conduct workshops

and to set up herbal gardens. The Union Culture Ministry has been very keen on having her services in establishing herbal gardens near ancient monuments in India.

The total number of patients examined at the Rural Health Centre during the year was 6,539, in spite of the fact that we switched to a three-day working schedule and that no outreach medical programmes were conducted during the year. However, an outreach programme involving students of Classes 9 and 11 was started with a view to increasing their exposure to rural India.

In the two years since collaboration with Sankara Nethralaya started, 200 patients have been sent to Sankara Nethralaya and 187 of these have been operated on for cataracts. Many of them have had vision restored in both eyes. Unfortunately, the programme came to an end in May 2003 due to funding constraints. We have, in July 2003, restarted the programme with the help of an ophthalmologist (an ex-parent of the school) in Madanapalle.

Under the Antenatal Programme, 30 women had registered (by March) and 11 of them successfully delivered children, six at home by trained "dais" and five in hospital. The remainder are being followed up. Under the Tuberculosis Programme, 30 patients are receiving treatment. One of them was a patient with Multi Drug Resistant TB, another was HIV +ve and a third had a rare form of TB of the hip, which was treated with the help of a surgeon from Madanapalle.

A. Kumaraswamy, 2003

INTERNATIONAL NETWORK

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

Annual Winter Gathering in Thailand 2003

Winter Gatherings in Thailand have an international character and draw participants from the distant corners of the world. This year the Gathering will be from 29 November to 3 December 2003 on Koh Ngai, an unspoiled island surrounded by a clear turquoise sea rich in marine life, with shingle beaches fringed with palm trees and a hilly interior of thick tropical canopy. It is an ideal place to explore, ponder and discuss the many questions of life. In addition to the Gathering programme of video showings and dialogues, there will be opportunities for taking part in sports — and to be quiet.

Although details for subsequent Gatherings are not yet set, the event is likely to fall on similar dates every year.

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

Theme Weekends at The Krishnamurti Centre, Brockwood Park — 2004

February 20–22	Security
March 26–31	What is Krishnamurti inviting us to do?
April 23–25	What does it mean to be responsible?
May 21–23	Observation and self-knowledge
June 5	An introduction to Krishnamurti's teachings
June 25–30	The challenge of sorrow
July 23–25	What is our relationship to Nature?
September 18	An introduction to Krishnamurti's teachings
September 24–26	What is the role of education?
October 22–24	What is right action in relationship?
November 19–24	Love, sex and pleasure
November 27	An introduction to Krishnamurti's teachings

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

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

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

“Krishnamurti and Education in India” Trip

André Riehl, a yoga teacher trainer, is organising a trip to India that will take place from 16 February to 2 March 2004. He can be contacted at 7 Allée des Arts, 34090 Montpellier, France, Tel: [33] 6 09 17 57 51, e-mail: riehl.andre@wanadoo.fr. Further information is also at www.kinfonet.org.

Brockwood Park School Open Day

While you are welcome to visit Brockwood during term-time by prior arrangement, there will also be an organised Open Day on Saturday, 8 May 2004, 10.00am to 1.00pm.

Annual Saanen Gathering 2004

The Main Programme: all activities will take place at Chalet Rosey in Schönried, Switzerland, 31 July to 14 August 2004.

The Parents and Children Programme will take place 24-31 July 2004.

The Mountain Programme for Young People (those under or around 30 years of age) will take place 14-21 August 2004.

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

Brockwood Park School Reunion — 2004

Alumni, dig out your diaries and place a large red circle around the following dates. Arrivals will be on Thursday, 19 August; departures will be Monday, 23 August 2004.

continued on pg. 62 →

K: The sacredness of learning

A school is a place of learning and so it is sacred. The temples, churches and mosques are not sacred for they have stopped learning. They believe; they have faith and that denies entirely the great art of learning, whereas a school like those to which this letter is sent, must be entirely devoted to learning, not only about the world around us, but essentially about what we human beings are, why we behave the way we do, and the complexity of thought.

Learning has been the ancient tradition of man, not only from books, but also about the nature and structure of the psychology of a human being. As we have neglected this entirely, there is disorder in the world, terror, violence and all the cruel things that are taking place. We have put the world's affairs first and not the inner. The inner, if it is not understood, educated and transformed, will always overcome the outer, however well organized it may be politically, economically and socially. This is a truth which many seem to forget. We are trying politically, legally and socially to bring order in the outer world in which we are living, and inwardly we are confused, uncertain, anxious and in conflict. Without inward order, there will always be danger to human life.

from Letters to the Schools, Vol. 2, pg. 11
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Fields in spring near Brockwood Park, England

← continued from pg. 59

This reunion will mark the 35th year of Brockwood Park School, and we welcome you to catch up with old friends in beautiful surroundings. We will send registration forms in the autumn with more details about the programme.

