



THE LINK

NO 21 • AUTUMN / WINTER 2001

The Newsletter

Editorial	3
Dear Friends	4
K: Listening with the unconscious	6
Letters to the Editor	8
K: It is our earth, not yours or mine	14
A Sudden Darkness	15
Working with Krishnamurti	19
K: The state of seeing	22
Teacher Training at Brockwood	29
Krishnamurti in Academia	34
Krishnamurti as a Philosopher	37
K: On fear, love and the immense	38
Philosophy without Boundaries	40

International Network

Events	47
Announcements	48
Job Opening	49
Addresses	50

The Link is produced by Krishnamurti Link International (KLI). Photographs were taken by Friedrich Grohe unless stated otherwise. Contributions do not necessarily represent the views of the editors.

Anyone wishing to reproduce extracts from The Link is welcome to do so, with the exception of reprinted letters and copyrighted articles.

The Link is free of charge. Additional copies of this or previous issues may be obtained by contacting the address on the back cover. If you would like to pay for The Link, please send instead a donation to one of the Krishnamurti Foundations (see pg. 51).

Cover Picture: Tungal Schuss, near Lauenensee and Gstaad, Switzerland

EDITORIAL

THE ATTACKS ON THE USA this last September 11th and the subsequent bombardment of Afghanistan by the Americans have been all too present in our minds, as they stand for a new outbreak of inhumanity among us. Our having witnessed it through the television, in many cases live, has impressed it all the more in our psyches, making us painfully aware of the extent of violence and insecurity in the world and their dull familiarity in our daily lives. As a result, this event has become an unavoidable referent in this issue of The Link.

Division and conflict have ever been one of the fundamental ingredients of the human condition as we know it and the starting point of an inquiry concerning the structure and values of society and the nature of consciousness. Every generation that has known violence dreams of peace for the next generation but the causes of conflict seem to be too deeply ingrained to end this insanity. Fortunately we are also doing many helpful things, but such manifestations of cruelty are an ever-present challenge to each and everyone, hopefully awakening us to our full responsibility in all our dealings and relationships.

We keep pointing out that the crisis we are facing is essentially inward and that, as such, we are all in the same boat. But part of the problem is that we do not realize our intrinsic participation in a common consciousness. By labeling and identifying with different aspects of our being, we have sectioned reality into competing fragments. While this is done in the name of security, the result is quite the contrary, which reduces humanity to a state of thoroughgoing contradiction. We keep saying that all this is the result of thought that has been caught in a self-centered movement and that what fails us is precisely the sense of self-awareness or proprioception of thought so that we do not see what is a projection and what is an actual fact, an essential confusion that involves the highest danger. But, like some ancient voices crying in the wilderness, we can keep saying these things without it making the slightest difference.

As educators we face a tremendous challenge, as such events are indicative of the overall failure of education to bring about co-operation and peace in the world. As members of the Foundations we are led to take stock of what has been done and where we are heading. The teachings are a legacy for humanity holding out the possibility of self-transformation away from the wave of destruction. As such they are a precious jewel of wisdom. But who says this is not a case of seeds scattered on barren lands? In our mindlessness the earth is being turned into a desert. So are we ready and able to keep the sands out of our own doorstep, out of our own eyes?

A few days ago I came across a statement in a K book to the effect that the basic concerns of human existence are sorrow, love and the longing for the eternal. This seems right and it is to these things that we must apply ourselves if we are to understand what we are and to bring about a good relationship and a peaceful world.

Javier Gómez Rodríguez

THE NEWSLETTER

Dear Friends,

We are questioning **The Link**.

As the only international newsletter for people who are interested in the so-called teachings of Krishnamurti, The Link may help its widely dispersed readers to feel connected with each other. This is fine. But is it too wordy? Who is able to read it all?

Is The Link of interest to anyone who is not already taken with the teachings? And if not, is it worth the effort, time and money put into it? I have distributed hundreds of K books over the years, without any 'result'. And if K cannot interest someone in the teachings, I doubt that The Link can! Further, I have never heard of anyone becoming interested in the teachings who wasn't already seriously looking for something. It seems one has to discover the teachings oneself and feel "that's it!" – and that it has to happen at just the right time.

With these questions in mind, we are continuing to experiment with The Link. We are considering producing only one issue next year, for distribution in late autumn 2002.

The Link team has several areas of involvement, the most pressing and time consuming at the moment being **Brockwood Park School** (Bramdean, Hampshire SO24 0LQ, England; www.brockwood.org.uk). The school is struggling for its very survival, needing more students and a stronger financial footing. This is nothing new in its thirty years of existence. The school has always charged low fees and given significant scholarships so that many different students could attend, and its beautiful but old buildings have always needed constant repair. It survived all these years thanks to legacies and donations made by people interested in the teachings. The farther it gets from the 'old days', however, of people having known K personally, the less the financial help received. So it is time to see if the school can adapt enough to survive.

Brockwood Park is an extraordinary place and school. A young Adult Study Centre guest recently confirmed what I have always felt, and what I have heard many times from visitors: that he would have liked to have been a student in such a school.

In trying to help the school, we are supporting the search for someone to work as a Student Recruitment Officer there. Please see the advertisement for the position on page 49.

These are some of the things that occupy The Link team, all but one of whom has worked at Brockwood Park. But each one also has his or her individual activities: within The Link itself, in helping Brockwood Park, and in working with the Foundations, International Committees, and other groups. There is also participation in dialogues, educational conferences, and national and international gatherings, speaking at universities, helping with translations, maintaining www.kinfont.org, and writing articles and even a book on K in Spanish.

One of the most recent jobs for Jürgen Brandt and myself was to proofread and check the German translation of *On Education*. I had forgotten how wonderful the book is. In the chapter On Fear in which K talks to students, he says, “That is why a good education, a true education eliminates fear.” A longer extract from this book – from the second chapter titled On Fear, in which K talks to teachers – can be found on pages 38–39 of this Link.

Our main interest, of course, is the exploration of consciousness and our lives, together and on our own, and it is this that holds us together. The entire team meets five times a year: twice to produce The Link, once for the Saanen Gathering, and twice for a kind of retreat ... which always ends up being a ‘working retreat’ because there are so many things to do and discuss.

During one recent retreat, we listened to a discussion between K and David Bohm and later read it as well, as it is the last chapter, titled On Intelligence, in the book *The Awakening of Intelligence*. It refers to questions about the functioning of the brain, which were also raised in the previous issue of The Link.

In the following extract, K and David Bohm discuss “talking to the unconscious” because the conscious mind will resist. (K also describes how he immediately jumped when he heard a rattlesnake, and that the conscious brain would have taken several seconds if it had had to operate. I noticed something similar recently – how perception or simple physical reaction is faster than thinking – when walking in the mountains: my feet find their way even without my consciously looking at the path!)

Friedrich Grohe, October 2001

K: Listening with the unconscious

KRISHNAMURTI: Can you talk to my unconscious, knowing my conscious brain is going to resist you? Because you are telling me something which is revolutionary, you are telling me something which shatters my whole house which I have built so carefully, and I won't listen to you – you follow? In my instinctive reactions I push you away. So you realise that and say, "Look, all right, old friend, just don't bother to listen to me. I am going to talk to your unconscious. I am going to talk to your unconscious and make that unconscious see that whatever movement it does is still within the field of time and so on." So your conscious mind is never in operation. When it operates it must inevitably either resist, or say, "I will accept"; therefore it creates a conflict in itself. So can you talk to my unconscious?

BOHM: You can always ask how.

KRISHNAMURTI: No, no. You can say to a friend, "Don't resist, don't think about it, but I am going to talk to you. We two are communicating with each other without the conscious mind listening."

BOHM: Yes.

KRISHNAMURTI: I think this is what really takes place. When you were talking to me – I was noticing it – I was not listening to your words so much. I was listening to you. I was open to you, not to your words, as you explained and so on. I said to myself, all right, leave all that, I am listening to you, not to the words which you use, but to the meaning, to the inward quality of your feeling that you want to communicate to me.

BOHM: I understand.

KRISHNAMURTI: That changes me, not all this verbalisation. So can you talk to me about my idiocies, my illusions, my peculiar tendencies, without the conscious mind interfering and saying, "Please don't touch all this, leave me alone!" They have tried subliminal propaganda in advertising, so that whilst you don't really pay attention, your unconscious does, so you buy a particular soap! We are not doing that, it would be deadly. What I am saying is: don't listen to me with your conscious ears but listen to me with ears that hear much deeper. That is how I listened to you this morning, because I am terribly interested in "the source", as you are. You follow, sir? I am really interested in that one thing. All this is the explicable, easily understood – but to come to that thing together, feel it together! You follow? I think that is the way to break a conditioning, a habit, an image which has been cultivated. You talk about it at a level where the conscious mind is not totally interested. It sounds silly, but you understand what I mean?



Mountain stream, near Oldenhorn, Switzerland

Say for instance I have a conditioning; you can point it out a dozen times, argue, show the fallacy of it, the stupidity – but I still go on. I resist, I say what it should be, what shall I do in this world otherwise, and all the rest of it. But you see the truth, that as long as the mind is conditioned there must be conflict. So you penetrate or push aside my resistance and get to that, get the unconscious to listen to you, because the unconscious is much more subtle, much quicker. It may be frightened, but it sees the danger of fear much quicker than the conscious mind does. As when I was walking in California high in the mountains: I was looking at birds and trees and watching, and I heard a rattler and I jumped. It was the unconscious that made the body jump; I saw the rattler when I jumped, it was two or three feet away, it could have struck me very easily. If the conscious brain had been operating it would have taken several seconds.

BOHM: To reach the unconscious you have to have an action which doesn't directly appeal to the conscious.

KRISHNAMURTI: Yes. That is affection, that is love. When you talk to my waking consciousness, it is hard, clever, subtle, brittle. And you penetrate that, penetrate it with your look, with your affection, with all the feeling you have. That operates, not anything else.

*from The Awakening of Intelligence, pp. 505–507
© 1973 Krishnamurti Foundation Trust Ltd.*

LETTERS TO THE EDITOR

Most of the letters received recently from our readers were in response to the 11th September terrorist attacks in the USA. Although only one of the many current disasters (just think of the wars in Angola, Congo, Sudan, Rwanda, Sri Lanka, Israel and Palestine, and last but not least in Afghanistan) this incident was “new” in the means it employed, showing that no one can isolate himself from the state of the world. One hopes, and the letters following express this in different ways, that this incident will provoke some real rethinking of our relationship to the world. Highly interesting in this context was a full-page advertisement in the International Herald Tribune, which follows the letters.

A collective crisis

SO IT SEEMS THAT LIFE here has changed forever. One day out of nowhere two planes crash into the World Trade Center and life as we have known it comes to an end. The sanctity of our borders has been violated. The security we have always known is no longer.

The day after the event the streets of New York were empty. No one went to work. Everyone was in shock. Even if you did not realize it, you were in a state of shock. Of course, those who were directly affected had reason to be in shock. But even those who were removed from the scene were in shock.

The television news to this day speaks of little else. The churches are full for the funeral services of those who passed as well as for the regular religious services that people attend. People have rediscovered the need for God.

Note for our Readers

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

Death has touched the entire nation but particularly those who live and work in New York. The people on the street are introspective. The office buildings have increased security. The subways are more crowded. The traffic is heavier. There are new rules and new police powers under discussion. The same man who stands in the middle of Park Avenue as he has every day for years now shouts about God's displeasure with a new fervor in his speech. I look at him now as I pass each day and I know he also feels different.

It is the psychological toll that is the most noticeable and universal. One's sense of security is no more. One knows now that security is a fiction, that we all are vulnerable and always have been. We just chose as a society to ignore this vulnerability.

I go to work and I notice the difference in the way people behave. The jobs have lost their hold on people. People know that there are more important things in life. Many have lost someone or know someone who has been lost. The corporations have loosened their rules to accommodate people's need to deal with their grief. This is a collective experience that is explicit.

In the past, we may have had a common point of view or been affected by the city in a common way but it was never explicit. Here it is the same event that is on everyone's minds; the fact of it. There is a common bond that results. People are friendly and they seem to care. In an elevator, a conversation starts with a stranger. It ends with "Be well." On a subway platform four people tend to a woman who feels faint after getting off a packed train. The police smile when you say hello.

There is a sense that something has shifted, something essential, something universal. Perhaps it is this sense of collective insecurity. No one has to feel insecure and feel alone. Everyone feels this insecurity and no one is alone in this feeling.

