



THE LINK

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Cover-Picture: Last light, Algarve Coast, Portugal

The Newsletter

Dear Friends,

IN MY LAST 'DEAR FRIENDS' LETTER, I WROTE that I find it difficult to understand how people can come into contact with the teachings and not develop a life-long interest in them. In the current letter, I would like to begin exploring whether The Link should ever try to reach beyond the 'K world', should ever try to interest 'new' people in the teachings.

I recall in discussions between K and trustees of the Foundations that K said: you cannot spread the teachings – you have to live them, then they will spread. He also said: the teachings must be kept as they are and not corrupted. And: you cannot protect the teachings, they have their own protection.

Why would I want to reach beyond the 'K world'? I feel it is a pity that more people don't have access to the joy and challenge of the teachings, and also that the world can't then benefit from that. Also, there are just too few interested people to do all the work of the Schools, Study Centres and Foundations. The Schools need more interested teachers, more interested students and parents. The archives work of the Foundations, and their publication/translation activities (which includes books, of course, but also Bulletins, Newsletters, Catalogues, Educational Journals, CD-ROMs and Internet web-sites) could use more technical expertise. There are public gatherings and education conferences, Committees and Information Centres. The Study Centres could house more guests. All of it needs lots of work and financing. If the teachings were more widely known, there would be more people wanting to help.

I feel that the travelling which the Link group is doing, and The Link itself, could help in this, not only bringing people together who are already interested in the teachings but who may not have easy access to like-minded people, but also introducing the teachings to others. But a friend, shown this 'Dear Friends' letter, responded: "I think there is so much to be done just bringing together the people who are interested, and somehow or other The Link gets into the hands of other good people, so maybe that's all that's necessary."

I must confess that I did make a mistake with my family in this regard, and perhaps some of you have made a similar mistake. I tried to get my family interested and, when they didn't respond, I tried hard to convince them and also to show them how little meaning there was in our lifestyle. Of course this caused resistance, as when parents who are interested find that their children aren't, or are even against the whole thing. One of my family recently said to me: you are all the same, looking for crutches, making a cult. This concerned me, that he got this impression. I think what he said is generally false, but I also see that there may be a measure of truth in it. Perhaps there is devotion or identification (wanting to defend K against detractors) or making K into an authority (quoting him too much). Do I have a motive in wanting to interest people in the teachings? I think not, but I am disappointed when they do not see the beauty of it. Am I disappointed for them or for myself?

Concerning crutches, I am reminded of the time when someone said to K: you are taking

away our crutches before we can walk; to which he replied: then you will learn to fly!

When K was around, my attitude was not to put questions to him but to try to find my own answers. And recently I heard from someone who attended the Talks in the '70s that K said: when you have a question, ask yourself. So, I put the question to myself: am I considering making the same mistake with The Link as I made with my family? Is it presumptuous to want to go beyond

the 'K world', to develop The Link to appeal to people who aren't yet interested in the teachings? K never looked for popularity. But he also said that the teachings are for everybody, and that intellect isn't needed in order to understand them.

I am asking myself this question, but I would be interested to hear from you about it, too.

Friedrich Grohe, October 1998

Letters to the Editor

Please note that The Link is open to everyone. We welcome contributions for any section, responses to articles, letters to the editor, and in fact any comments you may wish to make. Our space is limited, but we will publish what we can.

Most of the letters received recently, like those below, were written in response to 'The Teacher and His Teachings' in the last issue of The Link.

Faith in the Possibility of Change

Krishnamurti never tired of stating that "the word is not the thing, the description is not the thing described". He had to use language but he pointed toward something beyond language. K also said that the teacher as the signpost is not important and at some point he will die. So one is left alone with the teaching and the question arises: Does it work? Does it work for me?

Very few of us have got such an open heart and clear mind as to understand or live the teaching completely as K laid out for us. I may find various excuses why it doesn't work for me. Undoubtedly, encountering K and his teaching has changed my life. It has given me a completely new direction. And yet, it seems that so little has changed, especially when I realise what a prominent part fear still plays in my life. What about all those insights? Are they simply an intellectual plaything, mind acrobatics? How

much awareness am I capable of while being forced to earn a livelihood? What if this feeling of sacredness, truth, that I experienced when I was reading *Commentaries on Living, Krishnamurti's Notebook*, the biographies, is only imagined, is only a projection and wishful thinking? Have I got it wrong? Did K get it wrong? Was he just a freak of nature?

Why should the teaching be important to me if I find myself unable to live it? Why should I bother about it any longer? One motivation is my suffering and also a strong desire for absolute truth, love and goodness. But what if this desire is merely an escape because I cannot accept life as it is, with its lack of love, with its fragmentation, brutality and destruction? What is the main motivation which keeps me going on with all this questioning and studying? I think faith is necessary in all of this. Faith in the possibility of changing my life. Faith in the reality of freedom. Faith that those moments in which I sensed



Rübli through clouds, Rougemont, Switzerland

freedom, or felt free, or saw the prison of my conditioning, were not just illusions. The conditioned mind, the mind which did not transform yet, needs faith or confidence that as a human being I have the capacity to understand. If that faith would be absolutely lacking we would feel too threatened to open ourselves to something new.

And it is in this context, of faith, that the importance of the teacher comes into being, that he must show that his life "is of one piece of cloth with the teaching", although not perfect. The conditioned mind, using faith, is like a child who wants to see, feel and touch his parents. What counts is their behaviour and not their words. It is here that we should not abandon our judgement when confronted with a teacher, even though our judgement is based on our condi-

tioning. Why should we open our hearts to a teacher who spreads an aggressive atmosphere while his words speak of love? K certainly did not intend to separate the teacher from the teaching. The main point is not to cling to either the teacher or the teaching, but to see if the teaching "works" or not. If it doesn't work with me, I am free to explore other teachings, blasphemous as this may sound in some K circles.

K says that there is a different state of mind, if not directly then indirectly by exploring what love is not, what freedom is not. K has instilled in me a desire to "... want something tremendous to happen there, ... something to happen to blast my mediocrity ... I want the door to burst open to something enormous ... immeasurable. That I must have ...". K planted this desire in our hearts, which means we find

ourselves in another contradiction: the very nature of desire, as K pointed out, prevents us from realising the truth, however noble the desire may be. Yet without this desire I would not want to read or hear anything about the conflict of what is and what should be. Listening to K, this very conflict has been strengthened, whereas before I might not even have been aware of it.

I will never know what it means to have lived with a person like K, but I know he has instilled in me this desire to understand, to love, to be good and compassionate, to care and be affectionate, and to have faith that complete understanding, love, goodness, compassion are possible. For this I am grateful, in the same way that I am grateful to anyone who puts up a signpost in the right place. And this does not mean worshipping the signpost or the person.

Peter Schmid

Why Only One Teacher?

Part of the news [of what is going on in various places where the teachings are cherished] is the struggle we are having with Krishnamurti as a personality on the one hand and what he taught on the other hand. Surely this will be true every time we limit ourselves to just one teacher. If a person focuses on just one mountain, extolling its beauty and disparaging all others, we would surely think him foolish. There is so much grandeur to appreciate. Why not also consider the whole mountain range, the impact the mountains create together, and how the unique features of one in no way denigrate those of another? For me, other peaks include Ramana Maharshi, Nisargadatta, Jean Klein and some of their students (Papaji, Gangaji, Balsekar, Liquorman and others). Hearing them express the dynamic Truth helps me greatly in understanding Krishnamurti's way of expressing it, and obviously how Krishnamurti said it helps me understand them.

David McMullin

Krishnamurti, an Icon

... This stuff that comes out of us around *Lives in the Shadow* and the Bohm biography ... To me the primary experience was the shock of how much I had made Krishnamurti an icon despite my verbalizations to the contrary. ...

Don Canavan

... Is a religious figure morally unassailable because he/she asserts that only the teachings matter? On the other hand, these very human dimensions of Krishnamurti should make his deification difficult and suggest that the potential for transformation of consciousness is there in all of us.

Samuel Gfeller

The Teachings Are Not His

In response to 'The Teacher and His Teachings' I would like to comment that even the title is wrong. The teachings, he said a thousand times, were not his. But you will not accept that the man, Krishnamurti was the same as all human beings – no better – no worse. I feel that he did no preparation – no notes – he spoke words that were 'out of TIME'. And, out of time, there was no 'Krishnamurti' but Universal Intelligence being allowed to 'speak' ...

Vi Batty

Metaphysical Wrangling

... What reluctance there is to snap out of the trap inherent in never-ending metaphysical wrangling ... Yet, break with all conditioning – regardless of the ghostly opinions of 'others' – one must, for there is no value or genuineness in the gamut of human theatricals. A thorough scrutiny of society past, present and projected cannot but reveal society's bankruptcy of all true value and the utter unlikelihood of its ever being able to develop beyond its basic, mythic pattern: a self-reproducing, self-referent, self-justifying failure. Only such obvious, immediate 'revelation' at once eliminates the obsession with enquiry, dialogue, opinion, argument and

dramatis personae, in short, the obsession with people.

If the absence of any proposal, any teaching, should prove to be too simple for the inveterate (or aspiring) stager and one must act up and out, let it be done graciously, wittily and humorously, seeing that a preoccupation with originality and 'seriousness' can only be with an audience in mind!

Best wishes to any who, deeply in love with the great mystery, don't long to participate in the show or help to run it. Rare indeed in a desperately overcrowded scenario!

*Wing Galaxi
of Intelligence Research Initiative*

Correction

Prof. P. Krishna's article 'Krishnamurti As I Knew Him' in the last issue of *The Link* was taken, as noted, from a previous issue of *The Theosophist*. Unfortunately, a quote from Sri Ram was included at the foot of the article which we had mistakenly thought was part of the article itself. This was not the case and it should not have been included. Prof. Krishna has advised us that that quote does not reflect his views. We apologise for our mistake and for any misconceptions caused by it.

Editor

Was Krishnamurti Conditioned?

This article follows on from those by David Moody and Michael Krohnen in the previous Link, concerning the Afterword in the second edition of David Peat's biography of David Bohm in which extracts of letters from Bohm to a friend were printed.

FOR A PERIOD OF EIGHT MONTHS BEGINNING IN June, 1979, David Bohm composed a series of letters to a friend in which he developed a comprehensive criticism of Krishnamurti and of the teachings. Extensive excerpts from the letters were recently published as an Appendix to the paperback edition of *Infinite Potential*, David Peat's biography of Bohm. The fact that the letters were published at all was the subject of commentary in the last issue of *The Link*. The present article examines the substantive content of Bohm's critique.

It is crucial to any objective assessment of Bohm's remarks that they were confined to a few private letters to a friend, and that only weeks after the last of them was written, Bohm asked his friend to destroy the letters, saying that they

were liable to give rise to "false impressions." Under these circumstances, the letters have already achieved far greater prominence than their author ever intended. Nevertheless, the genie is out of the bottle now, and cannot be put back in. Bohm's privately-expressed remarks are now part of the public record, available for any and all critics to do with as they will for the indefinite future. Under these circumstances, there is little choice left but to confront the genie on its own terms.

Bohm's critique goes right to the core of the individual and the teachings simultaneously: he says that Krishnamurti was severely conditioned. Specifically, he was conditioned to think of himself as the World Teacher, with all that that implied. "I would say that K was conditioned in a

different way from most people, and this made certain insights possible to him, while he is even more caught in nonsense than most people in certain other areas (especially, when he thinks about 'that boy')." In this way Bohm reduces Krishnamurti's consciousness to a level different only in degree, but not in kind, from the standard model issued to most of us.

By implication, according to Bohm, there must be something flawed in the teachings themselves. Bohm draws out this implication repeatedly and in various ways. At the most elementary level, he maintains that, "... the teachings do not go far enough so that a person who lives them will change fundamentally (and in fact this has happened to no one, not even to K ...)." To suggest that the teachings "do not go far enough" merely says that they are limited; but in addition, "... what is wrong with the teachings is the prevalence in them of 'always, forever, totality, sacred,' and so on. These words ... radically disorganize the mind and fix it in a static and fragmented mode of activity."

Finally, and most fundamentally, Bohm asks whether "the real problem" is not "something deeper embedded in the teachings themselves." He claims it is "an intrinsic part" of the teachings that Krishnamurti himself was essentially infallible. "Very early he told me that his action was always right because it was from the source." As a result, "... we are compelled to treat K's false aspects as inseparable from the living truth and thus we become deeply confused and enter into deep inner conflict."

The fundamental question raised by Bohm's critique is one that has been on the table and unresolved for many years: who was Krishnamurti? Mary Lutyens rightly made this issue a central one in her biographical trilogy, but even

with Krishnamurti's active assistance, she was not able to unravel it. "Water cannot know what water is," said Krishnamurti, rather memorably. He also asserted that if Mary Lutyens or Mary Zimbalist applied themselves assiduously, they would be able to penetrate the issue, and he in turn would then be able to confirm or disconfirm their answer. Unfortunately, the matter was evidently not pursued beyond that point.

Nevertheless, Lutyens does document very thoroughly Krishnamurti's inability to explain his own essential nature. The individual who emerges from that account is very different from the figure Bohm portrays. Bohm's representation of K is also thoroughly at odds with Krishnamurti's public persona. Certainly one will look in vain through the many volumes of Krishnamurti's public talks for anything remotely akin to the views Bohm attributes to him. On what evidence, therefore, is Bohm's portrait of Krishnamurti based?

The letters are not designed to present any systematic set of evidence, but they do offer some clues as to the source of Bohm's impressions. Foremost among these was Bohm's interpretation of Krishnamurti's role in limiting publication of the dialogues the two men held in 1975. While three of the dialogues appeared in *Truth and Actuality*, the remaining nine were withheld¹. Bohm inferred from the circumstances surrounding this decision that Krishnamurti "is adamant on the principle that only he has anything of value to teach."

Space does not permit an exhaustive analysis of this incident, but Bohm's interpretation appears to be based on a series of unwarranted inferences. To this day, the circumstances remain murky surrounding the decision not to publish the full series of dialogues. Peat makes a

1 Editor's note: Five of these remaining dialogues will shortly be published by Routledge in the book *The Limits of Thought*. See New Publications, page 50

great deal of this incident in the main text of his biography of Bohm (pp. 230-31), and Bohm alludes to it in dark terms on two occasions in the letters quoted by Peat. Since so much has been made of this issue in the public record, it would be worthwhile now if the Krishnamurti Foundation Trust, or the Publications Committee of the several Foundations, could make some statement of the actual facts and circumstances of the case. In the absence of such a statement, rumor and innuendo regarding this incident may be expected to grow exponentially in the years ahead.

Another source of evidence for Bohm's portrayal of Krishnamurti is a private remark he attributes to K: "Very early he told me that his action was always right because it was from the source." Unfortunately, Bohm provides no contextual information with which to evaluate the meaning of this statement. When and where did Krishnamurti make this remark? In what sense was he using the word 'right'? Did Bohm challenge the statement, or point out its implications? None of these issues is even broached in Bohm's letters, much less elaborated on.

