



THE LINK

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Cover Picture: Winter sky, Ojai, California

THE NEWSLETTER

Dear Friends,

In Chennai in 1984, Krishnamurti asked me, “Will you support these institutions?”, referring to the schools, Foundations and study centres. I told him that I would. One of the main purposes of KLI (Krishnamurti Link International), therefore, is to do this.

The Link has become quite successful. We currently print 5,000 copies for each issue, and the mailing list is continuing to grow. Nevertheless, we still question what we are doing, taking into consideration the cost and the amount of work involved in producing this publication. So it was nice to receive the following from an old friend, formerly of Brockwood Park, who had been skeptical about its value.

“Thank you for the Link, once again. I must say, my respect for the Link grows with time. I appreciate very much the openness with which you have all presented such widely varying views and material. I continue to harbour reservations about writing (and speaking) too much about deeper, subtler, more intangible matters and yet, each person does have something unique or unusual to share. I suppose I feel I don’t want to know more, or need to know more, about the endless mischievous workings of thought, the illusions and delusions we suffer from or the infinite experiences of revelation as each person stumbles around on their life journeys. (That last bit came out garbled!) It becomes entertainment after a point – I’m saying this from a reader’s angle – this particular one’s! With her own set of conditionings! So, why do I read the Link from cover to cover? To get some news of the ‘K world’? To find out what good friends of mine are up to – how they spend their time? To find some ideas, methods or techniques that I could employ (in pedagogy, for example)? To find out if there is anyone out there who’s really doing something vital? To support an action that is in itself supportive of a greater community? To see if anyone’s enlightened yet?! To read something well written? To get some juicy gossip? I’m attempting an honest investigation here! I suppose I read it for all these reasons and still more. I appreciate it because it really is growing into a wonderful Link between far flung individuals, who are obviously quite serious about all kinds of things. And as a publication it is beautifully done – especially with those astonishingly sensitive photographs of yours. I like the blending of the personal, the global, and if one may use the word, the absolute. I really don’t know of any other publication that does so – certainly none that allows for personal exploration/investigation to be exposed in a public way. And what is this public – a warm circle of friends scattered around the world – a circle of friendship that is open to new voices – and not exclusive in the least – a circle that raises difficult matters for sharing and investigation. As such it is precious.”

The Link office is now established in Winchester, and this is where we are at the moment, putting together this current issue. We chose Winchester because of its proximity to Brockwood Park School and the Krishnamurti Foundation Trust, with whom we enjoy working.

I will not be writing anything for the Meeting K section this time. Instead, I'm making this letter longer than usual with several short extracts from K that have struck me during my studies and also while checking the German translations of new K books coming out in Germany. These extracts are an invitation to read the whole talk each is taken from.

"I wonder if you have ever known what love is? Because I think death and love walk together. Death, love, and life are one and the same. But we have divided life, as we have divided the earth. We talk of love as being either carnal or spiritual and have set a battle going between the sacred and the profane. We have divided what love is from what love should be, so we never know what love is. Love, surely, is a total feeling that is not sentimental and in which there is no sense of separation. It is complete purity of feeling without the separative, fragmenting quality of the intellect. Love has no sense of continuity. Where there is a sense of continuity, love is already dead, and it smells of yesterday, with all its ugly memories, quarrels, brutalities. To love, one must die."

On Living and Dying, pg. 76 (Chennai [Madras], 9 December 1959)
Copyright 1992 by KFT and KFA

"Questioner: I have been listening to you for some time now, but no change has come about.

Krishnamurti: 'I have been listening for some years to your talks and no change has come about in me'. Then don't listen any more.

Now look, sir, if you listen to somebody for years, and you see for yourself the beauty of what is being said, then you want to listen more; then it opens doors to you which you have never seen before. But if it doesn't, then what is wrong? What is wrong with the speaker who says these things, or what is wrong with the listener? Why is it that a man or woman who has heard the speaker for many years is not changed? In that there is great sorrow, is there not?

You see a flower, a lovely flower by the wayside, you glance and pass by. You don't stop to look, you don't see the beauty, the quiet dignity, the loveliness. You pass by. What is wrong? Is it that you are not serious? Is it that you don't care? Is it that you have so many problems that you are caught up in them, no time, no leisure to stop, so that you never look at that flower? Or is it that what the speaker is saying has no value in itself – not what you think about it – but in itself it has no value? Has it no value? To determine whether it has or has not, you have to investigate what the speaker is saying. And to investigate you must have the capacity to listen, you must be able to look, you must give your time to it."

Meeting Life, pp. 69-71 (Santa Monica, California, March 1974)
Copyright 1991 by KFT

"You say, 'Well, you say you have realized truth. Why don't you talk about it?' I say, how can I describe it to you? How can I describe to you the color, the taste, the happiness, the creativeness, the living joy of it? It means nothing to you. Why do you want to know what God



Lake Geneva near Buchillon, Switzerland

is, what truth is? It is, sirs, partly because we do not understand this life in which we are living, because this life is too much, too hectic, too chaotic. So you say, 'If I can understand what truth is, then in that understanding I may perhaps understand this.'

So, do not begin at the infinite end. Begin at the end we do know. The end of sorrow, the end of struggle, with which we are in contact every day, and when you are free of it, you will find that reality is inherently there and not far away."

Talk at the Young Men's Borah Association (Karachi, Pakistan, 16 February 1933)
Copyright KFA

"Questioner: Even at the time of meditation one doesn't seem able to perceive what is true; so will you please tell us what is true?"

Krishnamurti: Let us leave for the moment the question of what is true and consider first what is meditation. To me, meditation is something entirely different from what your books and your gurus have taught you. Meditation is the process of understanding your own mind. If you don't understand your own thinking, which is self-knowledge, whatever you think has very little meaning. Without the foundation of self-knowledge, thinking leads to mischief. Every thought has a significance; and if the mind is incapable of seeing the significance, not just of one or two thoughts, but of each thought as it arises, then merely to concentrate on a particular idea, image, or set of words – which is generally called meditation – is a form of self-hypnosis."

Think on These Things, pg. 228, Copyright 1964 by KFA

“You are used to revelation, to being told what God is; you are excited, your imagination and feelings are caught up in the enthusiasm of another who asserts that he has realized God, and you are carried away in his flame, in his enthusiasm, in the understanding of his own subjective experience. If you are an artist you conceive God, truth, or life in beauty, in form, in color. To you God is all sense of beauty. If you are a poet, God is a garland of words with all the meanings of words behind that poesy, that sense of rhythm, or if a philosopher you have certain sets of ideas, if a scientist, energy, and so on. Each one, according to his temperament, clothes the idea of God in his own image. He clothes the idea of truth according to his own likes and dislikes. You are used to that. You are used to being told that God or truth is all life, all perfection, all energy, all independence, creativeness. To me, that which is explained is not truth. That which is described is not eternal, because that living reality is continual living, moving, changing, alive; you can only describe that which is static.

There is the potential intelligence. There is an eternal now, the present, in which all creative energy is contained. I cannot describe any more. I do not want to describe because the moment it is described, the illusion of words holds it down, cripples it, and therefore it is not true.”

Second Public Lecture, Karachi, Pakistan (12 February 1933)
Copyright KFA

“How can the mind – which is so conditioned, which is shaped by the environment, by the culture in which we are born – find that which is not conditioned? How can a mind that is always in conflict within itself find that which has never been in conflict? So in inquiring, the search has no meaning. What has meaning and significance is whether the mind can be free, free from fear, free from all its petty little egotistic struggles, free from violence, and so on. Can the mind – your mind – be free of that? That is the real inquiry. And when the mind is really free, then only is it capable without any delusion of asking if there is, or if there is not, something that is absolutely true, that is timeless, immeasurable.”

This Light in Oneself, pg. 64 (Ojai, 15 April 1973)
Copyright 1999 by KFT

“How ashamed we are to say we do not know! We cover the fact of not knowing with words and information. Actually, you do not know your wife, your neighbour; how can you when you do not know yourself? You have a lot of information, conclusions, explanations about yourself, but you are not aware of that ‘which is’, the implicit. Explanations, conclusions, called knowledge, prevent the experiencing of ‘what is’. Without being innocent, how can there be wisdom? Without dying to the past how can there be the renewing of innocence? Dying is from moment to moment; to die is not to accumulate; the experiencer must die to the experience. Without experience, without knowledge, the experiencer is not. To know is to be ignorant; not to know is the beginning of wisdom.”

Commentaries on Living, First Series, pg. 215
Copyright 1956 by KFA



Bush fire in the Ojai Valley, California, December 1999

LETTERS TO THE EDITOR

Greed

Do we know what a vacant mind is?

We don't. Can we stand that? Be with that? No. We cannot. Our greedy mind is asking and inviting the Other to come all the time, in order to be happy, to be good, in order to be better, in order to be something else ... isn't that so? No amount of studying the Teachings will give us that. No amount of studying the Teachings will transform us. No amount of studying the Teachings will transform a greedy mind into a vacant mind. The Teachings are not for that. The Teachings can't do that for us, despite all the compassion of the Being who brought it about, despite all generosity of Life Itself. The Teachings can only point out that our house is in a

mess and it is for us to clean up the mess, and stay with that, not ask for more. Will that assure that the Other will come? No. Can we stand that?

How do we relate to the Teachings? Are we coming to them with our begging bowl? Asking for transformation or whatever?

The Teachings are one of the most beautiful flowers ever produced by life, one of its most delicious fruits. Do we want to make wine of it? Can we love the flower and be gratefully fed by the fruit without touching it?

Can the greed stop and leave the Mind vacant?

Moacir Amaral, winter 2000

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.

Continuing the journey

What is the link between the teachings and transformation? In answer to the question, is there such a thing as transformation (excerpt from *Meeting Life* in the autumn/winter 1999 issue of *The Link*, No. 17), Krishnamurti makes a direct connection between clarity and transformation. The words 'seeing', 'observing', being 'aware', going 'very much deeper into the problem' are very crucial to clarity. What is clarity? Ordinarily clarity means clarity about something. Here it refers to that quality of perception which is free from influence. Clarity is not to be looked upon as an accomplishment, as an aspect of self-improvement. It is not a static attainment but a continual cleansing of perception. In the same way, transformation should not be viewed as a state which has been reached, arrived at or acquired. Krishnamurti has invited our attention to many issues concerning our life. The truth or falseness of what he said has to be discovered by the

individual himself. At the moment of clarity and insight there is no dependence on the teachings. So what is the point in linking the teachings with transformation?

At the moment of awareness, one experiences a sense of freedom and unknowingly transformation is taking place. But when one asks why have I not changed fundamentally, the question can lead to analysis, finding fault with the teaching, a feeling of guilt and one may feel distressed. I feel that Krishnamurti has enabled thousands of people all over the world to see things as they are. All that we need is to continue our journey and put energy and vitality into our clarity of perception. Clarity facilitates the operation of intelligence which is the basic instrument to wipe away the mess that man has created for himself. When one realises the significance of clarity one naturally shares it with others.