This sense of insecurity and vulnerability may be the natural state for people. It has been covered up and it produces a shock to suddenly become aware of it. Somehow the insecurity may open a door.

The Chinese word for crisis is made up of two words: danger and opportunity. So it seems in this crisis there is danger and opportunity. The danger is that we become fearful and act out of that fear. The opportunity is to live with our insecurity and to reprioritize our lives. We have an opportunity to get in touch with the things that really matter in life. We have an opportunity to begin to live in a different way. We have an opportunity to seize the day for it may be our last. We have an opportunity to value our relationships with our family and friends and even with strangers. We have an opportunity to discover who we really are beneath the comfortable façade.

It is this shock of war and death that has produced all of this. It is an awaking of some kind. The question is: will we see the danger of fear and seize the opportunity to awaken to the things that matter and always have?

R. J. R., New York, USA

A vigil in Ojai

ON FRIDAY [SEPTEMBER 14TH] THERE was a vigil of 2,000–3,000 people in Ojai for the families of the victims of the terrorist attacks. Unlike the war-hungry sentiment carried by the right wing media, the comments made by those who spoke at an open microphone were calling for calm, compassion, and the protection of the rights and safety of ALL innocent people.

We must all strengthen our resolve and use our voices to lead the search for an intelligent response to all this suffering. The only viable response to this tragedy is to channel our collective horror and sympathy into a different way of living – which should offend no one.

We must face the fact of the insecurity and poverty in the world, the depletion and pollution as a result of our greed, the horror of religion, the dependence on oil and chemicals and the exploitation of others. If we choose to create a global society which is just and sustainable, we must learn to live without doing harm, to lead change and to have the courage to go against the stream, as Krishnamurti always said.

Dorothy Wallstein, Ojai, California, USA

Will it change our way of thinking?

WHY AM I WRITING THIS? What is the immediate provocation? The immediate event is the terrorist attack on the USA. They say such dramatic events have the potential of changing perceptions drastically, radically. Every event in our life comes with some potential of creating a change. While for a man like the Buddha a simple event can trigger a deep enquiry, for someone else a devastation may not alter his mindset significantly. I am here reminded of Albert Einstein's famous statement: "The atomic bomb has changed everything except our way of thinking". We all have a galvanometer in our mind – what deflection a current will cause is a measure of our sensitivity. So my question is: will the recent terrorist attack on the USA set off a different process in our minds or will our minds engulf this event like many others in its repertoire and safely stack it away in some named or unnamed folder? Or, what is more likely, put it into the recycle bin so that our desktop is clean and uncluttered? Sure enough life has to go on. Our minds have to grapple with the immediacy of the moment. We are going to be hungry, we are going to be sleepy and there are many things to attend to, so this event too cannot stay on the desktop for long, never mind its dramatic value. BUT this very process of our minds could conceal in its mechanism the potential to create a thousand more terrorists.

To anybody who saw the planes ramming into the WTC on 11th September 2001 the initial shock must, at some time or other, give way to a question which has surfaced time and again when people are involved in suicidal attacks. To most people it is very difficult to understand why some people kill other human beings. Even more difficult to understand is

why they kill themselves in the process. I am strongly reminded of some passages from a book called *Call Girls* by Arthur Koestler that I feel are extremely relevant.

“It seems to me that the disasters of our history are mainly due to our irresistible urge to become identified with a group, nation, church or what have you, and to espouse its beliefs uncritically and enthusiastically.”

Surely beliefs by themselves couldn't be so disastrous. We know that they do divide. But we hope eternally that some day will dawn when all human beings will have the same benevolent beliefs such as “Love thy neighbour”. Aren't such beliefs good? History seems to say otherwise. Science, for example, tells us to be always critical and doubting. And yet one wonders at the tremendous susceptibility of human beings to adhere to some belief or other. Our gods keep changing but believe, we must. We seem to have a genetic preference for beliefs. And Koestler has this to say about it.

“The human infant had to endure a longer period of helplessness and dependence than the young of any other species. One might speculate that this early experience of total dependence was at least partly responsible for the tendency of our species to submit to authority whether it was wielded by individuals or groups and its suggestibility by doctrines and symbols. Brain-washing starts in the cradle.”

“The helpless baby is put in the same position. It is turned into a willing recipient of beliefs. The actual belief system, which is then shoved down its throat, is a matter of chance. The hazards of birth alone determine the newborn's ethnic and religious loyalties; independently of the roulette number on which the ball settles, he must live and die for that number.”

Abhijit Padte, Mumbai, India

The necessity of asking the right questions

SEPTEMBER 11TH'S NEW YORK EVENTS affected us all quite strongly here. So much hatred. However, such powerful “lessons” may help in engaging some people to ask themselves questions. So I see a certain potential there, but if we don't ask ourselves the right questions that challenge our limited perception of the situation, things will continue as before. So let us challenge the usual reactions of being violent to such horrible deeds. I am not very happy with the military actions that the US government has taken. The core problem of why do human beings divide themselves has not been seriously considered. The deep underlying psychological causes of division are crucial to face so that a real change might take place. What K has to say about this is of the highest importance, now more than ever. I do my very best every day to bring it in all my relationships, and it is fascinating.

*Lionel Claris, Amherst, Massachusetts, USA
(Lionel is a former Brockwood Park School student
who is currently studying close to New York City)*

Full-page advertisement in the International Herald Tribune:

Copernican revolution in thinking needed to end the vicious cycle of terrorism and war

THE INDISCRIMINATE TERRORIST attack on September 11 that took so many innocent lives must categorically be condemned.

I express my heartfelt condolences to the Americans, my fellow countrymen and those from other countries who were victims of this horrible crime.

There is a rising cry ringing from America and throughout the world to stamp out such unforgivable acts of inhumanity. The United States of America is preparing to use its military power to attack the terrorists and their bases as well as countries that aid or harbor them. The government of Japan has expressed its full backing and cooperation to provide logistic support

There is no question that terrorism must be eradicated.

But can it be truly eradicated by such means? Even if we are able to remove the masterminds of the terror and destroy their bases of operation that would not mean that we have eradicated the future possibility of similar crimes.

This is because while the roots of terrorism can be traced to the interaction of historical, religious, cultural, political, economic, social and other factors, it is conceived each time anew in the minds of its perpetrators.

Motives determine the goals and their consequences. Without addressing the inner motives that move men to commit

these acts it will never be possible to build a terror-free society.

The use of arms in the name of retaliation will not only increase the toll of innocent victims beyond the number already felled.

Rather, it will create a situation far more tragic even than which we have today, creating an endless cycle of massacre upon massacre.

In fact, this has been the long story of the folly that mankind has wrought upon itself. Each of us is called upon today to play our part in putting an end to this deep-rooted evil because no one should ever violate the dignity of human life.

It is all too human to want to retaliate against those who have taken the lives of our family and friends whom we love.

That is why I believe each of us must stop and draw on our wisdom to think hard how we should act now.

In the search for radical solutions to the present predicament I propose two essential preconditions.

The first, to stop further bloodshed, is the life-giving principle of motherhood.

The dignity of life is a value that all human beings are inherently endowed with and supersedes the man-made relation of friend against foe. As givers of life we women will lay down our own lives to protect those to whom we have given birth.

Motherhood knows no foe or friend. It mourns the violation of the dignity of life wherever it occurs.

The other proposal is inspired by the ancient spirit of Japan.

In other words, I propose a paradigm shift from the dichotomous principles of contemporary society to the uniting principles of the East.

The theory of discrimination by its nature does not free us from a frame of mind that promotes confrontation and conflict. The Eastern principle of seeking unity in human relationships gives us the only chance of uniting the two parties through integration.

This proposal is based on the following philosophical principles.

The law of cause and effect without exception rules all events that take place in the phenomenal world. There is no effect without a cause and each effect becomes a new cause.

Without a keen and deep search for the causes that led to the dreadful tragedy we have witnessed, an impetuous retaliatory attack can only become the cause of further acts of terror. This will result in an endless cycle of destruction.

It will be difficult to discover the motives for the acts of which the Islamic extremists are accused without observing their profound causes over a long period.

From prehistoric times to the present humankind has repeatedly plundered and killed and been plundered and killed in turn. We may say that our history is a progression of consequences born of our greed, anger, hatred and jealousy that are offshoots of our biological nature of aggression and egoism.

It is in recognition of this that the preamble to the UNESCO Constitution states that “wars begin in the minds of men.”

The accumulated acts of plunder and murder are passed on genetically so that each of us inherits and retains it in our subconscious. This is to say that under certain conditions any one of us is capable of exhibiting the hidden urge to kill and plunder. It is time for us to put an end to this cycle of violence.

As long as each side in any matter of contention holds the other responsible for the original cause, they will not be able to arrest the chain of effects.

It is up to each of us to overcome the curse of our history of war and murder by seeking out and eradicating its cause within us.

If you find your friends engaged in a brawl will you stop them by joining in the fight? Would it not be wiser and more courageous to try to stop them fighting?

Only when human beings are awakened and liberated from ignorance, greed and arrogance and experience a true restoration of the humanity within us will we be able to create a new civilization free from terror and war. This is the task of creating our future together to which each of us is called.

I believe that only when all peoples are united under this universal value will we at last be enabled to eradicate the terror that threatens us and pay true tribute to the innocent victims of the terrible crime we have seen.

*from the International Herald Tribune
of 11th October 2001
by Yoshiko Nomura, Director General,
Nomura Center for Lifelong Integrated
Education (<http://www3.ocn.ne.jp/~nclie/>)*

K: It is our earth, not yours or mine

WHY IS THERE, ONE MUST ASK, this division – the Russian, the American, the British, the French, the German and so on – why is there this division between man and man, between race and race, culture and culture, one series of ideologies against another? Why? Why is there this separation? Man has divided the earth as yours and mine – why? Is it that we try to find security, self-protection, in a particular group, or in a particular belief, faith? For religions also have divided man, put man against man – the Hindus, the Muslims, the Christians, the Jews and so on. Nationalism, with its unfortunate patriotism, is really a glorified form, an ennobled form, of tribalism. In a small tribe or in a very large tribe there is a sense of being together, having the same language, the same superstitions, the same kind of political, religious system. And one feels safe, protected, happy, comforted. And for that safety, comfort, we are willing to kill others who have the same kind of desire to be safe, to feel protected, to belong to something. This terrible desire to identify oneself with a group, with a flag, with a religious ritual and so on, gives us the feeling that we have roots, that we are not homeless wanderers. There is the desire, the urge, to find one's roots.

And also we have divided the world into economic spheres, with all their problems. Perhaps one of the major causes of war is heavy industry. When industry and economics go hand in hand with politics they must inevitably sustain a separative activity to maintain their economic stature. All countries are doing this, the great and the small. The small are being armed by the big nations – some quietly, surreptitiously, others openly. Is the cause of all this misery, suffering, and the enormous waste of money on armaments, the visible sustenance of pride, of wanting to be superior to others?

It is our earth, not yours or mine or his. We are meant to live on it, helping each other, not destroying each other. This is not some romantic nonsense but the actual fact. But man has divided the earth, hoping thereby that in the particular he is going to find happiness, security, a sense of abiding comfort. Until a radical change takes place and we wipe out all nationalities, all ideologies, all religious divisions, and establish a global relationship – psychologically first, inwardly before organizing the outer – we shall go on with wars. If you harm others, if you kill others, whether in anger or by organized murder which is called war, you, who are the rest of humanity, not a separate human being fighting the rest of humanity, are destroying yourself.

from Krishnamurti to Himself, pp. 59–60
© 1987 Krishnamurti Foundation Trust Ltd.

A SUDDEN DARKNESS

The following article by Javier Gómez Rodríguez, while prompted by the events of September 11th, is an exploration of the pervasive presence of death and violence in our daily lives. What happens on a grand scale world-wide is but the magnified expression of the seemingly insignificant events in the neighbourhood. In a world driven by self-deception and bent on destruction, it becomes urgent that each one dissolve that world in himself.

IT WAS A LOVELY DAY back in the village. I was on a short visit and the weather, after weeks and months of instability, had become sunny and warm, exploding with light and color. The first signs of Autumn were visible upon the landscape, with the maize ripening in the fields, the grapes sweetening on the vines and the orchards rich with fruit. The shortening days, the deepening shadows and the changing quality of the air already hinted at the approaching journeys of migrating birds. My brother gave me a run-down of the local news, the main feature being the unease that had spread over the whole area as a result of the death of a young man, whose lifeless body had been found atop the hill behind our house just the week before. The papers had hinted at suicide but nobody in the area believed it. In view of the shock that was soon to overtake us, this incident seemed like an ominous foreshadowing of the impending and momentous events in the USA.

