



T H E L I N K

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Cover Picture: Badenweiler, Black Forest, Germany

Editorial

This issue of The Link contains about 12.000 words. Some of these words are just conveying information to people all over the world, others raise questions which might touch the very way we look at life. Of course, to distill meaning from words and sentences is a complex and highly individual affair (see also the article ‘On Interpretation’ on pg. 14). Words are in no way sufficient to create meaning, something easily overlooked today when the immersion in words has become such an obsession that we feel that what is not verbalized or converted into knowledge does not even exist. Do we ever ‘allow’ the conscious, directed activity of thought to go into abeyance? Can we just stay with sensory awareness without being taken over by thinking? Do we ever allow space for silence, even if for only a quarter of an hour during the day, or one evening during the week, or a few days in a year? Or is the movement of knowledge and thinking so habitual and we give it such importance that we continue it without a break? Why this relentless focus on one mode of being?

There are several articles raising questions on these lines in this issue, although their starting point and the way they go about it differs widely. On pg. 8 and pg. 18 we have two accounts which describe beautifully how the world changes when we experience full, undivided sensory awareness. These accounts are a reminder of how limited and conceptual our “normal” way of being is. In the diary notes on pg. 28 the author explores – from a background of having two children at school – the many steps which lead to the overriding authority of knowledge and how this, at the same time, creates fear and the invalidation of what is not known. Don’t miss the letter on pg. 7 which approaches the issue of the known from an almost contrary position.

One of our most deeply held convictions is the assumption that we exist as a separate “me”. This central piece of our knowledge is under scrutiny in a summary of a thesis entitled ‘Self-Conceptualisation’ (pg. 37). The author suggests – supported by scientific evidence – that there is no central core in the form of a “me”. Krishnamurti seems to sum it up in his answer to a question (pg. 21) where he states that we are looking for fixed points, but that there are none, either in ourselves or outside in the universe. To live without these fixed points is our challenge.

Jürgen Brandt

THE NEWSLETTER

Dear Friends,

This past spring, representatives of the Krishnamurti Foundations met at Brockwood Park in England for the annual International Trustees Meetings. Friends from Europe, India, North America, and South America and Spain came together for several days of formal and informal discussions. The Link team (Krishnamurti Link International), was invited to the final meeting to present an outline of its work.

Early on in the meetings, we received a specially prepared 36-page booklet of some discussions involving K and the International Committees between 1981 and 1985 in Saanen, Switzerland. There are eight discussions: ‘Why should I feel responsible?’ ‘What is he trying to tell me?’ ‘Are you flowering?’ ‘What will change the brain?’ ‘Can we think together?’ ‘Are you learning?’ ‘What will keep us together?’ and ‘Can the brain be absolutely quiet?’

During our KLI presentation at the International Trustees Meetings, I read aloud an extract from ‘What is he trying to tell me?’ and would highly recommend that everyone read the entire discussion, and indeed the whole booklet. For a copy, please request one from us, via the address at the back of The Link. You may also collect a copy from the Krishnamurti Foundation Trust offices at The Krishnamurti Centre at Brockwood Park.

Here is an extract from ‘Why should I feel responsible?’:

“And also I will be concerned about whether it is merely a small group that are holding the vase in which the flower is growing; they may be holding it in a small little group, but I want to throw the seeds all over the world. That’s my responsibility. It doesn’t matter who understands or who doesn’t understand, but it is my responsibility to sow the seed wherever it will fall – on a piece of dry earth or in a fertile soil. That’s my responsibility, that’s what I would be concerned with if K dies and I was working like the rest of you.”

(Saanen, Switzerland, 17th July 1981, Copyright KFT)

To read the discussion entitled ‘Can we think together?’ please see pg. 23 of this issue of The Link.

After the International Trustees Meetings, the Link team travelled to Haus Sonne for one of our two annual retreats. These retreats are an important part of our working together. As, I believe, many of the Krishnamurti Foundation trustees also find, meeting informally is vital. It is during these times that the essential things take place – where relationship itself is the focus.



Near Haus Sonne, Black Forest, Germany

Haus Sonne (the vegetarian guesthouse in the Black Forest in Germany) has a library of K books and audio- and videotapes. People who have never heard of the teachings can come upon them there, and an increasing number of people who have already heard about them are turning up. There have been three or four K books published in Germany this year, perhaps accounting for the growing interest. I also met an Italian man and a Croatian man who were visiting Haus Sonne, having heard of it in *The Link*. Haus Sonne's address may be found on pg. 46. The Link team's first retreat next year will be in June at The Krishnamurti Centre at Brockwood Park.

I am at the Centre as I write this – it is amazing how many interesting people one meets here. At the lunch table one day, someone asked me if K was perfect. So I asked him, What is perfection? Isn't it just an idea or an image? But K was full of love and probably that is perfection. And isn't it his love that brought us together? The person who asked me the question suggested that I write this in *The Link*, so here it is. We are also including a related extract from K in this issue, on pp. 21–22.

The Link team begins work on this issue of *The Link* in Winchester tomorrow. Afterwards, we will have our second retreat of the year, at Yewfield in the Lake District. Yewfield is the home of Derek Hook, one of the KFT trustees, and two former Brockwood Park staff mem-

bers. As a wonderful bed and breakfast, it is also a meeting place for Brockwood staff and students, and for K friends from all over the world.

This coming December and January, I will be in Ojai, perhaps returning there in May 2001 for the International Trustees Meetings, if I am not too travel-weary by then. In any case, Nick, Raman and Rabindra will be in Ojai at that time. It will be a good opportunity for them to function without the 'boss'. In fact, I prefer to be regarded by them as only *primus inter pares* – first among equals – a phrase used by K to the new principal of Brockwood Park when he took on his job.

Going back somewhat, the Link team took part in the Saanen Gathering this past July. Saanen is the most international gathering in the K world, and it is wisely and ably conducted by Gisele Balleys and her dedicated team. For more on Saanen, please see pp. 11 and 34 of this issue of The Link.

Lastly, here is some brief news about some of the new and renewed contacts made in the past few months: Raman was in Norway and Sweden, where he visited the Krishnamurti Committees there – the groups of people who are involved in showing K videos and holding dialogues – and others who are interested in establishing similar activities. He also visited Vestoppland Folkehogskole in Norway, a school run on principles of self-understanding for students who are taking a year's break between high school and university in order to discover their true vocation.

Javier was in Spain to attend a conference on education. He subsequently visited Costa Rica and Ecuador, speaking at several major cultural institutions, doing radio and newspaper interviews, and holding meetings and dialogues with educators and other interested groups about K and the teachings. And Jurgen was at Haus Sonne for the German Committee meetings, where he co-facilitated a week of dialogues.

Friedrich Grohe, October 2000

Krishnamurti: "Education may have a different meaning altogether – not merely transferring what is printed on a page to your brain. Education may mean opening the doors of perception to the vast movement of life. It may mean learning how to live happily, freely, not with hate and confusion, but in beatitude. Modern education is blinding us; we learn to fight each other more and more, to compete, to struggle with each other. Right education is surely letting the mind free from its own conditioning. And perhaps then there can be love, which in its action will bring about true relationship between man and man."

(pp. 54–55, Freedom, Love and Action, Copyright KFT)

LETTERS TO THE EDITOR

The Business of Living

K's thought, K's teaching, is wholly abstract. Presented with a problem, he does not advance into the world of knowledge to solve it, he retreats into non-conscious, timeless, absolving abstract poetical mysticism of no-thinking and no-word-image where there is no fragmentation. In this state, of course, problems cease to exist. But we cannot sit all day beneath a peepul tree with our conscious mind unplugged, because that is not living. Living necessitates conscious involvement in the world of fragments, words, thoughts, plans, interaction with others, and so we are back with our original problem. Yes, problems dissolve when we meditate. Yet

the objection remains: meditation is a 'non-living' experience, it is a vacation from consciousness.

We are here to live. We cannot turn the evolutionary clock back. For better or for worse, we are a primate that stands on its hindlegs and has developed a brain that fragments experience with language and thought. With this physical equipment we have to get on and deal with the world of events. So, however often we try to resort to K's solution to all difficulties and all questions – i.e. disconnect consciousness – we have daily to engage with the business of living. Which means that K's teaching is a remedial strategy, a technique for defusing and disarming difficulties. But it is not a philosophy for experiential living.

Note for our Readers

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

I think of the human spirits, bright beacons of intelligence and moral courage, who have shed light, given incalculably to humanity, eased pain on earth for countless others: Marie Curie, Michael Faraday, Mother Teresa, Albert Schweitzer are examples that come quickly to mind. These individuals rolled up their sleeves and got stuck into the physical world. They steeped themselves in specialised knowledge and grappled with the fragmented

world in order to solve problems. K, I suspect, might be the first to agree with this. Yet it is hard to reconcile his repeated assertions – that knowledge is the past, knowledge conditions, knowledge fragments and, therefore, we should not look to the known world and the body of accumulated knowledge for enlightenment – with those men and women who may never have meditated in their lives, yet remain the finest examples of the human spirit.

Rowland Molony, September 2000

An Undistorted Mirror

I live in a quiet, second-floor dwelling in a town known for its trees. California's live-oaks dot the nearby fields and foothills of the Sierra Nevada. One of the most magnificent specimens I've ever seen has been spared the ax on the grounds of this apartment complex. I walk under it almost every day, and every time I do, I feel a shock of non-recognition from its size, spread, and gnarled dignity.

As a boy I loved tree-forts, and when I walk out onto the porch in the morning, a close canopy of lush maples gives me the feeling of actually being in the trees. In the winter, when the leaves have been stripped from the branches, I can see snow on the higher ridges of the Sierras. Most mornings, after I get up and greet the day, I sit on the porch and read a passage from *Krishnamurti's Notebook*, something I have done for fifteen years.

At seventeen, before hearing of Krishnamurti, an event occurred that changed the course of my life and brought me to the

teachings. For some months I had been sitting in the backyard of my childhood home, observing and questioning the workings of my own mind. I began noticing that there is always an observer introspectively observing the contents of thought and emotion. Out of a passionate curiosity more than anything else, I asked myself, "What is this observer that always appears to be separate from what it is observing?"

For some weeks I persisted, in a passionate yet spontaneous way, with this question. Then one day while watching a robin, as I observed myself in the old introspective manner, there was an explosive insight. The observer, I saw, was inextricably part of everything I was observing within! The brain instantly fell silent, and the colors, form, and living presence of the robin burst through the screens of thought into my senses. I realized at that moment that I had never truly seen a bird, or anything, before. At that moment, the goodness of nature and the sorrow of man also opened up, and I saw the root of human ignorance in the separative nature of thought.

That event initiated a search to find out whether there were others who saw and experienced the same thing. I never used the word meditation, and certainly not “mystical experience”, to describe what had happened that day. I read many things, Western and Eastern, even as I continued the joyful practice of sitting in nature. Nothing satisfied me, however.

About seven years after this insight-event that changed the course of my life, I came upon a book by Krishnamurti, *Freedom from the Known*. Here at last was the unembellished truth, spoken in the clearest language, devoid of jargon, tradition, and cant. Not long after discovering that remarkable book, I learned that Krishnamurti was still very much alive, still speaking all over the world, and that he had begun giving yearly talks again at the Oak Grove in Ojai. Naturally, I had to go to hear him.

The grandeur of the oaks, the serenity of the hills, the throbbing atmosphere of the place was overwhelming. I could sense a mystery and depth beyond all knowing as I found a place to sit amongst the thousands of people from all over the world who, like me, had come to hear that beautiful, illumined man speak.

Years later, after attending a number of talks and reading many of the books, my

interest in the teachings and K distilled down to the *Notebook*. Now, just a few of K’s words induce ripples of meaning that make me stop and ponder for days. When I read the *Notebook* now, I experience it as an arrow to the deepest truths, reflected in the mirror of self-knowing. A sentence or a paragraph often brings some new insight. At the same time, “my normal consciousness” seems increasingly permeable to meditative states during the sittings.

A friend once called *Krishnamurti’s Notebook* “the most dangerous book ever written,” and I agree. As K said, if one does not live the teachings, they become a poison to you, and the *Notebook* is chock full of powerful medicine. It is not only a clear and concise statement of K’s teachings, but it also gives hints of K’s meditative states of mind, vastly beyond normal human consciousness. (As K said at the end of his life, “You will not have another brain like this for 500 years.”)

Naturally, I sometimes have doubts and questions about Krishnamurti, and even about the teachings. The teachings remain for me, however, the clearest wellspring of truth humanity has ever had. To mix a metaphor, the teachings are what they were meant to be: a bright and undistorted mirror. The flaws and failings are my own.