Finally, we must ask, did Krishnamurti in fact think of himself as the World Teacher? And if so, what would that imply? Would it be, in Bohm's word, "nonsense"?

By any reasonable standard, Krishnamurti was in actuality a kind of World Teacher. Provided that concept is shorn of its theosophical connotations, the World Teacher is an individual who devotes his life to penetrating the truth about the human condition, and to conveying his understanding to humanity as a whole. Surely Krishnamurti is as plausible a candidate for that role as anyone that one may name. This is not a matter of bias or theosophical conditioning; on the contrary, it reflects a limited and conditioned outlook to fail to see and acknowledge this objective reality.

Historians and psychoanalysts may ponder why a man of Bohm's intellectual stature and integrity constructed in these letters such a narrow and distorted image of his friend and collaborator. Perhaps he was only giving expression to the kind of childish resentment that may afflict all of us from time to time with regard to those we love the most. In any case, Bohm did recover the balance of mind to ask his correspondent to destroy the letters, as they were subject to "false impressions." And with pleasure we may give Bohm the last word regarding these letters, as he also told his correspondent that "... there is, in any case, nothing in them that needs to be preserved."

David Moody, October 1998

Authority and Perception

AT ONE OF OUR RECENT MONTHLY DIALOGUE meetings, one of the participants read out a short excerpt about K written by a prominent scholar. This text said something to the effect that, after his magnificent renunciation of dissolving the Order of the Star, K had become one more successful Indian guru, whose penchant for luxurious living and affair with a collaborator's wife had revealed the duplicitous nature of his character. One other participant, following on this description, proceeded to react, finding K morally reprehensible and casting aspersions on his role as a religious teacher. How could someone interested in luxury teach the virtuous way of detachment and dispossession? He contradicted himself and was not, like Christ or Mother Theresa, a perfect example, an ideal to imitate and follow.

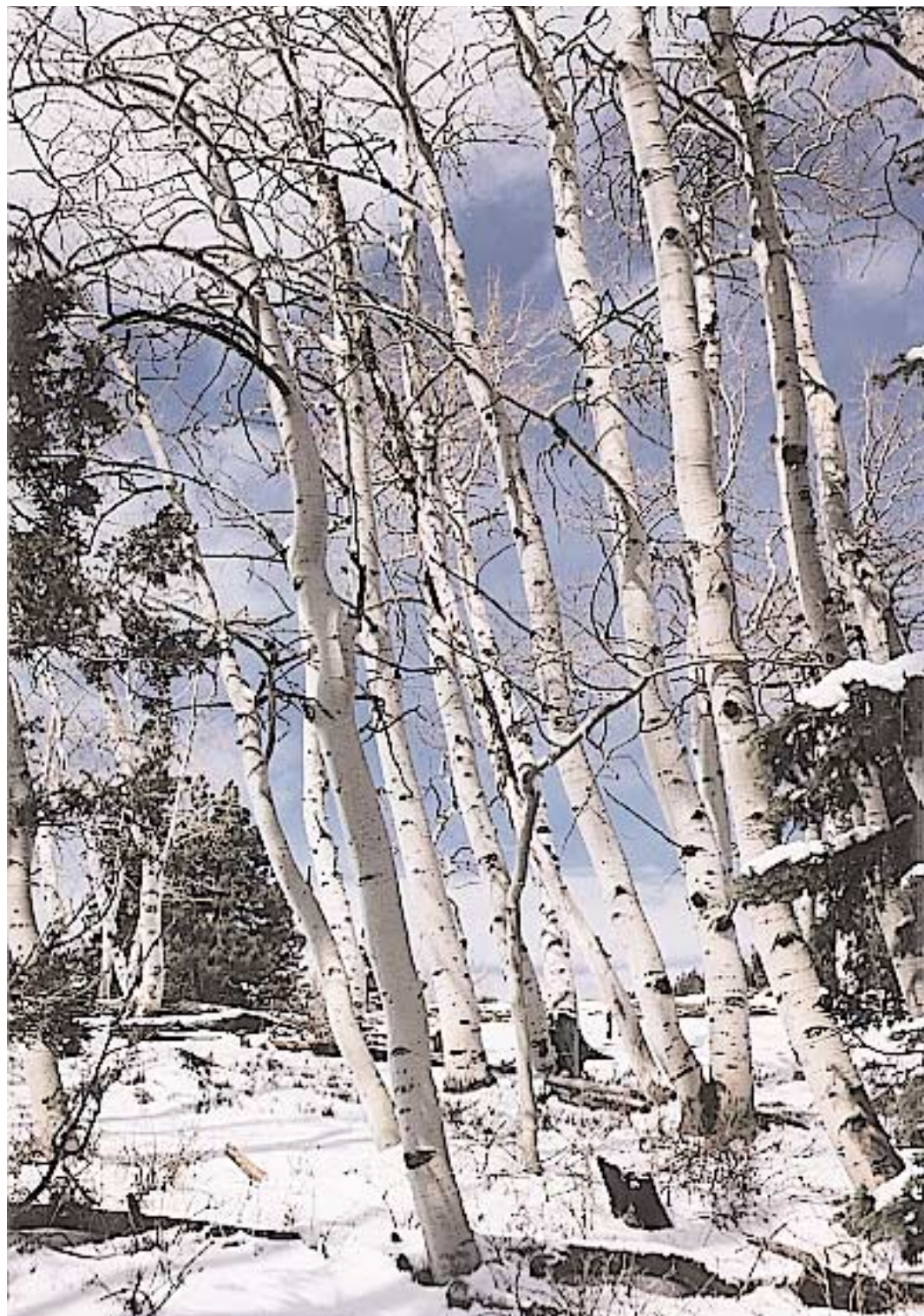
We seek the flaw in the other to justify or avoid looking at ourselves ...

It turned out that the lady who had brought up the issue had entered into a crisis as a result of reading the chapter on belief in K's *The First and Last Freedom*. This had introduced a grave doubt into her Catholic faith and she had spent all summer in a state of dejection, at once unable to pray as she used to or to touch the book that had, as she put it, taken her God away. Seeing her in this distress, a friend of hers had given her the text she had read out, no doubt meaning to bring her back safely into the fold. In spite of its obvious motivation, her reading did pose the question as to the relation between the teacher and the teachings. Though often raised, as in this case, in the context of a particular bias, it would deserve to be treated on its own.

In the first place, the coherence between what is said and done is generally considered a test of integrity and their disjunction an infallible sign of hypocrisy. This criteria is applicable to everyone, be they private persons or institutions, big fish or small fry. If word and action are perceived to be mutually contradictory, that would make for incoherence and meaninglessness, and specially so in the case of anyone whose teachings are concerned with non-duality and wholeness, which implies that life and teachings are of one piece. In this sense, nothing K did in his own life is irrelevant to the teachings. He himself emphasized that his words would be empty if he didn't live what he talked about. So for him there was no contradiction, whereas for others there is. So how do we know whether he contradicted or didn't contradict himself? And is this a relevant question?

It is assumed that since actions speak louder than words, the words of those who contradict themselves in action deserve no credit. Thus the detection of contradiction would allow one to dismiss the teachings and thus avoid facing the fundamental issues that they raise and that often go counter to the attachments and identifications which nourish our very selves. Finding fault with the teacher is one way to brush the teachings aside and thus proceed undisturbed in the pursuit of our habitual securities, pleasures and beliefs, however contradictory these may actually be. We seek the flaw in the other to justify or avoid looking at ourselves, which is clearly not a reliable basis for judgment. Can we judge another when our outlook springs from our conditioned background? So the primary issue in this is whether we can be aware of and free from our own prejudices rather than the comparative moral worth of another.

Now, when it comes to finding out the truth of something, does it matter whether the one saying



Aspen in early spring, near Zion National Park, Utah

it is consequent with it or not? Suppose that an abstemious man and a drunkard both tell me that drinking is really bad for one's health. Does the truth of what they say depend on whether they act in accordance with or contrary to their identical statements? This would suggest that, while the integrity between word and action is fundamental to human wholeness, the perception of truth does not depend on the integrity or fragmentation of another. In fact it does not depend on another at all. Since examples, whether positive or negative, don't give us the truth, why do we even bother with them? Don't they indicate our own blindness, our incapacity to stay with things as they are? So aren't we judging the teacher because we don't understand the teachings, i.e. we don't understand ourselves?

... in essence authority is the imposition of an idea over a fact.

At bottom this preoccupation with the teacher, however natural, corresponds to our inveterate search for authority, which arises out of our own inward duality between the fact of what we are and the ideal of what we should be. We dismiss or idolize others depending on whether they fit our cultural and personal standards. What we look for is the perfect example that we can aspire to become, rather than the undistorted mirror in which to see ourselves. Being inwardly divided, we worship those who represent our own dreams of perfection, giving rise to every kind of personality cult. They become authorities by virtue of our own self-projection. We thus enter a play of images in which we misrepresent our own being and seek in others what we would like to be.

When there is direct perception of a fact, what is the place of authority? Which means that in essence authority is the imposition of an idea over a fact. And isn't that the basic factor of human disintegration? So authority is the denial of integrity, because it is a contradiction of things as they are, a vain attempt to force truth to conform to our own premeditated measures, which is a form of violence.

Truth is an act of supreme honesty and aloneness.

Truths made to size are mere psychological commodities and as such based on the pursuit of personally gratifying illusions. Truth has no author: it is there for those who can see. It requires an act of immediate, i.e. unmediated, perception. K insisted on this ad nauseam as one of the fundamental keys to human freedom. That's why he generally rejected scholarly references, to the point of regretting that his listeners had ever heard or read anything about what he was saying, including his own previous talks and published works. For him the issue was clear: truth is now and the now is beyond the pale of knowledge, so the perception of truth requires an unconditioned and innocent approach, the approach of unknowing. K embodied this immediacy of seeing and therefore denied all authority in this field, including his own. Truth for him is an act of supreme honesty and aloneness. Truth has no tradition, for it's ever in the present and tradition is the past. The truth, therefore, is to be discovered from moment to moment in the unbiased observation of what is. This quality of direct perception is the teacher and the teachings.

Javier Gomez Rodriguez, October 1998

In search of the sacred: Exploring why the sacred eludes one

AFTER YEARS OF LOOKING, I'M BEGINNING TO WONDER, can it be that, but for the looking, wholeness would be instantly apparent, entirely innocent of my desires? By seeking alone can I reign over the present, declaring that now is the moment for seeking! If now is not the moment for realizing the sacred, I have already installed myself as the authority over the only moment in reality, as the one capable of determining the right moment.

I am not independent of my past and am compelled to conform to what I have learnt to be true, in order to make sense of anything that is new. How can I expect to recognise the sacred when I have never come across it before? The fact that I am unable to sense the sacred now leads me on in my self-styled search! Can it be that the mind, succumbing to the dictates of its definition of the sacred as 'something most high', feels compelled to look for it elsewhere – on a higher plane, as it were? – forfeiting, in this way, the opportunity to sense the immensity that is the expression of life as a whole.

Unfortunately, the ordinary is readily apparent in every-day life. Dismissing it in search of the sacred ensures the ongoing division of that which is whole. So where can the sacred possibly be, if not in the here and now? Can the mind encounter the sacred as long as it seeks to do so? In seeking, the absolute authority of the sacred is violated by the emergence of the seeker as an authority. How is the seeker to assume and maintain this awesome responsibility without identifying 'self' as superior to the supreme? Surely that is the dilemma! Unless this conflict of interests is resolved, the mind cannot countenance the sacred.

What is to say that awareness is not inherent in 'what is' manifest? Will we ever have enough

time to prove otherwise? That is the question, surely. Psychologically, only the present, which we refer to as 'now', exists. The before and after are concepts based on images, which are conjured up by our experiences and are readily at our beck and call through recall. That is why we take ourselves for granted. We are always there as an act of recollection, which crowds the mind with a sense of self every time it attempts to savour the significance of 'what is'. So what is encountered as 'what is' is a tangible sense of continuity, regarded as 'self'. Regurgitating the past is the self's favourite past-time, respectfully referred to as knowing.

In seeking, the absolute authority of the sacred is violated by the emergence of the seeker as an authority.

When the demand for the state of knowing becomes a fierce addiction, the mind chooses to ignore the fact that demand of any kind is a state of need. Even so, the sense of need drives the mind to seek to know the absolute there is to know, the sacred. It hopes that identifying God will free it from the need to be secure! Lost in this hope is the recognition of the fact that freedom cannot arise from dependence.

The sacred, I've been told, is whole, is inviolable. Do I seek it in the hope of securing the absolute, so that I will be transformed into the whole that I long to be? Is it the lack of sufficiency that drives me to seek wholeness? In relation to what am I insufficient ... to 'wholeness'? Then how can identifying the sacred make me whole? Why is it so much easier to run after my own fantasy than face the truth? Can it be that the truth would give no room for 'seeking'?

What would become of me then, abandoned like some disused vehicle in the vaults of memory, a relic of the past? What of my status then, in the overall scheme of things?

The fact is that by seeking alone can the self partake of the present, placing its seal of authority on 'what is', ensuring thereby its continuity and relevance in life. How can the part, the self, participate in wholeness without relinquishing its hold on definitions? Without the definitions it cannot recognise itself or wholeness – what then? After all, only thought can discern duality in wholeness. Without the word, the part cannot be described from the whole. What is more, while the mind is preoccupied with the labels, it loses sight of the fact that the word can only imply 'what is'. The word can only imply the thing! (Isn't it attachment to personal history, then, that prevents 'I' from referring to the fact of 'life as present reality', rather than to the 'cherished entity in search of wholeness'?)

What arises as 'significant' is in direct relationship to what is already known.

Life, being a fact of the ever-present now, cannot be recognised. Being entirely of the unknown, how can it be 'recognised'? Only by seeking it can 'I' emerge as the fact of the present, super-imposed on the fact of what is. My reason for being present is beyond reproof: I am in search of God, after all! What I choose to ignore, however, is the nature of the quandary I have created: the demand that the whole be evident within the limited field of my comprehension. This would be immensely gratifying. It would be the ultimate proof of my implicit authority over all that I regard. I would have no qualms about claiming to be the centre of the universe then! With so much to gain, it is easy to ignore that implicit in 'seeking' is dissatisfaction with 'what is', which is

the ultimate! Can the sacred be other than Mind, manifest as now? What could possibly be more remarkable? However, the mind that is preoccupied with self-justifications is far too busy to realise that the perceiver at centre-stage is in the eyes of the Beholder! But for the overwrought response of memory, the 'sacred' would be readily apparent as immensity in regard. The mind in a state of regard is unconcerned with signifying. It is at ease, since to watch unmoved is the total functioning of mind. Movement, in terms of mind, implies that it can be elsewhere other than now. Can it, and yet be part of the whole? Life is mind manifest as now, that is the total expression of life. The past and the future are conceptual, based on the impression left behind by life. Thinking is the focus of attention into the region of memory. It is a limited function of mind. Being limited, it gives rise to limitations. For example, only thought can discern duality in wholeness. Having given rise to duality through definition, it is then incapable of re-creating wholeness, simply because wholeness is none of its concern. It is conspicuous by its absence and that is the fact. When attention is focused on the label, the image, present reality is held at bay, as the mind seeks to savour the significance of the word within the context of its knowledge base. What arises as 'significant' is in direct relationship to what is already known. Conflict arises when a previous assumption is challenged by present circumstances.