Sardar Singh, April 2000

The tiny room

... Got a lot of 'heat' from the pages of *The Link*, No. 17, mostly from all these earnest minds eagerly grasping to 'get it right'. Many words, concepts, inquiries, doubts, contradictions, etc., etc. Of course, educators must talk – their karma – and beginners must listen, but, are we understanding ourselves, or understanding according to someone else, even if that someone is K? Why complicate matters so much and invalidate one's own light? It's more simple: live! enjoy! Let the teachings become part of you and then, let go! ...

Imagine a great singer or dancer, constantly aware and 'watching' his/her performance ... What a boring, uninspired result, totally lacking in art! ...

Would like to share a great insight I had recently which is simple and direct and might simplify matters for others too. (I read the Tao a lot and love especially the removal of the superfluous.)

We all know that Love is the answer to our problems, perhaps the only 'solution'

for mankind, and I was asking myself, Why? Why don't we have it in abundance, overflowing for ourselves and to give out to others? Why? Because our ego takes the space of love.

It's that simple; it hit me between the eyes, in the heart, in the gut. This little monster is sucking up our joy. We are so full of ourselves, so cluttered up (hopes, desires, ambition, effort, greed, pride, envy, fear, anger, ideals, preferences, comparisons, vanity, etc., etc., like a tiny round room, chock full of furniture and trinkets and photographs, hot, dusty, stuffy and dark). How can there be room for Love? It's a heavy burden we carry. The urge to get out of that awful place and into the garden with a fresh breeze becomes imperative ...

These are mere words, but the actuality, the true understanding – in a flash – releases all disturbances. What a relief! What lightness! Nothing to protect, nothing

to hide, nothing to uphold, nothing to fear. And in that same flash one discovers that the Love and Compassion – so loudly proclaimed – is right there and was there all the time. What a revelation!! It's a natural goodness that comes from within without being 'put there'. Don't search for Love: you've got it, just clear the way and let it breathe!

This one simple, direct, potent insight (why disperse energies trying to understand too much?) is enough to 'transform', 'modify', 'change', 'revolutionize' – does the word matter, or the degree? – one's attitude and consequently one's life.

If you have Love, do what you will, said K. It is so, even if he had not said it. Do I now think I am 'enlightened'? Ha! That's what the ego would like me to believe, so as to reappear with greater power and better disguises! (I'd better be on my toes.)

Elenacarrol Monteavaro, January 2000

Nothing changes?

I somehow feel, now, the same as I felt forty-five years ago, in 1955. To put it simply, crudely and in general, it has been an ego-trip. To be merely stimulated

intellectually is a tragedy but such things happen in this world. All this leaves, when perceived, a taste of freedom and stability.

Robert Greenwood, February 2000

Desire for Freedom Is Not Free

There has been a great deal of discussion in recent issues of *The Link*, and of course in books and articles about Krishnamurti, on the issue of what constitutes real change, and why it is that so few people, if any, underwent the radical transformation

that K talked about. An example is the insightful debate on transformation, as a deep and irreversible inner breakthrough, versus translation, as an understanding of transformation by a yet untransformed consciousness.

There are many deep and often paradoxical issues involved in this debate. Our expectations of freedom involve a statement about where we stand at this moment, and where we would like to be. Expectations are subjective and utterly relative and personal, they lie against a background of our biography and are part of our conditioned reality. Therefore, whenever we conceive of any goal of freedom, we are meeting our own conditioned mind; it is the conditioned mind that fantasises and tries to grope its way towards concepts of the unconditioned.

When our views and hopes of freedom arise from a personal experience, an inner realisation, there may be an inner sense of knowing something about transformation, and this acts as a weathervane to direct us through the dance of expectations. However, as much as we receive intimations about freedom from someone else, things can get complex as we try to match the kaleidoscope of our changing assessments of where we are and where we want to be with our assessment of what the other person means and where they are.

Krishnamurti used very strong language to describe freedom. He talked from a place of ultimacy, of absolutes. He used terms like “radical transformation”, “absolute change”, “immense energy”, etc. His words, especially words such as these, can touch us, disturb us, awake in us both a trust that such freedom exists and an aspiration to be there. But to the same extent they may leave us with a self-sustaining message that we are presently bound, not free. This could have the result of making it more difficult for us to feel where we really stand in all of this. It may make us even more strung out between a difficult present reality and an unreach-

able absolute freedom, and even more confused about how appropriate are our expectations. And from that place we cannot help asking: did anyone really make it? Can I achieve these absolutes? Do they, indeed, really exist?

What might be missing from this is the understanding that K was talking from his place, not from yours or mine. Presumably he experienced this immensity, this ultimacy, and his commitment to the truth was so total, that he could not dress it up for the audience. He could do nothing other

We might fall into the trap of assuming that there is one ‘thing’ called absolute freedom

than express his reality in those words as the truth arose in his consciousness. Possibly if he had packaged it into a more easily digestible, more diluted message, he might not have been able to teach for so long and to such an extent. If this is the case, it shifts the responsibility to us to drop the issue of being like K, which is not possible, to being like ourselves, which is. In other words, our capacity for freedom is bound by conditions of life – our birth, our fate, our living conditions, our health, and myriad other factors. Within this stream of conditions we can only be as free as we can, and not worry about how much exactly this is, or how much it is compared to anyone else.

This raises the question of the relativity of freedom, and whether indeed one can be partially free. If we take K’s statements about the absoluteness of freedom too literally we might fall into a trap of assuming that there is one ‘thing’, called absolute

freedom, which we either have or do not have. The trap arises because that would be a statement of belief rather than experience for ordinary 'unfree' beings like us, and therefore without real basis. There has been a debate proceeding in eastern spirituality for 2000 years as to whether enlightenment or nirvana (defined in words in a multitude of ways, all inadequate) can be gradual or not. One of the wittiest formulations of this derives from Zen in the saying: 'enlightenment is an accident, our inner work can only make us more accident-prone'. The debate continues. My own offering to this debate is that truth may be absolute, freedom itself may be absolute, and ultimately we may all be free already. But our realisation of this freedom is a dance in which our access to the stream of

it changes constantly according to many conditions, realisations and activities, which may not all necessarily be in our hands. This collapses the distinction between transformation and translation, because they are both there in varying degrees all the time, depending on changing circumstances and awareness.

It may side-track the whole issue of where we want to get to and whether it is possible, because the whole thing is a sea, and we are on a part of it, and there is no way to ultimately know where we are.

So perhaps we can relax and not concern ourselves too much about the issue of results and expectations, and rest in the vast mystery of it all.

Stephen Fulder, January 2000

K: TRANSFORMATION IS NOW

Now, is this transformation, is this radical revolution, an ultimate thing, or is it from moment to moment? I know we would like it to be the ultimate thing, because it is so much easier to think in terms of far away. Ultimately we shall be transformed, ultimately we shall be happy, ultimately we shall find truth, but in the meantime, let us carry on. Surely, such a mind, thinking in terms of the future, is incapable of acting in the present; and therefore such a mind is not seeking transformation, it is merely avoiding transformation. And what do we mean by transformation?

Transformation is not in the future, can never be in the future. It can only be now,

from moment to moment. So, what do we mean by transformation? Surely, it is very simple: seeing the false as the false, and the true as the true. Seeing the truth in the false, and seeing the false in that which has been accepted as the truth. Seeing the false as the false, and the true as the true, is transformation. Because when you see something very clearly as the truth, that truth liberates. When you see that something is false, that false thing drops away. Sir, when you see that ceremonies are mere vain repetitions, when you see the truth of it, and do not justify it, there is transformation, is there not?, because another bondage is gone. When you see that class distinction is false, that it creates

conflict, creates misery, division between people – when you see the truth of it, that very truth liberates. The very perception of that truth is transformation, is it not? And as we are surrounded by so much that is false, perceiving the falseness from moment to moment is transformation. Truth is not cumulative. It is from moment to moment. That which is cumulative, accumulated, is memory, and through memory you can never find truth; for memory is of time – time being the past, the present, and the future. Time, which is continuity, can never find that which is eternal; eternity is not continuity. That which endures is not eternal. Eternity is in the moment. Eternity is in the now. The now is not the reflection of the past, nor the continuance of the past, through the present, to the future.

A mind which is desirous of a future transformation, or looks to transformation as an ultimate end, can never find truth. For truth is a thing that must come from moment to moment, must be discovered anew; and, surely, there can be no discovery through accumulation. How can you discover the new if you have the burden of the old? It is only with the cessation of that burden that you discover the new. So, to discover the new, the eternal, in the present, from moment to moment, one needs an extraordinarily alert mind, a mind that is not becoming. A mind that is becoming can never know the full bliss of contentment; not the contentment of smug satisfaction, not the contentment of an achieved result, but the contentment that comes when the mind sees the truth in ‘what is’ and the false in ‘what is’. The perception of that truth is from moment to moment; and that perception is delayed through verbalization of the moment.

So transformation is not an end result. Transformation is not a result. Result im-

plies residue, a cause and an effect. Where there is causation, there is bound to be effect. The effect is merely the result of your desire to be transformed. When you desire to be transformed, you are still thinking in terms of becoming; and that which is becoming can never know that which is being. Truth is being from moment to moment; and happiness that continues, is not happiness. Happiness is that state of being which is timeless. That timeless state can come only when there is a tremendous discontent – not the discontent that has found a channel through which it escapes, but the discontent that has no outlet, that has no escape, that is no longer seeking fulfilment. Only then, in that state of supreme discontent, can reality come into being. That reality is not to be bought, to

Seeing the false as the false, and the true as the true, is trans- formation

be sold, to be repeated; it cannot be caught in books. It has to be found from moment to moment, in the smile, in the tear, under the dead leaf, in the vagrant thoughts, in the fullness of love. For love is not different from truth. Love is that state in which thought process as time has completely ceased. And where love is, there is transformation. Without love, revolution has no meaning; for then revolution is merely destruction, decay, a greater and greater, ever-mounting misery. Where there is love, there is revolution, because love is transformation from moment to moment.

On Self-Knowledge,
pp. 116-18 (Varanasi [Banaras], 1949)
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WORLDVIEWS AND WHOLENESS

My purpose in preparing this is in response to my feeling that the notion of wholeness needs clarifying and putting into context. I would like to do this by focusing on the role played by the scientific view in our cultural worldview and showing in simple terms how this scientific view has changed, and proposing that this change points to a need for a change in the worldview of our culture.

Science has obviously had a tremendous effect on our lives through the material products of technology, but does it have any influence in terms of the worldview of our culture? It would seem clear that it does, because if we see a worldview as containing our deep, usually unexplored, assumptions, beliefs and notions about what is true, real, important, meaningful, etc., then science has had a central role to play in the formation of the dominant mechanistic worldview of western culture. This worldview operates in an unquestioned way in the mode of operation of the institutions of our cultures, e.g. politics, economics, and permeates the whole ethos of our lives by being deeply inculcated into us at an early age through absorption from our parents and, perhaps just as effectively, at school through the “hidden curriculum”. It can also come into us through music, movies, sport, TV, as a worldview operates throughout all the movements of a culture.