Martin Lefevre, June 2000

Transformation and Infallibility

In reacting on the question of ‘translation versus transformation’ (The Link, No. 17, pg. 13), I would like to suggest that ‘the teachings can penetrate formidable intel-

lects’ if the intensity of our attention or devotion is as big as our love and sincerity! I believe it is all a matter of intensity, which carries us to a world beyond human

desires, hopes and ambitions – and beyond a purely intellectual understanding of the problem. All the arguments on pg. 14 and 15 in *The Link*, No. 17, to my mind, remain on the intellectual level: they are not representative of deep emotional experiences. ‘We need to find more appropriate ways to make the transition’ (pg. 16): is there anything sincere and authentic apart from perception of facts, from love or compassion? Can these be ‘found’ or ‘trained’? Can spontaneous intensity be trained?

In previous issues of *The Link*, questions arose as to whether K considered himself to be infallible and whether or not he was conditioned in some way. I definitely do not have the impression that the term ‘infallible’ entered Krishnamurti’s mind or the minds of anyone else in his vicinity, or that it is at all applicable. ‘Infallible’ is a term applied to moral/prac-

tical decisions, and there I felt he was totally selfless, enthusiastic, and, in practical matters, sometimes – even often – naïve. He could not see the legal and financial problems and commitments of a school, the practical issues of a study centre in the countryside, or evaluate the conditions and possibilities for these ventures in a given country. (In India, schools correspond to a real need; in Europe, the financing of schools not corresponding to the official requirements, and therefore not government subsidised, requires enormous private funding or donations.) When he attended international committee meetings in Europe, I occasionally even felt that it would have been better for him not to have participated in them. Were his spontaneous suggestions practical? No, although I am convinced that he was fundamentally right but naïve in his enthusiasm for the creation of schools, etc. – the idea was perfect, but the possibilities vastly different in different countries ...

Henri Methorst, December 1999

Worldviews

Two articles in the last issue of *The Link* especially caught my attention: the article about the senses by Suprabha and the article ‘Worldviews and Wholeness’ by Colin. The second one I read several times, since it touches questions which have been of great interest to me for some time. The article says that our worldview is deeply influenced by science, that the scientific view penetrates our thinking and feeling and colours the subconscious background of our lives and our actions. But science is constantly moving: out of previous questions, new questions arise that give rise to new ways of looking and that finally create a whole new understanding of the world.

The dualistic and materialistic worldview was created in this way and conditions us, until now we think, feel and behave as “individual parts in empty space.” If the latest scientific view – which sees “motion and change as an undivided and indivisible whole” – is going to influence our consciousness, communicating itself subtly in all areas of our lives and so gradually shaping our thinking, would we then not reach a much more appropriate worldview in a simple and effortless way? Of course, this is not to justify complacency on our part; there is much to do. But it could be that inherent in consciousness is the tendency to understand itself and the world, and that it is most important to allow that tendency to act ...

C.W., July 2000

WHAT IS IT THAT PREVENTS CHANGE?

The following was written by Nick Hughes to introduce a general session in the last week of this year's Saanen Gathering. Nick lives at Brockwood Park School as a mature student.

Before going into the question of what it is that prevents change, I would like to talk briefly about what I mean by the word 'change'.

K often said that what is needed is a radical change at the very core of our being. For me, the cause of most of our problems and suffering is the way consciousness or the mind operates and distorts reality. Thus a radical change at the very core of my being would be a change in the way my mind operates. Not a modification or an adjustment of the mind, but a totally different way of seeing and responding. I do not know, nor do I wish to speculate, on how this changed mind would operate, but I feel it cannot in any way be related to what it is now. It must be something totally different from its current conditioned and fragmented state.

Looking at myself, and recognising the same mind in others, it appears that fundamental change has not taken place. I am not saying, though, that the teachings have had no impact on our lives. Indeed, I feel that since I became interested in the teachings my life has changed considerably. I first read K while at university, and that summer I came to Saanen. The three weeks I spent here opened my eyes to a whole new world. Reading the books, watching the videos and having dialogues began a movement within me that has changed the way I see life and my role in it. However, I now see that all these

changes, while important for me at the time, did not go to the very core of my being. What I want from life may have changed radically, but the fact is that I still want, I am still full of fear, conflict and sorrow.

I have been interested in K and the teachings for almost five years now, and I know there are some people who have

... when we are not working we talk, read, watch television or plan what activities to do the next day ...

studied the teachings and attended the talks for thirty, forty and even fifty years, and still a radical change has not occurred. Why is this? We have talked endlessly about how – by seeing the truth – the truth liberates; and how – by seeing the false – false things drop away. But we are not liberated, and the false remains.

So what is it that prevents change? I would like to just touch on a few aspects of this question and, in the process, to raise other lines of inquiry.

K used to say that for transformation to take place, tremendous energy is required. I also sense this and feel most of us lack this vital energy. We may experience occasional moments of heightened awareness

or surges of energy, but these are too brief to sustain a serious inquiry. We scratch the surface of consciousness, but the intensity is not there to explore more deeply.

So why is it that this energy is not there? When we are very interested in something, we have all the energy we need to investigate it thoroughly. The question then arises: are we really interested in all this? Or perhaps more importantly: exactly what are we really interested in? Do we really want to learn about ourselves? Or is our main interest merely to find ways of trying to end our personal sorrows and conflicts?

This very act of pursuing creates a division between 'what we are' and what we feel 'we should be'.

Not only is the energy not there to inquire deeply into things, but the energy we do have we dissipate through our habitual and disorderly way of living. We spend all of our time in activity. Most of it is taken up by our work, and when we are not working we talk, read, watch television or plan what activities to do the next day. We are rarely quiet, by ourselves, doing nothing. Krishnamurti often stressed the necessity of having sufficient leisure: time, every day, when one isn't occupied, when one can observe oneself and inquire into deeper questions.

The way in which we approach this kind of inquiry is also very important. If we look to any outside agency, such as the speakers here in Saanen, friends and family, or even K, for any form of answer or guidance, then we are immediately lost and at

the mercy of another's opinion. There is also a tendency to approach inquiry as effort. We feel we must work at analysing the self, dissecting and theorising on it by ourself and with others through dialogue. This is nothing more than using thought to resolve the problems created by thought, and the only effect of this is to leave our minds tired.

On the other hand, to sit quietly and to passively observe the movement of our thoughts brings a kind of energy that has nothing to do with will. Will brings with it its own force, its own power, that works to achieve and act upon many things. What gives the will this force is that it has a clear direction with an end in mind. It has a single-minded focus that says "I must be like this" or "I must not be like that". We often feel that nothing will ever change unless we do something about it. All the conflicts, fears and jealousies will not simply go away by themselves. An effort must be made to get rid of them. But this effort, this will, is blinding. We focus only on the thing we want to change, and even that we don't see clearly, as judgment and condemnation come in quickly and put an end to observation.

The will to change is often only present because we have not understood something. When we have seen something clearly, then force is not required to overcome it. It appears that the will is a major barrier to change because it prevents observation of the whole; also, the effort required in trying to force change dissipates a great deal of our energy.

So what is it that makes the will strong? I feel that a good part of it comes from our ideas of what we should be. There is a longing for the ideal state that –



Autumn in Leukerbad, Valais, Switzerland

although slightly different in different cultures and religions (for example, heaven, Brahman, nirvana, etc.) – is without conflict and suffering. Even in K’s teachings, the terms ‘total freedom’, ‘choiceless awareness’ and ‘unconditional love’ can easily become our ideals to pursue. This very act of pursuing creates a division between ‘what we are’ and what we feel ‘we should be’.

However, to simply deny this pursuit of ‘what should be’ and try to force ourselves to ‘stay with what is’ is to perpetuate another division and brings us back again to the movement of will and effort. Longing for ‘what should be’ is part of ‘what is’, and to condemn it prevents examination of it.

I feel that I am self-centred. I have become tired of all this self-centred activity, of this endless repetition of ego-driven thoughts and desires. To continue to live like this is painful. I therefore want to move away from it, so I pursue the silent mind. I practise meditation to try to touch the eternal. In dialogues, I ask questions such as “How are we to end thought?” “How can we come upon right action?” “How can we be free of conditioning?” But all of this is a movement away from ‘what is’. I am avoiding what I am. By approaching silence, I hope to become silent. I am constantly running away from ‘what is’ and never reaching ‘what should be’. In this there is no change; in this there is only frustration.

Nick Hughes, July 2000

INTERPRETATION OF THE TEACHINGS

*The question of interpretation seems to be, as yet, rather unclear and is in need of some close examination. In so-called K circles it tends to mean 'misinterpretation' or 'misrepresentation' and is made to hang like a Damoclean sword over the heads of those interested in investigating the teachings. To say that somebody is interpreting is the same as saying that they are distorting and this induces a subtle fear of making mistakes. Given this general pattern of confusion, it would seem that interpretation itself needs to be properly understood. Toward this end we here include a short piece by David Bohm on this question, followed by the main body of a letter written in response to a reader who strongly objected to the article 'Exploring Meditation' (published in the previous issue of *The Link*) as being an 'interpretation' of the teachings. The respondent was adamant that nobody has any right to say what K meant about anything, that the books and audio and video tapes where K's message is recorded speak for themselves, and that everything else is just the work of the ego and its conditioned and temporal background. The following texts propose a way to resolve such seemingly irreconcilable dichotomies.*

David Bohm: On Interpretation

Krishnamurti has repeatedly warned against the danger of distortion of what he teaches through interpretation. And yet, with equal emphasis, he has urged that each person not only live in harmony with the substance of what he is pointing out, but also in this very action of living, be

Each person has to perceive everything deeply for himself, and to act freely and creatively from this insight ...

himself a teacher who points out the truth for all who will listen. Is there not a contradiction here? For, if one is living in this way, it is not enough merely to repeat Krishnamurti's words in order to be sure that one

is not bringing in something of his own interpretation. Nor is it sufficient to disseminate what Krishnamurti says by publication of books, selling tapes, or by working to make it possible for him to give talks all over the world. For to disseminate means, literally, "to spread the seed." If everyone does nothing but spread the seed, and no one allows the seed to grow in the action and relationship of living, then no fruit can ever come out of such a mode of activity. And in this regard, it is not enough for the essence of what is pointed out in the teachings to penetrate the ordinary activities of daily life. In addition, as Krishnamurti has emphasized, each person has to be able to communicate with others concerning the substance of the teachings; and in so doing, he needs to put what he has to say in his own way. To do this is evidently a kind of interpretation.

If one now assumed that all interpretation of what Krishnamurti teaches was harmful, one would indeed be led into a contradiction. For it would then follow that only Krishnamurti was capable of teaching, while all others have to be restricted to passing on the message of his teaching, as accurately as possible. But this would reduce people to a largely mechanical function, which is, of course, quite contrary to the essential content of what Krishnamurti constantly indicates; i.e., that each person has to perceive everything deeply for himself, and to act freely and creatively from this insight, in every aspect of life.

One sees, of course, that there is no real contradiction here. For it is not interpretation as such that is harmful. Rather, what distorts is the kind of interpretation in which, unknowingly and without intending to, one slips in one's own conclusions, as if these were integral parts of the meaning of the teachings. So one needs sensitivity and intelligence, which make possible a perception of the difference between the two kinds of interpretation. The pointing out of the need for such sensitivity and intelligence, not only in this context but also quite generally, is indeed one of the key features of what Krishnamurti teaches. To suggest that no one other than Krishnamurti is capable of this sort of sensitivity and intelligence is to imply that what he says has no value at all. For what would be the use of Krishnamurti's continual pointing out of this need to people who were intrinsically incapable of the kind of response that he calls for?

As Krishnamurti himself has frequently emphasized, the content of what he says is not a particular and definite body of

knowledge which could belong to a specified person, either himself or somebody else. Rather, it is only a pointer which indicates truth and so can give rise to insight. This insight is like a flame, which may spread from one human being to another, in such a way that the question of to whom the flame belongs has no meaning.

The content of what K says is not a particular and definite body of knowledge which could belong to a specified person ...

The crucial point at issue is then whether a given person is responding with the genuine flame of insight, or with illusions arising from his own prejudices and conclusions. Of course, there will always be the danger that he will be responding with the latter, and so with the destructive kind of interpretation. But to try to avoid this danger by keeping away from interpretation altogether will evidently be equally destructive. An essential part of a creative response is, in fact, just to be so attentive and aware that in the very act of communication on such questions, one continually sees the ever-changing line between communicating one's own insight in one's own words and imposing one's arbitrary opinions and conclusions. In this way, there will be freedom from the destructive kinds of interpretation, and this freedom will itself be an example of the deep meaning of what Krishnamurti is pointing out.

*David Bohm, 1972, as published
in the KFA Newsletter of 1993 (No. 1)
Copyright David Bohm*

Interpretation and this Matter of Meditation

The following letter by Javier Gómez Rodríguez was written in response to a reader who felt that Javier should not ‘interpret K’, as referred to on pg. 14.