As long as we delve into our imaginations to qualify the present, aren't we subjecting actuality to the yardstick of our limited experience of life? Isn't this how we measure the significance of life, both in terms of meaning and measure? Can we be aware of how hampered we are by this process, how dismissive it is of the autonomy of the present, the present which encapsulates the immensity that is life? Can we, seeing how capable we are of disregarding this immensity, realise the ineffable sacredness of what is? In other words, can the mind abandon its desire for significance long enough to find itself in the

midst of life, rather than being its centre? Can seeking cease?

The seeker subscribes to a point of view that elevates certain aspects of 'what is' as more significant than others, succumbing thereon to the demand for endorsement. This need can only be met by encountering the 'truth' of these views in reality. The sacred cannot be apparent to a mind that is subservient to the pressures of an overwrought imagination. Such a mind is divided by its affiliations to past and present. In order to realise the absolute, the mind must be free of deference to any authority. The past impresses upon the mind the implicit authority of a particular point of view that the seeker subscribes to, and the perception of reality constrained by conditioning emerges as 'fact'. Reality that is recognised automatically endorses the credibility of the particular point of view, which is gratifying to self.

In this way, seeking delivers a subjective state of mind, whereas observing the whole process of signifying gives rise to an objective state of mind. A mind in this state of 'regard' is the stomping ground of intelligence, otherwise known as the 'sacred'. Intelligence in this regard is unconcerned with the subjective 'I', relating rather to an impersonal 'I'. Being impersonal, it is also universal. Mind is that which is apparent, that which is sacred. There is never enough time in reality to define what is. A definition requires the word. A word can only imply the thing. What is implied cannot escape the context of the past it relates to. When the mind is aware of how limiting a label is, it no longer seeks the absolute, the unlimited, within the context of a word that describes it. Then, when the search is at an end, the mind simply attends to what is!

Geetha Waters

Krishnamurti Excerpts

In nothingness there is absolute stability

... The river was motionless and the usual small boats with their dark lamps were absent. Gradually over the dark mysterious trees there began the early light of dawn. Every living thing was still in the mystery of that moment of meditation. Your own mind was timeless, without measure; there was no yardstick to measure how long that moment lasted. Only there was a stirring and an awakening, the parrots and the owls, the crows and the mynah, the dogs and a voice across the river. And suddenly the sun was just over the trees, golden and hidden by the leaves. Now the great river was awake, moving; time, length, width and volume were flowing and all life began which never ended.

How lovely it was that morning, the purity of light and the golden path the sun made on those living waters. You were the world, the cosmos,

the deathless beauty and the joy of compassion. Only you weren't there; if you were, all this would not be. You bring in the beginning and the ending, to begin again in an endless chain.

In becoming there is uncertainty and instability. In nothingness there is absolute stability and so clarity. That which is wholly stable never dies; corruption is in becoming. The world is bent on becoming, achieving, gaining and so there is fear of losing and dying. The mind must go through that small hole which it has put together, the self, to come upon this vast nothingness whose stability thought cannot measure. Thought desires to capture it, use it, cultivate it and put it on the market. It must be made acceptable and so respectable, to be worshipped. Thought cannot put it into any category and so it must be a delusion and a snare; or it must be for the few, for the select. And so thought goes about its own mischievous ways, frightened, cruel, vain

and never stable, though its conceit asserts there is stability in its actions, in its exploration, in knowledge it has accumulated. The dream becomes a reality which it has nurtured. What thought has made real is not truth. Nothingness is not a reality but it is the truth. The small hole, the self, is the reality of thought, that skeleton on which it has built all its existence – the reality of its fragmentation, the pain, the sorrow and its love. The reality of its gods or its one god is the careful structure of thought, its prayer, its rituals, its romantic worship. In reality there is no stability or pure clarity.

The knowledge of the self is time, length, width and volume; it can be accumulated, used as a ladder to become, to improve, to achieve. This knowledge will in no way free the mind of the burden of its own reality. You are the burden; the truth of it lies in the seeing of it and that freedom is not the reality of thought. The seeing is the doing. The doing comes from the stability, the clarity, of nothingness.

Krishnamurti's Journal, *Malibu*,
23 April 1975, Copyright KFT

Freedom from causation

When the "me," as thought, is nonexistent, I am related; then I am related to you, the trees, the mountains, to the rivers, to human beings. That means love – does it not? – which has no cause.

Consciousness, with its content, is within the field of matter. The mind cannot possibly go beyond that unless it has complete order within itself and conflict in relationship has come totally to an end – which means a relationship in which there is no "me."

This is not just a verbal explanation: the speaker is telling you what he lives, not what he talks about; if he does not live it, it is hypocrisy, a dirty thing to do.

When the mind has order and the sense of total relationship, then what takes place? Then the mind is not seeking at all, it is not capable of any kind of illusion. That is absolutely necessary, because thought can invent any experience, any kind of vision, any kind of superconsciousness and all the rest of it. There is no ideal, there is no form, there is only behavior, which is order and the sense of relationship for the whole of man. There you have the foundation.

Now another question arises from this: Is the brain totally conditioned? This brain of mankind has had thousands and thousands of experiences; it is educated with a great deal of accumulated knowledge from books and elsewhere, and that is there in the brain. And thought operates only within that field of the known. It can invent a field that says, "Apart from knowing, 'I am there,'" but that is too silly. So my mind is asking: Is the whole brain conditioned by the economic, social, environmental, religious, culture it has lived in? Is the mind, in which is included the brain, totally conditioned within the borders of time? Is the mind a complete slave?

Do not say yes or no, for then you have settled it, then there is nothing more into which to inquire. But a mind that is asking, groping, looking, without any motive, without any direction, says, "Is the mind totally conditioned and, therefore, mechanical?" And you see that it is mechanical when it is functioning in the field of knowledge, whether scientific, technological, or the priestly tradition. It is mechanical; there is repetition, repetition, repetition. That is what is going on – the repetition of desire, sexual or otherwise, repeating, repeating, repeating. Therefore, the mind asks itself, "Is the totality of this thing mechanical, or is there, in this field of the mind, an area that is not mechanical?" Can the mind be free of causation, for where there is causation, all movement as thought must be mechanical.

Total Freedom, *Saanen*,
18 July 1974, Copyright KFT

Meeting K

Changes

ONE DAY, SOON AFTER WE HAD MET, K ASKED ME what kind of business I was involved in. "We produce faucets!" I replied. He laughed. I didn't understand why he laughed, but I think I do now.

I was in my early 20s when I started working in my father's factory. It was soon after the war and manufacturing anything at that time was exceptionally difficult but most necessary, as Germany was all but destroyed and everything was needed. Needless to say, manufacturing products of export quality was a tremendous struggle. Nevertheless, within a few years our company had become the largest manufacturer in the world specialising in faucets. So, when I told K what I was doing, I must have sounded peculiarly proud ... and of bathroom fixtures! He must have had a good laugh.

Building up the business was indeed enormous work and a battle in every direction. I see now that I completely identified with the business, and when one identifies with something one fights for it: life became a battlefield. At first I didn't mind the battles, as I imagined that the increasing profits would allow us to do more and more good. But eventually, and at the peak of my career, I really began to doubt what I was doing. As a consequence, I ran into difficulties with my father and finally decided to leave. Once during a conversation I mentioned to K that I had had terrible difficulties with my father. His response was a strong: *Yes, you did!*

Concerning the effect of doubts, I am reminded of the story of the three robbers. They came upon a priest who was preaching that stealing is a sin. Two of the robbers blocked their ears but the third one listened. And this third

robber, full of doubts, could no longer rob so well!

I came upon Krishnamurti's teachings a little over ten years after leaving the company. It changed my life. ... Or did it? I have doubts about that, too. Somebody even wrote to me recently asking if this 'life change' meant that I was enlightened and eternally happy! I responded:

Regarding your curiosity about my 'dramatic life change', I must state straight away that I am far from enlightened! Simply, on reading one of Krishnamurti's books I felt, as many people feel, that what he was saying was absolutely true, and I realised that until then I had never felt that way about anything; my previous interests, in the family business and in art, for example, immediately fell away and 'the teachings became all'. Has happiness ensued? I am eternally grateful for the teachings, is all I can say.

All of these doubts remind me of another exchange I had with K (also described in *The Beauty of the Mountain*). I was living in a house in Ojai, and I felt that there was something strange and discomfiting about the place. One day K came to visit. He very much liked the many trees in the garden. So I took the opportunity to ask him if he could do something about the uncomfortable atmosphere in a certain room. After a few minutes he came out of the room. I asked him if he could do another room. After a few minutes he came out of that room. The next day, during lunch at Arya Vihara, K came over to me in his shy, modest way. He asked, almost whispering: Did you feel something? I said, "Oh, yes, it was a wonderful feeling, such a peace and quietness. But I wonder if it's not my imagination," at which point he grasped my arm and emphatically declared: *I, too!*

Friedrich Grohe

I WOULD LIKE TO SHARE WITH YOU MY FIRST meeting with Krishnamurti. In 1979, while I was searching through the local library for alternative ideas on education, I discovered Krishnamurti. I had almost completed a three year teacher training course at the Froebel Institute of Education. I was much in sympathy with Froebel's philosophy, primarily that children learn through play. I was, however, very disappointed by what I observed taking place in the many state schools we visited and taught in as part of the course. Two books caught my eye, one by Rudolf Steiner and *Education and the Significance of Life* by Krishnamurti. Reading Krishnamurti immediately awakened something in me – I need search no further. I was filled with an abundance of energy and had to find someone with whom I could share this discovery. My mother was the first person that came to mind, but when I told her of my find her response was very matter of fact. She announced that she had been attending Krishnamurti's talks for the last fifteen years!

I must say that I found it very strange that my mother had never introduced me to Krishnamurti's teachings. But apparently, with the knowledge that teenagers accept little from their parents, she had trodden carefully. She believed that the right timing of such matters was of the utmost importance. She explained that many of Krishnamurti's books were around the house and plain to see in our bookcase. She had felt it to be of some significance that I had not picked up on them. Even though she had played me part of a recording of one of Krishnamurti's talks, I did not take any notice of it. I only vaguely remember my mother saying that I should listen to this 'wise man' who had some interesting things to say. My mother had not forced the issue and, I believe, due to her attitude and sensitivity, I remained free to discover Krishnamurti for myself and at the right time.

As soon as the time for Krishnamurti's talks arrived, my mother and I made our way to Brockwood. I was struck by its beauty and, despite its many visitors, which included children, dogs and goats, I felt a strong sense of fullness and order.

As Krishnamurti began to speak, my energy soared. I had never been so alert. I did not want to miss one word of such wisdom. What he said seemed to me so simple, so obvious and yet, because of man's unwillingness to change, the significance of what he had to say seems to have eluded us.

The talk was followed by a delicious vegetarian meal. Half way through this meal I noticed the small figure of Krishnamurti enter the tent and he then proceeded to wander around while eating from a small bowl. Various people approached him. Some he waved aside, while with others he entered into conversation. I felt an urgency to make contact with him. I was surprised that my mother had no such feelings. She insisted that he did not want followers and that because she had listened to his talks with all her senses she had no questions. I, on the other hand, felt strongly that here was the sanest man in the world and I was not going to lose the opportunity to meet him. If I had any other motive I was not aware of it and, in any case, I was quite prepared to take the risk of being rebuffed. That now decided, I was left with the question – with what to approach him?

Some while back my mother and I had been discussing love: I felt that I had a genuine love for people, but my mother questioned this. She felt that what Krishnamurti was talking about was something entirely different to what I was experiencing. This question continued to bother me, so I had taken the book *Freedom from the Known*, closed my eyes and, while flicking through the pages, had asked the question, 'Do



Old cherry tree against the afternoon sun, near Rougemont, Switzerland

I love?’ It remained open at the last page. As the top of the page began mid sentence, I turned to the previous page. The paragraph began:

“So fear is perhaps the reason why you have not got the energy of that passion to find out for yourself why this availability of love is missing in you ...”, and it ended “... a man who knows he is silent, who knows that he loves, does not know what love is or what silence is”.

Well, I certainly had my answer in no uncertain terms, and by reading more of Krishnamurti’s works and studying myself I began to see the truth of this and to accept the answer I had been given. However, I still hung on to the fact that maybe I had experienced fleeting moments of love. So with all this in mind I approached Krishnamurti. I told him my question and my finding. He looked at me with some interest and

explained that it would be too difficult to go into all this at that present moment, and asked me if I was staying in the house. I explained that I was commuting to and from London. With a charming smile he informed me that he would be staying at Brockwood until the sixteenth of October, which led me to ask him if he meant that if I visited Brockwood during this time I would be able to meet him and discuss these things. He smiled, nodded and moved away, although I later learnt from my mother that he had continued to watch my movements as I first approached Mary Zimbalist and then Dorothy Simmons; I was most surprised when they both said that I would not be able to see Krishnamurti. They said he was too old, and no longer gave private interviews. However, they added that I was welcome to visit the school and could attend the dialogues that would be taking place between Krishnamurti, the staff, students and a few visitors.

I had not long to wait for my visit to Brockwood. On my arrival I found everybody occupied in the daily running of the school. The first person I met in the office was Doris Pratt. She asked me bluntly why I was visiting the school. I told her of my encounter with Krishnamurti, and she barked at me that there was no way that I would be able to see him. In fact, subsequently, everyone I spoke to echoed her sentiments. This left me truly crushed, but I comforted myself with the thought that if it was meant to be I would come across him in the grounds and we would have that dialogue after all.

Three days passed while I waited patiently, and it was not until a couple of hours before I had to leave that I realised that it was crucial that I make a move – one last effort. With some determination I made my way to Dorothy Simmons and explained that I had not asked Krishnamurti for an interview, that the invitation had come from him, and so could she please tell him that I was here. She said that she would speak to him, but that she did not hold out much hope of my seeing him. I added that I had no real burning problem, just the usual ones that most people had. It was not long before Dorothy Simmons returned triumphant saying yes, that he would see me – and at such short notice!

An hour later I was sitting in the west wing waiting for Krishnamurti to descend the beautiful staircase. I wanted to clear my mind and to be open to him, without a mask. So to this end I began to meditate, but quickly checked myself remembering his words that that sort of meditation dulls the mind. Eventually the slight figure of Krishnamurti descended the stairs gracefully, and showed me to a room overlooking the grounds. We began by having a dialogue about love and time in the same way as he had had with many people before me. Then he looked at me carefully, 'So you have problems', he said. I did not answer, not wanting to discuss my petty little problems of the moment, but wanting to see the

bigger picture. Without saying a word, Krishnamurti bent forward, and with his hands cupping his face he lowered his head on to his knees and stayed there for some time. Then he sat up, saying that I should not carry my problems around with me. We went into this in some detail, and to enlighten me further he described how the school at Brockwood was brought into existence. He explained that at the beginning of this project there were some difficulties, but by not making problems out of them, and being clear about what one wanted, they were easily dealt with.