My brother and I had just sat down to the typical late Spanish lunch and, as usual, the television was turned on to listen to the news. The broadcasters seemed quite at ease in their familiar roles and the news was proceeding along with its routine parade of accidents, conflicts and misdemeanors to which they have accus-

tomed us viewers, literally as part of our daily bread. When unexpectedly the programming was interrupted to show images of the billowing clouds of thick black smoke coming out of the first Twin Tower hit by an airliner whose outline was still discernible in the gaping façade. It looked like a tragic accident. But then the second passenger plane flew straight into the second tower, traversing the whole building and exploding into a gigantic ball of fire, and the notion of chance perished along with it. This was further confirmed by the strike at the Pentagon and the fourth hijacked plane that crashed outside Pittsburgh. It was a concerted terrorist attack aimed at the centers and symbols of US economic, political and military power. And the whole world was glued to their televisions witnessing the horror of it all live. The unthinkable had been thought and carried out with precision by an as yet anonymous group of people with enough skill to master the technical means that achieved such devastation. The Pentagon burnt and the Twin Towers collapsed into a pile of rubble, wrapping Manhattan in a cloud of dread and dust. The casualties were in the thousands and the already unstable financial world appeared to slump a bit more. So mad did it all seem, so shaky and illusory.

What had been a beautiful sunny day was overtaken by a sudden darkness. The sun shone in the same way as before but now obscured by the cloud of terror and its potential consequences. This incident could be but the spectacular prelude of an all-out war. All other news items were eclipsed. They all seemed insignificant in relation to the magnitude of what was happening in Washington and New York, to the point that the whole notion of reality seemed to have suffered an irreparable blow. Not only had a city skyline been defaced and many lives destroyed for a vengeful purpose, but a whole way of thinking and living had been shaken to its foundations by an organized band of suicidal terrorists. The confrontation had been long in the making, its strategy planned with care and its darkling irruption into the living daylight anticipated by the most ruthless premeditation. The images were repeated over and over by the different channels and they have remained firmly imprinted in our minds as signs at once of certainty and disbelief. For the most

Can things and ideas be more important than human lives?

part these images are silent and this lends them an added poignancy, for it is in silence that the mind conceived and brought all this about with its antagonistic struggles for security, identity and dominance. The enemy may be found and brought to justice, but in the end the fact remains that psychologically we are the enemy and the enemy is us, that we are the same human being.

It is relatively easy to look at such a world event from the perspective of

factions, since it is factions that have brought it about. One can identify with one group or another, depending on one's inclination or background, not realizing that it is this very identification that is at the heart of the problem. It is a bit more difficult but vastly more important to look at it from the perspective of the human condition as a whole. The fundamental challenge that we have before us is the fact of violence, whether on a large or a small scale, and its consequent sorrow. Violence has existed since the first monkey and it covers the field of human relationship with nature, things, people and ideas. What the tribe was to the primitives, nationalism is to the moderns. What in the first instance served as an instrument of physical self-preservation became the romantic exaltation of a collective identity and its claims to superiority. The separation between the different groups and the prevalent competitive atmosphere created the tensions and provided the occasions for both open and covert hostilities. Organized religions and political ideologies have been two major causes of conflict and war, as have been class, ethnic and even linguistic distinctions. Human beings have battled each other all down the ages for natural resources, for land, for bread, for money, for pride, for influence, for riches, for beliefs in God and utopian ideals. There is almost nothing that human beings value that has not been fought over and no hearth or heart untouched by such destructive forces.

Knowledge has not been of particular help. Volumes have been written on the subject. History has kept a fairly complete record of this general brutality for the last two thousand five hundred years. The religious people, the philosophers, the anthropologists, the psychologists and



Looking west near the Grove, Brockwood Park, England

others concerned have tried to find the causes so that this general trend could be reversed. We have looked at the animal and found the roots of our inherited aggression there. We have viewed our own psyche as the sophisticated extension of the biological concern with territorial, sexual and hierarchical rights. We have developed 'rational' systems to try to bring some order into the social context of competing self-interests. We have developed complex theories about the nature of consciousness to try to bring some sanity into the sphere of its own internally disjointed organization. We have appealed to tolerance, charity and non-violence. We have preached the gospel of love and tried to kindle the lights of reason and intelligence in order to bring about an enduring sense of peace, with its freedom and responsi-

bility. In the light of these latest events, it would seem that this vast record of knowledge is a richly textured description of a process that is condemned to repeat itself. Whether we like it or not, as long as the causes exist, such will be the necessary effects. And the causes are ingrained in the outward organization of society and in the inward structure of consciousness.

One cannot talk about religion, culture or civilization as long as violence is a tangible presence in everyday life. One cannot talk about the ascent of man when the progress of science and technology is so easily placed at the service of brutality, when in the hands of hatred the knowledge of the builder becomes the means of wanton destruction. If there was any doubt

in our minds that the inner invariably overcomes the outer, that the psyche is the controlling factor of action in the world, we only have to look into the pernicious uses of technology, into how the simplest tools and the most sophisticated instruments are turned into deadly weapons. Technology is not the problem but the mind that wields it, the mind that is riddled with greed, hatred and illusion, with the blind or calculated pursuit of its own self-interest, with the attachments and identifications that are the root of its aggressive fears. It is here that the essential factors of these calamities are to be found. One need not think of armies and abusive regimes, be they democratic or dictatorial, theocratic or secular, or of the exploitative practices of nations, multinationals and other interest groups. The evidence is closer to home in the way we live. When things and ideas are more important than human lives, then it's clear that we are cultivating the wrong values. When we invest our being in labels and images at the

The religious man does not identify with anything and is therefore nothing

expense of facts, then we are living in the poisonous bubble of narcissistic self-concern. Without dissolving these inward factors of disorder there will always be danger to human life.

No right end can be achieved by the wrong means. Peace cannot be achieved through violence, or the future ideal by sacrificing the present, or security by exploiting others. And yet this is what politics worldwide has done consistently, which has turned it into a universal dis-

ease. The tradition of killing denies the meaning of both religion and the democratic ideal. The essence of freedom is not to be found in mere social organization and the exercise of choice but in the ending of psychological fragmentation and conflict. This freedom is an integral part of the true religious spirit, whose essence is wholeness. That's why the religious man does not identify with anything and is therefore nothing. This alone erases the separating borders and resistances that are at the basis of violence.

The bombing of Afghanistan has been going on for some days now and a new general scare is underway as anthrax is being mailed to politicians and reporters in the US. And one wonders whether this must be the inevitable course of events, whether we are stuck in an unending chain of reaction, whether this madness could be stopped not tomorrow but now, whether the thinking that is behind all this could see the error of its ways and dissolve in the light of understanding. So far the outbreak of hostilities seems to have done little else than entrench the opponents in their positions. It would seem that self-assertive continuity is triumphing over ending. They want to reconstruct the World Trade Center exactly as it was before. They want to reduce existence to living by the Book. Whereas we need a new building on a different foundation and a new dynamic reading of reality and truth so that this beautiful earth becomes our wholesome dwelling. This essential responsibility is always with us and it cannot be delegated to the leaders or to anyone else. And now is the only time of living, the only time of action, the only time of change.

*Javier Gómez Rodríguez,
October 2001*

The Challenges Then and Now

Mary Cadogan, the first Secretary of the Krishnamurti Foundation Trust and a long-time Trustee, gave the following talk at a recent Gathering of International Committees at Brockwood Park. In her talk she explores the history and future of the Krishnamurti organisations.

THERE IS NO DOUBT AT all that the very greatest challenge is Krishnamurti himself – both when he was alive and constantly pointing us towards that transforming, demanding, absolutely direct yet strangely mysterious awareness he felt was possible in all our work and relationships – and now, when he is dead, and, although we sense the extreme preciousness of the teachings he gave us, we can no longer seek his advice, tap his energy or become directly charged with his passion. Yet we want to carry on the work.

And, of course, fifteen years after his death, the impact of the teachings on the world now and in the future has to be looked at by us all very seriously. We have to question whether as Foundations, Schools, Centres and Committees we are fulfilling the charge he put on us of making the teachings in their pure form available – or whether, despite all our efforts, as he implied in the tape you heard yesterday, the work and the teachings are being allowed to “wither away into books and worship and the good old guru stuff”.

What actually has happened in the fifteen years since Krishnamurti died? Can we now make an absolutely honest, unsentimental appraisal of what has been achieved? I think we can, and I think we must!

But, before doing so, may I look with you at some of the things Krishnamurti said about preserving the perfume and the purity of the teachings, and some of the things he initiated which could help to make this possible in the time after his death.

I hope you will be patient with a little history here, all of which is extremely relevant to us who are part of Krishnamurti organisations and have to tread that tightrope between the right and the unintelligent use of groups and structures in this work. From 1929, when Krishnaji famously dissolved the Order of the Star, his feelings about organisations that assumed any spiritual authority were shown with wonderful and compelling clarity.

Almost at the beginning of his solemn, occasionally sublime dissolution address, he struck a down-to-earth note, saying:

You may remember the story of how the devil and a friend of his were walking down the street, when they saw ahead of them a man stoop down and pick up something from the ground, look at it, and put it away in his pocket. The friend said to the devil, "What did that man pick up?" "He picked up a piece of Truth," said the devil. "That is a very bad business for you, then," said his friend. "Oh, not at all," the devil replied, "I am going to let him organize it."

He went on immediately to say: "I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect ... Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organised; nor should any organisation be formed to lead or to coerce people along any particular path."

Just as tellingly, he said: "... no organisation can lead man to spirituality. If an organisation be created for this purpose, it becomes a crutch, a weakness, a bondage, and must cripple the individual, and prevent him from growing, from establishing his uniqueness, which lies in the discovery for himself of that absolute, unconditioned Truth."

And, of course, there is a great deal more about the dangers of organisation in this address to the Star Camp, which Krishnaji ended uncompromisingly by saying: "You can form other organisations ... With that I am not concerned, nor with creating new cages, new decorations for those cages. My only concern is to set men absolutely, unconditionally free."

So much then for Krishnamurti organisations. By their very nature they can be anomalies and contradictions. But – what else did Krishnaji say in that same sublime address, which is deeply relevant to our work? He said, "If there are only five people who will listen, who will live, who have their faces turned towards eternity, it will be sufficient." I think that from 1929 when he dissolved the Order of the Star, Krishnamurti felt that the new, non-authoritarian organisations with which he might become associated in the future, would

have at their core these five (perhaps more, perhaps fewer) people who would listen, have their faces turned towards eternity – and who were also prepared to put their guts into the work and be responsible for the teachings.

Krishnamurti organisations can be anomalies and contradictions

Jumping forward from 1929 to 1973, he then held at Brockwood Park the first meeting of all the Foundations at which he discussed in a serious and sustained way what would happen after his death: whether – and how – we could all work together without authority, leaders or gurus, and without conflict. He reiterated that the Foundations "exist only for simple and obvious reasons. During my lifetime they arrange talks, group discussions, seminars and gatherings. They are responsible for editing, translating and publishing the books. They are responsible for the care of the archives. They produce films, audio and video tapes, see to their distribution and so on."

He also stressed that it was the responsibility of the Foundations to see that the Krishnamurti schools continued after his death: “The schools have importance for they may bring about a totally different human mind.”

He urged the need for the Foundations to keep the teachings whole, undistorted, uncorrupted and not to propagandise or interpret. So, at one level he seemed to be saying that the Foundations are absolutely factual channels for publishing, translating, looking after the archives, etc., but he ended this very robust statement by saying: “In this chaotic and disintegrating world what is of the greatest importance is how each person lives these teachings in his daily life. It is the responsibility of each human being to bring about his own transformation which does not depend on knowledge or time.”

As we know, four years after this Krishnamurti called together again members from all the Foundations for meetings with him in Ojai. These were once more concerned with the role of the Trustees, then and after Krishnaji’s eventual death. This was the series when, again and again, we were brought back to the need for the Foundations to be “something more” than organisations – as he put it rather contemptuously – “just publishing and selling a lot of books!”