The question of interpretation that you raise in your letter, and in particular with reference to my exploration in the previous issue of The Link of what K meant by meditation and time, is not so easily answered. Interpretation of the teachings is one of the thorniest issues that all those seri-

ously interested in K have to deal with. It concerns not only possible impersonations of K, such as speaking in his name and so on, but also commenting on and explaining what he may have meant by what he said. However, it is my impression that this prohibition against interpretation has also generated a paralysing fear that is preventing precisely what K wanted us all to do, namely to question, doubt, be sceptical and explore freely the meaning of what he said in connection with the actuality of our daily life. I feel that when this is done in a genuine spirit, which means with an awareness of what one understands fully, partially and not at all, then the danger of interpretation is averted. My feeling is that if we do not venture to discuss these things openly, we run the risk of creating a rigid orthodoxy whereby nobody can say anything unless they either repeat exactly what K has said, because that is the measure of truth, or else speak only from personal experience, with nothing allowed in between. But my sense is that most of us are precisely in this intermediate stage of dialogue between the teachings and our daily lives. And that’s why I have taken the liberty to write about something so delicate as meditation, because it is part of my daily life and yet, as reflected in the teachings, it encompasses depths that I have never encountered.

The prohibition against interpretation prevents us from exploring freely the meaning of what K has said ...

The reason that led me to write this article was precisely my sense that since K died those interested in his teachings hardly dare speak of meditation and will not hear of anything remotely resembling its ‘practice’, whereas K told many people, myself included, ‘how’ to meditate. This fact, which can be verified in his own published writings, and which seemed to be specially relevant for the staff and students in the schools he founded, has been relegated to near oblivion because it seems to contradict so much of what he said about meditation. My feeling is that by doing so, by not engaging directly in the active exploration of meditation as K suggested, we are not only missing a good deal in life generally but the K schools are wasting a great opportunity. And, if you will forgive me for being a bit personal, in my exploration of meditation, as K told me to do it, I found that its unfolding was exactly as he had said. How else, I wonder, could I have verified that he was speaking the truth? So, although, as you rightfully

gussed, I still have a sense of self, I can nonetheless speak confidently about a good deal of this from my own exploration and findings. And it is from there that I have felt justified, if such justification were needed, to invite others to do the same.

I must say that I wrote the article with a certain hesitation due to the possible reactions it might elicit along the lines you have expressed, of it being self-centred interpretation and therefore counter to the very spirit of the teachings. However, when put in the balance, it seemed to me that my reasons for going into this subtle matter outweighed the possible misunderstandings and inconveniences. I do not know what you have done with the question of meditation, how you have understood it and explored it in your own life. My whole point was to call attention to the central importance of meditation and, if possible, to free those interested in the teachings from misconceptions and false inhibitions regarding its nature and our engagement with it. My feeling is that, since freedom is at the heart of the teachings, it makes no sense to be creating hang-ups for ourselves regarding the teachings in our lives. This doesn't mean that one will become reckless or insensitive, but rather that one will question one's assumptions and dispel one's binding contradictions in the light of understanding. So it is not a question of whether I or anyone else has "no right to say what K meant about anything", but whether we are all willing to explore in a spirit of dialogue,

friendship and freedom the meaning of all this. That's more my point.

The concrete spark that set me off to write this article was a brief exchange I had with a Brockwood student a year ago. He was convinced that meditation was not to be practiced in any way, that it was a matter of attention to every moment of the day, to every movement inner and outer. That is clearly so, but I also brought to his attention what K had said about 'meditating' in *Beginnings of Learning*, so that he would not remain fixed in what I considered to be a mistaken notion of 'practice', which I felt was actually preventing his exploration of meditation for himself. The fact that very little if any attention is being brought to the importance of meditation in

Meditation represents the gateway to another, non-dualistic, dimension ...

K schools concerns me greatly, because for me its active exploration while a student at Brockwood represented the height of sensitivity and the gateway to another, non-dualistic, dimension of perception and being, which is precisely the purpose of such an education. So, more specifically, it was out of this concern for the students and staff in these schools that I wrote this article and I hope it has proved useful, at least in bringing meditation back into their field of awareness and living inquiry.

Javier Gómez Rodríguez, August 2000

THE REPRIEVE

I wonder if the following description of an experience taken from my diary is of interest to your readers. The “experience”, if one could call it that, happened to me some years ago whilst living in Spain. I had just returned from seeing a specialist who had assured me that the results of my tests for cancer were negative. It was as if I had been reprieved from a death sentence. My wife and I had decided to celebrate by having a meal at a restaurant on the coast and were taking a pre-meal stroll by the sea:

“The evening was warm though not sunny as is usual in Andalusia at this time of year. There was a high, thin cloud over the sea and surrounding mountains through which the sun filtered, giving that quality of light and pale shadow that pure sunlight never does. The sea air had an invigorating freshness as we approached El Faro, the Costa lighthouse. We chose to walk around a narrow path that wound around the lighthouse, a path overlooking many rocky coves and small bays.

“As we neared the sea, I suddenly experienced an astonishing change in my sense of myself and in the world around me. It was as if I had walked into a different dimension, a place and mode of being which was entirely new to me. I was the same person yet a different person; I was in the same place, yet a different place. I find what happened difficult to describe, because I was experiencing rather than thinking and memorising. But to begin with my senses – every sense functioned at an extraordinarily intense level. In particular, my sense of smell and my feeling-senses were enhanced beyond my previous experience. I could smell the salty

sea, the fish, even the rocks and, behind us, the perfume of the flowers and plants and the earthy odours of the headland. I felt, rather than saw, a change in everything I looked on. Everything seemed new and changed. A black dog swimming out to sea surged in my feelings like an oil-black seal; a woman below, stooping over shells that she had gathered and placed on a piece of cloth, seemed part of a stillness and timelessness that flowed between us; a distant buoy dancing in the sea seemed the cause of uncountable millions of tiny shimmering lights; a Spanish couple walking by, arm in arm, talking together gravely, loudly and unselfconsciously, as if they were in another world. Yet to me everything was somehow connected, in harmony. My feeling-sense was most powerful: I could feel a connection with everything my senses touched, which seemed to make me part of everything I saw, heard, smelled, or tasted. I could feel as well as hear the hollow boom and echo of the waves washing in the deep coves, and the smack of sea on rock, I felt as well as tasted the sharp tang of salt on my lips. We sat down on a stone bench and I was aware that my bodily discomfort and soreness had been transformed by the intensely sensuous feelings which were flooding through me! Perhaps the most apt phrase to describe this feeling is one used by Marcus Borg, “erotic exuberance”. This is not specifically a sexual feeling. In my case, it was as if the hard stone of the bench conveyed a feeling of being united sensually with it and with every part of the world I was in. Everything was united by my senses, particularly by my feeling-senses. There were no anxieties, no dis-



The Pacific coast, San Diego, California, USA

ords whatsoever. Everything seemed in an unchanging and deeply experienced unity. At that point, the bliss I felt overflowed and tears came like offerings of gratitude.

“The rest of the evening, though not so much in the same mode, was wonderful. I suppose that the activities of going into the restaurant, ordering a meal, dining and conversing, and so on, shifted the focus from the senses back to the activities of thought. That night I slept little but felt very happy. At one point during the night I experienced something that I can only describe as a profound darkness, a dark void in which I felt absent yet not absent, in which there was nothing yet everything. This lasted but a short time, yet time also seemed absent. Later

I wanted to go back to this state but couldn't.

“The following day I drove to the airport to collect a friend – and a feeling of

K: “the whole conflict of the mind in its separation has come to an end.”

happiness, a little of what I'd experienced the previous night, was with me throughout the journey. It diminished sometime during the return journey, but something of it remained, something that I know won't ever leave me.”

It was some years later that I came across a description of meditation in *The*

Second Krishnamurti Reader that seemed remarkably similar to mine. But what was of special interest for me was Krishnamurti's emphasis on the importance of the senses:

"If you walk ... looking at all the things you have passed, with your eyes and all your senses fully awake, but without a single thought in your mind – then you will know what it means to be without separation. ... Not that you are united with the flower, or with the cloud, or with those sweeping hills; rather there is a feeling of complete non-being in which the division between you and another ceases. The woman carrying those provisions which she bought in the market, the big black Alsatian dog, the two children playing with the ball – if you can look at all these without a word, without a measure, without any association, then the quarrel between you and another ceases."

(pp. 153-4, The Second Krishnamurti Reader, Copyright KFT)

This is the world which we are already living in, but which we – personally and collectively – can't realise ...

Although I knew my experience was not an illusion or imagination, it was reassuring to read confirmation of this further in the passage:

"Don't think this is imagination, or some flight of fancy, or some desired mystical experience; it is not. It is as actual as the bee on that flower or the little girl on her bicycle or the man going up the ladder

to paint the house – the whole conflict of the mind in its separation has come to an end."

(As above, pg. 154)

As Krishnamurti stresses, one should not analyse such an experience, for the "analyser is the analysed, the observer is the observed". On the other hand, he often begins his enquiry from a series of negations. Following his example here, I would say that my experience was not due to a cultivated state of mind, as in what is usually thought of as meditation. I had made no preparation for it: it came unexpectedly. What preceded it was the lifting of a great fear which had obsessed my thoughts for weeks. This conflict had ended. My mind was extraordinarily quiet. I was relaxed, simply enjoying the world around me. It would seem that, in the absence of the colourings of thought, my senses were left alone to function without interference and interpretation. In short, the self had ended or at least was in abeyance, even if only for a short time, with the very minimum of interpretation. And, with these preconditions, without warning or preparation, I found myself apprehending the world, acutely, through the five senses. It would also seem that the place itself was a factor. It was a beautiful evening. The environment was spacious yet filled with arresting natural objects, the sea, the rocks, the headland covered with wild flowers. People were there, but it was not crowded and noisy. In brief, there was much for the senses to engage with. I have not had a repeat of this experience.

There must of course have been some activity of memory or the world I was connecting with through my senses would have been unrecognisable. For can we function in the world without some conditioning, a cognitive system which prevents

us from walking into the sea rather than on the coastal path, that allows us to distinguish humans from animals and other objects? But this was minimal.

So – apart from the deductions discussed above – what did I learn from the experience? The bottom line seems to be that, in order for the senses, the brain, and the body as a whole to function in total harmony, the divisive activities of thought and the self must become quiet. If and when

this happens in a person, he or she perceives a different world wherein everything exists in a wholeness, a total harmony, and in which there is bliss. There seems no need to talk of God or anything supernatural. This is the world in which we are already living, but which we – personally and collectively – can't realise in its total beauty and harmony. Why not? Because – internally and externally – we are not in harmony.

E. Morrison, September 2000

K: THERE IS NO FIXED POINT

Question: You seem to question the validity of time as a means to the attainment of perfection. What then is your way?

Krishnamurti: You see, the very idea of the attainment of perfection and the way to it implies time, and in wanting to know what my way to it is, the questioner is still thinking in terms of time. Sir, there may be no way at all. Let us go into it.

... I am miserable, and I think I must have time to become perfect, to find happiness, if not in this life, then in some future life, but the mind is still within the field of time, however much that field may be extended or narrowed down. All your sacred books, all your religions say that you need time to become perfect, and that you must take a vow of celibacy, of poverty, you must resist temptation, discipline, control yourself in order to get there. So the mind has invented time as a means to perfection, to God, to truth, and it thinks in those terms because in the

meantime it can be greedy, brutal, saying that it will polish itself up and eventually become perfect. I say that way is totally wrong, it is no way at all. It is merely an escape. A mind that is caught in perfection, in struggle, can only conceive of what perfection is, and that which it conceives out of its confusion, its misery, is not perfection, it is only a wish.

So, in its effort to be that which it thinks it should be, the mind is not approaching perfection, it is merely escaping from what is, from the fact that it is violent, greedy. Perfection may not be a fixed point, it may be something totally different. As long as the mind has a fixed point from which it moves, acts, it must think in terms of time, and whatever it projects, however noble, however idealistically perfect, is still within the field of time. All its speculations on what Krishna, Buddha, Shankara, or anyone else has said, all its imaginations, its desires for perfection, are still within the field of time,

therefore utterly false, valueless. A mind with a fixed point can only think in terms of other fixed points, and it creates the distance between itself and the fixed point which it calls perfection. Though you may wish otherwise, there may be no fixed points at all. In actuality, there is not any fixed 'you' or fixed 'me', is there? The 'I', the self, is made up of many qualities,

The moment the mind demands more, it must have time, it must of necessity create time

experiences, conditionings, desires, fears, loves, hates, various masks. There is no fixed point, but the mind abhors this fact; therefore, it moves from one fixed point to another, carrying the burden of the known to the known.

So time is an illusion when we think in terms of perfection. Desire has time, sensation has time, but love has no time. Love is a state of being. To love completely, simply, without either seeking or rejecting, is not to think in terms of perfection or of becoming perfect. But we do not know such love; therefore, we say, "I must have something else, I must have time to reach perfection." We discipline ourselves, we gather virtues, and if we don't sufficiently gather in this life, there is always the next life, so this movement of backwards and forwards is set going.

