



T H E L I N K

NO 17 • AUTUMN / WINTER 1999

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THE NEWSLETTER

Dear Friends,

This past September, the Link team and I met for a week's retreat at Haus Sonne, the friendly vegetarian guest house in the Black Forest (see pg. 55). We wanted to look again at our activities, our reasons for being engaged in them and for working with each other, and also to reassess the ways in which we explain to others what we are trying to do. My particular question was 'What will hold us together?', and I am happy to say that the answer that arose during the course of the week was, simply, friendship and an interest in the fundamental questions of human existence. In addition to long talks, both serious and amusing, and long walks in the beautiful countryside, we produced the statement on the back page describing the various activities that remain the overt consequence of our working together.

I would like to add in relation to this two excerpts from K. The first was spoken by him at the International Trustees Meeting at Brockwood Park in September 1984.

"What is our responsibility? I think our responsibility towards the world will depend a great deal on what is our responsibility to the schools, to our own lives and our responsibility to each other. If we do not trust each other – I mean, I am using – K is using that word 'trust' in the deepest sense of the word which is friendship, co-operation and feeling that we are all together, that trust will hold us together. If that is not there, if that friendship and trust is not there it will break up."

The second is from the 3rd Question and Answer Meeting in Saanen in 1980 (which I also included in the Preface to my booklet *The Beauty of the Mountain*).

"Question: I have understood the things we have talked over during these meetings, even if only intellectually. I feel they are true in a deep sense. Now, when I go back to my country, shall I talk about your teachings with friends? Or, since I am still a fragmented human being, will I only produce more confusion and mischief by talking about them?"

"Krishnamurti: All the religious preachings of the priests, the gurus, are promulgated by fragmented human beings. Though they say, 'We are high up', they are still fragmented human beings. And the questioner says: 'I have understood what you have said somewhat, partially, not completely; I am not a transformed human being. I understand, and I want to tell others what I have understood. I do not say I have understood the whole, I have understood a part. I know it is fragmented, I know it is not complete, I am not interpreting the teachings, I am just informing you what

I have understood.’ Well, what is wrong with that? But if you say: ‘I have grasped the whole completely and I am telling you’ – then you become an authority, the interpreter; such a person is a danger, he corrupts other people. But if I have seen something which is true I am not deceived by it; it is true and in that there is a certain affection, love, compassion; I feel that very strongly – then naturally I cannot help but go out to others; it would be silly to say I will not. But I warn my friends, I say, ‘Look, be careful, do not put me on a pedestal.’ The speaker is not on a pedestal. This pedestal, this platform, is only for convenience; it does not give him any authority whatsoever. But as the world is, human beings are tied to something or other – to a belief, to a person, to an idea, to an illusion, to a dogma – so they are corrupt; and the corrupt speak and we, being also somewhat corrupt, join the crowd.

“Seeing the beauty of these hills, the river, the extraordinary tranquillity of a fresh morning, the shape of the mountains, the valleys, the shadows, how everything is in proportion, seeing all that, will you not write to your friends, saying, ‘Come over here, look at this’? You are not concerned about yourself but only about the beauty of the mountain.”

pg. 63, Questions and Answers, Copyright KFT

Our retreat coincided with the move of the KLI office to Winchester in England, not far from Brockwood Park. Chalet Solitude, in Rougemont, Switzerland, is now, once again, simply my private home (please see the new office address on the back cover). The move was a natural step: half of the KLI team lives in southern England, with the others living in Italy, Spain and Hawaii. Not everything is in its final order yet, however, so please bear with us!

On other topics, the annual Saanen Gathering was again well attended this year. Thanks to the organiser Gisèle Balleys, her helpers, and the many people who participated, it was serious, lively and very interesting. The Young People’s Programme and the Parents with Children Week seemed especially good, introducing as they do many bright young people to the larger ‘K world’. And I am always struck by how international the Saanen Gathering is. This year people came from all over Europe, East and West, including from Russia and Ukraine, as well as from India, Australia, New Zealand, the USA, Canada, Mauritius, and quite a number of places in between. Five of the Krishnamurti School Principals were also able to take part: Rajesh Dalal from Bhagirathi Valley, G. Gautama from Chennai, P. Krishna from Rajghat, Shailesh Shirali from Rishi Valley, and Bill Taylor from Brockwood Park.