Krishnamurti went on to ask me what I was involved with at that time. I said that I had been attending Ouspensky group meetings, but that since I had discovered him (Krishnamurti) I had no choice but to drop them. I also told him of my work with autistic children. It was part of my research for my final thesis. At that time I was so caught up in the predicament of these children and the way they were generally treated, that I asked Krishnamurti if maybe I should start a centre for them. In answer to this he took both my hands in his and looked at me pointedly, saying 'Do what you want to do'. Not love or like to do as I would have expected, but 'want to do'. Which made me feel that he was showing a trust in my judgement. The interview was over and so I left him. I was overcome with a sinking feeling, knowing that like most people I had gone to him with a begging bowl. I had heard that he was sometimes very forthright, which shocked people into seeing something about themselves, and as a result they never felt the same again. I had wanted this. I had wanted him to show me my blind spots. But with me, on the contrary, he had been extremely patient, gentle and kind.

My interview with Krishnamurti no doubt influenced my decision to work out the next phase of my life (as an art teacher) at Brockwood Park, and ultimately to discover some of my blind spots!

Elizabeth Martin, 1996

The First Step

Contributions and editing of The First Step have been kept anonymous to encourage free written dialogue. This may be seen by some as a license to provoke by way of extreme or exaggerated opinion. That is never the intention, but it needs repeating that the views expressed here do not necessarily reflect those of The Link's editors and publisher.

Editor's Note

As a cultural habit, it is customary in my part of the world that when people are introduced, two questions are asked. One is: How are you? And the other is: What do you do? Although these questions are usually answered superficially, it seems the first question is being directed at the inner life of a person and the second asks about the outer life, as if these were separate things.

As another cultural habit, one of our unthinking, almost immediate questions on first meeting a child is: What would you like to be when you grow up? By this, we manage to communicate not only the importance of becoming something in the future, but also the relative unimportance of whatever he or she is now. A kind of separation over time is implied and probably communicated to the unsuspecting mind of the child.

It appears that we all accept that psychological division is an unchallengeable, god-given fact and that our lives consist of making the best of it. These comments on cultural habits are neither judgments nor admonishments but simply observations which indicate to me that the perception of ourselves inwardly as divided human beings inevitably expresses itself outwardly in our culture. The sense of division is pervasive not just between the inner and outer life of a single individual, but also between individuals.

The contributions to this issue of The First Step were chosen because, in different ways, each challenges the tendency to separate the inner from the outer, to continue our unconscious insistence that the observer is not the observed.

As usual in this section, our policy is to publish the contributions anonymously. I would like to remind readers that these contributions are not anonymous in order to protect the authors from criticism. Indeed, if that were so, then the choice of anonymity would simply be continuing the old game of self-protection that Krishnamurti has so patiently addressed. However, the editors feel that criticism is constructive only if it comes from "affection for that central idea" with which we are all concerned. Otherwise it can too easily be directed at a personality and become a destructive force, especially when used to build up a gossipy image concretized by the amazing power of permanence we invest in printed words.

Someone suggested to us that anonymity made her uncomfortable as it creates a kind of distancing or impersonality. My own feeling and those of the contributors is that quite the reverse is true. The

declaration of the author's name gives us a kind of bulletin board to which we can tack our agreements and our disagreements. This soon begins to be identified as the style and personality of the author, becoming the stuff that images are made of. Again, assigning authorship is a cultural fact, a part of our history that has its place in most publications. But in a small way here, because we feel that "authorship" is connected to the demand for ownership of ideas and that "authority" and "author" have something in common, we have chosen anonymity to embark on a different experiment.

Responses to these articles from readers are always welcome. We can't publish all of them but can make them available to those who are interested in an ongoing, written dialogue. We will always pass on your comments to the authors if you wish and if we know who they are, and I would guess that in most cases they will probably correspond with you directly after that.

"... So the first requirement for understanding is affection for the thing concerned – not for the person who represents the idea, but for the idea itself. I know that most people kindly like me, and so on; but that is neither here nor there. Fundamentally that has no value. Whereas if you examine, analyze, criticize, with affection, then that idea will become practical and can be translated into daily action. When there is affection for the central idea, then there is friendship for all who are approaching that idea. At present, you are all seeking that idea separately, individually, as separate entities, each elbowing each other out. There is a contradictory spirit, an antagonism between individuals who are all approaching the same idea, all trying to realize it, to understand it. But to understand, to approach, and to realize, you must come with affection – not in the sense of possession, not in the spirit of rivalry as to who understands more and who understands less ..."

Early Writings, *Eerde Gathering*, 1930, Copyright KFA

Confessions of a "K" Fanatic

Life is too serious a thing to play with.

I have never considered the intensity and singularity of my interest in the teachings of J. Krishnamurti as anything peculiar, since this has been a gradual process, the result of many years of "conversing with K" through his writings. Although I never met the man Krishnamurti, I have come to regard him as my friend with whom I have had many a long and intriguing conversation well into the night. I can now unabashedly state that the study of these teachings and of what they point to is the only thing in my life to which I ascribe real significance.

If you apply criticism merely to judge, but not to discover, then the value of criticism is lost.

In various conversations I have noticed that some people compare and combine K with a host of other works, ranging from Hindu and Buddhist awareness/meditation techniques to prominent sages like Ramana Maharshi. Every time this comes up, partly out of politeness for the other's point of view, I usually refrain from speaking my mind. The truth is that I do not share this "general" interest in the slightest. I honestly feel that K has omitted nothing in his

examination of the human condition and, as such, I experience no urge to seek out supplemental material.

So we must find, must we not?, what it is, inwardly as well as outwardly, that each one of us wants.

Wishing to better understand my strong response to this mixing up of K with others, two questions arose in my mind: What is it that I am interested in? And, what is it about the Teachings of Krishnamurti that I find so unique?

In the process of answering these questions for myself, I noticed that I was systematically uncovering the footprints of what had been a lifelong journey.

The stained glass spirituality you have established has nothing to do with life.

Reflecting on the first question, I saw that what I was interested in before meeting K was vastly different from what it is now. At that time, through a process of imitation leading eventually to the acceptance of secondhand ideas, I had formulated an idea of Truth or God or Enlightenment, call it what you will. I then earnestly set about trying to achieve this vague conceptual goal.

I have been made simple.

Then I found Krishnamurti. And in striving to answer for myself the no-nonsense questions he posed, my ideas came tumbling down one by one. This was by no means an easy task and required many years of perseverance, tackling what had become a well-exercised knack for self-deception. When finally I was able to let go of the bulk of my man-made solutions, it dawned on me that my original unrest, as a child, had stemmed from a lack of understanding of what was going on around me – namely, this thing called life. Yet, rather than look at it directly to find out what was going on, I had chosen to settle for abstract concepts. This was the first real impact that the teachings had on my psyche.

After all, that is what everybody in the world is seeking – a standard which is entirely impersonal.

Krishnamurti has redefined the word “religious” to describe a person who “gathers their energy in order to discern that which is true”. I could thoroughly relate to this definition. I had become genuinely interested in truth with a small “t”, that is, in regarding life simply and directly, as it unfolds as experience, moment by moment. Through an in-depth study of K, I had slowly come to understand that what prevents factual perception is self-centeredness, the ideas and beliefs with which I identify. Therefore, to bring about an unadulterated view of “what is” I had to become interested in the moment to moment exposure of myself, of my identity. To see distortion in action, so to speak.

Life in its totality is not dual; it is singular.

It was at this point in my journey with him that K led me to a fantastic discovery. I saw that, even if, by some miracle, I were able to do away with all my prejudices, it would not be good enough. For, if I were really interested in perceiving the totality of this moment, that is, life, I could not leave myself out of the picture. That would be to say that the “I”, the “me”, is not part of life, not part of this moment – which, of course, is quite ridiculous. The observer must be included in the observed if one wants to look at the totality of this moment. The gap between the inner and the outer has to close. That is only logical.

Is such a thing possible? I have yet to find out. K says it is. All I can say at this point is that it makes perfect sense.

Therefore it is essential, is it not?, to understand the seeker, before you try to find out what he is seeking?

At this point another piece of the puzzle came into view, and it was no less startling than all the others. I realized that up till now I had been trying to understand the world around me,

which at first glance seemed perfectly reasonable. But if one looks a little closer, a lot closer actually, one begins to see that one is preoccupied with this problem and that this preoccupation is no different than any other. It is an isolating process, effectively blocking out the world around me. I now realized that any interest based on attaining a result must necessarily occupy a very narrow field of life, creating the observer and isolating him and that which he observes, even if that interest cloaks itself in the best of intentions. This was rather a strange place to find myself: To realize that there was nothing in all of this for me, no final great understanding, no final burst of attainment. On the contrary, this demand for fulfillment, whatever form it takes, creates the world of myself which has no relationship to the totality of the moment, whatever that is. Krishnamurti's words, "Where the self is, the other is not," had struck home and left me reeling.

If you understand the central point, then all the details will be understood. If you do not understand the central reality of what I am saying, then the details loom as colossal.

From here, the actual work began. No longer was there any smugness or arrogance that I had this thing figured out, that my direction was clear. I had come to realize that with direction, any direction, comes identity. And, identity, which drags choice in its wake, perpetuates self and thereby divides life. So, there is no arguing about my way as opposed to your way. Position is position, regardless of whether it is my position or another's. I was now interested in the continual unearthing of my position, my emphasis was no longer in finding right direction but in being aware of my direction from moment to moment. And in discovering what happens when one sheds the light of awareness on the "sense of self". How does this perpetual preoccupation with the transient stand up to the exposure of awareness?

And so, when I say these things are unnecessary, it is not out of contempt, or from fanaticism. I say it because they deal with the symptoms only and not with the real cause.

As such, I would suggest that the teachings of Krishnamurti have their own built-in protection from those who would use it as a new identity. Properly understood, the teachings leave you nothing to hold on to. This is not about personal gain but rather about accepting things for what they really are. There is a certain indescribable purity in them. I can devote my entire life and energy to the teachings, without ever feeling even for an instant that I am part of a cult or that I am choosing K over some other saint. There is nothing to choose here; it would be like saying one chooses to breathe. There is nothing exclusive about him, for he concerns himself with the only thing that is accessible to all of humanity: life itself.

Beauty is not aware of itself.

K uses the word "choiceless" to describe this impersonal state of consciousness. The word implies that self-interest has to be put aside in order for pure awareness of "what is" to be. So, the very serious thinking invoked by the teachings must now be relinquished and seen as current identity. This is, indeed, a never-ending journey. For those who have really gone into the heart of the teachings, the terms "no path", "no authority", "no direction" are not mere "K buzzwords" but, on the contrary, are pregnant with meaning.

Build on Understanding.

Although it may be argued that the concept of choiceless awareness is not unique to K, what I have gotten from Krishnamurti is, first, an in-depth understanding of the meaning of the word choiceless and, then, an understanding of the necessity for choiceless awareness. Many religions say: "end the ego", but then one ultimately is left to accept the rightness of this action on faith. And from this faith is born a new identity

with its accompanying will/technique to achieve the desired end.

Friend, do not concern yourself with who I am; you will never know. I do not want you to accept anything I say. I do not want anything from any of you; I do not desire popularity; I do not want your flattery, your following. Because I am in love with life, I do not want anything. These questions are not of very great importance; what is of importance is the fact that you obey and allow your judgement to be perverted by authority. Your judgement, your mind, your affection, your life are being perverted by things which have no value, and herein lies sorrow.

This, for me, is the fundamental difference between K and anything else I have encountered. Thanks to his eternal patience, this understanding is now mine. The work, the next step is clear and has nothing to do with attaining a result. I am proceeding from my own experiential understanding and not from an accepted idea.

All of the texts in bold type are quotations from Krishnamurti, taken from Early Writings, Vol. IV, Copyright KFA.

Because no references were given, we were unable to verify these quotations. – Ed.

Self-Education and the Evolution of the Thinker

SELF-EDUCATION IS AN ISSUE EMPHASIZED IN Krishnamurti's talks, books and dialogues. But, does this mean that a good intellectual understanding and knowledge of his work is required for self-education? Is self-education a new field of study, introduced by Krishnamurti and practiced in the schools run by the various Krishnamurti Foundations? Does one have to join one of these schools (or the centers studying Krishnamurti's thought) in order to become self-educated? Are those places run by self-educated people who conduct courses and workshops to teach self-education?

Perhaps self-education has nothing to do with any of these. Perhaps self-education begins with an individual – of any country, any race, any nationality, religion, caste, cult or community – who, by observing what is happening around him and in the world, feels the urgency to do something. But, seeing the immensity of the problem, he realizes that the solution has to be as big as the problem itself, that any small

action is meaningless and only adds to the confusion.

As he investigates, he will see that the problem is not new but has an ancient origin. The human mind (man) has been responsible for whatever is happening in the outer world. All attempts to change man by reward and punishment have failed. Violence, aggression, greed, lust, fear and anxiety have always existed and continue to prevail. The self-educator sees that there is a link between the condition of the outer world and the inner tendencies of the human mind. He then asks: What is the origin of all this?

When one researches the historical origin, the root, of suffering, one finds that ever since life appeared an in-built, primordial instinct for survival, self-protection, also appeared with it. Without this, the physical organism would have perished all too soon. Though at first there was no thought (self-consciousness) as seen in man today, there was some form of biochemical mechanism which allowed him to distinguish

friend from foe, prey from predator. This sense of 'I' and 'you' divided and separated one from the other, instinctively operating with no psychological overtones, purely on the basis of protection of the physical organism.

However, it seems that a major jump in evolution occurred when thinking man evolved. Unconscious instinct became conscious of itself as 'me' in the form of thought. As everything in nature is in constant flux – moving, changing – thought as 'me' identified (fixed) itself with all the accumulated memory of past experiences stored in the brain for the purpose of survival and gained stability and finally supremacy. Now, thought could use the stored memories to maintain a continuity as 'me' and thereby create a sense of protection of being, existing.

On account of the perceived differences in the outer physical form, color, proportions and the differences in the inner attitudes, views, opinions and tendencies, each human being now considered himself to be a separate individual, different from another. Ignorant of the underlying collective process hidden in his consciousness, which shaped his personal thoughts, feelings and actions, he took himself to be a separate individual with personal experiences of pleasure and pain.

It is important to remember that this evolutionary change took place in the conscious-

ness of the whole species, implying a corresponding change in the functioning of the brain of each member. No one was exempt. Every individual has fear and acquisitive discontent at the root of his thought, feeling and action, whether he is conscious of it or not. Self-education begins with becoming aware of this.

While the rational man will at once accept the need for self-education, he may have difficulty in accepting that his own self is as corrupt as the self which he observes operating in others. This is because, of his own self, he has created a glossy, glamorous, bright image. He may at times become conscious of the darker side when the shocks of life make cracks in his self-gratifying image. But soon the cracks are repaired by beautiful explanations and he becomes blind and deaf to the cunning activities of self-centeredness. The result of this attitude is that he turns his attention to awakening intelligence in others through schools, government, religious organizations, factories, corporations and in his family. This is the game of the self continuing century after century across cultures and civilizations.