From then until his death nine years later he worked with Foundations, Committees, Schools – and the then embryonic Centres – to set us on fire with this responsibility, this passion, to live the teachings (without which, quite obviously, we could not carry the work forward with vitality and strength).

What did Krishnamurti do at the practical level to help us deal with the future when he would be gone? In dialogue after dialogue with the Trustees, he brought the Foundations together, guiding us away from parochialism towards truly being of one mind, with a real sense of responsibility for our individual actions and also for the problems of Foundations, Schools and Centres all over the world.

Also, as many of you know, every year in Saanen he had discussions of a similar nature with representatives of the international Committees. Practical difficulties were aired and – hopefully – resolved, but it was always with living the teachings that he was concerned.

At Brockwood, he set up something very interesting. He created a “nucleus” group of fourteen members of staff with whom he discussed regularly – almost relentlessly – their responsibilities towards the school, the students, each other and the work generally. There seems no doubt that he hoped this group would long survive his death and carry Brockwood forward. What has happened to the nucleus group? We’ll come to that later.

continued on pg. 24 →

K: The state of seeing is more important than what is seen

THE PAST IS ALL OUR accumulated memories. These memories act in the present and create our hopes and fears of the future. These hopes and fears are the psychological future: without them there is no future. So the present is the action of the past, and the mind is this movement of the past. The past acting in the present creates what we call the future. This response of the past is involuntary, it is not summoned or invited, it is upon us before we know it.



To be aware of this movement without choice – because choice again is more of this same movement of the past – is to observe the past in action: such observation is not a movement of the past. To observe without the image of thought is action in which the past has ended. To observe the tree without thought is action without the past. To observe the action of the past is again action without the past. The state of seeing is more important than what is seen. To be aware of the past in that choiceless observation is not only to act differently, but to be different. In this awareness memory acts without impediment, and efficiently. To be religious is to be so choicelessly aware that there is freedom from the known even whilst the known acts wherever it has to.

from The Urgency of Change, pp. 56–57
© 1970 Krishnamurti Foundation Trust Ltd.



Looking south near the Diablerets Glacier, Switzerland

← *continued from pg. 21*

A great deal of energy has been given over the years to considering what Krishnaji meant by “protecting the purity of the teachings”. Obviously he felt that we had a responsibility to make these available in a whole and undistorted way. But he had much more than that in mind.

At one point he charged two members of the nucleus group with the special responsibility of “protecting the teachings”. This role of safeguarding the purity of the teachings was often discussed by Trustees. From time to time, from 1973 right up until Krishnaji’s death in 1986, suggestions would be made to him about forming a special group for this purpose. However, it seemed to several of us – and we voiced this to him – that to have three or four Trustees specially entrusted with this immediately negated the responsibilities of all the other Trustees, and indeed members of the Committees, Schools or Centres. Surely all of us should be vitally concerned with that. I think Krishnaji felt this too because, although he several times put forward the idea when others had brought it up, he never urged its implementation (even when, during the illness that preceded his death, some pressures were put on him and the international Trustees to consider this).

In essence then, he always stressed that the role of the Trustees (and also Committees, etc.) was:

- to maintain the purity of the teachings,
- to make the teachings really widely accessible,
- to convey the perfume of the work and teachings without worship or authority,
- to help maintain the Schools and Centres.

Are we anywhere near achieving all this?

Let us look at where we are, fifteen years after Krishnamurti’s death. We have worked with this man who provided religious language appropriate for the 20th and 21st centuries. Ranging from the poetic to the meticulously precise, this conveys nuances and insights for which previously accepted ‘mystical’ language was frequently inadequate. What he referred to as ‘the teachings’ were never dogma or second-hand transmissions: his concern was truly with making men and women free. But, let us be honest, he is still not widely known, popularly or academically. Since his death there has not been an explosion of interest in the teachings: it sometimes seems to me rather that there is a danger of them gradually fading. I think the picture is not too bright.

Am I, however, being too negative? First perhaps, without in any way resting on our laurels, we can consider some positive achievements of those of us who do this work. I put these to you in no particular order of priority or merit, and I may well have omitted some.

The Foundations, with much help from the Committees with translations, have carried out a thoughtful programme of publishing, endeavouring to produce books that convey the depth and wide range of the teachings, and always with the thought of accessibility in

mind. Hence, for example, theme books, special compilations, etc. Also books that intelligently and sensitively question Krishnamurti's role in the modern world.

All this has taken place in a rather negative climate. Even before Krishnamurti died, our two most prominent mainstream English-language publishers in the UK and USA (Gollancz and Harper) were beginning to drop certain Krishnamurti titles. After his death this process accelerated. We found that he was considered old-fashioned: oh yes, the publishers wanted to keep producing a few books (those which they found had the widest commercial applications) but they did not want to maintain a regular programme of Krishnamurti publications. Neither did most other mainstream publishers whom we approached. They indicated that they might take one book – but it seemed likely that unless we slotted Krishnaji firmly into New Age, the Occult, the gimmicky – or even 'the ethnic' – there was not much future for the teachings in book publication and distribution.

Are we, despite all our apparent forward looking, infected by a death wish?

As Foundations we knew then that we had to embark upon a serious programme of self-publishing. I am afraid this has hardly got off the stocks, despite endless discussions and resolutions about it over several years at international Foundation meetings.

Fortunately, there is light at the end of the publications tunnel in that gradually one mainstream publisher, Shambhala, has recently become seriously interested in publishing Krishnamurti's books. But there is much to be done in this field if we are to take up Krishnaji's challenge of making the teachings not only available but also widely accessible.

Some would argue, of course, that the process of dissemination could be approached with far more efficacy by the new technologies than by distributing books. With this in mind, the enormous task of producing the text collection and making it available on CD-ROM was carried out at Brockwood. There seems no doubt that in the business of making the teachings available, not only to individuals but to university professors and students, to our own editors and to the media, this database has been and is a great step forward.

We have also produced a detailed and helpful tape index – and the work of making available more and more of Krishnamurti's talks and dialogues on videos, audiocassettes and now CDs goes on with vigour and enthusiasm.

At the core of the responsibilities of the Foundations is the preservation of the Archives, this most precious asset of Krishnaji's own voice on tape and image on video as he gave his talks and dialogues. The Archives also include manuscripts, letters and

photographs and constant work is necessary to preserve the whole of this archive. For years now the Foundations have given much energy to the Archives Exchange Programme, with the aim that each Foundation will have originals or copies of the entire international Archive.

The tapes and videos have been greatly improved digitally and in other ways, but this is an ongoing and expensive business for which we generally do not have sufficient staff with the appropriate skills.

As Foundations we are not yet using to anything like its full potential the facilities of the Internet. Surely this must be a priority: an exciting step here is that the Foundations jointly are in the process of establishing an international website for the teachings only. If we can achieve this and keep it constantly changing and alive, perhaps there will be some explosion of interest in the teachings. (Of course, Foundations also have their individual websites but I feel that we have been slow off the mark in this.)

A major achievement has been the setting up of the Centre at Brockwood, which, though planned by Krishnaji, was built and developed after his death. It is unique in its potential and reach. However, it is rather sad to see that, at present, its facilities are by no means used to the full.

In all our work, we are desperately short of the most valuable of all resources – the human one. There are very few people who want to work in a long-term way in the Centre, the School or the Foundation. We often have a changing group of young staff who, understandably, are experimenting with what they want to do and where they want to be, but they do not stay long in our organisations. The staff turnover is high. Why is this? Let us consider it.

One wonders what happened to all those people who regularly heard him speak

Of the older, dedicated staff there are indeed few. Some of the people in the Foundations, Schools and Centres, whether Trustees or staff, are becoming noticeably older, and – to our shame – we have not found successors for key positions. Krishnamurti stressed the need to do this over twenty years ago to everyone concerned with the work – but here we are, still wondering what will happen when such and such dies or becomes incapable of continuing with his or her job.

We have to find out why more people do not wish to work at Brockwood. There is, of course, the small salary and lack of financial security for the future – something that existed in Krishnamurti's day but did not then prevent people from wanting to work here. (His presence was, we know, an enormous bonus: also the staff then had, through that, a sense of care that, apparently, they do not now feel.)

And, coming back to my earlier point, what has happened to the nucleus group? Sadly, of the original fourteen only a very few now remain at Brockwood. There were good reasons



Early conference tent at Saanen, Switzerland, designed by Buckminster Fuller (photo by Saanen Gatherings)

why some of them left – but all members of this group say that they remain devoted to the teachings. Some are doing work away from Brockwood which they feel is significant to the spreading of the teachings – but they do not feel able to come back and work here on a regular basis. This is true not only of them but of many others. Even our former students, despite their often glowing appreciations of the School, rarely support Brockwood financially as their incomes increase, and very few indeed come back to work here.

Are we – I wonder – as Foundations putting too much emphasis on what goes on at Brockwood, to the exclusion of other work that should be done? Brockwood Park, as Krishnaji so often said, is a place of great physical and spiritual beauty. We have poured our love, our energy and our resources into it for over thirty years, and doubtless we shall continue to do so.

However, long before we had any school or centre in Europe (and the administrative Krishnamurti work was being carried out from a small spare bedroom in my and my husband's modest London home) there was a real flowering of the work. I am speaking of the early and mid-1960s: Krishnaji was speaking every year to large and enthusiastic audiences of all ages and from all walks of life in Saanen. We had no building anywhere: no structure other than the tent which, once it had been used for the Talks, was dismantled and removed, leaving only the empty meadow and the mountains ... But what vitality was there! At the same time Krishnaji was giving Talks regularly in many capital cities of Europe – London, Paris, Rome, Amsterdam – to large and varied audiences. (Even just four years before he died, he gave public meetings in London at the then newly opened Barbican Centre, in June 1982. Despite the fact that the Barbican was then quite difficult to find, the large hall was packed and there were overflow meetings in its cinemas and foyers. It certainly seemed that his talks were received with enormous appreciation and seriousness, and that many felt their deep relevance to life in the late 20th century.)

One wonders what happened to all those people who regularly heard him speak, and why so few of them, comparatively, since his death have retained vital and ongoing contact with Brockwood.

Could it be that, as Trustees, we need to give far, far more energy than we have been to – say – the nine or ten million people who live in London? And also, of course, to those who live in Paris, Amsterdam, Rome, Athens, Madrid – and indeed everywhere else.

There are people in this room who are working very hard to build up groups in London. Do we, as Foundations, Schools, Centres and Committees offer them enough support? If people will not come to Brockwood, perhaps – forgive the metaphor – the Mountain should go to Mahomet!

Are we too enclosed? Are we in fact, despite all our apparent forward looking, infected by a death wish? I ask this question quite seriously. Are we only capable of considering the Krishnamurti work in the forms we have always known? Do we cling to these and refuse to open up to the new?

That, of course, is the path of death. Are we in this work in danger of becoming dinosaurs on our way to extinction?

Whatever he might have said about the importance of the Foundations, Schools and Centres, he would be *questioning, questioning* and *questioning* what we are all doing now.

He spoke of Brockwood lasting a thousand years, but we all know that to him nothing was ever set in concrete. If he were to come back today, I wonder how he would view what we are doing – and more importantly what we are not doing.

I think he would find some things that offer encouragement to the work, but I wonder if he would feel that we really are working together with one mind in all this? Or would he see fear, strife, fragmentation, petty bureaucracy and clinging to the past with all the staleness and futility that that implies?

Each one of us can search our hearts and ask what we are doing, both individually and collectively for the work. Let us admit our shortcomings: can we together move towards something that is truly new, vital and reflective of the quality of the teachings?

Krishnaji once said: “Allegiance to anything is the beginning of corruption”. I am taking this out of context, which I know can be unrepresentative and negative. So I will counter-balance this by sharing with you something from Krishnaji of a positive, even a revelatory, nature. Some of you have heard it before, but I make no apologies for repeating it.

There is a danger in quoting Krishnamurti’s comments on almost anything without also listening to what he might have said on the same subject on another occasion. I asked a question during his last illness, and it brought about a reply (published in Mary Lutyens’

The Open Door) that has been considered negative by some who have read it. But I put a similar question to him towards the end of the 1970s when his response was different: I think that both his answers should be known and considered.

He was then holding in Ojai a series of discussions with international Trustees. As well as exploring aspects of the teachings with us he spoke about how the work would be carried on after his death. I was with him after one of these discussions and 'out of the blue' found myself asking: "When Krishnamurti dies, what happens to all the energy and understanding that is K? Does it continue in some way – does it go on through all of us (meaning everyone who was concerned with the teachings)?" His reply was clear and uncompromising. He grasped my hand and said with that intensity that characterised his most serious moments, "Yes, of course – so long as you make the right foundation."