When you think in terms of time, you are really pursuing the 'more', are you not? You want more love, more goodness, more pleasure, more ways of avoiding pain, more of the experience which delights, which brings a fleeting happiness; and the

moment the mind demands more, it must have time, it must of necessity create time. This demand for the 'more' is an escape from the actual. When the mind says, "I must be more clever", that very assertion implies time. But if the mind can look at what is without condemnation, without comparison, if it can just observe the fact, then in that awareness there is no fixed point. As in the universe there is no fixed point, so in us there is no fixed point. But the mind likes to have a fixed point, so it creates a fixed point in name, in property, in money, in virtue, in relationships, in ideals, beliefs, dogmas; it becomes the embodiment of its own inventions, its own desires. The mind's idea of perfection is itself made more peaceful, made more noble, quiet. But perfection is not the opposite of what is. Perfection is that state of mind in which all comparison has ceased. There is no thinking in terms of the 'more', therefore no struggle. If you can just know the truth of that, if you can merely listen and find it out for yourself, then you will see that you are free from time altogether. Then creation is from moment to moment, without accumulation of the moment, because creation is truth, and truth has no continuity. You think of truth as continuous in time, but truth is not continuous, it is not a permanent thing to be known in time. It is nothing of that kind, it is something totally different, something that cannot be understood by a mind that is caught within the field of time. You must die to everything of yesterday, to all the accumulations of knowledge, experience, and only then that which is immeasurable, timeless, comes into being.

Excerpted from The Collected Works of J. Krishnamurti, Vol VIII., Bombay, 6th Public Talk, 6th March 1955, Copyright KFA

K: CAN WE THINK TOGETHER?

This is one of the chapters in the booklet referred to by Friedrich in his Dear Friends letter at the beginning of this Link – the booklet of extracts from International Committee Meetings at Saanen, Switzerland, 1981 to 1985.

Krishnamurti: You see, K has been to different parts of India, to the various schools there, and to California. He's been to the United Nations, spoken there. He has been to Los Alamos where they are preparing the neutron bombs, atom bombs, missiles, doing research into cancer, into higher mathematics, and so on. Wherever K has been, there has been a lot of conflict, dis-sension, contradictory opinions among the schools, the people who are so-called working together. There is generally conflict all over, and one wonders why. These are facts. I'm not trying to exaggerate them or trying to minimize them. This is going on and we don't seem to be able to work together. To work together, to do something together, seems to be the most difficult thing in the world.

Here we are, a group of us, and one asks what it is we are all trying to do. What is the intention of our meeting here? Please, I'm not pessimistic or optimistic, I'm just looking at things as they are, and I'm asking myself why it is that the people who say they're terribly interested in K's teachings are at loggerheads with each other. That is one point I'd like to discuss.

Also, as we are concerned with the future as well as with the present, is it possible that this flame can be carried on? K considers the so-called teachings to be common-sense, orderly, and they demand a great deal of attention, subtlety and a

sense of continuing to the very end of the book. And apparently, in different parts of the world, this is being slightly neglected. I use the word "slightly" politely. I'd like to use much stronger language. This is happening. We meet every year. We have done it in Saanen for nearly twenty-five years, and we don't seem to be able to come together, understand the common, ordinary things of life and all the implications of K's teaching. We never seem to go to the end of the book.

What is it that we are all doing; not trying to do, but actually doing?

So one asks, what is it that we are all doing; not trying to do, but actually doing?

Now, can we, all of us here – I am asking this most respectfully – put our brains together and not say, 'I think so', 'I don't think so', 'You are right', 'You are wrong', not have this constant throwing opinions at each other. Please, I am not stopping discussion.

A friend is going to build at Brockwood a so-called study centre, adult centre. Personally I don't like those two names, but we will find a good name for it. A great deal of money is involved in it, and this

friend has offered to do it. He is concerned and we are going to do it. And when we have got this whole building, is it going to be another place of contention? Is it going to be another group of people who are contending with each other? I am asking. It is not necessary, nothing is necessary, but it generally happens unfortunately.

So, here we are, a group of people, meeting every year, from different parts of the world. Can we think together? Can we have sufficient energy and affection, love, whatever you would like to call it? That word may mean, “be together”.

Please continue with it.

*Saanen, Switzerland,
13th July 1984, Copyright KFT*

BOOK REVIEW

Aryel Sanat:

The Inner Life of Krishnamurti – Private Passion and Perennial Wisdom
Quest Books, Theosophical Publishing House, 1999 ISBN 0-8356-0781-X.

This book is an extensive in-depth investigation that presupposes a fairly thorough knowledge of Krishnamurti’s life and work. Of the work, because, as the author puts

“The teaching is one thing, organised religion, organised teaching, is another.”

it: “If you want to give yourself an opportunity to understand Krishnamurti, you must go to the source itself.” Of the life, since only those aspects of it are discussed which the author feels are expressive of, or connected with, what he has chosen to call K’s ‘inner life’, by which he means those private regions of K’s life which “were rich in esoteric happenings”.

The result is an intriguing book. Inspired by K’s fairly rare and often rather vague hints about the source of his teachings, it builds up a theory combining statements and predictions of the early theosophists, of philosophers like Friedrich Nietzsche, Ludwig Wittgenstein and others, with the known facts concerning K and his teaching. In this way, it weaves a dazzling web of amazing, alluring, suggestive ideas about how in the 20th century a unique process of radical regeneration was set into motion in the spiritual world.

The author’s blunt statement, in his introduction, that “the Masters and the Lord Maitreya were realities to K every single day of his life since he first encountered them in his youth” may at first sight seem shocking and rather disconcerting.

But it becomes less so when set off against what K himself said on the subject and against the fact that there is a world of difference between the author's interpretation of the notion of the Masters and that of traditional conforming Theosophy, insofar as this still exists. Mary Lutyens gave the last chapters of the second volume of her K biography (*The Years of Fulfilment*) the titles: 'Who or what is Krishnamurti?' and 'The source of all energy'. In the end she had to admit, however, that "a mystery remains" and that she was "no nearer to elucidating it". K had said to her that he himself could not delve into the source of his teachings, but that if she found out, he would be able to corroborate it ("I'm sure if others put their mind to this they can do it"). He also said: "This person [K] hasn't thought out the teaching."

In her later *The Life and Death of Krishnamurti*, Mary Lutyens stated: "From K's own words one is forced to the conclusion that he was a 'vehicle' for something and that it was from this something that the teaching came to him." She added: "The mystery of K would disappear at once if one could accept the theory of the Masters taking over the body prepared for him. Everything about 'the process' would then fall into place. K himself did not altogether dismiss this theory, anymore than he denied being the World Teacher. He merely said that it was 'too concrete', 'not simple enough', and, indeed, one feels that about it."

One might say that Aryel Sanat goes on where Mary Lutyens felt she had reached the end of her tether. About the so-called 'mystery of K' he remarks: "While some aspects of K's inner life we may never understand fully, those who have written about K's life may be more willing to

accept a mystery here than is necessary. There was, indeed, in one sense a mystery in K's life, and he spoke to friends about this mystery on various occasions during his last two decades. This sense of the

"An investigation of who K really was pales before the question of whether transformation is taking place in one's life."

word 'mystery' points to the sacredness that he referred to often in his talks and writings – to what cannot be known by the conditioned mind." He adds: "The mystery that is the core of genuine religious experience remains, while the mysteriousness that may surround it can be removed. Because the latter can be removed, K felt it was proper to investigate the source of his inner life." Which is what Sanat subsequently – and lengthily – starts to do. Though he does it very thoroughly, he is not the first to make the attempt. In one of his many notes he does indeed briefly mention the book by Peter Michel, *Krishnamurti – Love and Freedom – Approaching a Mystery*. But in no way does he acknowledge the fact that, in many of its suppositions and conclusions, Michel's book proceeds along the same lines he himself follows.

One of the author's important propositions is that of making a distinction between theosophy in general – which he also calls 'the perennial philosophy' or 'wisdom religion' – and Theosophy, with a capital T, as taught by the Theosophical Society. In his own words: "A distinction must be made between Theosophy as a

system of thought, and a transformative, nondiscursive, psychological engagement in theosophy. The system of thought called Theosophy is a recent, conceptual outgrowth of the ancient initiatory states of awareness identified as theosophy. In itself transformative theosophy shuns all conditioning and therefore all thought, including systems of thought.”

“Transformation and dying to the known were relegated to mere conceptual categories, where they clearly do not belong.”

Now whereas, whenever possible, he is generally very ready to quote K as corroborating his views, here he omits to do so. All the same, K already made this distinction in 1949 when, in Benares, he said: “Theosophy and the Theosophical Society are two different things,” adding: “The teaching is one thing, organised religion, organised teaching, is another.” In the same talk K also connected ‘theosophy’ and ‘wisdom’, saying: “the central fact in theosophy is divine wisdom,” and “When you say ‘there is no religion higher than truth’ it means the central fact of theosophy is to find truth.” And he repeated, a little later: “the central fact of theosophy ... is wisdom and truth.”

By the length of his quotations from early Theosophists, such as H.P. Blavatsky and C.W. Leadbeater, the author risks giving the impression that, for him, these are more important than K’s teaching. However, he emphatically makes it clear that, as he puts it, “there is no question but that the insights and observations of K’s

work are ultimately what matter” and that “an investigation of who K really was pales before the question of whether transformation is taking place in one’s life.” Neither does he hesitate to voice his opinion that K was what he calls “the quintessential iconoclast of the 20th century” and that his work “represents the best and deepest that 20th century philosophy has achieved”. An interesting remark he makes is that “K’s message asks us to bring a level of seriousness into our lives that most of us refuse to even consider.” And he adds: “This may be the main reason why, in spite of his increasing influence in philosophical, educational, psychological and religious circles, he has yet to make a greater impact. Most of us seem to want to have our cake and eat it too. We do not want to give up a certain amusement-park attitude toward life.”

There are a few seeming contradictions in the book. Though in one of the early chapters the author seems to adhere to the view that the entities the Theosophists called “the Masters” are real, living persons, later he speaks very clearly against personalising these teachers and prefers to characterise them as “non-conditioned states of awareness”. Then he also, slightly clumsily, gives the impression of being in two minds about the value of the writings of Mme Blavatsky and C.W. Leadbeater. He often quotes them, seeming to agree completely with what they said, but later says that they purposely presented their insights in a conceptual, limited form.

One can discover two central points underlying the argument of this book. The first is that when discussing the possible source of K’s teaching, or the origin of the early theosophical writings – which the

author suggests is the same thing – one is faced with the problem of having to put into words things which simply cannot be expressed in that way. It is the problem of wanting to make it possible to think about something that is beyond the limits of thought.

The second, crucial point the author makes is that, as K has always said, a radical individual human transformation is essential as a prerequisite for any approach to wisdom, insight and compassion. As Sanat puts it, echoing K: “there must be a psychological dying to the known. This means, in part, abandoning one’s identifications with a particular culture, system of ideas, religion, and with the expectations built up during a lifetime.” He adds that, on the basis of Blavatsky’s and Leadbeater’s purposely popularised writings, “most people came to understand the perennial philosophy as a conceptual system and a series of predetermined, repeatable practices. Transformation and dying to the known were relegated to mere conceptual categories, where they clearly do not belong.”

About K’s break with Theosophy, the author says: “One of the main reasons why K broke away from the Theosophists: he came to perceive that the vast majority of Theosophists felt themselves part of an elite. They did not seem to have the level of commitment required to go through an initiation in the perennial sense – that is, dying completely to the known, including to notions of oneself as superior or inferior”.

There may be those who will react to this book as though the author’s pen name were a thin disguise, in the form of an anagram, of the name of the supreme evil spirit. Aided, understandably, by the fact that his book was brought out by a Theosophical publishing house, they may feel Sanat is trying to bring K back into the fold of limited Theosophy. They would do well to consider, however, that many, as Sanat calls them, ‘New Agers and Theosophists’ may feel no less offended by this book, as it seems to deny them the possibility of insight, wisdom and compassion. The author endorses K’s statement that “there is a force which the Theosophists had touched, but tried to make into something concrete. But there was something they had touched and then tried to translate into their symbols and vocabulary and so lost it.” As Sanat himself puts it: “before there can be wisdom, insight and compassion, there must be the death of all conditioning.”

Perhaps the main merit of the book is that the author has made a convincing effort to depersonalise and demythologise the notions of the Masters and the Lord Maitreya, in this way meeting K’s expressed opinion that “the Maitreya is too concrete” and “the Maitreya cannot manifest”. Interesting, too, is his distinction between “the esoteric of concepts” and “the esoteric of transformation”. The first he characterises as “the esoteric of metaphysics, systems and methods, typical of the New Age milieu”, the second, he says, is “the esoteric that has meaning only after initiation, transformation – what K called mutation – has taken place”.

Hans van der Kroft, August 2000

ON EDUCATION

The Invisible Made Visible

Self-Inquiry in the Field of Education

Geetha Waters has written for The Link before. In this case she did not set out to do so, rather she was writing a personal letter about her own process of discovery, starting with her education in a K school in India and progressing to becoming a mother concerned with the ‘right’ education of her children. She kindly agreed to allow us to reprint the bulk of her letter here. We have, of necessity, removed the more personal aspects of the letter, but that may have also had the effect of removing the ‘thread’ of the original, leaving it reading rather more like a succession of comments and insights. However, we believe that those insights are pertinent to the questions of education she touches upon as well as being interesting per se. It also appealed because of its connection to a viewing the editorial team attended a few months ago of two videos of a discussion with K with teachers from Rishi Valley School. In them, K systematically brought everyone back to the essential ground of ‘real’ teaching, i.e. the ground of ‘not-knowing’. In other words, the necessity of escaping the ‘authority of the known’, which is one significant aspect of what Geetha has to say in the commentary that follows.