For any change to occur in this situation, each person must first see that the self inside and the self outside have the same fundamental structure, character and actions. Then he will see that he must begin with himself.

On Studying the Teachings

I HAD BEEN THINKING A GREAT DEAL ON WHAT IT means to study the teachings when one day, while looking through one of my old books, a typed note fell out. It read:

'I think this teaching covers the whole of human existence. I don't know if you have studied it. It will cover the whole of human life,

from the physical to the most inward depth of human beings ... There is nothing in it that sets it apart as a cult; as something or other. When you look into it, it is a marvelous thing – not because I have said it – as something extraordinarily life-giving. And that life-giving river will never go dry ...'



Oak tree beside the grove, Brockwood Park, England

Assuming it was a quotation from Krishnamurti, I eagerly went to the CD-ROM to find its source. After much searching, I was unable to find it. I then asked a couple of friends, avid students of the teachings, if they knew where this quotation came from. Neither knew. Then I began to wonder if I was looking for verification from Krishnamurti as the final authority as to why one should study the teachings. As I am still unable to verify its source, it remains an anonymous quotation, even though it reads like something Krishnamurti could have said.

But, is the impact of its meaning reduced because I can't be sure who uttered the words? Surely I can answer for myself whether or not I agree with the importance of studying the teachings without needing support and encouragement from other 'important' people, even if that person might be Krishnamurti himself. For me, there are depths to Krishnamurti's teachings that reveal themselves only after we begin some kind

of inner work to clear away, by undaunted observation, the debris of both our misunderstanding of ourselves and our ignorance of the depth of human existence. As that clearing progresses, more and more of the subtler configurations of self-centeredness appear to consciousness, at which point it is up to each one of us to face the raw fact of 'self' or bury it back into the ignorance we call unconsciousness. To study the teachings is not merely to passively read Krishnamurti over and over but to attentively act.

Nor is it, in my opinion, necessary to compare and contrast Krishnamurti's writings with those of others, as if this will induce greater understanding. Recently, for personal enjoyment, I have been fascinated with the American poet Walt Whitman (as a kind of dialogue in which I listen, amazed, as he talks). But afterwards, to compare his words with those of Krishnamurti to see who better delivers the truth, is not to find but to lose oneself in a labyrinth of mental stimulation. Such

comparison brings the false security of recognition (if the other author agrees with K) or the egotistic opportunity for intellectual banter (if the other author does not agree with K). One may take the teachings as a detached philosophy, something separate from my life, and for the purpose of an academic study I suppose that may have its place in a university, but such a study could not be “extraordinarily life-giving” unless accompanied by a deep penetration into the whole of human existence.

For me, Krishnamurti’s teachings stand strong on their own and my personal study of them does not require comparison. The truth of the teachings must be verified by one’s own perception and not by corroboration from others. One will never find a supporting bibliography in Krishnamurti’s writings. Each time I return to study the meaning behind Krishnamurti’s words, I find I can thoughtfully ponder over what I am reading only with reference to my responses to everyday life. Eventually, set off by an emotional trigger of fear or desire, a warning bell goes off. It shouts: Face the fact of self-preoccupation and the consequences of that or run from this fact and protect your illusions. It is from this great encountering that learning occurs and not from the memorizing and repeating or the rearranging of Krishnamurti’s words. For me, learning occurs at the moment of abandonment of the very words that started the process of study.

Face the fact of self-preoccupation and the consequences of that or run from this fact and protect your illusions. More often than not, I seem to prefer to protect my illusions, which no doubt is why the fundamental change that Krishnamurti demands does not occur. However, I am still grateful to the teachings for the not-so-fundamental changes that have taken place. I am no longer suffering from the insanity of nationalism. I am not as frequently compelled by an annoying inner demand for respectability. I have less fear and am more willing to take chances with my reputation. I have considerably

less conflict than in my younger days, largely because I have found relief from the limiting borders of belief, at least the superficial ones. I am more adept at getting closer to the cause of all problems because I have a sharper view of the no-longer-complicated fact that ‘my image of you is me’. Perhaps these kinds of things might simply be called maturity but, if so, it remains humbled by the awareness that the more I see, the more I see that there is more to see... This may seem discouragingly endless but luckily my view of myself and my approach to the thinking that is me has also changed.

Once upon a time, thought was for me the mischief maker of conflicts but now, with the application of a kind of dispassionate observation, the operation of thought as it carries out its mischief also looks like one of the most amazing miracles of creation. This perceptual shift has brought to my everyday life a welcome freedom which depends only on the presence of attention. For this freedom, I need to worship no one. All this I owe to the study of the teachings, a study which for me continues to progress from astonishment to astonishment, and continues to remove, understanding by understanding, the unessential.

I think it is important to recognize that while this process of understanding requires time and thought, the true expression of that understanding requires a motiveless action outside of the limits of time and thought. Though Krishnamurti said that the first step is the last step (outside of time), he also felt the need to expose his audience to the teachings progressively, understanding by understanding.

“... The speaker generally puts at the end of the talks religion and meditation, because after all these five talks that we have had here together, we have understood the whole structure and the business of life. And perhaps some of us are deeply free of fear and

no longer carrying with us the various psychological wounds. And also have understood the futility of pursuing pleasure. And perhaps some have grasped the significance of suffering and the ending of suffering. And thereby have that extraordinary thing called love and compassion. Then, when there is order in our life, not induced by thought – thought can never bring about order – but only perception of the fact and nothing else. And out of that order, which means having a clear, unprejudiced, unbiased mind-brain, then only, it seems, we can ask: what is religion. ...”

Krishnamurti, Saanen Talk 6, 1983

The study of the teachings requires thinking but takes on meaning only by putting into practice the non-thinking observation of the thinker as he goes about creating himself. In this way one engages not only in a process which requires thought, but also, if one dares, in a process of attention that is independent of thought. And according to K, such attention has the potential to end the division between the conscious and the unconscious and thereby reveal the whole map of existence – a rather enthralling possibility, which, if actualized now by some of us, could alter the evolutionary course of humanity.

On Education

Editor's Note

THE QUESTIONS SURROUNDING THE ROLE OF Krishnamurti's teachings within the realm of academia are something of a vexed issue for many people. There are a goodly number who see the teachings as antithetical to processes of rational analysis and intellectual theorising. And certainly it is true that K made plenty of comments warning against the limitations of such processes. On the other hand, he often spoke of the need for a clear rational mind, especially within the educational context. Personally, I don't think there is any contradiction: I believe he was primarily addressing the confusion that results from depending on analytical techniques when addressing psychological issues; the belief we have that our problems are susceptible to solution by these means.

There is a further concern with dismissing the processes of academic institutions too forthrightly. The fact is that the flower of our youth, at

least in the developed world where such opportunities readily exist, now goes through tertiary education almost as a matter of course. Indeed, given the emphasis placed on qualifications by employers in general, tertiary education is essential if one does not want to spend the bulk of one's adult life preoccupied with financial subsistence. This is a very clear perception in the West at least. It is not too extreme to say that the products (research, influence of graduates, etc.) coming out of these institutions significantly affect the lives of most people in the world today. And while the focus of the teachings is certainly inward, the degree of awareness springing from that focus determines the quality of our relationships which are, in effect, the outward world.

Might it not also be true that the broader view of human intelligence which many of us perceive as lying at the heart of the teachings might be exactly what is required to demolish the ivory towers of academe and make its future efforts

more deeply relevant to mankind? And at a less exalted level of ambition, it can be no bad thing, surely, for the teachings to receive this kind of exposure, if only because of the additional people who will be brought into contact with them, with whatever result.

All of the above is an elaborate justification for devoting this issue of the Education Section solely to this question. We are re-printing Professor Raymond Martin's article entitled 'Krishnamurti at the University' from the last issue of the KFA's Newsletter together with two from recent students of leading American Universities (both of whom have just become staff members at Brockwood Park School), together with either chapter headings or the introduction from their theses. Willem Zwart's BA thesis in the Study of Religion examined what he termed the 'new mysticism', a number of leading examples in that category, pre-eminently Krishnamurti, and attempted to place its insights into an academic context. Gopala-krishna wrote on Radical Negation for an M.Ph. His thesis places that concept, as initially formulated by Nagarjuna more than 1,500 years ago and re-enforced by Krishnamurti in our own time, into Western philosophical contexts such as logic, ethics, metaphysics and the like.

Professor Martin's article lays out the issues very concisely and establishes, too, a kind of ambience for such studies. Willem and Gopal raise their own questions about academia and its ultimate relevance, at the same time as giving some indication of what it is like to work within that ambience. In my opinion, these are perceptive comments well worth the reading even by those not otherwise interested in the mechanics of tertiary education.

By coincidence, we have also just received from Kriben Pillay in South Africa a copy of his recently completed PhD. thesis on the topic of Nondualism in the context of Educational Drama and Theatre. A significant part of his thesis looks at Krishnamurti's teachings in terms of 'nondual

perception', 'nondual action' and 'nondual thinking' and links that analysis to common concepts and practices in educational drama and theatre. A brief chapter summary and abstract from that thesis is also included here. The content of all three theses gives some insight into how this apparent divide between the purely intellectual processes, with which universities and their like are preoccupied, and the direct observation of life itself may be effectively bridged.

... this apparent divide between the purely intellectual processes ... and the direct observation of life itself may be effectively bridged.

We hold copies of all three theses and their authors have consented to interested people viewing them if they so wish. In addition, we hold a short text in French on the teaching of mathematics. The author is Professor Ramon Rubio from the University of Saint Etienne who has had a long association with Krishnamurti's teachings and has attempted to bring that view into this subject matter. We believe it is effective in stimulating intelligent teaching practice, so we are having the original text translated (in abbreviated form) into English. Both language versions will be available eventually for anyone who may be interested.

The topic of the last Education Section, home schooling, drew a good measure of favourable response. A propos of that, Jackie McKinley, who wrote the final article there, wishes us to repeat an offer she made in person at this year's Saanen gathering, that anyone who is really interested in participating in the process of home schooling with her and her children is welcome to stay with her family in southwest France for a period and do just that. If interested, please contact her directly at the address and phone number given on page 52.

WILL KRISHNAMURTI EVER BECOME ACCEPTED AT Western universities? That is, will he ever come to be regarded as someone whose views need to be studied, not historically or sociologically, but so as to determine whether his views are true? So far, he is not even close to being accepted in that way. For those of us who think that Krishnamurti addressed important questions and was deeply insightful in responding to them, this neglect of him may be puzzling. Aren't academics interested in the truth? Aren't some of them interested in truth concerning the very same topics, say, the self, about which Krishnamurti seems to have had important things to say? Of course, they are. So, what's the problem? Why isn't Krishnamurti accepted at the university?

The answer cannot be that academics have never heard of Krishnamurti, or that they are completely unfamiliar with what he had to say. In the late twentieth century, one would have to have been living in a cave never to have heard of Krishnamurti. Obviously, many academics have heard of him; many, but fewer, have read some of his books; many, but fewer still, have heard him speak. Some have been deeply moved by him. Yet, at the university, academics continue to neglect Krishnamurti. Why?

A large part of the answer, I think, is that academics, in their official capacities as academics, are theorists. That is, they are primarily interested in proposing and evaluating theories. Krishnamurti went out of his way to discourage people from regarding what he had to say as a contribution to theory. Rather, he encouraged them to regard it as an invitation to meditation. Theorizing is one thing, meditating a wholly different thing, perhaps even an antithetical thing. They are like oil and water. So, one reason Krishnamurti has not been accepted at the university may be that academics are interested

in theories, Krishnamurti in meditation, and theory and meditation do not mix.

Perhaps there are other reasons for the neglect of Krishnamurti. But were this the whole explanation (and to whatever degree it is the explanation), then for Krishnamurti to be accepted at the university, academics would have to stop theorizing and start meditating, or at least start doing both. Academics, in their official capacities, are not meditating now. Whether or not they 'should' start meditating, in my opinion, it is very doubtful that they 'will' start any time soon.

So, is that the end of the matter? To whatever degree the reason for neglecting Krishnamurti is that he discouraged people from regarding what he had to say as a contribution to theory, is it inevitable that he is not going to be accepted at the university? I don't think so. Krishnamurti's remarks, while an invitation to meditation, are not 'just' invitational. Often, he expressed his own insights. For instance, according to what seems to be one of his views, in most people's experience there is an apparent division between self and other – between "observer and observed" – and this apparent division is an illusion: "the observer 'is' the observed." Whatever Krishnamurti's intentions may have been, and despite his frequent disclaimers, it seems obvious to me that in making such remarks he took himself to be revealing the truth, or at least the truth at a certain level and insofar as it can be communicated in words. From an academic point of view, when someone claims verbally to be revealing the truth, he or she is proposing a theory. So, whatever Krishnamurti's intentions, it would seem that he and the academics are both partly in the same "business" of proposing theories.

Why, then, hasn't Krishnamurti been taken seriously at the university, as someone who

proposed theories? The main reason, I think, is that Krishnamurti rarely, if ever, argued for his theories. Rather, he tried to jog people into having the relevant “theoretical” insight for themselves. But it’s not only true that meditation in general won’t be accepted at the university, it’s also true that meditation as a vehicle for confirming theories won’t be accepted either. Academics are interested in considering theories only for the purpose of evaluating them, and at the university the only sort of evaluation of theories that counts is based not on meditation but on argument and public evidence. Krishnamurti did not provide these to back up what he had to say.

... Krishnamurti’s writings will have to be seen as a rich source of insights that can be expressed as theories and then argued for in the standard way.