The role of science in our worldview began with the scientific revolution of the 17th century and developed over the next two centuries into a profound and pivotal factor largely because of the success of

the methods of science and its concomitant view of reality, especially when in the 19th century it began to ally itself to technology. A western-mind developed, and a new society formed. It is not necessary to cover all the complexities of this but simply to note that this 19th century worldview is still with us today. What follows is a summary of some of the more important values and assumptions of our culture that are rooted in science:

- 1) The dualism of mind and matter, leading to a subjective and personal human consciousness versus an objective and impersonal world.
- 2) A fragmentary and reductionist approach to ordering, controlling and making the world predictable.
- 3) The material world is the essential reality and is understood in terms of universal knowledge using only reason, rationality and objective observation. These mental qualities are thus given greater value over other aspects of human nature.
- 4) The belief in the intrinsic value of progress, individualism and competition.

This is usually described as the “mechanistic” worldview since nature is seen as an intricate impersonal machine strictly ordered by mathematical or rational laws. This view led to, and was supported by, a surprisingly simple view of the nature of material reality. This view was very successful in describing and modelling matter at its different levels. In it, all matter and material processes can be reduced and understood in terms of the movement of

fundamental “particles” interacting with each other in empty space. Thus the universe is stars and planets moving in a vacuum, and all other matter can be reduced to the movement of atoms or, in the case of atoms themselves, elementary particles.

There is growing evidence that in many areas of science this view of material reality is too simple and crude and doesn't work in new domains. In the field of physics, the theories of relativity and quantum mechanics have exposed basic inadequacies, and experiments have clearly shown that elementary particles once connected cannot be treated as separate entities, in the normal sense, even if a great distance apart. Also, quantum theory indicates that the space between particles of matter cannot be empty of energy.

A main point I want to make is that, if our view of the nature of material reality changes, then it suggests a change is needed in how we view everything, i.e. a fundamental change in our worldview.

In this final part I would like to state some of the features of a new view of material reality that could be the basis, or an important factor, of a more subtle, accurate and meaningful worldview. What follows is the picture that quantum theory and relativity suggest according to Prof. David Bohm. The new view is that “all is flux”, every thing has its essence in movement and change. This is fundamentally different from saying every thing is moving and changing, which is part of the old picture. The essence is an unbroken, undivided movement; this is the “hidden” wholeness that it is suggested is at the heart of the material world. This movement is immense undetectable energy that exists beyond space and time and from which they

are abstractions. It follows that both “empty” space and “absolute” time are also abstractions that have value only because they are useful ideas in a simplified picture of reality. Being beyond space and time this movement is not limited, bounded or divisible in any conceivable way and so has an infinite wholeness as a fundamental quality, and is unknowable and unperceivable in any ordinary way. It is the non-manifest or subtle invisible ground of the manifest material world. The perceivable manifest world is like the tip of a continuously created iceberg and not really separate from what is below the surface (or limit of our perceptions). It is like the rainbow that is continuously created from the interaction of sunlight and the falling rain drops.

The nature of the material world is that matter and things are continually being created and are in a process of coming into being from the movement and going back

Matter, rather than being the ground of reality, is now seen as a ripple on a vast ocean of immense energy

into it in a timeless now, like a fountain of water keeps its shape and form, though its essence is flowing water. Any part or thing that comes out of this invisible movement is in fact still the movement manifesting itself in a perceivable way depending on the situation of the perceiver, so that the part or thing perceived is the movement in perceivable form. Thus the part is internally related to the whole and the part is a display of the whole. Matter, rather than being the ground of reality, is now seen as a ripple on a vast ocean of immense energy.



Harvested cornfields near Brockwood Park, England

The material world has many levels of coherent structure, i.e. atomic, molecular, cellular, organic, ecological, global, solar, galactic, and cosmic. The wholeness of the fundamental movement (that can't be reduced to the movement of "parts") reveals and displays itself at each level, so that each level has its own integrity, beauty and meaning. No level is more "important" than another, and neither the cosmic nor atomic levels have prior or essential standing, because the essence no longer lies in the manifest material world and so physical size does not have the significance it had.

These are the ideas that come out of a view that better fits what we now know of the material world. It should be stressed it is a view to be judged pragmatically as to

its value, usefulness and clarity in comparison to other views. In the course of time a better view will no doubt emerge, to keep up with our ever-changing knowledge and experience.

The consequences and implications of this change in our scientific view could be a significant factor in the change needed for our culture to move to a less destructive worldview. For this to happen, it seems to me that individually we will need more than merely intellectual interest. We will need to have the courage and creativity to go beyond the reductionist habits of our normal thinking, and begin anew with the sense of wholeness that one needs to be able to look at the world completely differently.

Colin Foster, March 1998

EXPLORING MEDITATION

For Krishnamurti, meditation had an extraordinary importance. For him, not knowing meditation was like being a blind man in a world of light and colour. This simile is not gratuitous, for meditation is of the essence of seeing. One could say that meditation is central to the teachings. Meditation does not represent a state of 'arrival', such as the silent mind, but is the whole movement of the teachings, from beginning to end. There is no separation between means and ends for K; the end is in the means, the end is in the beginning and not a mere result. There is an unfolding of this beginning, but there is no separateness, because it is borne on the wave of undivided perception. So meditation involves the inquiry into oneself, the movement of nameless and non-dual observation, choiceless awareness and the opening of the doors of perception. It embraces the whole movement of understanding the finitude of thought and the emptying of the content of consciousness as well as the vastness of the infinite. Meditation is truly the essence of the inward journey, at once the unfolding of the totality of our being and the encounter, in the ineffable depths of space and silence, with the very source of creation. This meditation is the heart of the religious mind.

Meditation was not, in K's view, the practising of a method or system, such as doing special kinds of breathing, repetition of mantras or chants, concentration on objects, images or words, or various forms of thought control. For him 'practice' meant a movement from here to there, from one reality to another and the attainment of a set result. This directional aim, being given and projected by thought, makes this kind

of meditation into a 'pre-meditation', a movement within the confines of the known, and therefore not free. This movement within the frontiers of experience, which is the interpretation of the actual in terms of the past, necessarily dulls and atrophies the mind. It implies concentration, which is focusing on a particular point to the exclusion of everything else. Such concentration implies resistance and the struggle between the controller and the controlled. The control of thought by the thinker, which is another thought, turns this kind of 'meditation' into a circular activity, like a cat chasing its tail. Such meditation becomes a form of self-hypnosis and perpetuates a sense of internal strife. So meditation for K implies no practice of a method or system, no concentration and no control. In this sense meditation cannot be a deliberate, preconceived process, an experience: "To practice means you want

The control of thought by the thinker, which is another thought, turns 'meditation' into a circular activity, like a cat chasing its tail

to reach a certain level of perfection. But in meditation there is no level, nothing to be achieved. Therefore there is no conscious, deliberate meditation; it is a meditation which is totally undirected, totally – if I may use the word – 'unconscious'." (*The Future is Now*, pg. 90)

Krishnamurti also rejected the practice of systems because meditation is not a specialised activity but the way of life. It

has significance only when there is an understanding of the meditator, when there is self-knowledge, and this understanding of oneself begins with understanding the complexity of daily life, one's reactions in the mirror of relationship, from moment to moment. To go very far one must begin very near. That's why he could dismiss the standard practice of sitting down quietly for a certain period or series of periods of time every day as not being meditation. Without facing up to the problems in daily life, without putting one's house in order, such meditation lacks the right foundation and becomes a kind of escape, whereas meditation is seeing what actually is and not getting lost in some fancy or absorbed

We have invested our very being in psychological identity, thus reducing it to a repetitive mechanical activity whose substance is the past

in the toys made by the hand or by the mind. However, this doesn't mean that one must first lay the foundation in order to arrive at the promised ecstasy of meditation. Although the movement of meditation could be described in terms of a gathering depth, of near and far, and therefore implying a series of sequential stages, in essence its unfolding is a unitary and timeless movement. As K expressed it: "In the very beginning is the ending. There's no distance to be covered, no climbing, no point of arrival. Meditation itself is timeless; it is not a way of arriving at a timeless state. It is, without a beginning and without an ending." (*Commentaries on Living, 3rd Series, pg. 145*)

This description of meditation as something that cannot be practised, that cannot

be done deliberately, consciously, during a period of time specifically set aside for it, not only has generated a widespread denial of systems and methods but also may have become an impediment in the active exploration of meditation. K proposed some avenues for such investigation, avenues that perhaps are not being pursued due to the inhibition contained in the words 'practice' and 'method' with which these very proposals can be readily associated. But are these things contradictory in fact or in appearance? Has the negative approach to meditation led to a misplaced denial of its active meaning, resulting in a paralysis in relation to it?

When I arrived in Brockwood as a student in the Autumn of 1975, one of the first things K talked to us about was meditation. He asked us whether we knew anything about it. After some of us mentioned a couple of the systems then in vogue, he brushed them aside saying that we knew all the wrong things and he proceeded to instruct us in the right way to go about it. He told us to sit quietly, preferably by ourselves, with legs crossed and back straight so that the blood could circulate freely to the brain. First we must see whether the body could be completely still, which was absolutely important. If it fidgeted, we must ask ourselves why, not force it to be still. We must first look at everything and, having looked, keep our eyes closed and fixed in one position, for eye movement induced the movement of thought. Then the mind. We would find that it wouldn't be quiet. We would be thinking about one thing and another, about shoes, food, sex, exams and so on and on. Many of these things would be occupying our thoughts because they were still pending. So we must finish things, put them in their right place. We must not try to control this move-

ment. We must observe it without saying it was good or bad. There is no good or bad thought; there is only thought. We must not identify, justify or condemn it, but just follow it. That is, to watch without naming, without the watcher. Thought is like a flower: it is born, it blooms and dies. When left alone to follow its natural course, each thought completes itself and comes to an end. So as thoughts were allowed to die away in this choiceless awareness, there would be fewer and fewer thoughts. If sustained, at a certain point there would be no thoughts at all and then the division as the inner and the outer would dissolve, bringing about the flowering of the senses and the awakening of the body's natural intelligence. We should play with it, find out for ourselves, do it. It was fun.

These and similar suggestions (see the end of chapter 5 in *Beginnings of Learning*) imply what I would call a 'passive' approach to the exploration of meditation. Its essence is choiceless awareness, a quality of non-interference with the stream of sensation and consciousness. He also suggested a more 'active' exploration, involving the invitation of the content of consciousness for examination. As he told a group of teachers: "Do any of you meditate? Not only to sit still, not only to examine the ways of the mind but also to invite the conscious and the unconscious and to push further into silence and see what happens further and further. If you do not do this, are you not missing a lot in life?" (*Krishnamurti on Education*, pg. 140) The 'active' form is perhaps less readily comprehensible than the 'passive', in that it implies a deliberate recall and investigation of the content of consciousness, which looks rather suspect, as it resembles introspective analysis. The difference lies in the quality of the observation, in whether one

separates oneself from what is being observed or one is that. From this one can begin to see that both the 'passive' and the 'active' forms of meditation hinge on this quality of non-separateness between the observer and the observed, and then it doesn't matter whether one merely follows the seemingly 'spontaneous' pursuits of thought or calls up specific contents of one's psyche, such as fear, sorrow, and so on. This whole exploration is a movement in self-knowing.