So he talked of making the right foundations – of living the teachings. We come back to this again and again. It is easy to say, but not easy to do. During Krishnaji's centenary year, Pupul Jayakar said in a talk: "The understanding of the teachings demands muscle and tone and an extension of the horizons of the mind. It is a tough, relentless pursuit ...".

But this surely is the true and constant challenge for us all. Can we rise to it?

Mary Cadogan, August 2001

P.S. Since giving this talk, I am happy to say that I have received an encouragingly positive response to it from many people – and, most particularly, from some of those who are working at Brockwood and in KLI.

TEACHER TRAINING AT BROCKWOOD

Dr. Kathleen Kesson, a curriculum theorist and teacher educator from Goddard College and the University of Vermont in the USA, has worked with the Brockwood staff over a period of three years on issues of curriculum and instruction.

IN EARLY SEPTEMBER, I BEGAN writing a short article for this issue of *The Link* to share some thoughts about the work that I have been involved in with the Brockwood teaching staff. Then came September 11, with its tragic events that left so many

Americans paralyzed with an unfamiliar range of collective emotions: shock, grief, fear, and in many cases, rage. Like so many of my fellow citizens, I found it difficult to carry on with my normal activities, in a world that suddenly seemed no longer

normal. Now, in early October, our country is at war, much of the world is involved in the effort, and this small planet has once again entered a phase of conflict fraught with uncertainty and peril. Given the circumstances, I felt compelled to reframe my contribution in light of the current situation.

Like all Americans, I struggle to make meaning of these events and their implications for our future. As a citizen of the world, I am pained by the specters of religious dogmatism and the cultural and economic imperialism that lie at the root of interrelated global conflicts. As a human being, I grieve for the suffering of innocents on all sides of the conflict. As an intellectual, I am dismayed, but perhaps not surprised at the angry nationalism that seems to have usurped possibilities for a critical, focused, national dialogue about the root causes of this violent conflict. As a peace activist I am disappointed at the reluctance of most citizens to seriously consider non-violent solutions. As an educator I find myself thinking about what it is we can do in our work with students to heal a world so engulfed in violence, hatred, and dogma. And as a seeker of wisdom, I find myself turning to wiser teachers than I for guidance, inspiration, and support.

Often when I seek this sort of spiritual sustenance, I allow my hand to roam the bookshelves, as if some hidden intelligence might move me to the words I need. Who knows what to call this process: the unconscious mind at work, divine guidance, synchronicity, or serendipity? This time, the invisible string seemed to be attached to Krishnamurti's *Education and the Significance of Life*, and not surprisingly, I was immediately drawn to

Chapter IV, Education and World Peace. As I hoped, the words in this little book helped me gain some clarity, reinforced my personal perspective on the current global situation, and renewed my sense of the importance of right education to the creation of a world free from conflict and destruction.

In this chapter, K speaks to the need for us to try and understand current conflicts clearly, unhindered by any sort of conditioning: "One must look at all these expressions of violence and antagonism with an unprejudiced mind, that is, with a mind that does not identify itself with any country, race or ideology, but tries to find out what is true" (p. 72). He critiques religious dogmatism as he critiques blind patriotism, when he notes that "organized religions, with their temporal and spiritual authority, are equally incapable of bringing peace to man [sic], for they also are the outcomes of our ignorance and fear, of our make-believe and egotism" (p. 74). Also in this chapter he speaks of the importance of "educators who understand the ways of integration"; that is, the development of emotionally healthy and affectionate individuals who are free of inner conflict, for "it is the inward strife which, projected outwardly, becomes the world conflict" (p. 79). I thought about the points raised in this chapter in relation to the learning goals for Brockwood students that we collaboratively developed during one of our early staff development sessions, and was pleased to notice that many of these spoke directly to what K had to say in this chapter.

The first goal we came up with together, and perhaps the least "controversial" of all of them was the goal of freedom from conditioning (social, cultural,

intellectual, etc.). This one clearly resonates with K's insistence that conditioned responses such as those embodied in authority, belief, and nationalism, are hindrances to genuine understanding. Related to this goal is having the ability to think clearly. Clear thinking is only possible when we have become aware of the things that normally cloud our thinking – our conditioned responses. In addition to these two goals, which are really “habits of mind,” are two learning goals that seem to me to be crucial in the development of human beings capable of leading the world away from conflict and war: global outlook and multicultural awareness and having a sense of responsibility and care towards the world. Imagine how different the world might be if all children, everywhere, were educated to have a deep understanding of and appreciation for people of cultures (and religions) different than their own, and could see beneath the surface differences to our common humanity. Imagine how different things might be if all children were taught to view themselves as citizens of an interrelated and interconnected world. We might not now be facing the crisis we are facing.

Related to these learning goals, the broad goal of teaching appreciation for nature (which includes sensitivity to landscape, awareness of the impacts of consumerism, stewardship and wise use of resources, health and well being, aesthetic response to the natural world) seems essential to creating a sustainable global future, in which resources are used wisely and fairly. The roots of many current conflicts lie in poverty, resource depletion, overpopulation, and the inequitable distribution of the world's resources. Our students of today, the world citizens of tomorrow, are going to have to grapple with

these problems. They deserve an education that prepares them for such committed global citizenship.

Many of the goals we generated dealt with self-development, or as K terms it, personal “integration.” Brockwood teachers understand that we will not have a peaceful world unless and until individuals are free of inner conflict. Staff empha-

Imagine if all children could see our common humanity

sized the integrated development of body (sensitivity), emotions (love) and mind (intelligence) and the understanding of oneself (healthy personality development without egoic enslavement). We all agreed that social and interpersonal awareness/skill was important in this cluster of personal development goals. Other related learning goals dealt with the habits of mind that are central to becoming a passionate learner (which we all agreed was desirable). These included: the willingness to tackle and solve problems, attention to quality work (doing things “well”), intrinsic motivation (to learn, to act, to respond), capacity for self-directed inquiry, and the willingness to reflect (metacognition). One that seemed quite important, and also quite elusive, is understanding of the place and limitations of knowledge. This last one sparked many fruitful pedagogical discussions!

As you might imagine, we spent a lot of time articulating these Brockwood “learning goals,” a task that was not as simple as it might seem on the surface. Conventional teachers in state schools are

expected as a matter of course to identify learning goals (although increasingly, others – “experts” – do it for them). But in a K school, even the act of identifying a goal becomes problematic. If a teacher is completely open to a student and his or her unique patterns of learning and development, how can one think of imposing one’s own goals on that student? Isn’t independence of thought and self-direction essential to the K schooling process? Aren’t externally imposed goals contrary to this? How can one meet a student, free of preconceptions, in a relationship of authenticity, if one already has in mind what that student should learn? We faced here one among many paradoxes! On the one hand, if we proceed without planning or direction, teaching and learning is like a rudderless ship, tossed to and fro by waves, and headed nowhere in particular. On the other hand, over-planning can inhibit the natural development and inclinations of our students, and preclude creativity and spontaneity in teaching. Although we ended this exercise with varying degrees of consensus, there was general agree-

We cannot present “life” to students in pre-packaged, isolated fragments

ment that the staff did share some values, and it is upon these values that Brockwood has been founded. It then seemed to make sense to articulate these values in the form of learning goals, with the understanding that all “goals” must be flexible goals, and amenable to differences in time, place, and special circumstances. And so, after much debate, we had a “map” by which to proceed in our work on the curriculum.

But having a map is no guarantee that one can have a successful journey. One also needs a vehicle of some sort to carry one about. In a school, the curriculum is the vehicle by which the journey is undertaken. At Brockwood, some of the curriculum takes the form of the highly structured exam courses. In these, there is relatively little room for creative teaching or student-generated projects. Students need to learn a body of predetermined content, the mastery of which leads to the successful completion of the exams. Given these limitations, we chose to focus our attention on those aspects of the curriculum that offered the most opportunity for experimentation. These included short orientation courses for the beginning of term, integrated courses for the younger students, “Brockwood courses”, and school-wide themes. Although we attended to a number of related issues, including multi-level instruction (how to successfully teach students of varying skill levels in the same class), learning theory and multiple intelligences, and authentic assessment, I will focus here on just one of the key topics that seems most closely related to the education of “good global citizens.” This topic goes by many names: integrated curriculum, transdisciplinary curriculum, interdisciplinary teaching, or thematic learning. Whatever we choose to call it, and there are subtle differences between all of these labels, the intent is to reduce the fragmentation and reductionism of the “separate subjects curriculum,” in which students learn bits and pieces of information that are not connected to any meaningful context or to their life experience. If, as Krishnamurti says, one of the most important functions of education is to bring about individuals who are capable of “dealing with life as a whole,” then we cannot continue to present “life” to

our students in pre-packaged, isolated fragments.

Integrated teaching and learning allows a group of students and teachers to develop inquiries about the questions and problems that most concern them. Many of the important issues we face in this rapidly changing world cannot be approached successfully through the lens of a single academic discipline. Global warming, for example, is an issue of great concern to many young people. In order to grasp the scope of this problem, one must have information from a variety of disciplines: meteorology (about climate and climate change), geology (magma processes and glacier fluctuations), chemistry (the role of CO₂ in the atmosphere), and botany (for plant growth data). This is just a short list of the scientific knowledge base necessary to begin to understand this multifaceted problem. One must also understand the nature of scientific inquiry and develop the capacity to assess competing scientific analyses. But global warming is not just a scientific problem. In order to really come to terms with the issue, a student will need to understand the economics of a global system that prioritizes profit over human health and security, the politics of the relationships between developed/developing worlds, the use and misuse of technology, and the impact of their own individual consumption habits. They need to connect the global issue with their personal lives if they are to become interested in taking responsibility for the state of the world.

When students study a significant problem in depth, from an integrated perspective, they learn that they can become problem-solvers and make a genuine contribution to the world. When students have the opportunity to learn about issues of personal significance, they often develop lifelong interests that can lead either to meaningful careers or to passionate vocations. When they have the opportunity to explore their topics through multiple approaches (such as literature, scientific investigation, visual arts or music), they learn that their unique talents and contributions are of value to the whole. When their work is assessed in ways that are fair, unbiased, and objective, that are connected to meaningful activity, and that point the way toward further growth and development, they learn to take responsibility for evaluating their own work and directing their own activities. All of these things are aspects of integrated teaching and learning.

In these and other ways, the initiatives we have launched at Brockwood support the education of “global citizens” capable of thinking and acting out of a moral sensibility, above the reach of dogma, superstition, vengeance, and self-centeredness. This, after all, is our only hope for a livable future: that the children of today will become the peacemakers of tomorrow, the stewards of the earth’s beauty and bounty, the loving and compassionate human beings who understand the intimate connections between the state of their own minds and the state of the world.

Kathleen Kesson, October 2001

KRISHNAMURTI IN ACADEMIA

The following article was extracted from a talk given by the author at the Annual Gathering of the Krishnamurti Foundation of America in Ojai on 6th May 2000. The talk was entitled Preserving the Teachings: The Historical Importance of Krishnamurti. We reproduce this extract as part of the on-going dialogue on the value (or otherwise) of placing K in the academic environment, opinions concerning which have been printed in The Link at various times in the past. S. Lloyd Williams attended his first K talks in 1966, and from 1993 to 2001 he served as editor of the KFA project to publish the complete early works of K. He was a professor of psychology in America from 1984 until 2001. He now lives in Stuttgart, Germany.

ALL OUR EFFORTS TO ROUND up and carefully preserve Krishnamurti's record will be for naught if his teaching does not establish a real place in the world's intellectual tradition, especially in universities, which have long been, like their monastic forebears, the repositories of the world's important ideas, the places more than anywhere else that bring these ideas before each new generation. I can confidently predict that in five hundred years students of philosophy will read Plato, just as students have done for the last five hundred years and more (whether they like it or not!). Why? First, of course, because Plato inquired deeply and originally into fundamental questions. Second, and equally or perhaps even more important, because academics appreciate the value of Plato. Why not Krishnamurti too? Why should his work not be discussed in standard textbooks of psychology, philosophy, and religion? Krishnamurti also inquired deeply and originally into fundamental questions, and his work merits enduring visibility in higher education.