It has taken me years to realise that confusion would continue in my life as long I expected life to conform to my ideas of it. As readers of The Link may know, I have tried from time to time to write about the process involved in realizing this fact. I feel that if more of us were to write about it, the mystique associated with it all would be dispelled and that can only help those engaged in self-inquiry. I find that it is not an easy subject to write about since it makes sense only in retrospect, but then that is the case with all things, the meaning of something can only be established after the event. So when one is overly pre-occupied with ‘meaning’, one is wrapped up in the past!

Recently I had an insight into the nature of parenting and the way it shapes a child’s approach to life. Since then, I have been more at ease about my role as a parent, as I can see that encouraging our children to keep track of the ways in which ideas vary from the actual can awaken their intelligence. Being at ease enables one to watch what is going on without distractions, that is all.

It began like this: If all that can be thwarted in life are our ideas of it, why do we raise our children to rely upon ideas? Every time we say, “I told you so!” we point to the weight of what we know. As they are learning to use language, can we help them to realize how the functional dynamics of duality enable us to point to the part within the whole? Can we

raise them to realize how a regard for the particular begins the disintegration of the whole? If we can raise them to appreciate the difference between the idea and what it refers to, the process of integration may be less hampered than it is at present. We could cultivate a healthy disregard for words and ideas based on the fact that they are limited. In relation to the actual, they are limited.

We could consider with our children to what extent we should expect that life conform to our ideas of it. When do we emerge as the authority? Essentially, this is what Krishna-murti worked towards in his schools. 'How does self-inquiry awaken intelligence?' The import of this question remains unclear. Perhaps if more of us were to describe the processes and results of our own inquiries, this would become more obvious and would encourage others to address their own confusion with greater ease. My particular education worked towards establishing the relevance of awareness. I feel there is a great deal of work to be done in this region of inquiry if we are to ensure that children develop into psychologically mature human beings.

Children are capable of seeing that thinking restricts awareness to a part within the whole ...

I had been told that thought was limited but could not understand in relation to what it was limited. If this area of inquiry is not addressed together, in an environment that is free of authority, children will simply set out, as I did, on a prolonged search for the 'limitless'! I have seen that children are capable of seeing that thinking restricts awareness to a part within the whole. If encouraged to do so, I feel that children are capable of observing this whole process and of appreciating the way in which it enables them to isolate a part of their environment, a part of life, i.e. themselves. To imagine that they are too young to engage in such an inquiry is to underestimate human intelligence.

Perhaps, as they become involved in making sense of life, in trying to find the meaning of it, we can create opportunities for them to discover the ways in which seeking is restricted to what is known and assist them to see the dangers inherent in addressing the limited to make sense of the limitless. I was twelve as I bleakly tried to puzzle out the meaning of life, when I had the insight: Pause a while, this wick will soon char, there is no fat to feed the flame! Although I had an inkling of it, I did not appreciate the disadvantages involved in relying upon the limited to explain the limitless, instead I got caught up in my imagination regarding myself.

I recall that K worked enthusiastically to create an environment where we could learn to live rather than make believe. It was only when my husband and I were faced with the responsibility of providing such an environment for our own children that we began to appreciate the key elements involved in this inquiry. I felt instinctively that the inquiry K initiated in the schools was fundamental to the process of undermining the authority of the known. But I did not understand in what way it worked through. I see now that such an inquiry, if taken seriously, develops a healthy disregard for words, leaving the mind free of

the pressure of knowledge. Then came the insight that we are here to live, not to make believe. But the discourse through time has always been the same: where do 'I' belong, where do 'I' go from here? I became aware of how dependent I had grown upon the known.

Then I observed the way in which words organize our outlook upon life. The desire for something tangibly divine had made me dismissive of all things material. The body was secondary to the mind, I thought. To show the error of this preoccupation, the mind produced: Matter, no matter what its colour or texture, is precious. We can touch it, feel it, gather it close to our hearts, even as we are gathered within consciousness. The one cannot exist without the other. We are bound together. Only our labels tear us apart! I began to notice how life, which is whole, had been fragmented by my descriptions of it.

The insight that only thought can discern duality in wholeness helped me comprehend the manner in which the mind was subject to the laws of duality, in order that it might distinguish 'one' from the 'other'. Even so, this did not explain what had puzzled me throughout childhood: The fact that we are all an expression of life does not prevent us from regarding 'each' as 'other'. Why we do so was becoming clear, but the mind continued nonetheless to dwell upon the sense of self in its attempt to make sense of what was going on.

I realised how the mind had been conditioned to see things as separate, divided, more or less important. As it had done before, the insistence that something was not right continued to provoke the inquiry. I wanted to find out what I had to do: start a school, write a book, start a play-group. But in all honesty I knew that I was not clear. I was beginning to see the importance of the inquiry we had engaged in at school but could not find the words to justify it.

The inquiry into oneself was central to my education. K was concerned about preparing the ground to liberate intelligence from the authority of the known. I was intrigued about the phrase, 'authority of the known' when I was a child, but it was only years later that I recognized in myself a subservience to what I knew. Freedom seemed an enchanting prospect then! I had yet to acknowledge that freedom is responsibility.

The authority of the known is undermined through insights into the limitations of knowledge ...

The authority of the known is undermined through insights into the limitations of knowledge and our dependence upon it. When the mind appreciates the need of language to specify (or name), it no longer seeks to specify the whole. Nor does it insist that life conform to our constructs of it.

What happens is that the mind, which has been engaged all along with the mechanics of identifying the part within the whole, brings to light through insights the mechanics whereby reality has been fragmented.

The fear of letting go, the reluctance to come to the end of the inquiry, hung over me for years until I woke up to the fact that awareness is inherent to what is. Meanwhile, the



Near Haus Sonne, Black Forest, Germany

dinners had to be cooked, socks found and the house kept clean! I was raising a family, seemingly to cater to a society that was chiefly concerned with a secular self-oriented way of living that could only fragment life further and bring about a great deal of misery. It was an intolerable situation. How could I raise them to see through the mess, to realize the effortless beauty of life? Could I save them from the trauma and confusion that I, along with many others, had been through? I could see that intensity has to come from within. The flowering is within oneself. But could I prepare the ground, provide the opportunities where the inquiry could take place?

Considering the extent to which thinking influences life, it seems strange that education does not involve an inquiry into the nature of thought. The danger of dividing life into fragments is that it brings about disintegration. We could look at the ways in which we divide life. It is easier said than done! But, because I was alerted to the nature of thought, and encouraged from childhood to look at the impact of labels upon my mind, I have been able to continue looking into the nature of confusion, contentment, joy and conflict and have had the courage, ultimately, to call a spade a spade. That has made a great difference to my life.

The insistence for something 'more' dissolves when the limitation of ideas becomes evident. And then the mind is free. The 'more' can only be conceived as an idea! I found, too,

that one can get locked into the inquiry, that even the inquiry becomes a habit of thought till one sees through that. To discern the word from the thing, the word must prevail. But the word is not the thing. The thing is what is. To dismiss it in favour of the word is the beginning of illusion.

I discovered with a sense of immense relief that when the insistence that life conform to my ideas of it is absent, then one is free to appreciate life as a whole. It is a freedom that we have all experienced during childhood, I'm sure, a sense of being which is gradually overwhelmed by our conditioning, with its emphasis upon the known. Knowledge is cultivated with such ferocious intensity throughout childhood that we begin to overlook the actual as we dwell upon the known. Since knowledge is limited, the preoccupation with it ensures

Even inquiry can become a habit of thought ...

that the mind remains largely dismissive of the whole. An excessive emphasis upon 'knowing' creates a fear of 'not knowing', leading the mind to dwell unnecessarily upon the known. If we could awaken the community to the drawbacks involved in our current approaches to education, the relevance of awareness would be naturally clear.

K spoke frequently about preparing the ground to liberate intelligence from the authority of the known. This used to puzzle me a great deal as a child. On the one hand, Indian culture worships knowledge, and the school routine also encouraged a high regard for it. On the other hand, K denounced it. As we cling to what we know for security, anything new appears to challenge that security. Here in Sydney, I feel besieged by knowledge, in relation to diet, education and any other issue immediately relevant to us. How are we expected to live sanely in such a society if we are not raised to have a healthy disregard for words and ideas?

Rather than expounding the virtues of knowledge, encouraging children to appreciate the advantages of being aware seems to be a far more comprehensive approach to cultivating intelligence. In our haste to fill their minds with information, so that they can be well prepared for life, we overlook this fundamental aspect of intelligence and herd children relentlessly to focus on knowledge alone. Being aware, one keeps track of what is not known, which provides the basis for determining the relevance of what is known. We were raised to appreciate the fact that what is apparent bears/bares what is unknown. What we interpret bears/bares the imprint of the known. Creation seems delightfully unconcerned by either! In our haste to know it all, it is as well to realise that reality subsumes the interpreter.

The intensity with which K spoke of our responsibility to the world has stayed with me. It occurs to me now that, by alerting children to the fact that they themselves hold the answers to the world's problems, you awaken them to the responsibility that is life.

Without the freedom to inquire, the mind is obliged to seek for the truth within the context of what is already held to be true. Thinking ensures that intelligence is directly applied to what is known, while what is not known is overlooked. Only awareness can take this into

account. Awareness precedes interpretation after all. Overlooking this capacity, therefore, ignores a vital and creative quality of intelligence. Sadly, conventional education does overlook this quality, being focused almost exclusively upon the mechanical aspects of intelligence. We are currently experiencing the outcome of such a lopsided education in the manner in which we live our lives around the world.

With regard to this inquiry, what is fundamental is that there is a direct correlation between inquiry in the absence of authority, and liberating intelligence from the authority of the known. This is a vital aspect of this process. It is only when children are under no threat of criticism that they are confident enough – as we were in the presence of K – to look into what is actually troubling or confusing to them, rather than voicing what they think is expected of them. It is by addressing intelligence to ‘what is’ that intelligence is exercised, grows stronger and begins to flower. In the absence of this environment, the mind is hampered by fear and self-concern. Intelligence is inhibited by the extent to which it is governed by self-concern, since then it simply dwells upon what it knows to be safe, to be secure.

Although we all agree that intelligence is the essence of life, few of us realize how it is limited by self-concern. Although it emanates from a particular point (i.e. the brain), it has the capacity to prevail over all; space and matter abound (are bound) together, but intelligence prevails over all. It is this capacity to transcend what is of immediate concern, this capacity to be aware above and beyond what is immediately relevant to one, which gives it a vital edge. It is a capacity limited only by a pre-occupation with oneself.

I had to realize that self-concern is not all bad. It has its uses, a time and place as it were. It is accountable to the immediate welfare of the particular individual. In this respect, the movement of self-concern is governed both by fear and desire, the two sides of the same spectrum. The crucial question is, how do we raise our children to appreciate this movement? Unless the relevance of this movement to one’s past rather than one’s present is made clear, children will not develop into psychologically mature beings. Instead, we will raise them to survive in a competitive society, to live out a mind-boggling pre-occupation with personal security that, under normal circumstances, need only concern them occasionally. It is clear to me now that psychological maturity begins when the mind is weaned from the authority of the known.

Intelligence is inhibited by the extent to which it is governed by self-concern ...

The desire for total security is an unreasonable one. It is an aim that defeats the sole purpose of intelligence, an aim that confounds it and causes disintegration. Life is the vital ingredient of form. It inhabits form and extends beyond it, transcending form. How else can intelligence ensure the welfare of all involved? Without form, one cannot be conscious of distinctions. But the fact that consciousness can transcend form gives it an intriguing quality, a quality that fascinates and confuses us. However, if this quality is nurtured in order to feast on the inventions of a wild imagination then the outcome is bound to be one of divi-

sion and disintegration. Life is sustained as an integrated whole, not, as we imagine it, as disintegrated parts held together miraculously. Having conceived of it in little parts, why do we require life to conform to our ideas of it? Can we, therefore, raise our children to realize the limits of their imagination, so that intelligence can transcend the known and address the unknown? Otherwise, we let loose among us the force of disintegration with its preoccupation to secure all for one, rather than the force of creation which takes into account all as being relevant to the one.

Geetha Waters, September 2000

AN INFORMAL COMMUNITY OF LEARNING

One View from Saanen

The first two weeks of the annual gathering held in Saanen now include a group of parents and children staying together in a separate chalet and looking at specific questions that arise from that relationship, including those concerning education. This year Alistair Herron participated with his family and has written a piece for us from his perspective as a parent with an interest in K's teachings along with a vital interest in education of the young.

“Self-knowledge is education. In education there is neither the teacher nor the taught, there is only learning; the educator is learning, as the student is.”