Self-knowing implies understanding one's own thinking-feeling, which is to be aware of the significance of every thought as it arises. But awareness is normally made difficult by the piling up of one thought after another. So it becomes important to be able to slow down the stream of thoughts. This happens naturally, as above, in meditation. Another way K suggested was to write down every thought, pleasant or unpleasant, in an objective way. Relationship is normally presented as the mirror in which to see oneself as one actually is, but it is not the only mirror. As K put it: "Solitude helps the mind to see itself clearly as in a mirror, and to free itself from the vain endeavours of ambition with all its complexities, fears and frustrations, which are the outcome of self-centred activity. Solitude gives the mind a stability, a constancy which is not to be measured in terms of time. Such clarity of mind is character. The lack of character is the state of self-contradiction." (*Life Ahead*, pg. 14) This inward mirroring of oneself in solitude is part of meditation.

The most familiar description K gave of meditation is as 'the emptying of consciousness of all its content', more specifically of the content of conditioned and conditioning self-centred activity, with its

envy, greed, aggressiveness, fear, attachment, dependence, and so on. This movement of consciousness is essentially a form of self-occupation. As the thinker separates himself from thought, his very existence depends on the sustained movement of thinking. So the compulsion of the mind is to continue, to be occupied with something all the time, for otherwise it threatens to collapse this very sense of psychological identity in which we have invested our very being, thus reducing it to a repetitive mechanical activity whose substance is the past. The emptying of consciousness therefore means the dissolution of the psychological self in the light of undivided awareness. This emptiness is the space in which creativity, the perception of the new, can take place.

From this brief exploration it should be clear that meditation can have many meanings, some of them contradictory and others only seemingly so. In this regard, several questions readily present themselves.

What is the connection between meditation as the way of understanding daily life from moment to moment and meditation as a period of cessation of activity and withdrawal into solitude? This can perhaps be best understood by a simile. When one first learns to ride a bicycle one goes into a quiet back street and only when one has mastered it sufficiently does one join the traffic on the main road. Similarly, one takes to solitude to gather the quality and speed of perception that is needed to follow the swift movement of relationship in daily life. This retreat from the busy stream is a way to understand our own consciousness, which is the result and the maker of our world. So the two things, properly understood, are not separate.

How can one set out to meditate when meditation is something ‘unconscious’? Meditation is ‘unconscious’ in the sense of not being self-conscious, i.e. not dominated by the movement of psychological recognition and control, by the self in its efforts to achieve its own projected goals within the field of the known. Such meditation, being free from ‘deliberate’ self-projection, is like setting out on the exploration of unknown territories. And one can do so if one feels a passion for discovery, for the new.

What does it mean to allot a specific length of time, say two hours a day, to sitting quietly when meditation is explicitly said to be timeless? Here we must distinguish between chronological and psychological time. Meditation is not timeless by the watch but it is timeless as direct perception of that which is, perception not mediated by the past, by the time of recognition, by the observer. The emptying of consciousness of its self-centred content is the ending of time. The time of sitting quietly is a space in which the timelessness of meditation may or may not take place. Couldn’t what is being proposed here as an active exploration of meditation constitute a ‘practice’ and be turned into a ‘system’? It could, but then it would be caught in the description and the description is not the described.

These and many other related questions are a testimony to the subtlety and depth of meditation. Given its central importance in self-knowing and the opening of the ways of perception, it deserves the fullest examination and attention. Central to this whole investigation is the exploration of observation in a space of leisure. This is relevant for anyone interested in the teachings and concerned with the



Pacific coast, Santa Barbara, California

wholeness of life, but it applies more specifically to the study centres and to the schools informed by K's holistic approach to education, as this space and time of leisure is at the heart of the very definition of 'school'. For K leisure meant: "A time, a period, when the mind is not occupied with anything whatsoever. It is the time of observation. It is only the unoccupied mind which can observe. A free observation is the movement of learning. This frees the mind from being mechanical."

(Letters to the Schools, Vol. I, pg. 32)

Given the deep meaning of such an activity, it behoves us to inquire into it so that the denial of method, system and practice, valid as it is in this context, does not become a hindrance to the free and actual exploration of meditation in all its aspects. Meditation encompasses the arts of seeing, listening and learning, which are at the heart of the educational process, at the heart of the art of living.

Meditation is an invitation to get lost, to untie one's moorings and set out on uncharted seas, to reach into the secret recesses of one's being, to meet the cloud of unknowing that knowledge hides with its

Meditation is an invitation to meet the cloud of unknowing that knowledge hides with its darkling brilliance

darkling brilliance, to come in direct contact with that which is, inwardly and outwardly. But words cannot substitute for the doing of it, for the actual journey of discovery. It is not the gift of another. What another can do is to point it out. The rest is up to each one of us.

Javier Gómez Rodríguez, May 2000

EDUCATING THE SENSES – PART 1

The following article has been extracted from a letter from Subrabha Seshan to Javier Gómez Rodríguez. A previous exchange of correspondence between them had given rise to an issue of educational philosophy concerning the importance of direct education of the senses within the curriculum. Both parties were persuaded to make public their written dialogue on this subject via these pages, as it seemed there was some original and perceptive thinking involved in it. Suprabha's first response to this suggestion, however, was so fulsome and transparently passionate on a subject she clearly feels deeply about, that it was thought more appropriate to include the bulk of it in this section of The Link because of its interest to the wider readership. The second part of the letter appears in the 'On Education' section which follows immediately, so if you wish to read the whole thing in its entirety you may do so by turning to page 31 after completing this part of it. Needless to say, we very strongly recommend that you read both parts, however you choose to do it.

It feels like I'm going to try to articulate what is actually obvious to everyone, and something that has been expressed in many ways by many people – something that is central to all life and still to human life. Senses, bodies, movement, contact, space, light, darkness, heat and cold, eating, sleeping, walking, climbing, AND awareness and attention. This is the subject of our dialogue – the bodily, earthly, sensorial dimension to life – and when you look at it, you wonder, is there anything else?!

Why, then, did I query your “omission” [of the importance of the senses] when all this is so self-evident? What is there to talk about in this regard? I suppose many of us increasingly share a concern that the fragmentation we perceive in the world today is partly to do with being “out of touch” with reality in such extreme ways, that that self-evident, most obvious dimension of life is cut off from the psychological reality that most people inhabit.

And for those who are concerned about the state of the environment, it seems fit-

ting to ask: how could there be a real feeling for nature, a deep empathy, if the average human being has so little awareness of himself, his body, his immediate surroundings, the people around, the dogs on the street, the coconut tree in the yard, the beggar? Could the lack of response be partly, as David Bohm has pointed out, because there is a divide between the thought world and the rest of existence? Could it also be because thought is able to generate pleasure through the body, internally, as it were, through imagery and fantasy and memory, so sense information becomes overruled, secondary, a small part of existence? The ‘real’ paling in comparison to the dream.

So, could it be that the dysfunctionality of the individual is perhaps partly the distorted and opaque connection with the body's life? We are so disconnected that we need crude and brute forms of pleasure to feel “alive”. And sensations, the physical sources of pleasure, become essential, in heightened ways, to feel good and be oneself. The reality of the physical response makes it all the more convincing to pursue



Streambed, photo by Hilka Silva

desire and possessions and contact in chosen forms, and usually from the market place! Yet, pleasure and joy are at our fingertips, under our noses; effortless and free, of no harm to others, if only we allowed sense perception its place.

The discrepancy is even more weird when you look at advertisements, at the enticements to young people through body imagery – the natural look, the wild man, the sensuous woman, the sleek touch of thigh with metal, the pleasure as you swallow Pepsi, the total security in a financial investment, the divinity in a bottle of Chivas Regal ... every object of desire is coated with images of the body, of flesh, of silken skin, cool water, fresh breeze, rippling muscle, vast wildernesses, endless space ... Meanwhile the guy flicks a channel, rides a bike through grimy polluted streets to his air conditioned info-tech office, dreaming of pay packages that will get him all that he desires, all that he feels is essential to being “himself”. He feels in control, that he will be able to get what he

... pleasure and joy are at our fingertips, if only we allowed sense perception its place

wants and needs, fuelled by the promises of the virtual reality world, and the sensations generated by the dream itself.

And, meanwhile – the planet burns!

In India, a fraction of the population lives like this and the rest, the masses as it were, are at the other extreme, where even the basic needs of the body are not met, where body and soul are subject to tremendous pressures of physical survival.

People on the land – digging, harvesting, carrying – what is the nature of their body-mind spaces? Being more physical and closer to nature and the elements, more under the dictates of the earth, is there a coherence that underlies their existence? Do we see integrated body-minds in our rural and tribal populace?

I can't read rural or tribal folks as well as I do others of my own ilk. They are more in their unconscious, more subject to strong habits and powerful myths, and tied very closely to specific environments. There are some very wise, beautiful, sensitive souls out there, but, by and large, few are able to deal intelligently with the pull of new cosmo-visions. Youth, in particular, is always susceptible, and the elders are hapless in the face of such sweeping changes. Is it the lack of clear vision here, a lack of deep insight and correct thinking? Is it the violent nature of change that has been imposed upon ancient peoples everywhere, simply giving them no option other than capitulation?

Bear with me while I explore. I need to look at the people I am dealing with. And, at [the Gurukula Botanical] Sanctuary, we encounter a very wide cross section of humanity. A wide cross section of life, in fact, through the plants and animals we are involved with. I would like to just look at them and ourselves, our motivations, concerns and drives – the overall feel or emergent quality of all these interacting entities. It is highly subjective, of course. I cannot dialogue if there cannot be a looking at all of this.

Having painted this very broad canvas – what is sense-based education all about? I don't want to propose this as the new religion – however, I am personally interested

in the windows it opens. And, as I said before, in terms of methodology or practice, or pedagogy, it would deserve mention in its own regard simply because there is so much we can do with this. Also, it does not receive enough attention after primary school, i.e. the sense or bodily dimension takes a secondary or tertiary place, after maths, computers and literature, and even in those disciplines that involve the senses directly like the life sciences, music and art, it is highly specialized. It is a rare music teacher who unfolds the whole movement of listening, and by the time kids reach middle or high school the physical-sensual element is relegated to sports or nature walks (if anything) or outward-bound experiences or pleasure cruises!