Note: If you are an alumnus and would like to participate in the School Reunion Planning Meetings, held in London, please email admin@brockwood.org.uk.

ANNOUNCEMENTS ► ANNOUNCEMENTS

Obituary

Towards the end of 2002, and just after our last issue went to print, we learned of the death of ERNA LILLIEFELT. Erna was a Founding Trustee of the Krishnamurti Foundation of America and an active and effective member of the Trust Board until just a few years before her death. She played a crucial role in the recovery of assets for the benefit of the KFA around the time of its formation.

Erna wrote her private memoirs shortly before she died. In them she recounts a nice exchange that she had with K. At a private meeting with him in Madras in the early 1950s, he asked her why she had come to the Theosophical Headquarters in Madras. She replied that she had been concerned about something in the TS's views as they were practised in Illinois, and the way they affected the people there. K then asked: *If it didn't make sense to you in Illinois, why did you think it would make sense in Madras?* She goes on to state that after listening to K's series of Talks in Madras, she felt able to move on with a wonderful feeling of freedom from the burden of beliefs and concepts that had previously preoccupied her.

New Study Centre in Hyderabad, India

JK Centre, Hyderabad, is happy to announce that, after many ups and downs, its study centre project is approaching completion. An inauguration will be held in January or February 2004. The centre sits in beautiful surroundings of over 20 acres and is about an hour's drive from the city. It will have a large K library-meeting hall and cottages for visi-

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

Teacher Vacancy at Inwoods Small School, Brockwood Park

Inwoods, a Krishnamurti primary school on the grounds of Brockwood Park, may have openings in the near future for full-time or part-time staff. People with a strong interest in K's teachings and the education of children are encouraged to contact Inwoods via email at mail@inwoods.org.uk or by phone on +[44] (1962) 771 065.

Asian Committees Meeting Report

Among issues central to the role of the Krishnamurti Foundations as elucidated by Krishnamurti, the preservation and dissemination of the Teachings are some of the most important. As copyright holders to the entire original works of Krishnamurti, the Krishnamurti Foundation Trust Ltd. and the Krishnamurti Foundation of America have, one can surmise, a great deal to do with all that is happening with the Teachings worldwide. For various reasons, among them lack of resources and manpower, it has not been easy for the Krishnamurti Foundations to address this task comprehensively. As a result, they have not always been aware of the full extent to which the Teachings have percolated around the world, in what manner, by what means, and by whom.

Extra-constitutionally, members of the Link team emerged to fulfil this very important role of reaching out, documenting and providing valuable feedback to the K Foundations as well as to the various groups on all that is essential for them to know. Raman and Rabindra especially have been travelling across the world for the last several years, searching out such groups, meeting with them and, importantly, advising, assisting and networking these groups with one another. The synergy this valuable exercise has produced is already palpable.

The reports brought back from their travels show that Krishnamurti's Teachings have reached very far and deep. Individuals and groups, called 'Committees' by the K Foundations, located in far-flung corners of the globe, are actively engaged in often isolated but passionate efforts to share the Teachings with fellow countrymen, battling great odds, overcoming trying obstacles and hardships. Needless to say, some of these hardships have, in fact, to do with the absence of contact with the rest of the 'Krishnamurti world', with which they, sometimes unknowingly, happen to share the same intent.

The KFT hosts regular International Committee Meetings at Brockwood Park that, for obvious reasons, have been more frequently attended by groups closer to England. Groups

from other parts of the world, many of which struggle with severe financial constraints, either have not known of such ICM's, or have found it impossible to attend due to the costs involved.

I feel that all these years of networking by the Link team, and their efforts to work with the K Foundations in recognition of the need and importance of reaching out to groups in more distant and isolated parts of the world, were responsible for bringing about the Asian Committees Meeting at the Quest Foundation's Retreat Centre in Thailand last February. The KFT's gesture of hosting it was the first proactive move from a K Foundation towards Asian countries.

For most countries that managed to represent their work at the ACM, the first feelings were those of surprise to learn that, unknown to one another, so much has been going on within this continent. The ACM was, in fact, the only existing common platform on which these Asian neighbours could meet, share and learn from each other's experiences. Since much dissemination work has happened through translation, publication and distribution of K's work, the KFT's presence at the ACM was of special significance. Many related issues were discussed, new understandings were forged, and a common direction was found to bond the various groups in a shared agenda.

At the Quest Foundation, which has had close connections with The Link since its inception, Raman and Rabindra have been annual visitors and, in the last couple of years, active participants in its programmes, the Winter Gatherings and the Travel Dialogues in particular. The Link team has also been a steady financial supporter of specific activities of the Quest Foundation.