A big advantage of academic interest is that scholars take obsessive care in keeping the texts of valued works accurate. They will always translate Plato into modern languages based on the most original source documents and most current research data available, all carefully preserved. The texts of Plato's works five hundred years from now could well be more authentic and more accurate than they are today because of new research findings. And students will read those texts verbatim. Even the most obfuscating professor will require students to read Plato's own words directly, so the students can and will gain their own understanding of Plato (whether the professor likes it or not!).

All of the preceding marvellous preservation and dissemination occurs only because academics have a deep interest in Plato, which they do not have in Krishnamurti. This lack of interest raises grave concerns about whether Krishnamurti's teachings will survive. Academic disinterest in K is especially sad given that university students tend to be among the

brightest and most idealistic young people, searching earnestly and with youthful energy for meaning in life. But they are unlikely in their studies ever to hear of Krishnamurti. Of course Krishnamurti's own personal and intellectual style was entirely different from the scholarly academic approach. His brother Nitya was the sharp scholar, whereas Krishnamurti was the mystic visionary who seemed to lack interest in, and aptitude for, the academic. He proved in spades that intelligence and intellectual depth can be quite different from mere scholarly adroitness. But we neglect the academy at his legacy's peril.

Raymond Martin (1998, *The Link* No. 15) has examined academic disinterest in Krishnamurti, and I find his analysis generally persuasive. I will summarize and embellish it here if I may. A problem for Krishnamurti in the academy is that his philosophical position discouraged theories, ideas, and analytical reasoning, in preference for meditating to achieve a revolution in consciousness now. Academics make and analyse theories, and evaluate theories with reasoning and evidence, but Krishnamurti discouraged theorizing and analysis in preference to meditation. Analysis is to meditation as oil is to water, and academics will not start meditating as a mode of academic inquiry.

But, Martin (1998) continued, Krishnamurti was not only meditative. He clearly offered theories expressed as ideas, for example, "the observer is the observed" and "thought breeds fear." He did not argue for his theories because he wanted people to see for themselves. But the points of his teachings could be presented in a more academically palatable way. Martin (1998) gives the example of 19th-

century philosopher David Hume's analysis of the illusion of self-permanence, which is similar to Krishnamurti's views. So it is possible to give Krishnamurti an academic presentation, and unless many academics do work his ideas into theories and evaluate them in the usual academic way, "Krishnamurti will never be accepted at the university" (Martin, 1998, p. 33).

Not everyone is in sympathy with the academic approach to Krishnamurti. After Martin's comments on the academy were published in *The Link*, its Education Section editor (1999, *The Link* No. 16) noted the "vehemence of the anti-intellectual invective" (p. 39) in letters replying to Martin's points. But I must agree with the editor's (1999) further comment, "For me, one of the great things about Krishnamurti's teachings is that they encompass all human processes, including logic and the intellect, and that his insights appear, at least to me, to satisfy all tests, includ-

There are concerns about whether K's teachings will survive

ing those" (p. 39). The anti-academic, anti-intellectual view is unfortunate because in this post-Krishnamurti period there is good reason to encourage all kinds of dialogue and discussion of his work, including his ideas as ideas, at the level of intellectual discussion and at other levels.

The word is not the thing, and the idea is not the reality. Perhaps there is a fundamental reality beyond the measure of time and thought, beyond the formulations of words and ideas and theories, something sacred. But that does not mean we cannot

use words, or that we cannot exchange ideas as ideas, even while recognizing their limitations. Krishnamurti himself used words and expressed ideas, and it seems to me that keeping his work alive in human consciousness means, among other things, talking about his ideas as such, examining them openly in the light of reason and objective evidence, and encouraging others to do the same. If such discussion does not take place in academic settings, the future of Krishnamurti's legacy might well be very brief.

Another big advantage of academic discourse is that it enables taking a position of tasteful advocacy, not preaching or proselytising, but simply presenting a case that Krishnamurti's ideas objectively merit

Academic discourse is an antidote to churchiness

attention, just as Plato's ideas and Hume's ideas do. We must develop a voice to talk about the substance of Krishnamurti's ideas in the context of discourse about ideas. We have to get specific about it, to point out specifically the ways in which he was an original and revolutionary thinker and an important contributor to human understanding. People glibly dismiss K's work as being just Buddhism or Vedanta or philosopher X's ideas recycled, so why waste time on K? If we do not accept such

interpretations, we must be able to counter them, which means stating the positions K took and defending the integrity, truth, and value of those positions in the world of ideas, and, yes, comparing them to the ideas of others to show that K shed original light on important questions. With some luck, perhaps academics will become interested in K, so that his work may enter the stream of the world's most valued and carefully preserved teachings.

Yet another contribution the academic perspective can make to Krishnamurti's legacy is the academy's emphasis on objectivity. Krishnamurti and those interested in his work rightly worry about whether a Church of Krishnamurti will emerge. Academic discourse is an antidote to churchiness because it strongly discourages devotional sentiments toward the thinker whose work is being studied. In the academy it is OK to appreciate and OK to admire, but it is not OK to adore, in public at least, because adoration puts objectivity at risk. Objectivity means that we can advocate the importance of Krishnamurti's ideas as long as we remain open to weaknesses in what he says, and to the idea that he could make mistakes. Even if one thinks he made few mistakes with his message, one has a duty as a good student, a good scholar, to be genuinely open to that possibility. This keeps our doubting faculties alert, humanizes Krishnamurti as I discussed earlier, and is a central element in preventing a Krishnamurti church.

S. Lloyd Williams, May 2000

Krishnamurti as a Philosopher

The following article was extracted from an e-mail from Karsten Liberkind, a philosopher, scholar and writer living in Denmark. It refers directly to the issue of the use of Krishnamurti's work in universities, and we are reproducing it as a companion piece to S. Lloyd Williams' article above.

I SINCERELY BELIEVE K SHOULD be presented and recognised as a philosopher in the original sense of the word, as 'one who loves wisdom', in the sense intended by the old Greek philosophers. This would benefit not only our cause, but most certainly also philosophy as a subject and perhaps influence the way this subject is taught and studied at universities. As I have been through the curriculum of philosophy I know how lifeless, dry and empty it can be. Philosophy has in many cases been narrowed down to mere methodology, above all to the principles of formal logic and argumentation. I think it is an important task to extract the arguments and the whole structure of 'thinking' from the vast body of texts that we possess. This, in my opinion, does not go against the spirit of K's teaching for the simple reason that it is just another way of presentation – not an interpretation. It is going to be basically descriptive by nature. The whole work of actually transforming the individual remains the same, but what we might gain is that he is recognised as a philosopher, simply because he is a philosopher if ever there was one. I may add that K himself would very often say "see the logic of this" or talk of his observations as being "sane, rational and

logical", so in some sense he must have meant that they were logically connected and consistent even though this may involve a higher order of logic! Of course, the mere logical validity of a thing does not make it valuable philosophy, but it shows something about what qualities K himself attributed to his philosophy.

The history of philosophy is full of controversial figures, like, for example, one who is not that far removed from me, the Danish philosopher Kierkegaard, who fought against institutionalised religion his whole life and also advocated a direct approach and a 'know yourself' philosophy. It is not that I want to compare K with other philosophers, because I feel that there is something absolutely unique and uncompromising about K, but it shows that philosophy has occasionally made room for non-dogmatic thinkers and it is often a matter of coincidence who is accepted as a philosopher and who is not. Please do not misunderstand me on this point: I do not think K is in need of justification, but I do think there are ways of presenting him that, perhaps, would make more people read him, and that in turn might transform much of the current academic discussion from within.

Karsten Liberkind, 2000

K: On fear, love, and the immense

KRISHNAMURTI: What will transform fear?

TEACHER: Understanding.

KRISHNAMURTI: What brings the transformation and who is to transform? I have observed my mind which says, "I am afraid" and I want to get at what my mind is trying to do. What is effort and who is the maker of effort? Unless one goes into it very deeply, the mere saying "I must get rid of fear" has very little meaning.

There is fear, there is love, and this feeling of immensity. I can analyse fear step by step. I can go into the causes of fear, the effects of fear, I can go into why I am afraid, and who is the maker of effort and whether the maker of effort is different from the thing which is making effort. And I can enquire into whether there is a mind which can observe effort, the maker of effort and the thing upon which he is making an effort, not only objectively but inwardly. At the end of it all, there is still lurking fear. I can go very analytically into this question of religion, dogma, belief, superstition but at the end of this analysis I am still where I am. I have learned the techniques of analysis and at the end of it, my mind is so sharp that it can follow every movement of fear. But fear still lurks.

Now, what is the nature of the mind that takes in the whole, digests it at one sweep and throws out what is not worthwhile?

There must be an approach which will give one a total comprehension, a total feeling with which one can approach each problem. Can I capture the whole meaning of something, of love, fear, religion, that extraordinary feeling of immensity, of beauty and then approach each problem individually? You have seen trees. Do you take in the whole tree or do you merely look at the branch and the leaves and the flower? Do you see the whole tree inside you? After all, a tree is the root, the branch, the flower, the fruit, the sap, the whole of the tree. Can you grasp the feeling, the significance, the beauty of the whole tree and then look at the branch? Such an observation will have tremendous significance.

When you look at a tree next time, see the shape of it, the symmetry of it, the depth, the feeling, the beauty, the quality of the whole thing. I am talking of the feeling of the whole. In the same way you have a body: you have feelings, emotions; there is the mind, there are memories – the conscious and unconscious traditions, the centuries of accumulated impressions, the family name – can you feel the whole of that? If you do not feel the whole of that but merely dissect your emotions, it is immature. Can you feel within yourself this whole thing and with that feeling of the whole being, attack fear?

Fear is an immense problem. Can you approach it with an immensity to meet an immensity?

TEACHER: It is not always possible, sir, we often get lost in our immediate problems.



Old cherry tree, near Lauenen and Gstaad, Switzerland

KRISHNAMURTI: But once you have the feeling of this immensity, life has a different colouration, it has a different quality.

TEACHER: You are only conscious of this immensity at times.

KRISHNAMURTI: I do not think you have ever thought of it, have you?

TEACHER: Yes, I have, once in a way, by detaching myself from the immediate problem and looking at it.

KRISHNAMURTI: I do not mean that. I mean to have the feeling of all time, not today, tomorrow, the day after day, but the feeling of all time. To think in terms of man, the world, the universe is an extraordinary feeling. And with that feeling can one approach the particular problem? Otherwise we are going to land in an intellectual or emotional chaos.

What is the difficulty in this? Is it the incapacity, the narrowness of the mind, the immediate occupation, the immediate concern for the child, the husband, the wife, which so takes up your time that you have no time to think of it? Take the word, "immediate". There is no immediate, it is an endless thing. You make it into an immediate problem; that problem is the result of a thousand yesterdays and a thousand tomorrows. There is no immediacy. There is fear, love, and man's urge for the immense.

from On Education, pp. 133–136
© 1974 Krishnamurti Foundation Trust Ltd.

PHILOSOPHY WITHOUT BOUNDARIES

PART 2

The following is the second half of editor David Skitt's Introduction to the Krishnamurti book To Be Human, published last year by Shambhala. The first half was printed in the previous issue of The Link.

THE ANSWERING OF QUESTIONS – or, better, the putting to ourselves of really important questions – and the solving of problems depend, in Krishnamurti's view, on the quality of our observation, both inward and outward. Put simply, just as scientists have to look to the quality of the apparatus with which they observe subatomic particles, we all need to be concerned – and constantly so – with the quality and clarity of our minds. Such concern is not just the mental equivalent of half an hour's jogging a day. It needs to be as constant as possible, free from any objective, and demands a passionate concern with clarity for clarity's sake.

Is this possible? We know that when we have an ambition, we can give unbounded energy to it. François Mitterand once explained how to become the president of France – “A president is twenty years in the making. You have to give up everything for it, be concerned about it from the time you put your socks on until you go to bed.” So it depends where you put your energy. Mitterand's statement contrasts – piquantly – with Krishnamurti's observation, “Apparently few have that deep passion which dedicates itself to the understanding of the whole process of living, rather than giving their whole energy to fragmentary activity.”



Krishnamurti often said that he could only “point to the door.” We, if we so wish, have to get up and open it. And we must feel absolutely free to do this or not to do this. So, if the door is to swing open, what has to be done? And how can Krishnamurti possibly claim, as he does, that he is not proposing any system, method, or practice and is in no way setting himself up as an authority?