You may remember that in the last issue of The Link we printed a long list of examination questions on Krishnamurti’s teachings. These were written in 1985 by Professor Raymond Martin for a university course in Contemporary Eastern Philosophy. Some of you found them highly interesting, some of you found the mere existence of them rather surprising (or should I say shocking?). There is, however, a lovely story about them which Mark Lee recorded in the fall/winter 1988 issue of the Krishnamurti Foundation of America Newsletter.

“It happened that Professor Martin’s students went to the Kennedy Center in Washington, D.C., to hear Krishnamurti speak. Back in Ojai after the talks, I told Krishnaji about the class and pulled out of my pocket the three pages saying, ‘This is the final examination in the teaching of J. Krishnamurti,’ and handed it to him from across the lunch table. He took it, his eyes opened wide, and said, ‘Do you think I will pass?’ The lunch guests laughed, stopped eating and sat in anticipation as he silently read each of the 20 questions. He folded it up and handed it back beaming. ‘By Jove! This is good!’”

I would also like to quote from three of the many letters which we received since the last Link.

“I very much appreciate being on your mailing list and hearing the views and experiences of other people who have been drawn to what K expressed. There are few people within my locality with whom I can share this and the many and varied pieces in The Link remind me I’m not alone in my peculiar passion.”

Cliff Linden from Loughborough, England

“Living in the Australian ‘wilderness’ and unexpectedly receiving a gift of ... The Link is quite an overwhelming event for me. It has ended a certain feeling of isolation. I can only confirm what you mention in your ‘Dear Friends’ letter of No. 15 that it can ‘bring people together who may not have easy access to like-minded people.’”

F. P. from Australia

“I just wanted to add a personal note of thank you for sending us The Link. Over the years I have enjoyed reading the articles and enjoyed the lovely photographs. It was the photographs of Brockwood Park that first inspired me to think of the school for my daughter. She has just completed her first week and has been accepted into the school. She is very happy and excited. I am both excited and humbled by this opportunity for her. So for us The Link has in fact been a valuable connection to fellow Krishnamurti students and to this extraordinary school. Words cannot express my appreciation to you and your work. I have studied a variety of disciplines, including Zen, and find no parallel to the depth and implications of K’s teachings. My exposure to K has been through books and tapes. I always appreciate hearing from those who lived and studied with him directly. I look forward to future newsletters.”

M. G. from the USA

We appreciate all of the letters and contributions we receive, and we hope to keep hearing from you.

Friedrich Grohe, September 1999

LETTERS TO THE EDITOR

Reflections on a Timeless Quest

I first got to know of Krishnamurti 20 years ago through a book. Then I heard through the Danish Krishnamurti Committee about the Saanen Gathering in Switzerland. The next year I attended my first Krishnamurti talk. I was both awe-struck and deeply moved by K's humanism, his humour and seemingly total honesty. What fascinated me even more was his reference to the teachings, which he insisted were not human-made, not invented by the mind, not even his own. The teachings, he said, were not in any way something mysterious, beyond our reach, but something to be pursued in daily life. They were there regardless of anyone or anything and either you were aware of them or not.

During that first talk in Saanen, while Krishnamurti focused on the world situ-

ation, I understood him to say that the individual had to change his consciousness radically if he wanted to be unconditionally free. This meant to me, as it still does today, that every human being has the responsibility to sow the seeds for a new civilisation, beginning with oneself inwardly and psychologically, and as a consequence there will be a significant change also outwardly, in the world at large.

In a sense it was like hearing a timeless call that even the ancient Brahmins, Greeks and Egyptians probably only dreamed about. I believed there and then that I had come to the right person, one who was going to tell me more, and I felt that my own path was set for the future, at least spiritually or psychologically.

Since then I have read many of K's books, participated in the video showings

Note for our Readers

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

and discussions organised by the Danish Committee, and I went twice to Brockwood Park where I had the chance to speak to staff members and students about such topics as who K was, what he wanted to show us, what was, so to speak, the dimension that he encouraged us to discover and how this affects daily life.

Sometimes friends ask me what I have understood and how I have benefitted from all this. Why not simply remain a Christian or become a Buddhist or adopt something else for a religion? Why listen to someone who had no organised religious belief?