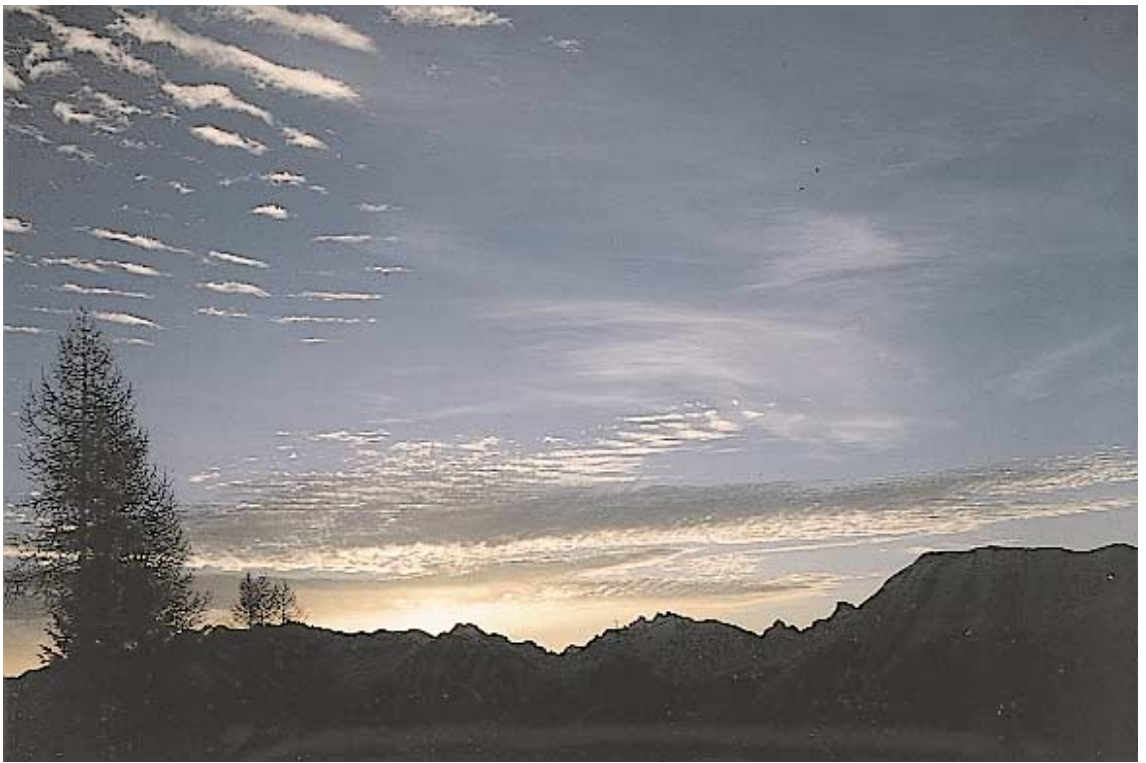
Is that, then, the bottom line – that because Krishnamurti did not argue for what he had to say he will never be taken seriously at the university? Not quite. There is a way – but, realistically, I think, only one way – in which Krishnamurti may yet be taken seriously at the university. First, someone has to argue for views that Krishnamurti held. Second, these arguments have to be taken seriously by other academics. Finally, their interest in these views has to lead academics back to a study of Krishnamurti’s writings. In other words, for Krishnamurti to be accepted at the university, his writings have to be seen as a rich source of insights that can be expressed as theories and then argued for in the standard way.

How likely is it that that will happen? I don’t know. It may seem that Krishnamurti’s concerns are so far removed from standard academic ones that it would be too much of a stretch to integrate consideration of his views into the ongoing discussion. However, in the case of western

philosophy, to take the example I know best, Krishnamurti’s remarks, say, about the self are not that far removed from what several philosophers have had to say about the self. David Hume, for instance, the great eighteenth century British empiricist, is famous for having claimed that, experientially, we mistakenly interpret the self as a succession of individual “perceptions,” which come and then go “with an inconceivable rapidity.” In Hume’s view, it is resemblances among these perceptions, together with the fact that they come and go so rapidly, that causes us to create the illusion of self. Hume said that “our propensity to this mistake” is so ubiquitous and strong “that we fall into it before we are aware” and that even after we become aware of our error, we cannot help making it. What’s worse, Hume claimed, “in order to justify to ourselves this absurdity,” we make up a story, in which the principal character is ‘self’, or ‘soul’ or ‘substance’, and once this story is in place we hide in it. In sum, in Hume’s view, because of the way our experience presents itself to us, we create an illusion of permanence where there is none, and then we make up a story to mask the illusory character of what we’ve done.

To me, it seems that Hume and Krishnamurti are pretty close on this issue. Hume’s views on the experiential illusion of self are routinely studied at the university. Thus, so far as the content of some of Krishnamurti’s views is concerned, there is no reason why he too should not be studied at the university. Ironically, though, in the case of this example, Krishnamurti might continue to be ignored, not because what he said is so far removed from what already interests academics, but because it is so similar. Since Hume’s views are already being studied, and Hume was so influential historically, why also study Krishnamurti? The only reason I can think of for also studying Krishnamurti would have to be that he had important things to add to what Hume and others have already said.

Did Krishnamurti have important things to add? I think so. In a book I’ve recently published



Morning sky at Riederalp, Wallis, Switzerland

– *Self-Concern* (Cambridge University Press, 1998) – I’ve tried to integrate my own version of some of what I take to be Krishnamurti’s key insights about the self into a theory for which I’ve argued in the standard way. The insights of Krishnamurti that I’ve used, which are only a small part of what he had to say on the topic, have to do with the role of the psychological process of identification in the constitution of the self. So, in my view, some at least of what Krishnamurti had to say is highly relevant to current academic concerns and can be worked up and considered in a standard academic way. How extensively this might be done with Krishnamurti’s views is an open question.

Another open question is whether, from the point of view of drawing attention at the university to Krishnamurti’s writings, it would be a good thing if academics more often tried to work up as theories views that Krishnamurti expressed, and

then defended these theories in the standard way – I don’t know what the answer to this question is. There are many who think that Krishnamurti ought simply to be left alone to speak for himself. Perhaps those who think this way are right; I have no quarrel with their point of view. My point is simply that unless quite a few academics work up, into theory, topics about which Krishnamurti had much more to say, and then assess these theories in the standard academic way, Krishnamurti will never be accepted at the university. Will enough academics do this so that some day Krishnamurti will be accepted at the university? It remains to be seen.

*By Raymond Martin,
Professor of Philosophy,
University of Maryland
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Academic Philosophy and Krishnamurti's Teachings

IS THERE ANY COMMON GROUND BETWEEN academic philosophy and K's teachings and are there significant differences? Can there be a fruitful dialogue between academic philosophy and K's teachings? What follows are some thoughts related to these questions.

Krishnamurti was not interested in perpetuating ideas, theories, concepts or in creating systems of thought. He was interested in awakening the mind (in setting man 'absolutely and unconditionally free'). However, ideas, theories, concepts and systems of thought are the very stuff of academic philosophy. Furthermore, Krishnamurti was not a consistent thinker – he often spoke paradoxically and contradicted himself (saying some things at one time and denying them at other times). It would seem, then, that studying or testing Krishnamurti's teachings in the context of academic philosophy has little or no meaning.

If not a philosophy, what then are K's 'teachings'? In one sense, I think that it is a fallacy to think of K's teachings as a body of work 'out there' in the books and cassettes, therefore incorruptible if faithfully and thoroughly documented. The real danger is not so much one of faithful preservation, or even possible 'interpretation', but more one of reducing the teachings to a philosophy of such ideas, theories, concepts and a system of thought. K suggested that Buddhism existed because nobody understood the Buddha and perhaps Krishnamurtiism may emerge if we do not really explore the concerns and issues he raised directly in our daily lives. It is possible to talk of awareness and never to have attempted or even to have had a glimpse of it in our everyday lives and relationships (particularly when it comes to facing uncomfortable issues). To do this would be to have missed the very intent of the 'teachings'.

[After being a student in Krishnamurti schools for many years (age 4-23), in my first venture outside the 'K world' I found that I had landed myself in a department that was predominantly concerned with western analytic philosophy!]

The relentless pursuit of clarity through careful honing of ideas, concepts and words is particularly characteristic of western analytic philosophy. This approach did have the effect of exposing the ideas, concepts and beliefs that I had tacitly acquired.

... The teachings apply to the teachings too ...

In a strange way, being exposed to an academic environment with its emphasis on theories, concepts and systems of thought brought out very clearly the limitations of my approach. For example, being in the context of people who used words very differently (and carefully) from the way I used them revealed the limitations of my own verbal understanding of the teachings. It forced me to ask myself to what extent I had made of Krishnamurti's teachings a comfortable system of thought. In the attempt to communicate I was forced to search for meaning and understanding without falling back onto familiar terrain.

Studying in a context where verbal precision and knowledge are highly valued, I felt more clearly the limitations of this approach (whether in the so-called 'K world' or the 'outside world'). K used to point out that "the word is not the thing" and that "knowledge is limited". The teachings apply to the teachings too – hence, any attempt to make of the teachings a system of words or a body of knowledge would inevitably result in falsification.

Is there any common ground between academic philosophy and K's teachings and can there be a fruitful dialogue between the two? The answer would be "yes", since academic philosophy could be a useful tool in exposing the

limitations of a purely verbal or intellectual understanding of the teachings; and "no", since their very intent is radically different.

Gopalakrishna Krishnamurti, 1998

■ Radical Negation

Introduction to Thesis

THERE IS A TRADITION OF PHILOSOPHICAL DISCOURSE about negation. It is commonplace within that tradition to speak of a 'radical negation' (this consists of utterances that negate logical formalism, epistemic certitude, metaphysical ontology, ethical theory, etc.). These utterances, normally interpreted, appear to be contradictory, paradoxical, self-violating, in search of meaning or downright nonsensical. And yet they are taken seriously as revelatory of the most profound insights. This thesis is an attempt to make sense of these utterances and more importantly to explore the notion of radical negation.

The scope of these utterances suggests that radical negation is intended to be a wholesale negation that negates 'everything' in certain domains (e.g., all propositions, beliefs, ontological entities, ethical theories and prescriptions, etc.). Thus viewed within these domains, radical negation has many 'facets' and can therefore be characterized in different ways. I am intentionally using the word 'facets' here rather than 'aspects' or 'parts'. By 'facets' I wish to suggest features that hint at the notion of radical negation. I shall discuss the reasons for this choice in the last chapter. Furthermore, I will leave these hints at the conclusions of the individual chapters and return to them in the last chapter.

In the first four chapters, I choose four facets of radical negation: the logical, the epistemic,

the metaphysical and the ethical. In the fifth chapter, I suggest that the prior characterizations fall short of a deeper notion of radical negation as being the negation of thought itself.

The first chapter will discuss the logical facet of radical negation. This will be attempted through the consideration of a well-known tetralemma that appears to flout pivotal laws of classical logic (the law of non-contradiction and the law of the excluded middle). Alternative representations will be attempted. However, the analysis of the tetralemma will be used to show that radical negation continues to appear contradictory and self-violating. The chapter will raise the problem of characterizing radical negation as the negation of all propositional discourse.

The second chapter will discuss the epistemic facet of radical negation. The chapter will consider epistemic negation from scepticism and negation of induction, proof and general epistemic means, to the radical negation of all views and beliefs. The chapter will raise the problem of characterizing radical negation as the negation of all views and beliefs.

The third chapter will discuss the metaphysical facet of radical negation. In this chapter the questions "What is Nature?" and "What is the Universe?" are taken to be the central metaphysical questions. There will be a radical negation of conventional ontological answers to these questions. Using these questions as a point of departure this chapter will be an inquiry into the ontological status of nothingness. The

chapter will raise the problem of characterizing radical negation as the negation of all entities.

The fourth chapter will discuss the ethical facet of radical negation. The negational method will proceed from undermining particular ethical frameworks (foundationalist and non-foundationalist) to a wholesale negation of all morality. It will be argued that radical negation in ethics does not lead to ethical relativism or immoralism but to a stance more akin to amoralism. The chapter will raise the problem of characterizing radical negation as the negation of all morality.

The fifth chapter will be an inquiry into radical negation as the negation of thought. The discussions in the previous chapters suggest that radical negation includes a radical questioning of logical formalism, epistemic certitude, metaphysical ontology and ethical theory. However, it will be pointed out that radical negation goes beyond a consideration within such categories. It will be suggested that the notions of negation discussed in prior chapters are within the domain of thought and are based on thought.

The concluding chapter will consider a wholesale radical negation as the negation of

thought itself and attempt to articulate what such a negation would mean. In this chapter I will also discuss a notion of radical negation as synonymous with a particular notion of awareness and attention.

Finally, I will attempt to explain how the various hints drawn from the previous chapters are both illuminating and misleading. I will conclude with a brief discussion of the nonsensical appearance of the utterances about radical negation and point out that, despite this, they warrant our serious attention.

In the Afterword, I will discuss different attempts (and the associated problems) at characterizing radical negation. I will also attempt to explain my preference for talking of the 'facets' of radical negation. It is to be noted that radical negation itself seems to undercut any attempt at sense-making, so we are left unable to positively characterize radical negation without distortion, in any ultimate or final sense. Thus, in keeping with the negational spirit, perhaps one is best left with an understanding of 'radical negation' by negating what it is not!

Gopalakrishna Krishnamurti, 1998

Krishnamurti in Academia

I RECENTLY COMPLETED A BA DEGREE IN THE Study of Religion at UCLA. I enrolled in the program because I was interested in K and in other mystics. I wanted to know where K, as a religious teacher, fitted in among the other religious teachers of mankind. On a personal level I wanted to discover whether it would be possible to live a self-observant life while attending university.

What I found was that K is not generally studied or known academically, not in religious

studies, not in philosophy, not in psychology, and not in education. The few professors who were aware of K were in departments such as theatre or history and their interest in K was more personal than academic. Not only was K absent from my studies, but serious questions of the sort he asked were absent as well. I felt that generally there was no desire among my fellow students and teachers to find out whether there was any truth behind all these different theories about life and living we were being taught.

Because I feel strongly about the importance of K's teachings I did what I could to increase awareness of them. I wrote about K in course essays, published an article in the school newspaper, started a dialogue group, and wrote a thesis about contemporary mysticism in general and about K in particular. Due to this the name Krishnamurti is now stored in the memory of many more people at UCLA than before, though I doubt that any of the issues he has raised are being considered more seriously.

In my thesis I discussed a "movement" which I called the new mysticism. The new mysticism essentially starts with K, who completely broke away from traditional mysticism through his denial of the authority of religion, scripture, gurus, systems and methods of meditation, and the self. I described some of the forces (colonialism), people (Ramana Maharshi), movements (Spiritualism), and one religion (Theosophy), which together were responsible for the transition from traditional mysticism to new mysticism.

After outlining K's teachings I briefly discussed six other mystics who all come close to K with regard to the denial of authority, though none is as radical and uncompromising as he is. The last part of my thesis dealt with the current theories regarding mysticism in academia, and with how the new mysticism fits into these theories. The two major theories regarding mysticism are essentialism, which holds that all mystical experiences are the same and reflect the same ultimate reality, and contextualism, which holds that all mystical experiences are conditioned by a variety of factors, such as culture, psyche, and genetic predisposition, and do not reflect ultimate reality.

I found that both theories take for granted the experiencer-experienced duality, while K, and most of the other new mystics, seem to be talking of something ultimately real beyond this duality. It is almost impossible to put this into words

without immediately creating a dualistic framework of understanding. I doubt therefore that one would be able to prove the truth of what K is saying philosophically or logically. There might be another way to verify the truth, or falseness, of what K was pointing at, namely through self-observation. I suggested this at the end of my thesis, realising of course that there would be a slim chance that scholars of mysticism would pick up the activity of self-observation in order to verify the claims made by K and others.

... traditional ways of education do not encourage intellectual honesty ...

Out of this arises the question of what the role of K's teachings is in the university. We discussed this question with a small group of people in Gopal's workshop during the Saanen Gathering. Generally the academy, the society of scholars, as it is now, does not appear to be very interested in discovering the truth or falseness of the theories about life it teaches its students. This non-questioning attitude I observed in most students as well. In Gopal's workshop we wondered what good teaching K at the university level would do if it is done by scholars treating him like any other piece of dead information to be memorised by students. On the other hand we saw the value of making as many people as possible aware of the teachings. We felt that one never knows who is touched by them at what point in their lives.