One way of answering these necessary questions is to start with the way we look, visually, at the world around us. Some present-day psychologists and neuroscientists have argued that perception of visual stimuli can be thought of as a search for the best interpretation of sensory information, and that from a cognitive viewpoint, a perceived object is a hypothesis suggested by the sensory data. So they see perception not as a process of passive sensing of such data, but as an active one of observing and testing the hypotheses they suggest in order to find the one that is most consistent with the sensory data.

This kind of observing and hypothesis-testing operates constantly in science, where subsequent confirmation of the results is the basis for determining what is scientifically

true. Although without the rigor of science and its concern to duplicate results, the same basic process is used more simply by all of us in everyday situations. “I’ll see if taking the car rather than the train will get me to work quicker.” “Change the plug and see if the lamp will work.” “If I offer to do overtime now, I’ll see if I can get leave in July.” “Maybe relations with my unhelpful colleague will improve if I buy him a drink.” This is a natural and essential process that we all need to use to live our daily lives reasonably effectively. So one way of approaching Krishnamurti is to see him as offering us hypotheses about the workings of the human mind that it is open to each of us to test.

What is proposed here is something that is as transnational and cross-cultural, and as universal in its application, as science, but operating in a very different field – the way we handle everyday living. It should not be seen as needing to invoke the support of science, although it can be regarded as “science-friendly.” For in whatever society and culture human beings find themselves, whatever their prevailing religious and political beliefs, they all have to make and test hypotheses or assumptions about reality. It is this natural ability that Krishnamurti sees as crucial, as supreme, calling on us to use and to deepen it, asking us to consider which of our assumptions are the most important to explore and test.



Is there, according to Krishnamurti, a specific problem that human beings have in observing what is going on within them and around them? What prevents the clarity and objectivity that life demands if we are not to waste much of it in conflict and delusion? Is there one proposition in particular in this area that he invites us to test?

In almost every talk he gave, Krishnamurti used the phrase “the observer is the observed” and spoke of “observing without the observer.” It may well be that the understanding of these propositions, and of others that he makes, is not possible without at least some psychological experimentation. Testing them is necessary for them to become fully meaningful, and the third part of this book contains passages in which Krishnamurti points to ways of carrying out such testing. Perhaps an attempt at summarizing these propositions here may be useful.

K often said he could only “point to the door”

In peak – call them phase one – experiences, such as strong anger or great delight, we do not have any sense of separation from what we are experiencing. I do not weigh up my anger, resolve not to give way to it in future, or find reasons for justifying it. In the case of delight, I do not start thinking about the next opportunity for experiencing it. In both cases I am at *one with* the sensation. But as this peak experience subsides, a phase two, *a duality*, a separation, a split of that kind does occur, and is expressed in such thoughts as “I should not have lost my temper” or “So-and-so deserved it,” and so on. In the case of unpleasant experiences, such as loneliness, there can also be a tactic of escape, such as switching on the radio, having a drink, phoning someone, thus suppressing the unpleas-

antness and so strengthening one's capacity to reexperience it; while after a peak experience of pleasure, there is usually a mulling over, a "chewing the cud," an "addiction" to its repetition.

What happens here – in phase two – Krishnamurti sees as a conflictual split in the psyche, the emergence of an imaginary "observer" who separates himself or herself from what was being experienced. This rift Krishnamurti sees as a source of endless conflict both within oneself, with others, and indeed collectively among nations. What can be done? He answers, "Nothing." He simply proposes that when these separative thoughts and images arise, one should "stay with" them. This signifies not escaping, not condemning or justifying, not seeking to change or get rid of them, but "holding them like a baby" with care, affection, and curiosity. This nonjudgmental monitoring, or "choiceless awareness" in Krishnamurti's phrase, also implies ceasing mentally to name the sensation being experienced, since such naming carries a heavy charge from our past experiences of it that conditions our present experience.

In this choiceless awareness or "observing without the observer," the thoughts and images subside, like water that has been stirred and muddied returning to a state of clear stillness. This stillness is, however, energizing. In it there can arise insights into the true significance, the origin, workings, and limitation of the thoughts and images experienced: "If the mind is aware of its limitation without condemnation, without justification, if it is purely aware of its limitation, then you will find there comes a freedom from that limitation. And in that freedom, truth is realized."

The present writer is under no illusions about his brief summary's doing justice to this crucial theme, which runs through all Krishnamurti's work and has implications for the way we see not only ourselves but also others and life in general. Still, if it prompts a reader to turn to the many passages in Krishnamurti on this subject, and to test them against everyday experience, it will have served its purpose.

This is perhaps a good place to mention that Krishnamurti often referred to this kind of exploration as an activity needing a "desirable seriousness which also has its own

humor." Of observing without the observer, he said: "This cannot be taught by another; it comes through your observation of yourself, watching all the time. You know, it's great fun if you don't condemn or justify but watch 'what is.'" And he described the

What prevents the clarity and objectivity that life demands?

learning involved as follows: "Learning is fun. To see new things is great fun. It gives you tremendous energy if you make a great discovery for yourself – not if someone else discovers it and tells you about it, then it's second-hand. When you are learning, it is fun to see something totally new, like discovering a new insect, a new species. To discover how my mind is working, to see all the nuances, the subtleties, to learn about it is fun."





View from Chalet Solitude, Rougemont, Switzerland

Is Krishnamurti saying something new?

As far as Eastern sources are concerned, there has been clear recognition of the importance of Krishnamurti's works by Buddhist authorities such as the Dalai Lama and Walpola Rahula, the author of the article on the Buddha in the *Encyclopaedia Britannica*. A similar recognition has been expressed by Vedanta scholars such as Venkatesananda.

The Western reaction has been more mixed. His works are on the syllabus of more than two hundred American universities and colleges, and he has been the subject of Ph. D. theses in England, France, and Germany. Apart from educational theory – as a recent book, *Reflections on the Self*, edited by Raymond Martin, professor of philosophy at Maryland University, has shown – it is clear that personal identity is the area where classical and contemporary Western philosophy overlaps most of all with Krishnamurti's work. Also, as Martin points out, Krishnamurti can be said to revive the use of the Socratic question. And in the purely British tradition, there is a debate that runs from Berkeley and Hume through F. H. Bradley, Bernard Williams, and Derek Parfit on problems of the self that are also of concern to Krishnamurti.

But there are very radical differences of both expression and approach. For although Krishnamurti wrote several books, his preferred medium of expression was the spoken word rather than the more formal structure of the book, reflecting the unfolding and open-

endedness of life, the moving picture rather than the still. Even more radically, he urged his listeners to abandon all authority, including that of one's own experience, when observing oneself, others, and life. His own answer to the question "Is there anything new in your teaching?" illustrates this clearly.

To find out for yourself is much more important than my asserting "yes" or "no." It is your problem, not my problem. To me all this is totally new because it has to be discovered from moment to moment. It cannot be stored up after discovery; it is not something to be experienced and then retained as memory – which would be putting new wine in old bottles. It must be discovered as one lives from day to day, and it is new to the person who discovers it. But you are always comparing what is being said with what has been said by some saint or by Shankara, Buddha, or Christ. You say, "All these people have said this before, and you are giving it another twist, a modern expression." So naturally it is then nothing new to you. It is only when you have ceased to compare, so that your mind is alone, clear, no longer influenced, controlled, compelled, either by modern psychology or by the ancient sanctions and edicts, that you will find out whether or not there is something new, everlasting. But that requires vigor, not indolence. It demands a drastic cutting away of all the things that one has read or been told about truth or God.

A fundamental objection by academic philosophers and psychologists to this passage is that it relies too much on inner observation and on "private" sensations. The inaccessibility of such observation and sensations to others is invoked to dismiss this whole area as inherently subjective and not amenable to any process of verification that could be called objective or scientific. It is therefore ruled out as a legitimate area of inquiry.

Yet there is something about such a judgment that smacks of a guillotined debate. The charge of subjectivity notwithstanding, there are counterarguments to it. First of all, there is the case for a commonsense view. For all of us, the way we see ourselves and others, the variety and quality of our sensations, are hugely important for the way we experience our lives. *Essentially, they are what being alive means.* It would also become very difficult for human beings to function at all unless we had some confidence in our self-exploration and our ability to see the truth of at least some of the situations we encounter. Without some consensus on what is true, human relationships and society would disintegrate.

The question then is: can one human being, from his or her experience, throw fresh light on the quality of mind we all need – say, clarity – and point to what fundamentally limits it? Krishnamurti's response to this in his own case is twofold: First, doubt, question, challenge what I am saying. Second, test what I say in practice. The whole issue is tossed back into the lap of each of us. We need to be skeptical, he says, and to find out the answer to this for ourselves.



Krishnamurti's literary legacy in the form of talks, discussions, and writings has been estimated to equal the contents of four hundred average-sized books. Of this total material, some fifty or so major books have been compiled and translated into many of the world's languages. Also, in the course of his long life, he may have engaged in serious debate with more people in personal interviews than anyone has ever done. Many of these conversations went unrecorded.

In light of this vast output, known and unknown, the task of putting together a short collection of texts serving as an introduction to his work is formidable, if not foolhardy. Also, whatever texts one chooses will invalidate the very notion of an introduction. But before the would-be compiler despairs, a handrail of sorts presents itself. In 1980, Krishnamurti wrote, on request, a one-page summary of his work, which he himself referred to as the "core" of his teaching.

The present book therefore starts with this summary and follows it with a selection of passages of an amplifying kind. So far, so good, one might think. This should provide a neat and tidy nutshell. In a way it does – but it also calls immediately for some qualification.

The qualification arises because any prolonged study of Krishnamurti's "teaching" – or "whatever it is," as he himself once put it – confronts one with a mind whose nature is constantly unfolding and deepening, always dynamic and never static. This nature follows in part from his great emphasis on the new and unknown in life as vital and enhancing aspects of human existence: "Life is the unknown, as death is the unknown, as truth is the unknown." There is something new, therefore, in every moment of being. The challenge is to see it.

For Krishnamurti, that which is new, unknown, unpredictable in life needs to be met with a movement of total attention that is not conditioned by past experience – although the intelligence that he sees operating in attention will know when to draw upon that experience.

The consequence of this view of life as creative learning, as pristinely new, is that a reader hoping to find in it a set of conclusions about the human condition, with something of the comforting fixity of the Great Pyramid, will be disappointed. What he or she will find is a number of statements about the way we perceive life, ourselves, and others, which, if tested by us and found to be true, will, he argues, open the door to an ongoing awareness of the "immensity" of life. First-time readers should be cautioned again, however, that Krishnamurti's style, when making these testable statements, while by definition not dogmatic, can certainly be emphatic.

Without some consensus on what is true, relationships would disintegrate

There is another way in which a book of introductory texts may be said to sit uneasily with what he is talking about. His testable statements are clearly inseparable from learning

about oneself, about others, about life as a whole. Now, the way we do that is usually much more haphazard than the steady perusal of a printed text. Life springs surprises on us, gives lessons at its own pace and frequency, not ours. Much of the attraction of a book is that its structure seems to reassuringly impose order on a mercurial world. Also, with a book, we are in charge, in the sense that we pick it up, put it down, dip into it at will. We are in control. Of the book, yes – but hardly of life. However, for some readers at least, the unexpectedness of Krishnamurti may dispel any cramping sense of bookish order.



The last part of this book contains a series of extracts that describe three simple actions: “Staying with ‘What Is,’” “Asking but Not Answering Fundamental Questions,” and “The Beauty of Not Knowing.” One could also call them “inactions from which actions spring.” They are given as examples only, not as an authoritative guide. All three can be seen as nat-

ural human abilities, not anything one would call a newly minted method or technique. To some extent we already use these abilities, indeed have to. We know at the time of bereavement that it is healthy and right to embrace, to stay with, one’s grief, rather than to escape from and suppress it. The

One could also call them “inactions from which actions spring”

importance of “knowing when you do not know” is something that many of us have heard from a school or university teacher. And finding a solution after “sleeping on” a problem is something all of us have done at one time or another.

What Krishnamurti is suggesting here, therefore, can in a way be seen as very simple – a wider and deeper application of natural faculties of the mind. However, this is not for him just a matter of useful enhancement, but an urgent and deep need, something life requires of us. It is neglect of these faculties that causes conflict and distress, and before they can flourish, we need to be aware of and understand the reasons for that neglect.