At the Sanctuary, our approach with the educational programmes has been to share something that we deeply love and to explore a mode where children, adults, other life forms can come together in a playful and insightful way. Much of it has evolved through trial and error! Learning from what works and what doesn't, what feels right and what doesn't. Since we are concerned about the tremendous and heartrending destruction of the natural world, indeed, of nations and individuals, we cannot, in our approach, separate them into discrete and mutually exclusive entities. We cannot work only with plants or the forests or whatever. It is clear that the source of the destruction lies in the human psyche, in thought, in you and I. It is also clear that it need not be this way.

After working with plants, forests, people for a number of years, the Sanctuary's educational philosophy has fairly organic roots and insights. Biological life flourishes when left alone or nurtured. Given space and some nutrition and pro-

tection, wild things abound. Birth, growth and death are the spontaneous cycle of wild things. That which is wild is free, unfettered and whole. It lives for the moment and acts for the whole. It is beauty incarnate. It is an energy that flows through many beings, not just one.

Since we work with wild plants, and try to grow them without over-pampering

... from birth onwards it has been instilled in us that we must control and be controlled, that we must prepare for a terrible future ...

them, we are faced daily with this paradox – on their own they flourish, and given right attention, too, they flourish. In attending them you have to move with their energies and not impose your will. And attention, more than anything else, really, is the magic key to a happy garden!

And where do people fit in? People are both part of and apart from all this. Human domains are both inseparable and separate from a greater domain, and it is clearly in our minds that the separation lies. This has unleashed great havoc upon the world and yet we people want it this way. We want the separation because we have not known anything different, because from birth onwards it has been instilled in us that we must control and be controlled, that we must prepare for a terrible future, and that we are greater than the rest of life, that our selves are real like the air we breathe, that violence and pleasure are the same thing, and that I am greater than you; or rather, I must be greater than you, at all costs.

So different from the plants and animals in this happy garden! Even the gardener does not see that she too can drink from that fountain of attention that she so generously gives the little fern. That she can bloom as that flower does. That freedom and wholeness and vibrant health are with-in as without. So, why this contradiction? Why, as K has urged us, can the great eye not shine into our souls and hearts and minds and attend to every nuance and feeling and thought as it rises and ebbs, waxes and wanes, a brief blip in the ocean of life? Why the profound conflict, wanting union yet shackling oneself?

At moments of very clear seeing there is only receptivity

This paradox or mystery unfolds itself every moment we meet each other and the kids.

What is striking is the amount of energy that goes into the world inside our heads and how little to the spaces our body-minds inhabit, in the present. Luckily, bodies are intelligent and steer us through the physical world even as we dream. So, this glaring discrepancy, i. e. the obvious intelligence of living things and our removal from it as we move inside our virtual worlds, is curious.

As I wander through the woods on a quiet, misty morning with the dogs, I realize that opaqueness and clarity in the mind are directly to do with engagement and disengagement of thought and its “opposite” – the senses. At moments of very clear seeing, brought about by a spontaneous and total response to the iridescent flight of the fairy blue bird, there is a split second, an

infinitesimal fraction of time when there is only receptivity. A moment later comes the exhilaration, the thrill, the identification and recognition and then the words, emotions or images. And then the action – the pursuit. On good days, when there are few preoccupations(!) these receptive moments last longer, and there is listening to a rather unusual degree. The nasal membrane feels flooded with different, distinct, subtler smells of the forest floor, and the skin is breathing, feeling the heat and cold and the breeze and stillness, the humidity ... and, if you haven't drunk too much coffee, you can taste the woods at the back of your throat and on your tongue.

The curtain of thought, particularly the “I” thought, closes the window of the senses. Even though they continue operating, the world grows distant and maybe even invisible. And then it is brought into focus only through shock, surprise, recognition, a scattered connecting between awareness and life around. It is also brought into focus through an emotive trigger – which is incredibly subtle – when the eye moves apparently spontaneously but it is often seeing what “I” want to see. It is all very complex!!!!

It seems attention can penetrate further, momentarily only perhaps, in flashes and glimpses, but still – attentiveness is also a very natural movement of the brain, it is part of its functioning. And when this quality is there, the doors of perception, of sense perception, are very wide and open and there is a flooding in of the world. In fact, it is astonishing what you do see. The woods glow and the movement of life is rich, subtle, intricate and vast. I don't know if this is a seeing of “what is” but I know for sure it is of a different order from the occluded mode which I mentioned earlier.

What I am beginning to see is the immediacy of things, when there is this quiet attention. The senses are absolutely in the present. They are doing their job. They can be “coloured”, “negated” and “over-ruled”, but in their function they are totally “in the present”. They have to be: they (and the brain and the motor operations obviously) are necessarily in sync with external and internal goings-on. I find this fascinating – the incredible intelligence at work that navigates the organism (whether or not there is attention) through the world.

The other interesting thing is that when there is the unblocking of the senses there seems to be a shortcut to the response and action side of things. When I watch animals, I am amazed by their sensitivity, their swiftness of response at times and their utter stillness at other times. We can dismiss this as instinct and programmed behaviour, but I feel if we do we miss some

cues that are part of our own natural functioning. There we can observe the intelligent “selfhood” of the body at work, which may be to do with survival but in the most appropriate and beautiful way. This is happening in the human organism too, but dulled and battered by millenia of bypassing and trampling and denial by the selfhood of the psyche. And modern life!

Bodily intelligence is such that it does not get stuck in any one mode, whether pleasure or pain. In fact, it would be utterly foolish and dangerous for it to do so. This would be contrary to survival! The mechanism of the psyche is such that it insists on certain modes, which it can do through its image-making capacity, but this is not swift, it is dull. Definitely!!!! It is swift within itself, but not in comparison to the senses. Yet, it is doing this for purposes of survival too, for promoting itself, for generating the “I” thought which is linked with pleasure and continuity.

(the rest of Suprabha Seshan's letter can be found on pg. 31)

K: TO BE WHAT ONE IS

It is strange, the desire to show off or to be somebody. Envy is hate and vanity corrupts. It seems so impossibly difficult to be simple, to be what you are and not pretend. To be what you are is in itself very arduous without trying to become something, which is not too difficult. You can always pretend, put on a mask but to be what you are is an extremely complex affair; because you are always changing; you are never the same and each moment reveals a new facet, a new depth, a new surface. You can't be all this at one moment for each moment brings its own change. So if you are at all intelligent, you give up being anything. You think you are very sensitive and an incident, a fleeting thought, shows that you are not; you think you are clever, well-read, artistic, moral but turn round the corner, you find you are none of these things but that you are deeply ambitious, envious, insufficient, brutal and anxious. You are all these things turn by turn and you want something to be continuous, permanent, of course only that which is profitable, pleasurable. So you run after that and

all the many other yous are clamouring to have their way, to have their fulfilment. So you become the battle-field and generally ambition, with all its pleasures and pain, gaining, with envy and fear. The word love is thrown in for respectability's sake and to hold the family together but you are caught in your own commitments and activities, isolated, clamouring for recognition and fame, you and your country, you and your party, you and your comforting god.

So to be what you are is an extremely arduous affair; if you are at all awake, you know all these things and the sorrow of it all. So you drown yourself in your work, in your belief, in your fantastic ideals and meditations. By then you have become old and ready for the grave, if you are not already dead inwardly. To put away all these things, with their contradictions and increasing sorrow, and be nothing is the most natural and intelligent thing to do. But before you can be nothing, you must have unearthed all these hidden things, exposing them and so understanding them. To understand these hidden urges and compulsions, you will have to be aware of them, without choice, as with death; then in the pure act of seeing, they will wither away and you will be without sorrow and so be as nothing. To be as nothing is not a negative state; the very denial of everything you have been is the most positive action, not the positive of reaction, which is inaction; it is this inaction which causes sorrow. This denial is freedom. This positive action gives energy, and mere ideas dissipate energy. Idea is time and living in time is disintegration, sorrow.

Krishnamurti's Notebook, pp. 201-02, Copyright 1976 by KFT



Path at Yewfield, Hawkshead Hill, in the Lake District, England

ON EDUCATION

Editor's Note

A copy of the staff handbook from one of the Krishnamurti schools was handed to me recently. It is surprising how transparently a school's own view of its role is disclosed from this source. But apart from that, the overall feeling I was left with was one of vague discomfort, the source of which is difficult to specify exactly. However, it was apparent that there are very considerable legal constraints on the school and its staff in relation to its dealings with the students and with each other, and this may have influenced my reaction. We appear to live in an age that attempts to deal with the friction created by the contact of human beings with each other by legislating for a state of increasing mutual isolation. These are now called 'individual's rights' and seem, from my sceptical perspective, to be the product of political opportunism and a bereft imagination. Perhaps, perhaps not. However, what is certain is that, within a school environment, the individual is more and more constrained and directed as to how he/she will behave towards others. It is as if no one can be trusted to act intelligently or sensitively, and that some functionary somewhere is better able to determine how everyone must behave in any given circumstance. This must be especially galling for educators working within a Krishnamurti school environment, even if it does, at the same time, demonstrate pointedly the need for just the kind of education for which those schools were created.

The above forms a powerful contrast to the extracts from a written dialogue about education of the senses presently occurring between Suprabha Seshan, from her vantage point in the Gurukula Botanical Sanctuary in Kerala, India, and Javier Gómez Rodríguez on his houseboat on the canals of Amsterdam. Those who have read this edition of *The Link* this far will already have come across the contribution by Suprabha on pages 22 to 27 which forms an introduction to these specifically educational comments and queries. I recommend strongly that the earlier section be read before those that follow – it will contextualise the educational statements and, frankly, do proper justice to the author, who initially wrote the piece as a whole. We are also including an article from Javier (recently published in India in the *Journal of the Krishnamurti Schools*) entitled 'On Ethics in Education', in which he examines what the word commonly means in that context, and demonstrates the contradictions that arise from a limited, 'knowledge only' based usage of the concept of ethics in education.

There is a close relationship between the Gurukula Botanical Sanctuary and Centre for Learning (CFL) which extends beyond the personal to the joint pursuit of educational projects. So it is appropriate to update our readers here on the significant changes happening to the campus at CFL and to remind them of this very distinctive and successful ongoing experiment in 'Krishnamurti education'.

EDUCATING THE SENSES – PART 2

The following contribution by Suprabha Seshan is part of an ongoing dialogue on education. It started with her response to the article entitled ‘Krishnamurti’s Pedagogy’ published in The Link, No. 16. In it I had tried to outline K’s proposals for a holistic education. The broad scope of that attempt didn’t leave much room for a detailed exploration of its key aspects and so some things were naturally left out. One of these was the importance of the senses as such in the educational process. Suprabha felt keenly the absence of due emphasis on the sensorial aspect and sent us the following response:

“Our pedagogues have not really addressed the senses as a vital ‘aim’ of education. I feel that sensitivity to beauty is not quite the same thing as senses that are extraordinarily alive and functioning to their fullest capacity. Was K himself not incredibly sensitive in a physical sense? And did he not address youngsters with questions and pointers towards this? Javier does mention an integrated body, heart and mind but, in my humble opinion, the senses deserve full mention, in their own regard. In our work here with students this is really the cornerstone of our programmes. This is something I have been exploring, in particular, for myself, and there are such joys and treasures one stumbles upon when there is great physical sensitivity, which, of course, a preoccupied mind completely occludes. The richness of the earth – in colour, sound, smell, texture, flavour – reveals itself, almost as a camera lens that comes into focus. Of course pleasure is involved in all this and perhaps pain, but the attachment to it is a whole different ballgame! So, one is not just sensitive to beauty, but sensitive per se, in a very physical way. I distinguish between the physical and the psychological here, not as entirely separate processes, but as dimensions to explore in education that perhaps require different emphases. Once again, this point gets sort of covered in the ‘art of listening’, etc. (the 4 arts), but in my view, not enough.”