(pg. 46, Commentaries on Living, Third Series, Copyright KFA)

Education was of great importance to Krishnamurti. During his lifetime he produced a number of books on the subject and was also responsible for establishing several schools worldwide. In this way he endeavoured to put into direct practice what he clearly felt. During decades of holistically examining and speaking about learning, Krishnamurti often questioned the fundamental tenets of education in the relationship of the teacher to the taught:

“When you feel responsible, feel responsible for the education of your children, not only yours, all children. Are you educating them to conform to society, are you educating them to merely acquire a job? Are you educating them to the continuity of what has been? Are you educating them to live in abstractions, as we are doing now? So what is your responsibility as a father, mother, it doesn't matter who you are, for the education of a human being? That's one problem. What is your responsibility, if you feel responsible, for human growth, human culture, human goodness? What's your responsibility to the Earth? It is a tremendous thing to feel responsible.”

(pg. 60, A Wholly Different Way of Living, Copyright KFT)

In recent years a number of parents and educators have been drawn to the integrative educational questioning that Krishnamurti poses, in particular his emphasis on responsible self-enquiry through relationship. Such an investigation seems to challenge many of the basic assumptions and the direction of much formal teaching throughout our world. Numerous educational organisations can be perceived as reductive systems, not only providing blocks of knowledge but also, unfortunately, reinforcing the authority of such provision. Krishnamurti seriously questioned any pedagogical authority as potentially divisive in itself, and as a likely hindrance to directly finding out for and about oneself. Moreover, he saw such educational authority as having its organisational source within the personal, the psychological; located at the very interface between teacher and taught. It is important to note that, in this context, he did not divorce such enquiry from the necessity of thorough academic investigation, rather he related such ordering in a holistic manner to the centrality of personal enquiry and self-aware learning:

“If we are vitally interested, we shall not only try to find out what experiments are being made in education in different parts of the world, but we shall want to be very clear about our own approach to this whole question; we shall ask ourselves why and to what purpose we are educating the children and ourselves; we shall inquire into the meaning of existence, into the relationship of the individual to society, and so on. Surely, educators must be aware of these problems and try to help the child to discover the truth concerning them, without projecting upon him their own idiosyncrasies and habits of thought.”

(p. 104, *Education and the Significance of Life*, Copyright KFA)

Throughout the world there appear to be some educational activities unfolding concerned with applying the enquiry that Krishnamurti began. There seems little doubt that the schools he established during his lifetime are the most pertinent and important examples of this questioning. It may be of interest to note the emergence, in a range of formal educational areas today, of pedagogical approaches that appear to reflect some of the insights that Krishnamurti had concerning education (see for example Constructivist Epistemology, Activity Based Learning, Lifelong Learning). There are also other instances of much smaller pedagogical undertakings, mostly informal activity or participatory educational conferences, that appear closer to the holistic sense of Krishnamurti's educational enquiry. These gatherings of enquiry have involved input from various teachers, as well as former students, from Krishnamurti schools, and individuals engaged with the teachings from a range of informational and educational areas.

For many years there have been gatherings at Saanen in Switzerland. Krishnamurti spoke there annually and yearly meetings have continued after his death. Adults have come from many parts of the world for the opportunity of examining the questions posed by the teachings. Some five years ago, in response to the needs of people arriving with children, a special chalet was organised to provide for the requirements of parents wishing to attend the main gathering. Basic outdoor and indoor activities for children were provided. Slowly, however, this coming together presented the opportunity for parents and

educators to raise significant questions relevant to their immediate challenges. Serious questions about children and relationship underpinned, so to speak, by Krishnamurti's teachings. This Parent and Children's gathering has now become an annual two-week occurrence where a community of parents and educators resolves to live and learn together in cooperation. In such an environment they attempt to explore and share essential questions with and about children from issues raised by Krishnamurti. The food is vegetarian and all events are conducted in English.

Activities focus on parent/educator dialogues, video showings and creative workshops. These workshops provided creative writing, cooking, theatre and a range of applied visual arts. Related recreational programs comprised music making, dance, hiking and nature

Children of varying ages, from different parts of our world, reaffirm the commonality of play and creative enquiry ...

study in the neighbouring mountains. The two weeks from July 8 – 22 this year were directed at children of 5 –13 years of age and their parents. All of the aforementioned recreational and workshop programmes were closely focused on children. The gathering witnessed learners (over 50 children, parents, and educators) from the United States, United Kingdom, France,

Switzerland, Denmark, Germany, Portugal, India, Italy, Netherlands, Belgium, and Ireland coming together in the beautiful natural surroundings of the Swiss mountains. The rural environment was most important. As Rajesh Dalal, one of the participants, has noted elsewhere about education and nature: "I feel that for true education to come into being, nature, a sense of space, and silence are crucial factors. It is not accidental that K schools are all located in beautiful natural spots, away from the din of civilisation. Nature has the deep patience of time, and through space and silence it affects the mind in unknown ways and brings about a certain resilience and strength."

(pg. 53, Journal of the K Schools, No. 4, May 2000)

This environment set the character for this unique gathering to unfold, for people to meet and share, through regular dialogue, aspects of educational enquiry naturally and in an atmosphere of care. These dialogues were organised and enabled principally by parents and educators. One that I recall was a most lively enquiry, involving mainly children, and facilitated by Gisele Balleys, that drew forth much insightful challenge on whether one lives in order or disorder. Among topics that were examined in the adult dialogues were the impact of the entertainment industry on children; seeing my child and not others; violence and children; overprotecting the child; and, in tandem with the Saanen Gathering, the nature of our quest and inquiry into a totally different way of action (with particular emphasis on parenting and children). Videos of Krishnamurti speaking with children were made available and viewed in the context of the dialogues by some parents.

One of the central questions for me was the challenge of living closely together in an international community of parents and children and entering into the learning of such a gathering. Observing, for instance, how children of varying ages, from different parts of

our world, seem to overcome spoken language barriers and reaffirm the commonality of play and creative enquiry was most significant for me. Different approaches to education internationally were also addressed; many of the adults attending were involved quite directly (as teachers, enablers, or parents) in Steiner, Montessori, Home Schooling but most especially Krishnamurti educational investigation, and it was challenging to hear the varieties of outlooks on a range of child focused concerns. Overall the strong sense of friendship, the mutual responsibility for all the children, the open sharing of child rearing problems and the palpable sense of genuine care are among the most enduring factors that will most certainly sustain my ongoing enquiry in the year ahead.

I am currently conducting research on Krishnamurti, Creativity and Education.

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Alastair Herron, September 2000

SELF-CONCEPTUALISATION

Carol Brandt was a staff member at Brockwood Park for some years. After returning to Australia she attended university and is now completing an Honours thesis in the History and Philosophy of Science at the University of Melbourne. We feel that the subject matter of her thesis and the line of investigation she is adopting will be of as much interest to many of our readers as it is to us. There appear to be clear connections between K's views of the operation of the human psyche and recent discoveries in related scientific fields.

Introduction

Although cultures differ radically in their belief systems, the peoples of the world share universal and innate emotional and mental dispositions and cognitive constraints. We all think, feel, perceive and react with the physical universe in the same ways and with the same physiological fixtures. The conceptual accounts and descriptions of that perceived universe, however, along with explanations for various phenomena and the meaning of our experiences, differ from culture to culture. There are, for example, a variety of historical and mythological explanations to account for the creation and the creatures of the world, for the forces of nature, and for personal and interpersonal fortune and misfortune. Call it magic, superstition, religious belief, psychology or science, each of these cultural explanations are adopted according to a person's cultural conditioning and pressures, personal experiences, expectations, fears and hopes. The reasons for adopting one practice or another are the same for everyone: to seek to penetrate the façade of the observable world, to grasp the meaning of human existence, to gain a sense of control.

In our objective assessment of the truth or otherwise of various claims and concepts, those ideas which do not gel with one's reasoning, experiences and hopes are fairly easily dismissed. But claims and explanations that do match our experience risk becoming embedded as fact, right or wrong, in the absence of nullifying evidence. They are absorbed into the core of one's worldview along with particular notions concerning self, and remain there unshakeable, unquestionable, entrenched. These deeply held convictions are fiercely defended; they shatter at a cost.

We are also vulnerable to allusions to realities which exceed our own experience, particularly when such indications originate from exceptional persons whose apparently superior insights otherwise meet our criteria for reality testing. Reflecting ultimate hopes and yearnings, the unfalsifiable elements (those not disprovable) in the narratives of respected figures of authority are at risk of being psychologically incorporated into one's worldview as untried 'fact'.

Of importance to the point of this brief thesis summary is the understanding that we gauge the truth or otherwise of various claims through reflection, introspection, reasoning, and personal experience. But it is first hand experience of a thing which consolidates particular notions and fixes them as generally unquestioned 'facts of life'. To be sure, philosophers have long recognised the limits of first hand experience in conferring knowledge: evidence, or 'knowledge', is picked up and mediated via the senses, therefore our knowledge is rooted in our experience, and each person's experiences are limited. However, we generally overlook the fact that our tried and tested conclusions are also determined and limited by the nature of our physiological cognitive apparatus. We are naturally hampered in our capacity to judge the soundness, the legitimacy, of apparent correspondences between our experience and the reality.

Aims of the thesis

In a later extension of the present thesis I want to examine a particularly embedded core experience. This is the experience common to people of all cultures, that what we refer to as the sense of self apparently emerges as an entity independent of the content of conscious experience, able to direct and control other parts of that content. That is our experience. But is it the reality? My aim will be to investigate findings from scientific research which may support the thesis that our phenomenological sense of an abiding self is conceptually produced and supported by mechanical (organic) processes. In that work, the implications of re-conceiving the self as a description of experience rather than a fact of experience will be examined in detail. I will suggest that the self, despite its imputed autonomy, neither determines nor drives the content of that of which we are aware (thoughts/feeling/actions). On the contrary, it is the content which determines, prescribes and drives notions of self-autonomy. If this is correct, an inversion of our usual way of thinking of the role of self has important implications for our understanding of human nature.



Near Leukerbad, Valais, Switzerland

The present work represents a step in the larger project. It examines research which casts doubt on the notion that the self, in terms of decision-making and action-taking, is the autonomous, consciously independent, authoritative entity we experience ourselves to be. It seems obvious to us that we are in charge of our thoughts, decisions and actions, but results from a variety of recent studies suggest otherwise. Many researchers are suggesting that what appears to us to be mental ‘freedom’ is almost certainly illusory – that ‘will’ is not so much free as individual (Cotterill), and that ‘physical factors quietly cause all of our decisions’ (Damasio; Edelman). In cognitive circles, the self is emerging as a memorised selective composite, as opposed to a singular entity with an individual integrity and power. This does not mean we are not responsible or accountable for our behaviour or actions, but it does mean that we have failed to understand the functioning of the mind/body as a holistic unit, and that conscious awareness may play an integrative role quite different from the present conception. It would also mean that Krishnamurti is correct to point out that ‘self’ is not separate from thoughts, feelings, and perceptions.

Our sense of an abiding self is conceptually produced and supported by mechanical (organic) processes

Krishnamurti also claimed that thought is a mechanical process. We usually identify the word 'mechanical' with lifeless automata and with strict determinism. For the purpose of this thesis I use the word 'organic' as the equivalent of 'mechanical', in the sense that living organisms are driven and determined by internal and external interactive physical processes. Part of the present thesis, then, concerns the hypothesis that thought is an organic process. But first, let us consider some of the studies which contradict our experience.

The research in brief

If the self is an independent mental faculty capable of consciously deciding between two possible actions, we would assume that cerebral activity relevant to deciding upon and initiating actions would accompany or follow our choices. But research in neurophysiology shows that this is not the case.

In 1965 Kornhuber & Deeke discovered that a negative shift in the brain's electrical potential begins a second or more before conscious decision-making relevant to an action takes place. Follow-up studies showed that a neuronal 'readiness potential' preceded subjects' actions by a minimum of 500 msec (1/2 second) while subjects' awareness of intentions to act followed that 'readiness potential' by about 350-400 msec (Libet 1985). This finding is at odds with our subjective experience, which is one of conscious intention followed by action. We are not aware that the decision to act and the initiation of the action are already operative.

Libet also discovered a considerable time gap between the application of an electrical stimulation to the skin of subjects and the neural activity which signals conscious awareness of sensation in the subjects. There is a one-second delay before the registering of the

cerebral activities that signal conscious awareness of sensation, yet our subjective experience is one of instant response.

Thus there is a considerable discrepancy between subjective experience of sensations and the neurophysiology of experience. Libet hypothesised that conscious-

ness is referred backwards to a point in time to correspond with the event, and further studies support this hypothesis. But, so far, no-one has an adequate explanation for this lack of synchronicity. Our so-called conscious experience is completely out of step with events and we are blissfully unaware of it.

In a different study, subjects were exposed to transcranial magnetic stimulation of the motor area of the brain while being instructed to choose between moving their right or left index finger. Participants showed a marked preference to move the finger contralateral to the site under stimulation, particularly at short response times, yet continued to perceive that they were voluntarily choosing the finger to move (Brasil-Neto 1992).