On a personal level, I found it hard to reconcile the attempt at leading a self-observant life with being a student at a regular university with all the pressures of reading books, taking exams, and writing papers. I do feel that there is a value in becoming familiar with the ideas of humanity with regard to what life is. I am still convinced that a very honest person, faced with the available knowledge of philosophy and religion, will come up with questions similar to those K asked.

But a problem I see is that traditional ways of education do not encourage intellectual honesty with their focus on acquiring knowledge and taking exams. And without this honesty, students get stuck in knowledge, rather than learning the tools to see through knowledge. I feel that a different kind of education is needed in order to take full advantage of the study of K's teachings in the university. This kind of education would ideally combine the study of knowledge with the study of oneself in relationship to that knowledge. In this way it might become possible to recognise the limitations of knowledge. This may allow us to see what is true and what is false, in the knowledge we learn, as well as in ourselves.

Willem Zwart, October 1998

■ The New Mysticism

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Introduction

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 - society and philosophy in 19th century India
 - Ramakrishna

- Ramana Maharshi
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Willem Zwart

■ Nondualism

Nondualism: a Theoretical and Experiential Perspective for the Practice of Educational Drama and Theatre, by Kriben Pillay

Thesis Contents

1. Introduction to the scope of the study
2. The Philosophical Concepts of Nondualism.
3. Nondualism as Critical Theory – The Teachings of J. Krishnamurti and Structuralism; Fuzzy Logic; Ken Wilber's 'Integral Theory'; Douglas Harding's 'Science of the 1st Person'.
4. The Nondual Educational Teachings of J. Krishnamurti and Educational Drama and Theatre: Forging the links.
5. Nondualism as a Critical Tool in the Practice of Educational Drama and Theatre – a critique of the problems of dualism in educational practice.
6. The Experiential Dimension of Nondualism in the Practice of Educational Drama and

Theatre – an analysis of an actual workshop where nondualism and educational drama and theatre support each other.

Conclusion – This final chapter looks briefly at western intellectual developments and nondualism; nondualism, belief, and educational drama and theatre; nondual values; and the challenges of research in relation to nondualism and educational drama and theatre.

Thesis Abstract

Nondualism, as a philosophical world-view, in essence sees the traditional dichotomy of subject and object as false, although it acknowledges its relative place in our perception of reality. Increasingly, supported by the insights of theoretical physics and that branch of mathematics known as fuzzy logic, it is emerging as a critical tool in a number of disciplines (although not always referred to formally as nondualism), because it allows the confounding problems presented by subject-object discourse and experience to be seen in a radically different way, thus allowing for a more practical solution to a problem to be attained. It is not within the scope of this thesis to detail the full history of nondualism as a critical tool, but to explore its potential value in making more productive the discipline of educational drama and theatre.

It will also be shown that nondualism is also about multivalence, in contrast to much of western thinking that is built up on binary oppositions or bivalence. Much of our education, even in the arts, is bound to a mind-set that sees the world in terms of this or that, black or white. Nondualism is concerned with the world as a continuum where the finality of binary opposites makes way for the relativity of the multivalent perspective.

Educational drama and theatre, as displayed by its pioneering practitioners, is also intuitively about multivalence, but this is largely hidden by theoretical imprecision where ambivalence is

equated with multivalence; a problem compounded by educational systems and world-views unconsciously, if not consciously, forcing a culture of bivalence. This study will argue that nondualism provides an intellectual platform that allows for greater theoretical precision, which in turn will have consequences for the clearer practice of educational drama and theatre.

Further, the study will look at the experiential dimension of nondualism, which, traditionally in spiritual practice, has always been oriented towards a change of the ontological perspective. It will be argued that an application of this experiential dimension to the context of educational drama and theatre will release the latter from its sometimes contradictory and self-limiting uses, for a more powerful incorporation into educational initiatives that are oriented towards multivalence. Drama and theatre techniques, such as role-play, will be critiqued to show that they are already being used within a psychological, therapeutic framework, and are thus appropriately situated to the experiential, ontological dimension of nondualism. In this way, educational drama and theatre can match the strides taken by the multivalent discipline of fuzzy logic in the mathematical sciences, where the advances of the latter have not just been confined to theoretical speculation but to very practical applications in the applied sciences. Similarly, a new world of empowerment is available to educational drama and theatre when it begins to explore itself more emphatically as a multivalent tool with the potential to feed back into the traditional, ontological concerns of nondualism.

From the two views of nondualism – as both a critical tool and an experiential technique – it will thus be displayed that far from being an exotic, impractical philosophical system of thought, the nondual perspective, if approached rigorously, has much to offer practitioners of educational drama and theatre.

Kriben Pillay

International Network

Saanen Gathering 1998

THIS YEAR'S SAANEN GATHERINGS SEEMED TO enjoy rather a special atmosphere, both in terms of the unusually sunny weather and the quality of the inquiry. This assessment, as is natural, will be differently coloured for everyone who participated. Each of the various programmes, be it the parents and children's week, the young people's week or each of the three weeks of meetings, videos, workshops and exercises at the school, would deserve a full report of its own. The mountain walks and the more personal aspects of interaction and work would make very interesting chapters as well. The text of life expands when one thinks of catching both the essence and the details in a net of words. One knows, however, that this is impossible and must content oneself with an approximate and general impression of events.

The purpose is not to know the teachings but to understand ourselves.

The exploration of K's teachings has the peculiarity that it is not primarily concerned with the teachings as such, but rather with the awakening of the direct perception that allows us to undertake the inward journey. The purpose is not to know the teachings but to understand ourselves. The teachings are there to throw light on the nature of the self that we all are, but they cannot do the seeing for us. The seeing is done by living eyes and a probing and sensitive mind-heart, as the self unfolds in the myriad facets of relationship. And this year's Saanen gatherings seemed to foster a genuine atmosphere of

togetherness in this investigation of our shared human condition. This is one of the central implications of the teachings, namely that we are all in the same boat, that as human beings each of us is responsible for the whole because, psychologically, we are our environment, we are the world.

The themes of the three weeks covered some of the fundamental concerns that we invariably face in daily life. During the first week, we joined Professor Krishna in the unfolding of the theme "Breaking the Pattern of Isolation". Isolation is an issue affecting us collectively and as so-called individuals. There is so much division, fragmentation, separation and conflict, so many different groups and interests, so many identifying labels in competition with one another for possession and pride of place. This outward evidence is the objective expression of a state of inward contradiction and duality. The patterns of domination and power, with their hurt, fearful withdrawal and aggressiveness, are repeated in the inner struggles for control between the thinker and the thought. What are the origins of this pervasive divisiveness in relationship and in the mind? As we probed into this question, it seemed evident that the egocentric attitude to life is very much at the heart not only of this pattern of isolation but of every human problem. So understanding the nature and structure of the self becomes of critical importance in bringing about an end to this tradition of conflict and its enduring sense of suffering.

Mark Lee, Michael Krohnen and Steve Smith headed the investigation into the theme "Intelligence in the Flood of Knowledge", which engaged our inquiry during the second week. We

find ourselves in the midst of what has been called the cognitive revolution. Knowledge in all its forms seems to be the main object and substance of man's thinking, feeling and action. Never before in its history has humanity subjected itself to such a barrage of information; it seems to have become the very lifeline of our time. But knowledge has a double edge. Whereas at one level it means technical progress, at another it becomes the instrument of prejudice and self-interest; whereas in one direction it holds out the promise of man's ascent to wisdom and perfection, in another it serves to perpetuate the destructive ways of ignorance. Because the psychological aspect controls the practical, this situation becomes of the utmost danger and therefore we need intelligence to meet it. So what is knowledge and what is intelligence? Are they related, say as content and faculty, or are they two entirely different things? Why is freedom from the known the sine qua non of intelligence? One thing seemed clear: that an essential part of intelligence is the understanding of the right place of knowledge, experience and thought.

During the last week, with myself as facilitator, we dealt with the theme "Observation and the Energy of Silence". The words in this poetic title seemed to point to their own emptiness of content. They signify a passive though alert disposition, a formlessness, even an absence of words, while at the same time reflecting essential aspects of the subtle ground of our existence. The basic human problem is self-deception, and seeing things as they are, without bias, is the obvious solution. Direct perception is what will allow us to read the book of ourselves from cover to cover, with its chapters of disorder, self-centredness, relationship, fear and the ending of time. Seeing is the first and last step, the beginning and end of this book. Observation is the answer to the problem of isolation and to the ignorance that is the shadow of knowledge. It requires energy and silence and these emerge in abundance when there is the perception that the

observer is the observed. The observer is the response to the image the mind itself has projected of an object, person, feeling or idea. To see this process in action is to have an insight into the egocentric movement and to open the way for a relationship free from conflict. This quality of order is the basis of meditation and its pathless inward journey. But is this merely an order of words? How will we find out whether the facts bear out the description? So it was suggested that we question and experiment with these things for ourselves, with choiceless awareness, with the careful reading of the book of life.

The basic human problem is self-deception, and seeing things as they are, without bias, is the obvious solution.

This quality of experimentation was carried further in the different workshops, which included, among others, such varied themes as "Food and the Joy of Living in a Good Society", "Crisis in Third World Education", "The Word Is Not the Thing", "Fundamental Questioning" and "Observing the Universe". The smaller format and more specific content of the workshops seem to have contributed to fostering the sense of participation. It was observed that direct involvement on everyone's part is the best way to make these encounters meaningful, which, besides, is an obvious consequence of their purpose, i.e. to share in the exploration of our common humanity. This increased sense of participation in a spirit of friendship deepened the quality of communication. We managed to examine such critical issues in our life as fear, jealousy, envy, hurt and loneliness without falling into the linguistic trap of talking in opposites. We experimented with speaking from the heart and in a non-argumentative way, bringing about a new sense of dialogue in the unfolding of collective consciousness.



Sunset over Lake Geneva, Switzerland

The young people's week was centred on the question "Can we live with clarity and beauty in the midst of the influences of modern life?". This theme was a reflection of the general concern young people have with the balance between inner qualities and the demanding ways of society, particularly when they come to leaving school and going on to acquire a professional specialization and/or getting a job. The age spectrum of the participants in the dialogues proved to be quite important, since it allowed for a valuable exchange across the different stages at which people found themselves in regard to this question, ranging from young teenagers just starting to think on these things to grown-ups with long personal and career tracks. The sense of communal living at the chalet, all the other activities of the programme and the more per-

sonal contacts, all made for an atmosphere of inquiry and sharing which in itself was a tacit answer to the initial and overarching question.

Beauty was like the breath of the mountains. Tracing their outlines with one's eyes or silently contemplating the shifting play of lights and shadows on the slopes was a great delight. Their sense of aloofness and distance was as an aid to opening new doors of perception. Climbing up to the nearest summits uncovered new vistas on the higher ranges of snow-capped peaks, whose utter stillness and sense of height were matched by unique shades of blue. One could understand the climber's fascination. Such was the feeling of vastness and detachment that one was disinclined to go down into the valley. But one descended and came away with a renewed sense of

energy and purpose in this investigation into the heart of freedom and wholeness, which is into the ways of the self at every level of relationship in daily life. The sense of friendship and cooperation seemed to deepen and it all augured well for the many inner and outer challenges ahead.

■ The Young People's Week

IT IS NOT AN EASY THING TO LIVE TOGETHER IN harmony with some forty to fifty people from all over the world, but that is exactly what we did during the young people's week of the 1998 Saanen Gathering. Though there were a number of people in charge of organising practical matters, all forty of us cooked and cleaned and decided upon the schedule of the week. This threw up many challenges, most of which were dealt with in a constructive way.

During the week we went on a number of hikes with Gary, we had small dialogue meetings in the mornings, and a few large group meetings. Gerard and Daniel conducted their improvisational acting workshop, and Gopal taught us folk-dancing. A few of us cooked every evening with great success. At the end

■ What Is Your Agenda?

AT SAANEN ONE YEAR, A PARTICIPANT AT THE gathering accosted me and abruptly posed a question. "What brings you to the gathering?", he asked. As I was on my way to a meeting and didn't have too much time to engage in a lengthy discussion, I decided to give a brief and matter-of-fact answer. So, I told him that I came because I enjoyed meeting friends and hiking amidst the mountains (full stop!). (Given the situation, I refrained from the temptation to suggest anything even remotely philosophical.) The questioner smiled triumphantly and said,

Many seemed to have been touched by this sense of renewal and one can only hope that it will keep alive the flame of creative learning.

*Javier Gómez Rodríguez,
September 1998*

of the week we all helped clean up the chalet.

Most people were fairly satisfied with the week's program, but there were also some suggestions as to how the week might be improved. Several people felt that the one week gathering was too short and proposed meeting for two weeks next year. Others felt that the program was not focused enough. Some of us had difficulty deciding between attending the main gathering program and the young people's week program. We felt that the two programs should be more integrated, sharing, perhaps, the same theme.

It was fun to see how quickly all of us became friends and how easy it was to relate to others. Most of us expressed the desire to return next year, and many of us made plans to meet even earlier than that.

Willem Zwart, September 1998

"Ah! So, you have an agenda, you are conditioned. You come here to meet friends and hike in the mountains. Do you see that you are coming here because of your conditioning?" To defend or even disagree would have been a disaster (it would have definitely prolonged the interview). So, I politely asked my self-appointed teacher why he came to the gathering. With his eyes closed he paused for what seemed to be a very long time (during which I was tempted more than once to quietly walk away and leave him to his reverie). "If you look around, there is a lot of sorrow in the world", he said, "I come here to end sorrow and discover freedom". By

some unknown surge of courage, I held him firmly by the shoulders and, looking him straight in the eye, I said, "You have a much bigger agenda, if you come here to end sorrow and find freedom. Now that is conditioning." Without giving him time to recover, I shook his hand, saluted him, patted his shoulder, waved goodbye and quickly left.

It seems to me that we come to the gatherings with different expectations and motivations: meeting friends, walking amidst the mountains, participating in dialogues, watching videos, or, expressed more objectively, understanding the Teachings, understanding the Self, the ending of sorrow, finding freedom, etc. And who knows what other subconscious impulses drive us. In all

this it seems to me that there is a danger of looking at the whole issue of motivation as purely selfish (this could be a paralysing assumption). There is also a danger of evaluating some of these motives as more serious than others. Personally, in the past years, I have come to Saanen bringing questions or concerns that needed to be addressed or looked at anywhere. The gatherings (including the informal meetings with friends, the walks in the mountains and the occasional quiet time) have made for an intensity and allowed for a further exploration of these concerns. The gatherings cannot of themselves bring about the looking or the exploration, it is up to each one of us.

Gopalakrishna Krishnamurti, 1996

An Inner and Outer Voyage

Letters from a Young Friend

April 98

For some inexplicable reason, it has become most difficult to write letters to anyone. Perhaps of all people you'll understand this most. It is troublesome because I really have no desire to recapitulate meaningless anecdotes of my travels. I have now spent over one month here in India and have mixed reactions so far. Nepal seems to me like ages ago but it was a good buffer for India. It is of no surprise to you, I am sure, that the majority of my time is spent with the teachings and it is an arduous task – if 'task' is the right word.