My answer is that I cannot accept the gradual approach to some ultimate end or to truth. This is in fact what Christianity and other religions preach; the gradual arrival at the extraordinary truth, through dogma, belief, ceremonies and so on. I believe that behind the facade of organised religions and beliefs there is a deeper truth or vision of an uncorrupted world completely disassociated from persons, belief and orthodoxy. This sense was one of the reasons why I went to hear K, because I felt he had an insight into this. I felt that by listening to him he could confirm something very important for me, namely, that beyond the limitations of tradition there was a way to a true dimension of the spirit.

On a more personal level I must admit that at that time I was also in a state of great dissatisfaction with more or less everything about my life. In a subtle way it helped me to hear, through the voice of K, that dissatisfaction was precisely the jewel one had to hold in order to come to the real. I find that K went very deeply into the meaning of dissatisfaction. In a sense I am not entirely finished with it, although I understand that eventually one has got to finish with it or one will remain trapped and have no real peace within.

I still believe now, 20 years later, that there is a direct way to truth and that the teachings are a manifestation of it. At the same time one has to be careful not to make the teachings into yet another creed. I understand the teachings to say that one must bring about order in one's life, that one has to be free of conflict and in that way come to see the beauty of meditation, then be able to go "beyond the grey of our days", so to speak. They also say that you have to see for yourself that no one can build the bridge to the other side for you, to this pathless land, as K called it. Not many seem to share this understanding. We either revert to traditional religion or tend to pursue different escapes from a feeling of being alone, or perhaps lonely, in the pursuit of the pathless land. In this there is a great risk in becoming unharmonious and unintelligent. In fact one may even miss the great beauty of the pathless land itself. A statement like "You are the world" is therefore of the utmost significance in this regard and a vital one in keeping one's own house and the house of the world in order.

Looking back, I neither regret my pursuit nor feel that I have consciously or unconsciously deluded myself into fanciful romance. I understand now that I was also concerned about losing my way, becoming insensitive, egotistic and materialistic, in short, about becoming a reduced or a semi-wasted "adult" without much thought or drive for the ancient and timeless quest. On the other hand, I have learnt never to underestimate so-called ordinary folks, who, though they all too often have neither the time nor inclination to go into these matters properly, generally have much wisdom. A friend told me once, "The pursuit of all this does not actually qualify one for anything." It seems to me that insofar as one sees something of the great mosaic of existence, and lives

in the dimension of the teachings, it has significance for oneself in the world. And as to what this pursuit may qualify one for,

I would ask if there is anything else but life here and now, and the possibility of transformation of what is right now?

Peter Fergo, September 1999

Conditioning and Silence

After reading comments on the topics of Krishnamurti's 'human failings' and whether it is possible for others to come upon that reality beyond our conditioned patterns of thought, I felt moved to share my feelings on these issues.

It shouldn't come as any surprise that Krishnamurti wasn't perfect. Like all human beings, his personality was formed throughout his life by both joyful and traumatic experiences. But despite his human imperfections, Krishnamurti revealed a transcendent state of being beyond the chattering brain that is not just an idea or fanciful illusion, but an actual reality that is available for everyone. And none of us has to be perfect to discover it. He suggested that we come upon this reality by first being willing to watch our thoughts, feelings and actions, then observe how resistance arises within us. Though beautiful in its simplicity, it can be an arduous inward journey.

My introduction to Krishnamurti came back in college when I discovered his books *Commentaries on Living*. His writings were so startlingly fresh and alive that they starkly shed light on the depths of my own mediocre thinking. And the next book I read, *Talks and Dialogues*, changed my life forever.

In this book, he discussed with other individuals referred to as 'questioners' how thought creates images that control our view of reality, keeping us from a deeper, more complete perception of truth. And even when thought sees that its very movement perpetuates the problem,

it still continues. He then asked why this was. For reasons I have never understood, at that moment I was filled with an intensity beyond anything I had ever experienced. There was nothing more important for me than finding the answer to this simple question.

I read on. Krishnamurti then said, 'Thought has been chasing its tail, over and over again. And thought says, what a silly thing I'm doing, and stops. Right? Then what takes place?' I then read the questioner's answer of 'I cannot stop it, Sir.' Then, putting the book down, I thought as deeply as I could on this. But I couldn't comprehend how thought could stop or what happens afterwards. So I read on. Krishnamurti continued, 'Then go on, chase the tail.' Again I read what the questioner replied and put the book down and chased the tail of my own thoughts, which swirled and churned in confusion. I picked up the book again and read the words that changed my life forever. Though similar to his previous statement, this one made a profound impact upon me. What Krishnamurti said was, 'Thought has been chasing its own tail. Right? Now thought realizes how silly it is, therefore it stops!'