The self is emerging as a memorised selective composite ...

Jeannerod's 1999 studies make an interesting contribution to research on conscious intention and awareness. His subjects were instructed to reach for a target that was moved some distance during saccadic eye-movement (the constant flickering movement of the eyes, about 3 per second). While reaching for the target, subjects spontaneously changed tangent to meet the new location. They were unaware of the target being moved and of altering their own trajectory.

To be perceived as a cause, it is clear that the apparent 'causal event' must occur just before the 'effect'. Research in cognitive science shows that when our own thoughts are not perceived to be the cause of our actions, we experience a lessened sense of agency ('will'). Workers who assist disabled persons to communicate by holding or bracing their hands while they are at a computer keyboard, have a profound sense that they are merely helping the other to communicate, even when the content is fully traceable to the facilitator. There is a similar absence of the experience of agency in ouija-board spelling, automatic writing, pendulum divining and the like. In cases of dowsing it has been shown that people readily lose track of any relationship between movement in the wrists and the end of the Y-shaped flexible rod. And people under hypnosis consent to follow instructions from a hypnotist as if their own thoughts are not directing their actions. Interestingly, post-hypnotic instructions are carried out under the impression that one is acting with full conscious intention, explanations for which are then retrospectively confabulated.

Research shows that our decisions can take place in the brain without any conscious "director"

Other research shows that our experiences of love, rage and fear are accompanied by much the same general excitation of the sympathetic nervous system. Subjects injected with adrenalin, a hormone normally secreted by the body in response to fearful situations and important to the state of bodily arousal, experienced an 'emotion' they could not identify. In a follow-up study, subjects interpreted their state of physiological arousal as 'euphoria' or 'anger' depending on whichever pre-injection suggestion they received as to what they might feel. This research points to the role that psychological context plays in the subjectivity of experience.

If not "me", then what determines decisions and actions?

What we regard as our "free will" may actually be nothing of the kind. Research shows we are conscious of events after the event, and that we often don't know the if, when, and what of supposedly deliberated decisions and actions. New studies are helping us to understand mechanisms for decision-making in the brain which point to the controversial notion that thought is, indeed, a mechanical (organic) process.

For example, neurophysiologists have been studying the reasons for the relatively large delay in our responses to environmental stimuli. Their research shows how decisions can

take place in the brain without any conscious “director”. For instance, signals should pass from eye to brain and back to eye muscles in just 60 msecs. But when something appears at the edge of our field of view it can take three times that amount of time to direct our gaze toward it. Researchers have reasoned that learning and experience play their part in the brain’s calculation of initial probabilities – whether that blur is likely to be a bird of prey or a jet plane or superman. A contest appears to take place between the activities of neurons in the brain – a “race” between possible choices based on previous experiences. The faster a neuron fires, the closer it is to reaching a threshold level of activity sufficient to trigger a particular motor response.

A different group of researchers revealed that some neurons indeed encode “value” according to positive or negative experience. The conjecture is that the rise towards the threshold of decision-making is caused by positive feedback loops in the neuronal circuitry, where the output of a neuron feeds back to its own input. Other experiments confirmed that information from the senses influences the structures in the brain related directly to responses, a radical departure from the view that the brain has some internal control centre working out what to do.

These studies represent just small examples of work in an area of research which hopes eventually to be able to describe the mechanism by which all decisions, both conscious and subconscious, are made.

Comment

We know there is a connection between what we do and think and what happens inside and around us. There is a reliable correspondence between our behaviour and the forces of the phenomenal world. It is natural, perhaps inevitable, for us to have assumed that the self is some kind of mental entity independent of the content of conscious experience, based on our experience of ourselves as conscious organisms in the world at large, and the rise of a sophisticated symbolic language to describe that experience.

But if, as Krishnamurti claimed, and as contemporary research indicates, the mind’s criterion for belief is experience, and if our experience of reality is not reality, a claim again supported by science, then there is good reason to question our present conception of the role of self. For if the self is merely a conceptualised aspect of the content of consciousness, then the conscious mind may be unwittingly divided against itself. Such a finding may bear on our understanding of the nature of inner conflict; out of all the creatures on this beautiful planet, we are the only ones smart enough to get it wrong.

Carol Brandt, September 2000

INTERNATIONAL NETWORK

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

FINLAND: Krishnamurti Weekend in central Finland, 28th June – 1st July 2001. Video showings with the possibility of discussion. Arranged hikes in the forests. Accommodation in simple camping cottages. Lactovegetarian meals.

Contact: Matti Rautio, Karjalankatu 18, 65100 Vaasa, Tel: [386] (0)6 3171 190.

THAILAND: Gathering for the study of Krishnamurti's teachings, 8th – 11th December 2000.

Contact: see the Thai Committee details on pg. 50.

USA: Annual Krishnamurti Gathering in Ojai, California, 5th – 6th May 2001.

Contact: see the KFA details on pg. 49.

Announcements

THE OAK GROVE SCHOOL'S 25TH ANNIVERSARY

It was a pleasant, sunny morning as the Oak Grove School's staff and students gathered in front of the large outdoor stage of the Pavilion, in the shade of old live-oaks. A number of former teachers and students, parents and guests, including a few members of the press, were there to partake in the low-key, friendly celebration. While people were finding a place to sit among the rows of chairs beneath the trees, some of the older students were exuberantly drumming away on bongo drums, welcoming the arriving guests. Presently, Karen Hesli and Darcy Gray, the directors of the elementary and secondary schools, made some opening remarks and introduced the various participants of the program.

Exactly twenty-five years earlier, on September 15, 1975, the Oak Grove School had opened, with one director, two teachers, a gardener, a cook, and three students. But it was not at this present location of the Oak Grove School campus – which derives its name from the adjoining oak grove where J. Krishnamurti, the founder of the school, presented his public talks before thousands of listeners for almost six decades – but rather at the other end of the Ojai Valley, seven miles to the east. This is where, today, the Krishnamurti Library & Study Center (also known as Arya Vihara, or A.V. for short), the recently completed KFA Archives building, and Pine Cottage – Krishnamurti's California home – are situated among eleven acres of orange groves.

While the Pavilion, the first of the Oak Grove School buildings, was under construction, the school opened at the east end property before permanently moving in 1976 to its present location. Over the next decade, the Main House, the elementary school buildings, the high school complex, and the new art building were added. It wasn't only an increase in buildings that happened during this quarter century of the school's existence. The number of students expanded dramatically from three to almost two hundred and the teaching and support staff grew to its current level of forty-six.

On the occasion of the 25th anniversary ceremony, blue-jays and crested woodpeckers flew above the audience, while students recited poems they had composed in memory of the school and its founder. It was moving to hear Krishnamurti praised by these young people who were born only a few years after his death. Evelyne Blau, trustee of the KFA, producer of two biographical films about Krishnamurti, and editor-author of *Krishnamurti: 100 Years* and the recently released *All the Marvelous Earth*, shared with the audience the creative intent which informed Krishnamurti's original educational endeavor. She spoke of the urgency of his demand to create a place of learning that might bring about a profound change in human consciousness. Mark Lee, director of Krishnamurti Publications of America and trustee of both the KFA and the KFI, and the first director of the Oak Grove School, recounted the history of the school from its inception to the present. Several students presented a timeline they had fashioned on a large board, which showed major events and the people most instrumental in the evolution of the school. Michael Krohnen, author of *The Kitchen Chronicles – 1001 Lunches with J. Krishnamurti*, and the school's cook during its first ten years, told an animated story from the school's early days, when they kept a pony, a sheep, some chickens and a duck. These would occasionally escape and be herded back into their respective stables and coops. He linked these episodes with an ancient Chinese saying, "When you lose your horse, don't run after it, it will return of its own accord."

This was immediately followed by the filling of the time-capsule, a large plastic trunk to be buried in front of the Main House, to be unearthed in twenty-five years' time, on the occasion of the school's 50th anniversary. Students from the elementary and high school contributed mementos, souvenirs and documents, while each of the three guest speakers placed a book that they had authored, edited, or published among the items to be remembered.

In the picnic area, in front of the main house, a delicious lunch of Mexican burritos, rice, beans and salad was served. Afterwards, there were two tree planting ceremonies, one in honor of Katherine Kiernan, the school's first librarian, who had recently passed away at the age of ninety-six; and one for Ernie, the faithful golden retriever dog and school mascot, who died last month. The burial of the time capsule and games on the green playing field concluded the event.

It was a fine day in a lovely environment. The quiet majesty of the Topa-Topa Mountains towering in the distance was a fitting backdrop for the celebration of a school founded twenty-five years ago by J. Krishnamurti and inspired by his extraordinary teachings.

Michael Krohnen, October 2000

NEW BOOK

**J. Krishnamurti, *All the Marvelous Earth*,
Krishnamurti Publications of America,
P.O. Box 1560, Ojai, California 93024, USA, 2000.
ISBN 1-888004-21-5. \$24.95 hardback, \$17.00 paperback.**



“*All the Marvelous Earth* is an anthology of Krishnamurti’s writings on nature and is unlike any of his previous works.

“To read this book is to share a rare insight into the world of nature and human nature. Krishnamurti’s finely observed descriptions were made during daily walks in city parks, the countryside, forests, and mountains. Carefully chosen photographs by noted photographers reinforce the text and bring home a fundamental truth that lies at the heart of our environmental concern: “If you hurt nature you are hurting yourself.”

“Through his deep appreciation of beauty and his questioning of our relationship with nature, Krishnamurti goes beyond the environmentalists’ appeal for sustainable development to argue that the interaction between humankind and nature has a deeper, life-enhancing significance.”

The above is from the dustcover of the book. We would just add that this is a superbly produced book, with stunning photographic images, that we highly recommend.

ADDRESSES

STUDY CENTRES OF THE KRISHNAMURTI FOUNDATIONS

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

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

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

INDIA: Vasanta Vihar Study Centre, 64–65 Greenways Road, Chennai 600 028, India.
 Tel: [91] (44) 493 7803, Fax: [91] (44) 499 1360, e-mail: kfihq@md2.vsnl.net.in
 For the following five Study Centres, please see the addresses given for the corresponding schools on pp. 47-48:
 – Bhagirathi Valley Study Centre – Rajghat Study Centre, Tel: [91] (542) 430289
 – Rishi Valley Study Centre – Sahyadri Study Centre
 – Valley School Study Centre, Tel: [91] (80) 843 5243

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

STUDY OR RETREAT CENTRES

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

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

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

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

EGYPT: The Sycamore, 17 Shagaret El Dorr, Zamalek, Cairo; contact: Youssef Abagui,
 Tel: [20] (2) 340 1554, e-mail: ajoker2@internetegypt.com

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

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

INDIA: Goodness House, Omkar, 759/107/3 Lane #2, Prabhat Road, Pune 411004;
 contact: Dr Prema Shidore, Tel: [91] (212) 375 843; e-mail: pratikups@ip.eth.net

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

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

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

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

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

LIBRARIES

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

- DENMARK:** Krishnamurti Library, Henrik Peterson, Thorsgade 85, 1. tv, 2200N, Copenhagen, Tel: [30] (35) 85 42 36
- GREECE:** Krishnamurti Library of Athens, 22 Tim. Filimonos Str., 11521 Athens, Tel: [30] (64) 32 605, e-mail: knp@otenet.gr
- INDIA:** JK Centre, 3-6-361/20, Behind Lady Hyderi Club, Himayath Nagar, Hyderabad 500 029; contact: Aparajita, Tel: [91] (40) 322 4401, e-mail: jkchyd@india.com
- INDIA:** Bombay Centre, 'Himat Niwas', Dongarsi Rd., Mumbai 400 006, Tel: [91] (22) 363 3856
- INDIA:** Self-Education Centre, 30 Deodar Street, Calcutta 700 019, Tel: [91] (33) 240 5976
- INDIA:** Centre for Contemplative Studies, 71 Savakar Drive, MB Rout, Shivaji Park, Mumbai 400 028; contact: Anjali Kambe, Tel: [91] (22) 444 9567, e-mail: kambe@vsnl.com
- INDIA:** Krishnamurti Centre for Self Exploration, Akash Bhavan opp. Mathias Plaza, Panaji, Goa 400 3001; contact: Dr Kedar Padte, Tel: [91] (832) 227 127, e-mail: kedar@bom2.vsnl.net.in
- MALAYSIA:** Heart Delight, 570 Tanjung Bungh, Penang; contact: S. Nadarajah
- MAURITIUS:** Krishnamurti Mauritius, Ramdar Harrysing, 13 Guillaume Jiquel, Port Louis, Tel: [230] 208 2240
- NORWAY:** Krishnamurti Biblioteket, Helge Lovdal Frantzebratveien 9, Oslo 0283, e-mail: helge.lovdal@nho.no
- RUSSIA:** K Information Centre, ul. Ratnaya 8/3, Moscow, e-mail: gharkov@moscow.ru
- THAILAND:** Krishnamurti Library, 57/50 Vipavadee Rangsit Rd., Soi Song-Saard (Vipavadee 20), Kled Jatujak, Ladyao, Bangkaen, Bangkok 10900, Tel: [66] (02) 277 7679, e-mail: thapanpa@ksc.th.com