Upon arrival in Kathmandu I spent two weeks with Dharma, an energetic, caring, talkative fellow who greatly aided me in adjusting to Nepali culture. The 'K scene' in Nepal is just starting to build. There are a handful of interested people in Kathmandu who meet weekly to discuss K, and Dharma ceaselessly tries to increase the number

of people involved. In this recruiting process I was used as leverage, because, sadly enough, having a 'Western' person with him who also reads K somehow gave Dharma more credit. In the end, I left Kathmandu somewhat discouraged. There was no blame or condemnation about that, but I was beginning to feel that this was a truly individual journey. Soon the depth and expanse of this journey became so great that I became overwhelmed.

For nearly two years I had been reading K and yearning for a chance to be alone with the teachings. When I finally got that what I found was most disturbing. With few distractions, I was left with just myself and what I saw in the mirror of the teachings was a petty, scared, lonely person who had underestimated the seriousness of what was at hand. I came to realize that I had developed an intricate, intellectual understanding of the teachings. With this fixed set of ideas I was meeting life. It soon became evident that the real

work is to look at yourself without any bias or distortion. The contradiction that arose nearly destroyed me. As disturbing questions surfaced (why do you read K?), his words would come to mind:

'Why do you want to be free of the past? Are you making this into an artificial problem for yourself because I have said the mind must be free from the past? Does the problem arise because of me, or because you want to understand for yourself?'

Tough one, no?

What responsibility is involved in understanding life for oneself! Eventually, I decided to put down the K books for a while and spend some time in the mountains of Nepal. The astounding landscape refreshed me. Still, I was wary that while it was all fine and good to listen to K, to hear the truth and not live it would just make matters worse. Some days I thought I might be better off never to have heard of K. Perhaps Dostoevsky was right: ignorance is bliss. Nevertheless, to abandon the teachings now would only drive me deeper into neurosis. You can't go forward and you can't go back.

In addition to the challenges the teachings present, I have been living with the everyday confusion and loneliness of life. So far I have had only two conversations that delved deeper than cordial pleasantries. People commented on why I was so quiet: was it because I am shy, or do I just think I know it all? I didn't answer that I felt a tremendous futility in the endless verbalization of nothing. That sort of response is a conversation stopper. There was one woman from Israel who saw the logic of what I was thinking but refused to let go of her monotheistic foundation. So I have been traveling primarily alone, amazed by the beauty of the surroundings and aghast at the triviality of my existence.

There are several aspects of the teaching I am remaining with as of late. Is there an inner and

outer movement or just the outer? Which leads to, is there psychological evolution? Is becoming really illusion?

I am growing tired of tourist travel and envision most of my remaining time here spent at the various K centers around India.

I wish for you all peace and to be nothing.

August 98

I was able to retrieve your e-mail today, here in Delhi. Thank goodness it's not too hot here. Still, this is my least favorite place in India. Wow! I just finished spending a month in an enchanting place called Spiti Valley in H.P. near the Tibetan border. I won't bother to describe the unreal, natural splendour. I met up there with a friend from back home (a professor of Religious Studies) and the group he was leading. Anyhow, I am really enjoying life over here. This place ... it has me. I already know I will be trying to come back here soon. Except this time I'll stay for at least a year. As I said, I have been in the north since June and am now en route to explore the very south. It's a long way down (three days by train) but I think it'll be good for me. After a couple of weeks there I plan to finish off my time here at Vasanta Vihar (Madras) and the Rajghat Center (Varanasi).

Again, my K focus has shifted. For May and June I read several books, some over again. *Talks with American Students* was particularly helpful in further clarifying that the observer is the observed. Now the reading is less and I've begun to watch the body and have taken up yogic breathing. I guess it sort of hit me that health of body and mind is essential. Even though India has stolen my heart, I really do look forward to the day when we meet again. Now I must leave this air-conditioned computer lab and head back out into the sea of madness. Take care, one and all.

Paul Aikenehead

"And I think it is essential sometimes to go into retreat, to stop everything that you have been doing, to stop your beliefs and experiences completely and look at them anew, not keep on repeating like machines whether you believe or don't believe. You would let fresh air into your minds. Wouldn't you? That means you must be insecure, must you not? If you can do so, you would be open to the mysteries of nature and to things that are whispering about us, which you would not otherwise reach; you would reach the god that is waiting to come, the truth that cannot be invited but comes itself. But we are not open to love, and other finer processes that are taking place within us, because we are all too enclosed by our own desires. Surely, it is good to retreat from all that. Stop being a member of some society. Stop being a Brahmin, a Hindu, a Christian, a Muslim. Stop your worship, rituals, take a complete retreat from all those and see what happens. In a retreat, do not plunge into something else, do not take some book and be absorbed in new knowledge and new acquisitions. Have a complete break with the past and see what happens. Sirs, do it, and you will see delight. You will see vast expanses of love, understanding and freedom. When your heart is open, then reality can come. Then the whisperings of your own prejudices, your own noises are not heard. That is why it is good to take a retreat, to go away and to stop the routine – not only the routine of outward existence but the routine which the mind establishes for its own safety and convenience. Try it sirs, those who have the opportunity."

p. 252, The Collected Works, Vol. VI, Madras, 5 Jan. 1952, Copyright KFA

Friendship House, Hawaii

INSPIRED BY COMMENTS LIKE THE ABOVE, I CAME to Hawaii in 1993 to develop a retreat, but in fact it took at least one year before the idea began to assume a tangible shape, as it slowly evolved from a possibility to an intention, to an imagined reality, and finally to an actuality. This happened because there was an actual, material environment here to work with, as well as two other people, my brother and a longstanding friend, who joined me to provide challenges and tests for each other.

The current members of Friendship House (FH) are united through some commonality that is so evident to each of us that it is rarely discussed. The prerequisites for entry have never been specified so we are lucky that those who would not find the lifestyle congenial seem to naturally exclude themselves. This is partly due

to the fact that, while being open to everyone, we seek no one. The intention of FH is to create a permanent home base and resting place for its members, as well as to provide an environment in which to inquire into life and to study the teachings of Krishnamurti. Friendship House is our collective name because it describes best the motley family that we find ourselves to be – a house of friends.

We are working towards establishing here a nature-sensitive retreat for ourselves (and others who wish to spend periods of time with us) to study Krishnamurti's teachings both privately and through conversation. We are attempting to create an environment that sustains an energy for inquiry into the significance of self, thought, relationship and the revolutionary implications of psychological freedom. This we consider a personal and religious challenge and is the prevailing commitment in each of our lives.



June in the Algarve, Portugal

For us, such an environment is preferably one that is close to natural things, maximizing the opportunity of sensing the natural world and our physical and psychological relationship to it. We have chosen to reduce (not eliminate) our use of modern technologies as a kind of direct attack on cultural conditioning, with the aim of exposing tradition and social morality. Our aim is to expose (not oppose) and by so doing to develop discernment between preferred and actual needs and wants.

As a personal exercise in sensitivity and freedom, this lifestyle choice inevitably affects the character of the place. At first we lived without electricity, using candles for light, but now we are finally able to afford solar electricity to power lights and a portable computer. We still bathe in an open-air shower because we have come to prefer it, and spend much time either

planting trees or carving out food and flower gardens from the christmas berry woods which surround the main house. A composting toilet and three small cabins will probably be completed by the time you read this. We have had to train ourselves in the skills necessary to carry out these tasks as we were all born, raised and educated in what now seems like a tremendously weakening, urban environment. We are studying various alternative technologies that will someday, we hope, give us some self-sufficient sources of energy. We work at various part-time jobs outside FH to bring in the income necessary for further development as a retreat, as well as developing means of generating a livelihood through small, undemanding businesses. As other people in the nearby community become interested in Krishnamurti's teachings (mostly through getting to know us first as friends and then becoming curious about why we choose to

live the way we do), they are invited to our discussions and to watch videos or use our library. Some have even become inspired to form small centers of inquiry of their own in our tiny neighborhood. These other places will naturally develop their own unique character, allowing foreign visitors the option of staying at a place which most suits them while still having the opportunity to interact with the people from other places.

Our lifestyle at FH is not an exercise in austerity for spiritual merit. Instead, it is a personal choice which, so far, has provided for us an excellent ground of sensitivity which we feel is required to awaken an intelligence that is not limited by self-absorption. Life here can be passionate and we are seriously interested in finding out if it is indeed possible to go beyond the sorrow of ignorance that surrounds humanity. As we evolve, FH will evolve, perhaps becoming more modern, perhaps not.

Since this place is primarily our home, we don't at present have enough space for visitors to stay here for a long time. We are trying to acquire more land on which to build better accommodation for those who wish to stay for longer periods. The members of our core group, who live here more or less permanently, do travel but always return home, and therefore our personal accommodation and comfort assumes priority. However, sharing what we have comes easily to us, so we are always willing to make room for visitors. There is an ever-changing group of semi-permanent residents of about one to four people who are here either as short-term visitors or on a work-exchange basis to help out with gardening, carpentry or one of our little businesses. Sometimes there are paying guests just staying to quietly study the teachings in their own way. These individuals, by their behavior and interests, may find themselves compatible

with FH and may wish to become permanent residents. Given compatibility, we will try to find a way to accommodate such people.

For me, the daily life in Hawaii that I have described has been extraordinarily meaningful. Having meaning in one's life can bring happiness, but meaning is relative to one's personal conditioning. When I first came here, despite the obvious difficulties, I knew I had found something I liked and for two years I stuck to it. But I doubt that life here would seem the personal paradise to everyone that it now does to me. Each person must find his own way, his own style of life, his own way to 'retreat'.

Before moving to Hawaii, my brother and I operated a vegetarian restaurant and natural food store in Toronto. At that time, that activity was also meaningful to me and for 12 years I worked at it as hard as I could. One day the meaning went away and with it the happiness it brought. Not without personal difficulties and inward upheaval, I found that I had to accept that I had changed and was in need of something else. So, I left the business and moved on to an uncertain future, ending up in Hawaii. But there was something in me that remained unchanged, which is that, since discovering the teachings of Krishnamurti 25 years ago, I was and continue to be profoundly affected by them. The point I am making is that personal meaning or happiness can, for a time, be extracted from one's circumstances, but the meaning of the teachings will never depend on a place or a circumstance or another person.

So, come and visit Friendship House. If you like it here, contribute something, whether money, work, skills and, if you can, a silent mind. (For more information, see under 'Retreats' on page 52.)

Rabindra Singh

Goodness House in Pune, India

IT'S LIKELY THAT THIS PLACE WILL NOT FIT THE image that people have about study centers and retreats, especially if they know those run by the Krishnamurti Foundations. Goodness House is a small place that can accommodate no more than three people. There is neither an extensive library nor a video facility.

Very simple, local food is provided by a cook who comes in the mornings only to prepare lunch and dinner. It is expected that the people who come here can largely look after themselves and don't smoke, drink alcohol or use illegal drugs.

Goodness House was created to provide a place for self-enquiry in the light of Krishnamurti's teachings. Here, there are no formal or informal dialogues organized and no entertainment. Since there is not much human company

(and no telephone, fax or e-mail), most people find it difficult to stay here for more than a few days at a time, so usually that is the arrangement. However, if someone would like a longer period for self-study or for the study of some aspect of the teachings, other arrangements can be made.

Goodness House can easily be reached by a half-hour bus ride from the city center, where visitors can meet the manager, who will escort them to the retreat and make arrangements for their return to Pune.

Goodness House is a place for deep inquiry into oneself, a place to read the book of one's own life, and those involved hope that visitors will respect this purpose. (For more information, see under 'Retreats' on page 52.)

Rabindra Singh

Notices and Addresses

Work Project at Zastava Retreat, Russia

We would like to announce a work and exchange project called "Simply Life" at our secluded retreat, Zastava, located in a small mountain village in the beautiful Caucasian Mountains about 40 km from the coast of the Black Sea. We invite courageous people to come and participate and find out what this means. Though taking part in this project is free of charge, it is not without other kinds of cost, the first of which is commitment. The recommended length of stay is one year, but should be at least six months. We are aiming at people who are interested in self-study together with lots of physical and practical work: a small carpentry business and a big garden need to be run. Participants should also be interested in physical exercise and yoga. We share the philosophy of 'dropping out of the society in a healthy way' and refer to ourselves as 'the droppings' (!). The retreat is striving for self-sufficiency, which necessitates some austerity. Paying guests come to the retreat, especially in winter, and taking care of them is also part of our work. For the sheer fun of it, and in order to collect medicinal herbs, we often trek in the nearby mountains.

Through our practical work and self-study we are developing skills and the confidence to approach life in a healthy way. This will increase resistance to the damaging viruses of modern society, which is especially important for younger people today. Interested in joining us? Please contact Vladimir Riapolov at Zastava Study Centre. (See under 'Retreats' on page 52.)

School Project in Mexico

The Fundacion Krishnamurti Latinoamericana (FKL) is currently in the process of bringing about a school in Mexico. After several months of meetings with people and of visiting several possible sites, it was decided that the city of Aguascalientes, in Central Mexico, was the best place to initiate it. Here we have found the necessary support to set up a small school as the starting point of our more extensive educational project. This will make it possible for us to obtain tax exempt status, which is a significant factor in receiving donations from those wishing to support this project. This month the architect will begin work on the design of the school at the chosen site. It is hoped that the plans will be completed by the end of November. This same month we will be petitioning the Public Education Secretariat for the necessary permit to open the school. If all goes well, we will start on the construction work immediately, aiming at inaugurating the school in April or else at the start of the new school year in August, 1999.

We will begin with a year of kindergarten and the first and second years of primary school, extending the program to higher grades in successive years. Ultimately, it is intended that a student entering the school at the age of 4 or 5 would graduate from it at 18. In this way we would be able to follow the student's development from childhood through adolescence, something of great importance for the holistic education we envisage. To date the donations received for this project have been few and we take this opportunity to appeal for economic support from all those interested in bringing about the first Krishnamurti school in the Spanish-speaking world, as well as thanking everyone for their moral support. Thanks to all. (See under 'Foundations' on page 53.)

Juan Colell

New Website on the Internet

A new Krishnamurti website has been created. The name and address of the site are:

KRISHNAMURTI INFORMATION NETWORK
<http://www.kinfonet.org>

New Publications

Two new books are to be published in spring, 1999. *The Limits of Thought: Conversations between Krishnamurti and David Bohm* will be published in London and New York by Routledge. This book comprises seven chapters, five from the 1975 series of twelve discussions, and two from the 1980 series of fifteen discussions, thirteen of which had been published previously in *The Ending of Time*. The other book, to be published by Shambala in the spring, is *This Light in Oneself: True Meditation*. It presents previously unpublished talks in which Krishnamurti speaks of silence, meditation and the source of psychological freedom.



Gate from walled garden, Brockwood Park, England

The Link's function is not to spread the teachings, but to keep people informed of what is going on in the Krishnamurti information centres, schools, foundations and related projects; to give individuals the opportunity to report about their investigations, their activities, their relationship to the world and to the teachings. Its main function is to be THE LINK.

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The Link
Chalet Solitude
CH-1838 Rougemont
Switzerland
Phone: [41] (26) 925 9446 · Fax: [41] (26) 925 8762
e-mail: KLI@com.mcnet.ch