And it happened. In a flash of insight, this immutable truth manifested itself within me – and thought ended. I put the book down. Everything seemed alive and glowing with no invasive thoughts interfering with the immediate perception of my surroundings. I looked out across the green yard towards one particular fir tree.

Though I'd seen it a thousand times before, it never appeared as it did at that moment. It wasn't that I became the tree or anything; it was more like no boundaries existed between the tree and me. The filters that screened the direct experience of the tree had vanished. Sounds and fragrances seemed to sparkle with life and elicited a joy beyond words. But even more overwhelming was the perception of an immense energy beyond anything I had ever experienced or even imagined. It seemed that with this energy anything was possible.

After some time, my thoughts came back and I actually heard them comment, 'This is really neat!' And it ended. I was back as before, with full memory and fading feelings of this brief encounter with a

reality beyond thought. I picked up the book and read on. Krishnamurti continued, 'It is very simple. The moment thought stops chewing its own tail, you're full of energy – aren't you? Because in that chasing your energy has been dissipated. Right?'

And there it was – confirmation that Krishnamurti experienced this incredible energy beyond thought in the same way. That moment also ignited a spark deep within me that actually seems to guide and remind me of this truer reality whenever I get mired in my conditioned life. But above all else, I know, as much as I know I'm alive, that what Krishnamurti talks about in his books and discussions is absolutely real and available to anyone. For I was a typical college student, hardly



enlightened and possessing my own share of seemingly endless fears and overwhelming insecurities.

Since that time, I've had many wonderful experiences involving insights and transcendent states of being, but never again touched that state of existence so absolutely pure and so vibrantly energetic. What I discovered was that we all have within us psychological barriers that resist anything that

triggers our fear of death. Since moving into this reality does represent a kind of death to the personal self, those

parts of us that are charged with our protection are terrified of this reality beyond thought, and will do whatever they can to prevent us from going there.

It would be wonderful if simply seeing the truth of our conditioning and wanting it to end were enough, but I respectfully suggest that it requires a more substantial approach to break free from a lifetime of fearful patterns. David Bohm once said that these patterns of thoughts and values are of a higher order and more fundamental in nature than our waking ego, and that

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these controlling parts of us will often override our conscious wishes when our personal security is at stake. Even flashes of insight and intellectual understanding do not seem to obliterate the deeper conditioned patterns of behaviour that create our motivations, intentions and actions.

I have found that by journeying and dialoguing with these resistive parts, old emotional traumas surface and flower,

helping you release their fears and heal their wounds, moving you naturally back towards that timeless state of being beyond

thought. It takes a great deal of emotional commitment – and a willingness to see and feel everything about yourself. But beyond our self-created barriers of fear awaits a reality pulsing with joyous energy and love.

I offer that it is possible to open the doorway into that timeless realm, and that exploring the intimate connection with your conditioned patterns of thought and behaviour will manifest that silence that Krishnamurti often described and so eloquently embodied.

David Greenwood, March 1999

The Finger Pointing at the Moon

Dependence on K's teachings keeps us in a state of separation. As long as we each believe ourselves to be "a self," an individualistic being, we shall remain dependent and insecure. It is not possible for a separate entity to be a light unto itself, for all it has to work with and rely on is thought and memory. That which is dependent and separate cannot realize the wholeness of life and being; it operates from the perspective of limitation. The only way one can live the teachings is to understand deeply that we are not individuals and we are not separate, and that Life, or whatever name we wish to label it with, is indivisible. From that realization we act as our own light and depend on no individual nor on any teachings for inner direction.

An article in the Spring/Summer Link, 'Krishnamurti's Pedagogy', includes a discussion on the three basic activities of education. The third listed basic activity is "to awaken a deeper interest in and concern for the wholeness of life." In the discussion that follows, it states that "the essence of right action is the underlying interconnectedness between us and others, between us and all that is. Our responsibility is to see this for ourselves and dissolve the factors of divisiveness." The order in which the above sentence is written is important, for until we actually realize the interconnectedness of all that is, and the implications of it, the factors of divisiveness will remain. Realization of the interconnectedness of life and the fact that we are not individuals is the death knell for the ego.