Her comments were very much to the point and I could only excuse myself on the grounds that my overview of K’s pedagogy had to be abbreviated and succinct. Indeed, I didn’t remember having mentioned the senses at all or having given them the importance that they rightfully deserve. Her response, however, offered the opportunity to explore together this very aspect in some detail and concretely in relation to the educational work they are doing at the Gurukula Botanical Sanctuary. So I wrote to Suprabha asking how they went about this sense-based education.

In my article I had used sensitivity as an all-encompassing term, and in particular sensitivity to beauty. This seemed to give it a partial slant, depending on what is understood by beauty. If it’s taken as a quality of things or a form of feeling, then such sensitivity would be partial. Sensitivity in this sense is not only to beauty but to all manner of impressions. But it also has a deeper meaning, namely, when the self is not, which may be the essence of sensitivity. So one question that presented itself concerned this relation of the senses and the mind. How did sensitivity to nature flow into or include an awareness of the inner landscapes of self? Suprabha had suggested that the physical and psychological might re-

quire different emphases and I wondered about that. Was the difference a matter of developmental stages or overall relative importance? And then there was the relation between the movement of psychological self-occupation and perception. On the one hand, self-centred thought-feeling interferes with observation, and on the other the mind is not only at the heart of the senses but the perceiver of meaning. So what made for harmony or division between the senses and the mind? Did this not raise the question of conditioning and the place of knowledge in the unfolding of total sensitivity and intelligence?

These questions were put forward in the way of a friendly invitation to unfold their meaning and actuality in dialogue. Suprabha accepted this invitation as an opportunity to express what she and her colleagues are actually living and as a way to challenge her natural distrust of words. She answered extensively in that same spirit of friendship and generously offered to share her views and findings with others through this publication. What she has to say speaks amply for itself and requires no further comment.

Javier Gómez Rodríguez, April 2000

Suprabha's letter continues

Sense-based education, as I see it, is all about setting the balance right – between the thought world and the physical world. It is about unblocking the natural intelligence of children (and adults!), through their bodily (brain included) intelligence. I don't know that this in itself leads to sensitivity to the inward movement of thought and feeling. However, it is good and wholesome to be alert, alive, responsive and still. It creates some kind of a space, also a confidence and sparkle in the child, and then an active engagement with other living things, the environment, the community. Of this, there is no doubt. I am unclear as to why and how it happens. It seems to have something to do with “being in the physical present”. It takes away from self-obsession simply by its vital appeal. It “makes sense”!

In our most recent programme, a month-long one with CFL's 12 year olds, the degree to which this happened was remarkable: the kids came aglow with lively, spontaneous energy; they were “wild” and yet cooperative, considerate, funny, hard working, direct. It seems they brought it about spontaneously. They were hungry for learning and generous with themselves. And this, incidentally, was a group considered at school to be somewhat difficult!

Was it just chance? What role did the educators, the adults, have to play? Could we step into a child's shoes or did we impose the top-down approach? Were we ready to learn, through body and mind? Could we be in the present with them? What did we do deliberately?

Moving with their energies, as we do with plant energies (harder, because children have their own superimposed modes of resistance, habit, diffidence). Being receptive. Not

demanding change but participating in things together. Diving and jumping, walking and climbing, talking ... together. Observing, touching, sensing: the woods, the night sky, the elephants and each other ... together. Playing and being playful. Being direct. Sharing and exploring. Letting each other be. Hearing a blunt truth about oneself without reacting. Moving ... never letting things take root and fester.

We did some concrete things too. In case you wondered! We deliberately exposed them in every possible way, within our capacity, to a wide range of engagements with the world around. Study of nature, work with plants, with tools, sleeping out, listening to birds as much as watching them, quiet moments alone and together outdoors, intense play sessions that got them moving over big unfamiliar distances, body-kinesthetic exercises that encouraged co-ordination, strength and flexibility, a lot of informal contact, allowing them very near so there was no separation between how adults and children lived and experienced the month. There was also questioning, making sense, making right inferences ... but always in connection to observation, which could, if necessary, be challenged by another.

The features, therefore, were :

Space – huge space – to just be. Few do's and don'ts except what was agreed upon by everyone.

Body and senses – at this age the kids thrive on movement, and they must be given the chance to run and flex and stretch. And look and listen and feel.

Contact – lots of it. In countless ways. Support and mutual attentiveness.

Responsibility – to self and community.

Learning through observation.

Using the intellect and the capacity to reason.

Risk – facing the unfamiliar.

Play – lots of this in particular!

What was really interesting was the shared sense of the whole period together. Somehow, meaning was found without it being articulated or imposed. It was obvious to everyone that this was a good and wholesome thing to do – to live and learn together.

Can this be pedagogically defined? Or are these spontaneous, one-offs? I suppose it's the difference between a good educator and a bad one. I can't say more. I don't have enough experience! It is clear, though, that it is not the technique or method that finally "works" but your own sensitivity to the child. Mechanical repetition or application or systemizing miss some critical moments in the unfolding dynamic.

So, to address another question of yours – the whole thing is actually in essence seamless between the physical and the psychological. But, in practice you can just be that much more attentive to the body. And allow its wonder to reveal itself to the child. I feel that once this happens, it creates a right order in the brain, a balanced functioning. However, it has to be playfully facilitated. Otherwise, you may get a fitness freak or wildlife nut who is quite dysfunctional in other ways!

Being attentive to the body is part of being attentive to the world around, because the body exists in intimate relationship to other things. The physical “self” requires the senses, whereas the psychological “self” knows the senses mostly as sources of pleasure or pain. Physical sensitivity can be extraordinarily refined, and if it is not messed around by addiction, it allows for another kind of relationship – to the world, to nature, to things, to cities, to suffering.

Does this lead to psychological sensitivity? It can, but that depends on how stuck we are! And this is another matter altogether!

I did this exercise to learn about the nature of articulation, and why I want to say the same things that others have said so many times before. To feel how words sit around and express meaning and act as a long-distance thread between two or more souls. To feel how they capture things and how they dissipate. Their involvement in the body’s life as they translate, symbolize, generate worlds within worlds. To give them space to flow now and then, and to reach out to others, as this is the only medium at present. And to challenge my own paranoia that words promote the self. Sometimes I just sit around and make a mantra out of a word, any word, to get the feeling it generates – the felt in the thought as it were, as David Bohm used to say!

Suprabha Seshan, March 2000

UPDATE ON A SMALL SCHOOL IN INDIA – CFL

Centre for Learning (CFL)

CFL (as it is known to all of us) moved to a new twenty-acre campus in January. On the day of the inauguration, watching the guests, the children running about, the red-brick, brightly tiled buildings, one felt a wave of nostalgia. From a quiet beginning almost ten years ago, with eight students under a thatch on Kamala’s terrace, it has been quite a journey – a story of serious commitment, friendships, laughter, and even conflict. This is the sixth location in ten years. What do these honge trees and ancient rocks know of the future?

And like all things connected with the school, this move too has brought up many questions. Shouldn’t we continue to live dangerously? Why “settle down”? Why not? How does a group of concerned teachers, parents and students keep its creative spirit alive? Isn’t there the danger of complacency? Will we continue to explore the nature of an education that is fundamentally subversive?

Beginnings

From the outset, it was clear that we would dispense with most of the organizational crutches that lend stability to groups. No hierarchy, no leaders. No committees within committees. All decisions, great and small, evolve in staff meetings, often noisily. Yet we often surprised others and ourselves with the ease with which many issues were resolved. There never have been arguments over personal status and reward. There was seldom much money to argue over anyway.

The challenge that Krishnamurti posed uncompromisingly – the possibility of awakening intelligence in the teacher and student – has always been at the heart of CFL’s work. It was somehow clear that the key to this question lay in understanding and transcending our own conditioning. In a world that pushes young people inexorably outward, to success, power and the worship of the market, it seems crucial to create an educational environment that points to the destructive nature of psychological comparison and competition; to the possibility of an inward journey; to the need for an awareness that illumines relationship.

The shared inquiry seems, as it did then, as important as the daily affairs of the school. Every other “Friday meeting” is set apart for serious dialogue, and many a time a seemingly trivial issue of detail leads to an intense questioning of our own relationships and motive. What does it mean for a group of individuals to “move together”? Are we serious in our intent to live differently? What would it mean to live austere? How big should the rooms be? How do we agree on anything? Or disagree on (almost) everything?! The acknowledgement of the centrality of relationship, often fraught with conflict, is a key feature of life in CFL. It is in the crucible of relationship that conditioning reveals itself. Every conflict, every burst of anger or cloud of anxiety, has the potential to lead us to insight. It is to this that the educator directs the student’s attention.

Size matters

We felt, with almost no need for debate, that CFL would be “small”. Large groups seem to need formal structure and organization. The exploration and questioning of psychological movement can best be done in smaller communities unhampered by hierarchy and authority. Education has to help the young person to discover the nature of conditioning, to probe the ever-restless movement of thinking and emotion and their interconnectedness that underpins daily life. The educator has to be alert to these patterns in him or herself, ready at any time to embark on a shared journey with the student. Large numbers somehow make this difficult.

The issue of this shared journey and the psychological patterns that we are caught in occupies the group in many a staff meeting. Can we lay bare the assumptions and images that we hold about each other? What is the nature of the connection between the “deeper”



Beech tree at Brockwood Park, England

questions and the small details of daily relationship that lead to conflict? Are they separate at all? It has been important to ensure that the staff group is never so large as to preclude close contact. CFL, as a rule, does not “employ” people; it is important that no one is here for mere livelihood.

A glimpse of the curriculum

What kind of a curriculum has CFL adopted? Which approaches have worked? Which haven't?

The curriculum in the junior school (ages 5 to 11 years) has evolved over the years to find a balance between activities that allow the child to explore with her/his senses and the development of language and number skills. The teachers have put together many activities that demand observation and care with little stress on conceptual thinking. Exposure to nature, long walks without any emphasis on information-gathering, gardening, working with colours, textures and clay, and physical activity have all been part of this approach. There is also a demand that the early years should lay a foundation for the intellect to function coherently. The focus at this stage is on the development of numerical and language skills through activities that encourage play and exploration. There is no formal testing or examinations. Reports to parents always contain detailed observations of the child's relationships and work. The home is seen as an integral part of the whole process. Parents are invited to share their observations. Many volunteer their time in the school.