There had been difficulties between the Quest Foundation and the KFT, particularly in the context of translation and publication of Krishnamurti's works in Thailand. This was due partly to the lack of knowledge and appreciation of the ground conditions in which Asian groups operate. The joint effort by the KFT and Raman and Rabindra has signified a real break-through and has gone a long way to resolving many of those issues. For us at the Quest Foundation, it was a godsend to be able to actually meet with Jaap and Kristy of the KFT, go through the necessary trust-building process in a friendly manner, and forge new understandings for the future of the work in Thailand.

The Asian Committees Meeting closed with concrete achievements for all groups — the Asian Committees, the Link team and the KFT — all of which are now tightly knit into one network of friendships and shared intentions. It will be invaluable for the Asian Committees Meeting to continue to take place as often as the groups can manage to come together.

Vikram Parchure, March 2003

ADDRESSES

STUDY CENTRES OF THE KRISHNAMURTI FOUNDATIONS

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

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

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

The following Study Centres have the same addresses as the corresponding Schools on pg. 67.

Nachiket Study Centre: No email available

Rajghat Study Centre: kcentrevns@satyam.net.in

Rishi Valley Study Centre: study@rishivalley.org

Sahyadri Study Centre: kscskfi@pn2.vsnl.net.in

Valley School Study Centre: kfstudy@bgl.vsnl.net.in

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

STUDY OR RETREAT CENTRES

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

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

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

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

THAILAND: Hadyai Retreat, 80/54 Niphat songkhrao 4 Road, T. Hadyai, A. Hadyai, Songkhla 90110, Tel: [66] (0) 7436-7763, Fax: [66] (0) 7425-7855, e-mail: questfoundation@hotmail.com

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

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

LIBRARIES

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

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

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

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

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

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

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NORWAY: Krishnamurti Biblioteket, Helge Lovdal Frantzebratveien 9, Oslo 0283,
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THAILAND: Bangkok Library, 9/266 Moo. 7 Phutthabucha Road, Bangmod, Jomthong,
Bangkok 10150, Tel: [66] (0)2869-3944-45

THAILAND: Hadyai Library, 80/54 Niphatsonkhro 4 Road, T. Hadyai, A. Hadyai,
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NACHIKET SCHOOL, Village Devidhar, Post Dunda, Uttarkashi 249 151, India

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RAJGHAT BESANT SCHOOL, Rajghat Education Centre, Rajghat Fort, Varanasi 221 001,
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Santa Fe 3014, Argentina; contact: Ginés del Castillo, e-mail: delcastillo@arnet.com.ar

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<http://www.kfionline.org>

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<http://www.fundacionkrishnamurti.org>

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<http://www.krishnamurti.ca>

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

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

SPAIN: *See pg. 71*

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

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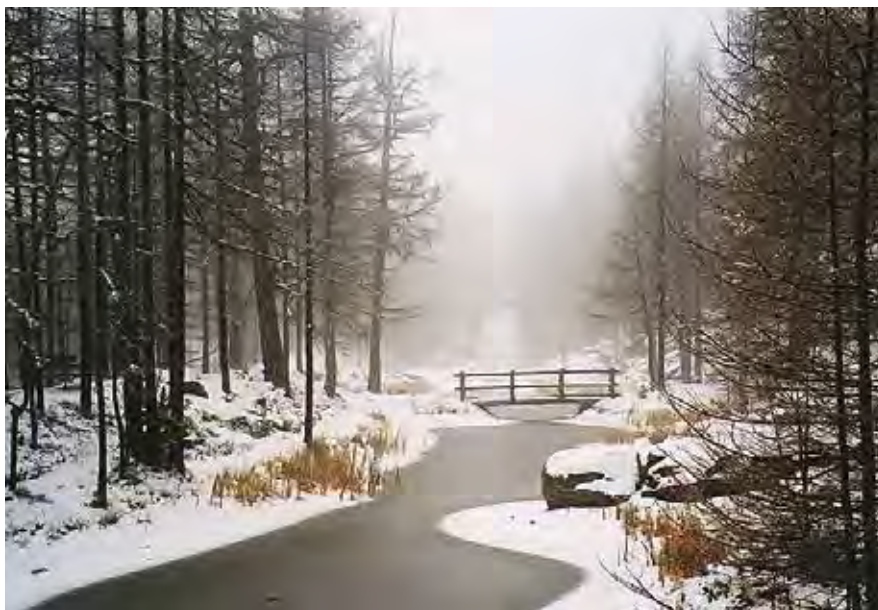
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Please note that C.I.K. stands for Centro de Información Krishnamurti.

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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.kinfonet.org); and assisting the investigation into Krishnamurti's views on education.

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