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In his last talks in India, K talked about the source and origin of life and all that is. He approached this subject in a negative manner, saying what it is not, as has been the manner of sages throughout recorded history. That which is unlimited, complete and whole cannot be understood by thought. It is there, within us all; it is our life, our clear mind and our sense of being. The only thing that is limited is thought, which is an abstraction of the real. Until the sense of self, a creation of illusory thought, is absent, we cannot realize the wholeness.

Throughout his life, K was the hand with its finger pointing at the moon. All too many of us have mistaken the finger for the moon. We have fallen in love with the eloquent words and charisma of the messenger, and have not understood the message.

Larry W. Beatty, July 1999

Reply to 'Was Krishnamurti Conditioned?'

In The Link No. 15, I reviewed David Bohm's letter to a friend, in which Bohm constructs what I considered to be a narrow and distorted image of Krishnamurti. In a subsequent issue, Carolyn Brandt replies to my review. She quotes a fragment of one of my sentences in order to suggest that I wondered why Bohm would 'question Krishnamurti's fallibility'. This is a distortion of my words and of my meaning. The question I raised was not whether K was infallible. Bohm argued that Krishnamurti regarded himself as infallible, with adverse consequences for the teachings and for the schools. In my article, I tried to cast doubt on Bohm's view that K regarded himself as infallible. Carolyn appears to have missed this point entirely.

I cannot agree more with Carolyn than when she writes, "By all accounts David Bohm was an independent thinker and an independent inquirer and may the force be always with the possessors of such minds." In defending the possibility of Krishnamurti's fallibility, however, she appears to lose sight of the fact that Bohm too was susceptible to error. Nothing in what I wrote can diminish in any way the extraordinary genius and humanity of David Bohm. To recognize his weaknesses only serves to underscore the authenticity of our admiration for the man and for his work.

David Moody, October 1999

THE TEACHINGS AND TRANSFORMATION

The following are two letters which address in different ways a concern shared by many people, and one which was brought up time and again with Krishnamurti: why no one, although numerous people have been seriously interested in the teachings, seems to have changed fundamentally. The article 'Translation versus Transformation' responds to this question directly, showing how easily we can confuse intellectual understanding with a deeper, transformative process. Both articles raise many interesting and perhaps controversial points and questions, and we hope that they will invite readers to respond. We would like to investigate further into this issue in the next Link. The two articles are followed by a 'question and answer' exchange from a meeting with Krishnamurti, about what is transformation.

Are the Teachings Enough?

Implicit within Krishnamurti's philosophy is the notion that a transformation of human consciousness can be facilitated by the understanding of the teachings. Throughout his life, Krishnamurti undertook the delineation of these insights into the human condition, which has been well-documented in print as well as on audio and video tape. Nevertheless, as we all know, towards the end of his life Krish-

namurti admitted that he had been the only living manifestation of the transformation. Now, perhaps this speaks to the difficulty of the transformation, but has it ever been considered that the teachings may not be sufficient to facilitate this

transformation? In this article I would like to question what I believe is tacitly assumed by most advocates of Krishnamurti, namely, that the teachings are sufficient to facilitate the transformation.

This assumption would not be questioned if the transformation manifested in others. However, I believe a lack of transformation is more consistent with most people's experience. While some students of Krishnamurti have become quite articulate and well-versed through repeated exposure to the teachings, it doesn't necessarily follow that their words are reflective of any transformation of consciousness. They may have just become proficient at explaining psychological phenomena in terms of Krishnamurti's conceptual scheme. In common parlance, this is known as the dichotomy between being able to talk-the-talk yet unable to walk-the-walk. In any case, I think that most advocates would agree that even though the teachings may not have manifested in a personal transformation, their

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namurti admitted that he had been the only living manifestation of the transformation. Now, perhaps this speaks to the difficulty of the transformation, but has it ever been considered that the teachings may not be sufficient to facilitate this

value has been immeasurable in facilitating insight into the human condition.

It might be interesting to consider causal relationships between the teachings and the transformation. Is it the case that (1) the transformation is the result of the teachings or (2) the teachings are the result of the transformation? While this may initially seem somewhat confusing, a few mundane examples may help to clarify this thinking. Clearly, wine is the result of grapes and not the other way around. However, with an acorn and an oak tree, one can see that either condition can be the result of the other. Krishnamurti's teachings seem to imply the potential of the first case; however, could it be that the teachings are only a description of the transformation, and can the description result in the described?