Later years bring greater demands on the academic front. The curriculum focuses on nurturing the capacity to observe and question. There is very little emphasis on rote and memory, the bane of most Indian schools. We continue to explore ways of nurturing intellectual rigour without allowing that concern to hijack the entire curriculum. A major objective of the curriculum is to provide opportunities to the student to discover his/her area of interest. It has not been difficult for the school to do this for those with an aptitude for academic work. We continue to investigate ways of helping students with less defined interests discover creative skills and livelihoods.

Exploration of psychological issues happens in many ways in the school. The students are engaged in a dialogue, stretching over many years, that encourages the ability to look, without guilt or anxiety, at oneself and observe the force of habit and conditioning. The students are encouraged to share and explore their feelings and anxieties with adults in an open way. As teachers we constantly confront the challenge of responding to the young person with empathy, suspending our tendencies towards judgement and authority.

A few years ago we started the “Post School Programme” (PSP) for students who had finished high school. It is intended to provide the space for a continued exploration of questions of living and livelihood without the constraints of a formal university setting. Some of the students register for distance learning programmes leading to a degree. Many have

opted to acquire skills (cooking, agriculture, writing) without formal certification. Students work with resource people who expose them to live problems in the field – something few undergraduate courses in India offer. Travel is an important part of the PSP. PSP students now stay on campus and contribute to many areas – kitchen, work on the land and teaching.

The balance in the curriculum between academic activities and those that engage the senses in direct looking and observation has been a perennial concern. Many of the staff have formal academic degrees. Will our interests (and limitations) pull the curriculum too far in any one direction? In the last few years we have been working with friends at the Gurukula Botanical Sanctuary, a unique tropical botanic garden in Kerala, exploring this issue. Every year, groups of students spend up to a month living in the Sanctuary. The Sanctuary, located at the edge of the rain forest, is a far cry from the familiar urban environment. We have been glad to observe that the children have been able to engage with this new environment with enthusiasm and spontaneity. Many interesting observations and insights have come from these encounters.

Life in the community

The last two months have been an exciting time for staff and students. We have begun to discover, with little advance preparation, the intricacies and pleasures of life on campus. Daily routines have evolved. Long walks to the hills around, cutting vegetables in the kitchen, cleaning the toilets, playing cricket, yoga, watering the vegetable patch, singing, all these and more have become the stuff of daily life. The kitchen is run by the staff and students, together. Along with the library, it is the focus of a lot of energy, laughter and fun.

The new campus has brought fresh challenges. We feel the need to establish a caring relationship with the land. To grow, ourselves, some of the food that we need. To learn about water harvesting and management; about eco-friendly waste disposal; to explore issues of energy use. And above all, to continue to learn about ourselves in relationship.

This matter of money

A small school is often buffeted by harsh financial winds. The small number of students makes fees an unreliable and insufficient source of income. Dependence on donations, too, is not a viable long-term strategy. Very often this leads to a gradual increase in the number of students or high fees or both. CFL has resisted, quite successfully, the pressure to do either of these. We have been unwilling to raise fees to a level that would put the school out of reach of all but the very affluent. Fees charged are based on the family's income. At the same time, the small size of the school has been a feature that we have been reluctant to sacrifice.

We have managed to create an endowment fund that meets, currently, 40% of the expenses. A tight control over costs has always been a reality of life here. Salaries are need based. Facilities at the new campus, while a big improvement on what existed, are cost effective and simple. It is anticipated that the school will not have to depend (for expenses) on donations once the infrastructure is in place.

The entire infrastructure at the new campus has been funded by donations from a network of friends from all over the world. We still need Rs.1.2 million (approximately US\$30,000) to complete the last phase of construction.

Looking ahead

I do hope that the above paragraphs do not constitute a claim to have discovered a formula for right education. The ability to respond to life with awareness and joy cannot be encapsulated. Its essence is its living quality. CFL, in that sense, is not a place that attempts to transmit “right education”. We as educators continue to confront the often painful and vexatious details of daily living. If students, as part of such a community, could discover the possibility and urgency of a living awareness, the inward journey that we spoke of, that itself would be a big step ahead.

Venu Narayanaiyer, April 2000

ON ETHICS IN EDUCATION

The current climate in so-called mainstream education, both private and government controlled, has reached a kind of impasse. It would require a good deal of time and space to make a thorough and accurate diagnosis of the situation and its contributing factors. However, one thing seems to stand out, and that is the gap existing between, on the one hand, the educational aim of providing people with the necessary knowledge and skills to earn a livelihood and, on the other, the purpose of bringing about essentially ethical human beings. The sophisticated technology now at our disposal, with its greatly increased potential for destruction, makes this disparity a matter of urgent and serious concern. The violence currently rampant among the young is a clear instance of this phenomenal danger. As the gap widens, such a social structure becomes basically untenable and must eventually collapse. If we take culture to mean the shared meanings that glue together the functional organisation of society, then the current situation implies that education is no longer

able to provide such a cultural foundation. And this is precisely what most worries and frustrates educators everywhere. In this article, and by way of a brief reflection, I'd like to take a look at some of the meanings and implications of the ethical in education.

Ethics has been one of the central concerns of both philosophy and religion, two areas of human endeavour that are increasingly displaced by the universal preoccupations with seemingly more 'practical' and pragmatic aspects of existence. Nonetheless, the need for ethics at all levels is generally recognised and it's still present in the educational context, both as a general aim and as an academic subject, often presented in the form of a choice between the study of religion, usually the prevalent one in the given country, and ethics, which is taken as its secular counterpart. However, the impact of this academic approach seems to be minimal, as the collective impetus of peoples and governments are leading in quite a different direction, both conceptually as well as in the actuality of daily life.

Morality has its beginning in the undivided attention to the actual, inwardly and outwardly

The meanings of words often throw light on the significance and values that are tacitly or explicitly informing our lives and guiding our actions. The word 'ethics' is defined as the science of morals. The root meaning of ethic is 'character, disposition, manner'. It is based on the word ethos, which means the distinctive character of a people, social context, or historic period, typically expressed in attitudes, habits and beliefs. Moral is the Latin word corresponding to the Greek ethic and it means 'custom'. The English language retains this sense in the word 'mores', which is also manners and character. So these words point primarily to the quality of a person's character, and more particularly to where his actions fall in terms of right and wrong, good and bad, beautiful and ugly, and so on. So an ethical education has come to mean an education aimed at building the right quality of character or self. (Ultimately, ethos has an Indo-European root meaning 'self'.) Character, in turn, means a mark done by engraving, a sign. And this is what traditional education, in milder or harsher forms, has tried to do to bring about ethical human beings, namely to imprint into them a set of values and attitudes, customs and dispositions considered consistent with and conducive to acceptable behaviour and right action. This may have brought about some improvement, but it would appear that generally it hasn't been able to dissolve even the dualistic structure of morality, i.e. based on opposites, which is itself indicative of the persistence of conflict and therefore of action that is inadequate and incomplete.

One thing to be examined in relation to educating for ethics is, therefore, whether the moral system being taught is itself whole or riddled with contradictions. One may even question whether morality can ever be a matter of following a system, however enlightened. And therefore one must also ask whether morality can be taught in the same way as science and literature, whether it is a collective issue or must be left to each individual, whether it can be transmitted or it must be discovered, whether it can be a matter of creating good habits or of awakening the capacity for precise and unpremeditated action.

It doesn't take much investigating to see that the morality being propounded by society, though sound in principle, is often self-contradictory. On the one hand one is taught to be generous, kind and considerate and, on the other, to become acquisitive, greedy and aggressive in the pursuit and defence of self-interest, with its aims of satisfaction, security and success. Every religion preaches the gospel of love and peace, which it then finds

... moral law has itself become incorporated into the structure of fragmentation

strangely consistent with blessing nationalism and its armies. The much encouraged spirit of solidarity and co-operation is constantly at odds with the forces of rivalry and exploitation. Competition, whose salutary effects are unquestioned in the market place, ends up causing havoc in human relationships. Imitation and conformity, encouraged as foundations of society and collective behaviour, turn out to be two of the most in-

tractable of social evils. So one of the first things to inquire into is this very structure of contrary motivations that has become the play of human existence and which is the basis of the prevalent systems of morality.

K never tired of saying that where there is division there must be conflict, which stands for disintegration and the absence of the good. He expressed the essence of the fragmentation and conflict implied in traditional morality by the division between 'what is' and 'what should be', between the fact and its opposite, the ideal, e.g. violence and non-violence. So in the holistic education he proposed, ethics has a beginning in the perception of the irrelevance of the ideal, of 'what should be'. This goes counter to every accepted system, which is based on precept and example, on indoctrination and copying of standard models. Morality in this context does not mean adoption of the collective standard for the purposes of security and integration, but rather it is a question of bringing about true individuality, which has its beginning in staying with the facts, in the undivided attention to the actual, inwardly and outwardly. In this sense, ethics is primarily an individual matter, for it is the individual, i.e. the undivided, that alone can be the source of morality. Then, in relationship, this can perhaps become the ground of culture.

Ethical conduct is synonymous with responsibility, which has been codified into religious and legal systems of dos and don'ts. This would seem to presuppose that all challenges could be known and the right responses learnt, which then could be organised like a treatise on geometry, i.e. deducing the specific propositions from self-evident postulates and principles. In this way ethics, like any other science, could be a matter of the proper application of empirically verified or internally consistent knowledge. Every religion in the world, and all philosophies worthy of the name, have tried to do exactly this. The impetus behind science has been the assumption that it is on the basis of right knowledge that there can be right action. This premise has been present in every aspect of human endeavour, whether practical, moral or psychological. The basis of it is that all phenomena is the outcome of necessity and it is the function of human intelligence to discover it and act according to its intrinsic order. It can safely be said that in the known cultures it is necessity that is behind the notions of both scientific and moral laws. Necessity is what cannot be otherwise, one of its generally

accepted structures being that from a certain cause a given effect inevitably follows. This also means that where there is a cause there is, implicitly, an end of that cause.

In spite of its seemingly logical and well intentioned nature, this attempt to lay down the necessary guidelines for right action has not brought about the expected results, which means that its own sense of causation is seriously flawed. It is as though, for the most part, what the moral education of humanity has succeeded in creating is a veneer of respectability over an enduring selfish background. The knowledge of moral law has itself become incorporated into the structure of fragmentation and its private and tribal wars. So, although knowledge is important at all levels of action, its relevance is very much in question when it comes to transforming the barbarian background of mankind. Knowledge is not only intrinsically limited, and therefore fragmentary, but, more importantly, it lacks self-awareness, i.e. knowledge knows not its own nature. In general the question of right action has been concerned with the right content of knowledge, thought and will, but not with their structure and movement. This area of self-knowledge has not been explored very deeply, whereas it may be here that the key to ethical action is to be found.