SCHOOLS OF THE KRISHNAMURTI FOUNDATIONS

- ENGLAND:** Brockwood Park School, Bramdean, Hampshire SO24 0LQ, England
Tel: [44] (1962) 771 744, Fax: [44] (1962) 771 875, e-mail: admin@brockwood.org.uk
Founded in 1969, Brockwood is an international boarding school for 55 students aged 14 to 21. Set in 40 acres of beautiful gardens with a secluded grove, it is where Krishnamurti gave his public talks in England from 1969 to 1985.
- INDIA: BAL-ANAND,** Akash-Deep, 28 Dongersi Road, Mumbai 400 006, India
Founded in the 1950s, Bal-Anand provides an after-school programme and pre-primary day-care for children from poor families. It is located in a run-down section of Mumbai (Bombay).
- BHAGIRATHI VALLEY SCHOOL,** Village Devidhar, Post Dunda, Uttarkashi 249 151, India
Tel: [91] (13712) 5417, Fax: [91] (1374) 2411 (write on top: 'Krishnamurti Foundation')
Founded in 1985, this is a Garhwali-medium school for 40 children up to the age of 12. It is located in the foothills of the Himalayas and there is a retreat centre nearby.
- RAJGHAT BESANT SCHOOL,** Rajghat Education Centre, Rajghat Fort, Varanasi 221 001, Uttar Pradesh, India, Tel: [91] (542) 430784, Fax: [91] (542) 430218, e-mail: admin@jkrishnamurti.org

Founded in 1934, Rajghat is a residential, English-medium school with 375 students aged 6 to 18. It is located on the banks of the Ganges in beautiful grounds just outside the famous city of Varanasi. It also has an associated Rural Primary School for a further 600 children and a degree college for 1000 women aged 18 to 22.

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

Tel: [91] (8571) 62037, Fax: [91] (8571) 68622

Founded in 1931, Rishi Valley is an English-medium school with 350 students aged 8 to 17, all of whom board. The valley lies between some of the oldest hills on earth, and the campus is an ecological oasis. The Education Centre also oversees 18 small rural schools within the valley.

SAHYADRI SCHOOL, Post Tiwai Hill, Tal. Rajgurunagar, Dist. Pune 410 513, India

Tel: [91] (2135) 84270/84271/84272, Fax: [91] (2135) 84269

Founded in 1996, this is an English-medium school for over 150 students aged 9 to 14. The school is spectacularly located on a table mountain two hours from Pune.

THE SCHOOL-KFI-CHENNAI, Damodar Gardens, Besant Avenue, Chennai 600 020, India

Tel: [91] (44) 491 5845

Founded in 1973, this is an English-medium school for more than 330 local children of pre-school age to 17. It is located near the headquarters of the Krishnamurti Foundation India, in an area of trees in the heart of Chennai (Madras).

THE VALLEY SCHOOL, Bangalore Education Centre, KFI, 'Haridvanam', Thatguni, Bangalore

560 062, India, Tel: [91] (80) 843 5240, Fax: [91] (80) 843 5242, e-mail: kfibr@blr.vsnl.net.in

Founded in 1978, this is an English-medium school for 270 students aged 5 to 16, some of whom board. The 110-acre campus is a lush tapestry of trees, streams and playing fields, located 45 minutes outside Bangalore.

USA: THE OAK GROVE SCHOOL, 220 West Lomita Avenue, Ojai, California 93023, USA

Tel: [1] (805) 646 8236, Fax: [1] (805) 646 6509, e-mail: office@oakgroveschool.com

Founded in 1975, Oak Grove is an international school for 200 students aged 5 to 18, with some of the high school students boarding. The 150-acre campus includes the grove of old live-oaks where Krishnamurti gave public talks for 6 decades.

SCHOOLS INDEPENDENT OF THE K FOUNDATIONS

BRAZIL: Escola da Serra de Tiradentes, Fazenda do Colegio, CEP 36 325 000, Brazil;

contact: Rolf Mayr, Tel: [55] (32) 355 1162

USA: Full Flower School, 1816 Mahan Drive, Tallahassee, Florida, USA; contact: Irwin Friedmann,

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

website: www.geocities.com/fullflowerschool

INDIA: CENTRE FOR LEARNING, 462, 9th Cross Road, Jayanagar 1st Block, Bangalore 560011,

India; contact: N. Venu, e-mail: nvvs@blr.vsnl.net.in

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

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

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

contact: V. Nagabusharam

SHOLAI SCHOOL, P.O. Box 57, Kodaikanal 62401, Tamil Nadu, India;
contact: Brian Jenkins, Tel: [91] (4542) 3 02 97, e-mail: cloaat@kodaikanalonline.com
ITTC PRIMARY SCHOOL, Near Mercedes Chapel, Vaddem, Vasco, Goa, India;
contact: Liza Chowgule, Tel: [91] (832) 518 566

HOME SCHOOLING

JACKIE MCINLEY, Chemin de la Fontaine, 31260 Marsoulas, France, Tel: [33] (561) 972 425
GREG AND HETTY RUSH, P.O. Box 850, Naalehu, Hawaii 97662, USA, Tel: [1] (808) 929 8572

KRISHNAMURTI FOUNDATIONS

KRISHNAMURTI FOUNDATION OF AMERICA, P.O. Box 1560, Ojai, CA 93024, USA
Tel: [1] (805) 646 2726, Fax: [1] (805) 646 6674, e-mail: kfa@kfa.org
KRISHNAMURTI FOUNDATION OF CANADA, 538 Swanwick Road, Victoria, B.C. V9C 3Y8, Canada
Tel: [1] (250) 474 1488, Fax: [1] (250) 474 1104, e-mail: namurti@islandnet.com
KRISHNAMURTI FOUNDATION TRUST, Brockwood Park, Bramdean, Hampshire SO24 0LQ, England
Tel: [44] (1962) 771 525, Fax: [44] (1962) 771 159, e-mail: kft@brockwood.org.uk
Books, Video, Audio e-mail: info@brockwood.org.uk
KRISHNAMURTI FOUNDATION INDIA, Vasanta Vihar, 64-65 Greenways Road, Chennai 600 028,
India, Tel: [91] (44) 493 7803/7596, Fax: [91] (44) 499 1360, e-mail: kfiqh@md2.vsnl.net.in
FUNDACIÓN KRISHNAMURTI LATINOAMERICANA, c/o Pedro López Anadón, Joaquin Maria Lopez,
No. 59, 1º Ext. D, 28015 Madrid, Spain, Tel/Fax: [34] (91) 544 5941/7476,
e-mail: anadonfk@ddnet.es

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e-mail: jhowe@onthenet.com.au
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Flemish: Krishnamurti Komitee Belgie, Joseph Coppens & Sophie Gadeyne,
Hertogstraat 149/22, 3001 Heverlee
BRAZIL: Instituicao Cultural Krishnamurti, Rua dos Andradas 29, Sala 1007,
20051 Rio De Janeiro
CYPRUS: Krishnamurti Centre Cyprus, P.O. Box 2502, Nicosia, Tel: [35] (72) 4665241
DENMARK: Krishnamurti Komiteen, Karsten Lieberkind, Humlevej 28, Frederiksvaerk,
Tel: [45] (47) 74 20 40, e-mail: k.lieberkind@post.cybercity.dk
EGYPT: Youssef Abagui, 17 Shagaret El Dorr, Zamalek, Cairo, Tel: [20] (2) 340 1554,
e-mail: ajoker2@internetegypt.com
FINLAND: Krishnamurti Tiedotus, Karjalankatu 18, 65100 Vaasa, Tel: [358] (6) 3171190
FRANCE: Association Culturelle Krishnamurti, 7 rue Gènèral Guilhem, 75011 Paris,
Tel: [33] (1) 40 21 33 33
GERMANY/AUSTRIA: Mr Bernd Hollstein, Zwerenberg 34, 71560 Sulzbach,
Tel: [49] (7193) 911072, Fax: [49] (7193) 911065, e-mail: hollstein.bernd@t-online.de

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

HONG KONG: Suresh K Anand, c/o Marine Department, G.P.O. Box 4155

ICELAND: Mr S Halldorsson, Bakastig 1, Reykjavik

INDONESIA: Mr M Dalidd, Jin Bona Indah CI/21, Lebakbulus 1, Jakarta 12440

ISRAEL: Mr Avraham Jacoby, Shear Iashoov St. 3/14, Ramat Gan 52276

ITALY: Centro Studi, Via Ciceri Visconti 10, 20137 Milano;
Francesca Piscicelli, Via Nievo 28A, 20145 Milano

JAPAN: Shigetoshi Takahashi, 401 Calm Harajuku, Sendagaya 3-53-11, Shibuya-ku, Tokyo 151,
Tel: [81] (3) 3478, e-mail: tk-eiko@din.or.jp

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

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

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

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

NETHERLANDS: Stichting Krishnamurti Nederland, Emmy van Beest, Rotterdamsedijk 361,
3112 AP Schiedam

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

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

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

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

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

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

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

SLOVENIA: Mr V Krasevec, Zelena pot 15, 1000 Ljubljana, Tel: [386] (61) 33 40 46,
e-mail: viktor.krasevec@siol.net

SOUTH AFRICA: Krishnamurti Learning Centre of Southern Africa, 113 Ninth Avenue, Durban

SPAIN: *See pg. 51*

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

SWEDEN: Krishnamurti Centre, Lingon vagen 6, S18635 Vallentuna

SWITZERLAND: Gisèle Balleys, 7a Chemin Floraire, 1225 Chêne Bourg, Genève,
Tel/Fax: [41] (22) 349 6674, e-mail: giseleballeys@hotmail.com;
Martin Mattli, K-Forum, Spyristrasse 27, 8044 Zurich, Tel: [41] (1) 361 3852

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

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

INFORMATION CENTRES OF FKL

Centro de Información y Difusión Krishnamurti, Casilla de Correos 3621, Correo Central,
1000 BUENOS AIRES, **ARGENTINA**, e-mail: srudoy@intramed.net.ar

Centro de Información Krishnamurti, Casilla 56, TARIJA, **BOLIVIA**

Centro de Información, Los Corcolones 7063, La Reina, SANTIAGO, **CHILE**

Centro de Información Krishnamurti, Apartado Aéreo 20561, BOGOTÁ, **COLOMBIA**

Centro de Información Krishnamurti, Apartado 6581, CALI, **COLOMBIA**

Centro de Información Krishnamurti, Apartado Aéreo 67249, MEDELLÍN, **COLOMBIA**

Centro de Información Krishnamurti, Attn.: Priscilla Hine Pucci, P.O. Box 95-2300, HEREDIA,
COSTA RICA, Tel: [506] 268 8875, e-mail: priscihine@hotmail.com

Centro de Información Krishnamurti, Apartado Postal 17-08-8424, QUITO, **ECUADOR**

Centro de Información Krishnamurti, Attn.: Alfonso Esteban, Gran Vía, 33, 1º – Izq.,
pta.12, 28013, MADRID, **ESPAÑA**, Tel: [34] (91) 569 31 01, e-mail: ahr.2195@teleline.es

Krishnamurti Información – Meeting Address: Casanova, 136-138 esc. A, 2º–7a, 08036
BARCELONA; Mailing Address: Apartado de Correos 5351, 08080 BARCELONA, **ESPANA**,
Tel: [34] (93) 454 5118, e-mail: analex@teleline.es

Centro de Información Krishnamurti, Libertad 323, AGUASCALIENTES 20000, **MÉXICO**

Centro de Información Krishnamurti, Zempoala 303 P.B.-1, Col. Narvate, D.F. 03020, **MÉXICO**,
e-mail: slf2@prodigy.net.mx

Centro de Información Krishnamurti, Apartado Postal P-278-Las Piedrecitas, MANAGUA,
NICARAGUA

Centro de Información Krishnamurti, Casilla 4112, LIMA, **PERÚ**

Centro de Información Krishnamurti, Box 6837 Loiza Station, SANTURCE, **PUERTO RICO**

Centro de Información Krishnamurti, Calle Mohedano, Qta. Los Abuelos, Urb. Caracas,
Country Club, CARACAS 1060, **VENEZUELA**

SOME WEBSITES

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

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

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

KFI (Krishnamurti Foundation India): e-mail only: kfihq@md2.vsnl.net.in

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

Argentina: <http://www.kargentina.cjb.net>

Barcelona: <http://www.demasiado.com/krishnamurti>

Denmark: <http://www.krishnamurti.dk>

Greece: <http://www.kathens.org>

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

Oak Grove School: <http://www.oakgroveschool.com>

Rajghat School: <http://www.jkrishnamurti.org>

Romania: <http://www.geocities.com/Athens/Oracle/4098>

Sweden: <http://www.abc.sc>



Topa Topa Mountains, Ojai, California, USA

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

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

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

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