Finally, how far one is willing to test what Krishnamurti says will depend on whether one feels that Albert Speer’s problem of “seeing only what one wants to see and knowing only what one wants to know” is not just a problem for a minister of the Third Reich but entangles all of us. Not all blinkered perception is as searingly inhuman as Speer’s. But many of us experience conflict and confusion with others because we do not see, or do not want to see, the same things in the same way. And so a great deal of human life and energy are lost in painful and destructive friction, whether in personal relationships or among nations. In the end, exploring the issues Krishnamurti raises will hinge on whether one feels that to understand oneself and others and life in general, and to be passionate about that, is what life demands of us most of all, is the essence of being human.

from To Be Human by J. Krishnamurti

© 2000 Krishnamurti Foundation Trust Ltd.

Reprinted by arrangement with Shambhala Publications, Inc., Boston, USA

INTERNATIONAL NETWORK

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

ENGLAND: During the past few years, The Krishnamurti Centre at Brockwood Park has hosted several much-appreciated Theme Weekends, during which participants meet for video showings and dialogues, as well as informally. Following are the dates and themes for the coming months:

22 nd –24 th February 2002	Why don't we change?
15 th –17 th March 2002	Can one live sanely in a chaotic world?
26 th April–1 st May 2002	Learning through the mirror of relationship
17 th –19 th May 2002	On love and loneliness
21 st –23 rd June 2002	Can one live in peace?

CONTACT: The Krishnamurti Centre, Brockwood Park, Bramdean, Hampshire SO24 0LQ, England;
Tel: [44](0)1962 771 748, Fax: [44](0)1962 771 755; e-mail: kcentre@brockwood.org.uk
Or visit www.brockwood.org.uk/centre/c-h.htm

GRAN CANARIA: K Week in both Spanish and English: 21st–28th December 2001.

CONTACT: Roser Tomás, Tel: [34] 928 354603; e-mail: ars@infocanarias.com

INDIA: K Study Workshops near Pune: 23rd–29th December 2001: “The mystery of the observer and the observed”; 6th–12th January 2002: “The three great arts and the art of living”; 17th–23rd February 2002: “Learning about ourselves in the mirror of relationship”; 17th–23rd March 2002: “What is love? Why is that flame missing from our daily life?”

CONTACT: Krishnamurti Study Centre Sahyadri, KFI, P.O. Tiwai Hill, Taluka, Rajgurunagar, Dist. Pune 410 513, India; Fax: [91] (02135) 84348

USA: KFA Dialogue and Retreat Weekend in Ojai, California, 15th–18th February 2002: “To Be Is To Be Related” What Is Relationship? / Annual Krishnamurti Gathering in Ojai, California, 5th May 2002. / The Krishnamurti Retreat has been opened by the KFA at Arya Vihara in Ojai, the former site of the Krishnamurti Library. Weekly Dialogues are held at the new Library nearby.

CONTACT: Stephen Smith, KFA, P.O. Box 1560, Ojai, CA 93024, USA; Tel: [1] (805) 646 2726, Fax: [1] (805) 646 6674, e-mail: stesmi@kfa.org

Saanen Gathering Summer 2002

The Main Programme – all activities will take place at the new and bigger Chalet Rosey in Schönried near Saanen, 20th July–3rd August 2002.

The Parents' and Children's Programme will take place at Chalet Alpenblick in Saanen, 13th–20th July 2002.

The Mountain Programme for Young People (under or around 30 years of age) will take place in Finhaut near Martigny, 4th–12th August 2002.

CONTACT: Gisèle Balleys, 7a Chemin Floraire, 1225 Chêne-Bourg, Genève, Switzerland;

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

Announcements

NEW BOOKS

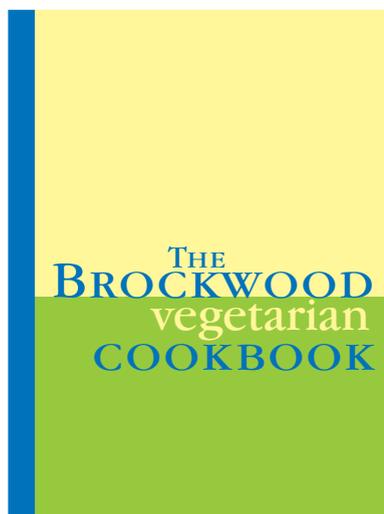
That Benediction Is Where You Are – The Last Bombay Talks 1985

by J. Krishnamurti

Published in paperback by Krishnamurti Foundation India, 2001

ISBN 81-87326-28-X, 80 pages

This is a small but 'powerful' volume. *Talk 1*: Our brain, which is amazingly free in one direction, is psychologically a cripple. *Talk 2*: Thought and time are always together. They are not two separate movements. *Talk 3*: Sorrow is part of your self-interest, part of your egoistic, self-centred activity. *Talk 4*: Is there a meditation that is not brought about by thought?



The Brockwood Vegetarian Cookbook – Favourite international recipes of the past thirty years from the kitchens of Brockwood Park

Published in paperback by Krishnamurti Foundation
Trust Ltd., 2001

ISBN 0900506-16-4, £9.95, 144 pages

More than just one hundred and thirty delicious recipes from the School and Centre by Sue Gerrard and Raman Patel, with guest cooks Michael Krohnen and Derek Hook, this book gives the interesting and amusing history of food and cooking at Brockwood, and is fully illustrated with drawings and full-colour photographs of Brockwood meals, gardens, people and places. A real treat.

Student Recruitment Officer Needed

The following is a job advertisement recently placed by Brockwood Park School.

Brockwood Park School is an international co-educational boarding school in the southern English countryside. We offer a diverse and personalised programme of study for some 60 students aged 15 to 19, providing an education that encourages academic excellence, self-understanding, creativity and integrity in a safe and non-competitive environment.

Brockwood is looking for a Student Recruitment Officer to formulate and implement a new recruitment strategy. You will require highly developed interpersonal skills and have the ability to work collaboratively, forging important links with teenagers, parents, educators, trustees, alumni and donors. You will be working closely with the School's Director of Administration, but must have the capacity to work independently, and develop a thorough grasp of the culture and intentions of the School. Preferably you will have marketing and recruitment experience and display an excellent command of English and possibly of other languages. You will have good writing and computer skills, experience in producing promotional material and be able to manage budgets. You will be flexible and creative, with an ability to carry out research related to the recruitment, admission and retention of students.

You will also need: to be experienced in international travel and prepared to travel widely; an awareness of other cultures and a sensitivity towards them; to be reliable and completely trustworthy; energy, initiative and self-motivation; and some understanding of the teachings of Jiddu Krishnamurti.

Salary and living arrangements are negotiable.

For further details or to apply, please send your curriculum vitae or resume, together with the name and address of two referees, to:

Bill Taylor, Director of Administration, Brockwood Park School, Bramdean, Hampshire SO24 0LQ, England; Tel: [44] (0)1962 771 744; e-mail: admin@brockwood.org.uk; website: www.brockwood.org.uk.

Closing Date: 1st February 2002; Interviews: 14th February 2002

New Online Bookshop of the Krishnamurti Foundation Trust

The Krishnamurti Foundation Trust has launched an online bookshop for Krishnamurti books and tapes at www.kfoundation.org. There are more than 300 videotapes and audio-tapes and more than 80 books available, as well as the text CD-ROM and the new audio CDs. DVDs will be added in the near future. Payment can be made by credit card – you may give the details online via a safe, encrypted process, or by phone, fax or post – or by bank cheque. The Krishnamurti Foundation Trust does not operate at a profit. All proceeds from sales go to furthering the work of Krishnamurti.

ADDRESSES >>> ADDRESSES >>> ADDRESSES >>>

SCHOOLS OF THE KRISHNAMURTI FOUNDATIONS

ENGLAND: BROCKWOOD PARK SCHOOL, Bramdean, Hampshire SO24 0LQ, England

Tel: [44] (1962) 771 744, Fax: [44] (1962) 771 875, e-mail: admin@brockwood.org.uk

INDIA: BAL-ANAND, Akash-Deep, 28 Dongersi Road, Mumbai 400 006, India

NACHIKET SCHOOL, Village Devidhar, Post Dunda, Uttarkashi 249 151, India

Tel: [91] (13712) 5417, Fax: [91] (1374) 2411 (write on top: 'Krishnamurti Foundation'),
e-mail: rajeshdalal@rediffmail.com

RAJGHAT BESANT SCHOOL, Rajghat Education Centre, Rajghat Fort, Varanasi 221 001, Uttar Pradesh, India, Tel: [91] (542) 430784, Fax: [91] (542) 430218,
e-mail: admin@jkrishnamurti.org

RISHI VALLEY SCHOOL, Rishi Valley 517 352, Chittoor District, Andhra Pradesh, India
Tel: [91] (8571) 62037, Fax: [91] (8571) 68622

SAHYADRI SCHOOL, Post Tiwai Hill, Tal. Rajgurunagar, Dist. Pune 410 513, India
Tel: [91] (2135) 84270/84271/84272, Fax: [91] (2135) 84269

THE SCHOOL-KFI-CHENNAI, Damodar Gardens, Besant Avenue, Chennai 600 020, India
Tel: [91] (44) 491 5845

THE VALLEY SCHOOL, Bangalore Education Centre, KFI, 'Haridvanam', Thatguni, Bangalore 560 062, India, Tel: [91] (80) 843 5240, Fax: [91] (80) 843 5242, e-mail: kfibr@blr.vsnl.net.in

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

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

SCHOOLS INDEPENDENT OF THE K FOUNDATIONS

BRAZIL: ESCOLA DA SERRA, Caixa Postal 11, 36325-000, Tiradentes MG, Brazil;

contact: Rolf Mayr, Kênia Palacini, Tel/Fax: [55] (32) 3355 1637

INDIA: CENTRE FOR LEARNING, 462, 9th Cross Road, Jayanagar 1st Block, Bangalore 560011, India; contact: N. Venu, e-mail: nvvs@blr.vsnl.net.in

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

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

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

contact: V. Nagabusharam

SHOLAI SCHOOL, P.O. Box 57, Kodaikanal 62401, Tamil Nadu, India;

contact: Brian Jenkins, Tel: [91] (4542) 3 02 97, e-mail: cloaat@kodaikanalonline.com

ITTC PRIMARY SCHOOL, Near Mercedes Chapel, Vaddem, Vasco, Goa, India;

contact: Liza Chowgule, Tel: [91] (832) 518 566

KRISHNAMURTI FOUNDATIONS

KRISHNAMURTI FOUNDATION TRUST, Brockwood Park, Bramdean, Hampshire SO24 0LQ,

England; Tel: [44] (1962) 771 525, Fax: [44] (1962) 771 159

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

<http://www.kfoundation.org>

KRISHNAMURTI FOUNDATION OF AMERICA, P.O. Box 1560, Ojai, CA 93024, USA

Tel: [1] (805) 646 2726, Fax: [1] (805) 646 6674, e-mail: kfa@kfa.org

<http://www.kfa.org>

KRISHNAMURTI FOUNDATION INDIA, Vasanta Vihar, 64/65 Greenways Road, Chennai 600 028,

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

<http://www.kfionline.org>

FUNDACIÓN KRISHNAMURTI LATINOAMERICANA, c/o Alfonso Esteban, C/ Juan Pérez Almeida,

12 2º A, 28019 Madrid, Spain, Tel: [34] (91) 569 3101, e-mail: fkl.ae@mibbva.com

<http://www.fundacionkrishnamurti.com>

KRISHNAMURTI FOUNDATION OF CANADA, 538 Swanwick Road, Victoria, B.C. V9C 3Y8, Canada

Tel: [1] (250) 474 1488, Fax: [1] (250) 474 1104, e-mail: namurti@islandnet.com

<http://www.islandnet.com/~namurti>

OTHER WEBSITES

Specific K School, country and Committee websites can be accessed through Kinfonet (Krishnamurti Information Network) at <http://www.kinfonet.org>.



Garden at Chalet Solitude, looking east towards Saanen, Switzerland

The Link is produced by Krishnamurti Link International (KLI) – a small team of people from six countries who share an interest in the teachings of J. Krishnamurti. All but one has worked at a Krishnamurti school. Together with Friedrich Grohe they meet a few times each year in different parts of the world to coordinate their activities. The words Krishnamurti Link International are intended to do no more than describe the focus, purpose and scope of these activities. The general intention of KLI's work is to make Krishnamurti's teachings more accessible and to facilitate further engagement with them.

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

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

KLI
P.O. Box 267
Winchester SO23 9XX
England
e-mail: KLI@mcnet.ch