One wonders to what extent the importance of self-knowledge as the foundation of ethical behaviour is understood in educational institutions. Once I asked the principal of a school what she thought was more important in the education of the students, that they learn mathematics or that they understand the workings of fear. She answered that mathematics was more important because it would have a greater impact on their lives. It seemed to me that this was consistent with the general valuation of the 'useful' in terms of 'making it' in life versus the psychological, which is considered secondary and is expected to look after itself. It can hardly be a matter of mathematics being more tangible than fear, since mathematics is one of the most abstract of sciences and fear can be readily experienced and felt. Yet it seems that in our overall educational perspective we have come to appreciate the functional benefits of something as subtle as mathematics far more than the existential implications of fear. We readily recognise the value of applied mathematics, say in engineering, but not the danger of the violent ends to which it will be put in the service of identification and fear. Anyone who keeps up with the news has ample evidence of the price we pay daily and world-wide for this universal blindness.

So any educational institution that means to educate for an ethical existence has to reverse its values and give due importance to the inner as the controlling factor of the outer. And this cannot be left to chance or for when the need arises, because the need has been there since the beginning of time and continues to be the enduring cry of human history. This action may not be all that is needed, but it certainly makes for a responsible education, for an education that is itself ethical.

Javier Gómez Rodríguez, December 1999

INTERNATIONAL NETWORK

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

SAANEN GATHERING 2000 · SWITZERLAND

The Regular Programme

Three weeks of study to explore the following subjects:

- 9th–15th July:** What is our quest – search for security or exploration of the sacred?
With the participation of Prof. Krishna
- 16th–22nd July:** Is there an action free of time and effort?
With the participation of Javier Gómez Rodríguez
- 23rd–29th July:** The true issue: Can we change ourselves?
With the participation of a group of young people

Throughout the three weeks there will be extra workshops and discussion groups.

PROGRAMME ON SUNDAY, MONDAY, THURSDAY MORNING, SATURDAY

9.45–12.00 Video showing or discussion groups

14.30–16.00 Study

17.00–18.00 Body work

PROGRAMME ON TUESDAY, FRIDAY

All-day hikes in the mountains in groups or by oneself

PROGRAMME ON WEDNESDAY

All-day workshops in small groups

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

29th July–5th August: Right Living – Right Livelihood

Accommodation in Chalet Firo in Gstaad. Participants are invited also to attend the third week (23rd–29th July) of the main programme (see above).

Programme for Parents and Children

8th–22nd July: Chalet Alpenblick near Gstaad

Parents have the opportunity to participate in the main programme as well as living and exploring together aspects of family and education. Children will be looked after for part of the day.

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

CANADA: Retreats for studying the teachings of Krishnamurti, facilitated by people who worked closely with him. With Evelyn Blau, 20th–22nd July; with Mark Lee, 4th–6th August. Other moderators: 16th–18th June, 14th–16th July, 20th–22nd October 2000.

Retreat for exploring some of the issues vital to the survival of our species, based on the principles outlined in David Bohm's "Dialogue: A Proposal". 1st–3rd September 2000.

Contact: Roger (604) 433-7329, or Swanwick (250) 474-1488. All at Swanwick Study Centre.

GERMANY: Gatherings organised by the German K Forum.

7th–10th September, at Wilsede, Luneburger Heide: What Role Do the Teachings Have in Our Everyday Life? Contact: Carsten Benecke, Tel: (0)40 390 6408; or Erna Eckert at the Forum Buro, Tel/Fax: (0)6134 752 940/41.

16th–23rd September 2000, at Haus Sonne, Schwarzwald. Contact: Forum Buro (see above); or Christian Leppert at Haus Sonne, Tel: (0)7673 7492, Fax: (0)7673 7507.

INDIA: KFI Gathering at Rajghat Besant School, Varanasi, 31st October–3rd November 2000.

NETHERLANDS: Gatherings for studying the teachings of Krishnamurti.

2nd–4th June, 6th–12th August, both at Naarden. 29th September–1st October, at "Het Kervel". 8th–10th December 2000, at "Bovendonk".

Contact: Karien van Deth, Deurloostraat 101 II, 1078 HW Amsterdam.

NORWAY: Holistic Pedagogy Seminar, with Scott Forbes, 7th–9th August 2000.

Vestoppland Folkehogskole, 2760 Brandbu, Tel: [47] (61) 339 600, Fax: [47] (61) 339 601, e-mail: vestopp@online.no

THAILAND: Gathering for the study of Krishnamurti's teachings. 1st–4th December 2000.

Contact: see Thai Committee address on pg. 51.

USA: Santa Sabina Dialogue/Retreat, in San Rafael, California, 25th–27th August.

Ojai Fall Dialogue/Retreat, 6th–9th October 2000. Weekly Dialogues and twice-monthly Study Groups, in Ojai, California. Monthly Dialogues in West Hollywood, California.

Please contact the KFA for all details.

Announcements

STUDY CENTRE AT MADANAPALLE, INDIA

The Krishnamurti Foundation India inaugurated a new Study Centre last November in the town of Madanapalle (approximately 15 km from Rishi Valley in Andhra Pradesh), in the house where Krishnamurti was born in 1895. It is open during weekday evenings and Sunday mornings.

OBITUARY

We are very sorry to have to announce the recent death, at the age of 97, of Helen Hooker, a long-time friend of Krishnamurti and the teachings, in Ojai, California.

NEW BOOKS:

Understanding Ourselves

The First Public Talks and Discussions at Brockwood Park, held in 1969; and a 1997 Conversation between two of Brockwood Park's founding trustees, Mary Cadogan and Mary Zimbalist, and others about Krishnamurti and education at Brockwood Park School. This 126-page soft-cover book is the Krishnamurti Foundation Trust's first major self-publication, released to coincide with Brockwood Park's thirtieth anniversary.

In the Talks and Discussions, Krishnamurti speaks of living without resistance, seeing directly what we are, and knowing what love is. The 1997 Conversation describes Krishnamurti's approach to starting the School at Brockwood Park and his intent that it be a place where students and staff together would "shatter" their conditioning.

Understanding Ourselves may be ordered from the Krishnamurti Foundation Trust (details at the back of The Link), for £9.00 including postage and packing.

A Vision of the Sacred: My Personal Journey with Krishnamurti

A contemporary and intimate memoir by Krishnamurti's friend and private secretary in India, Sunanda Patwardhan. The book answers the often asked questions about what it was like to work with a great world teacher of the twentieth century on a day-to-day basis, and how he counselled, in a non-traditional way, serious people struggling to meet the challenges of life. Letters by Krishnamurti and recorded conversations add factual detail to this chronicle of a life fully lived.

Following is an example (from pp. 40-41) of the letters included in the book. Written from Hollywood in 1935, it refers to the tragic deaths of three daughters.

MY VERY DEAR RAMASWAMI AIYAR,

When I read your letter, I was really shocked by the news you have written to me. I cannot possibly imagine that such a thing could happen to you in such a short time. It must have been in every way a perfect torture to you and to your wife. I remember them all so well, quite clearly, and I can't imagine that they have passed away.

You know, Sir, I really feel for you about this, and it would be absurd for me to give you any comfort because in such moments of crisis one does not want comfort, the suffering is so intense and so acute that consolation seems such a tawdry affair. But if one has the capacity to maintain that suffering intelligently, and not discard it, not seek substitution, not run away from it, but really dwell with it intelligently, and with full integrity and awareness, I think one will find that there takes place an understanding which gives an inner joy to life. I wish I were there to talk to you both. Writing letters from this distance seems so casual, but you know, I hope, that all my sympathy and affection are with you both.

You know, Sir, when one is in this stage of utter collapse and misery, one wants to find an immediate way of alleviation from all this agony. And the danger of it is the very impatient desire helps one to find a way out, but that way is not the true way. So, if I may suggest it, and this is what happened to me, I assure you, with regard to my brother too, there should be intelligent patience of continual inquiry, not acceptance of a remedy, which one finds fatally easy.



Evening sky, Rougemont, Switzerland

It is like this: One never rejects joy; it is so strong, so vibrant, so alive, so creative that one never questions it, discards it, runs away from it; it consumes one and carries one in its movement. In that moment of great happiness there is no question of wanting to get rid of it, or wanting to find out the cause of joy; one lives in it. Now, in the same way, if I may suggest, do the same thing with sorrow. Naturally, when one escapes from it or one seeks a remedy in the innumerable beliefs, or in people, the fullness or richness of sorrow is diminished; and the man who knows how to suffer greatly with intelligence, not with acceptance or resignation, knows the real ecstasy of living.

You may for the moment feel that I am not giving you any help, but if you kindly think over it and not be impatient with what I am saying, you will see that there is substance, a reality to what I am saying. A remedy is an end, whereas this richness of understanding is a continual movement; therefore, in that, there are never moments of agony.

J.K.”

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(Krishnamurti’s letter published with permission from the KFA)*

A Vision of the Sacred may be ordered from Edwin House Publishing, Inc., P.O. Box 128, Ojai, California 93024, USA, and from the Krishnamurti Foundation of America and the Krishnamurti Foundation Trust.

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) 4937803, 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
- 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-Multen; contact: Christian Leppert, Tel: [49] (7673) 7492

INDIA: Ananda Vihara, c/o Satyam Stores, Ramesh Wadi, nr. Ulhas River opp. Somnath Dairy, Badlapur (W), Maharashtra 421 503; contact: Abhijit Padte, Tel: [91] (22) 610 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 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.

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 Bunch, Penang; contact: S. Nadarajah

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

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

THAILAND: Krishnamurti Library, 57/50 Soi Songsa-aad, 20 Vipavadeerangsit Road, Ladyao, Jatujak, Bangkok 10900, Tel: [66] (02) 777 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] (13712) 5406

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] (5423) 31717, Fax: [91] (5423) 30218, e-mail: admin@jkrishnamurti.org
Website: <http://www.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, some 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. 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: oakgrove@fishnet.net

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, Talahassee, 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

CLIVE ELWELL, c/o Jane Evans, 64 Ryburn Road, RD4 Hamilton, New Zealand

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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

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

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

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Tel: [33] (1) 40 21 33 33

GERMANY/AUSTRIA: Mr Bernd Hollstein, Zwerenberg 34, 71560 Sulzbach,
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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

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Tel: [82] (2) 34 44 42 07, Fax: [82] (2) 34 44 42 09

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MAURITIUS: Vimal Ramdarrasing, 13 Guillame Jiquel, Port Louis, Tel: [230] 208 2240

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

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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

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

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

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

INFORMATION CENTRES OF FKL

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

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

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SOME WEBSITES

FKL (Fundación Krishnamurti Latinoamericana):	http://www.ddnet.es/krishnamurti
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
Kinfonet (Krishnamurti Information Network):	http://www.kinfonet.org



Autumn at Brockwood Park, England

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; supporting the Krishnamurti Information Network Website (www.kinfonet.org); 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; 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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