Now, to further complicate matters, we have what biographers call the 'process' which, it could be argued, was the catalyst or prime mover in Krishnamurti's transformation. Could it be that the teachings are necessary but not sufficient to facilitate the transformation? Could the same thinking also apply to this 'process'? Perhaps both conditions together are suffi-

cient. Who really knows now? In Krishnamurti's case, some would argue that it may be relatively easy after you have been catapulted into this State of Grace, to look back with some clarity. But, when you are well steeped in the human condition, it is quite a different matter to see your way clear of it.

Krishnamurti had a myriad reasons why this transformation did not manifest. These included a lack of seriousness, sensitivity, or awareness, as well as problems with conditioning, security, fear, attachment, and many others, all of which probably have validity. Nonetheless, one problem with these reasons is that they can always be used to explain failure and, in a sense, are not falsifiable. It seems that whenever one falls short of expectations, i.e., the transformation, these reasons could always be applied.

Now, what does all this mean? It certainly points to some questions that are in need of clarification or are candidates for further discussion. Maybe they have been adequately addressed in the teachings and, if so, perhaps readers of *The Link* could cite passages that clarify these issues.

Walt Hillman, September 1999

Translation versus Transformation

This short article was prompted by the words of Rajnish Roy in the Spring/Summer 1999 issue of *The Link*: 'Another issue that has distressed many is why, despite having devoted many years with sincerity and seriousness to the teachings, one has not changed fundamentally.' (pg. 10). Roy takes David Bohm to task for suggesting that the teachings 'do not go far enough to change one fundamentally', suggesting that in Bohm's case this was the result of the dominance of a 'formidable intellect'. But this still begs the question why the teachings cannot penetrate intellects 'formidable' or otherwise.

It is my experience that Krishnamurti's teachings contain within them the ability both to lead the mind to the edge of what is beyond itself through the sheer power of their mirror-like logic, and to condition the mind subtly with this very logic. Now the latter statement can be very disturbing for the serious student of the teachings and is often resisted, because built into one's intellectual understanding of the teachings is the perception that we are conditioned beings. And while we can see the truth of this statement through logical inquiry, we also assume that our seeing of this truth has somehow liberated us from such a condition, because the words are so compelling and perhaps bring about a previously un contemplated insight ('I am no longer conditioned because I have understood how conditioning works'). But however compelling the insight, it is still, finally, within the realm of the intellect, and that is why we do not change fundamentally. There is intellectual understanding but not integral understanding.

In Ken Wilber's words, what we have done is given the self 'a new way to think or feel about reality' (Wilber, Ken, 1999, *One Taste: The Journals of Ken Wilber*. Boston:

Shambhala, pg. 27). The self has been translated not transformed. However, because the teachings themselves are concerned with transformation, where 'the very process of translation itself is challenged, witnessed, undermined, and eventually dismantled' (Wilber, pg. 28), we tend to ignore the fact that what we generally tend to do is translate the teachings of transformation so as to make ourselves

We tend to translate the teachings of transformation so as to make ourselves believe that we are actually involved in transformation.

believe that we are actually involved in transformation. And the lack of authentic transformations among students of the teachings points to this.

I find that there is also a subtle psychology at work. Because of Krishnamurti's particular stance on spiritual practices, and because we see the truth of it intellectually, we then tend to stand superior to those who are engaged in such practices, not seeing that our own engagement is a kind of spiritual practice – reading the books (scripture), watching videos or listening to audio cassettes (ritual), engaging in trying to be choicelessly aware (meditation practice). But we tend not to see this in the context of translative spirituality because we believe that understanding teachings that talk against translative spiritual practices somehow takes us out of such practices. But the fact is, we are still seeking (perhaps disguised by the term 'inquiry') transformation, and while that remains we are still in the position where 'the self learns to translate its world and its being in the terms of this new belief or new language or new paradigm, and this new and enchanting translation acts, at least temporarily, to alleviate or diminish the terror inherent in the heart of the separate self.' (Wilber, pg. 28)

In Krishnamurti's words, we have mistakenly taken the word for the thing itself.

Roy says that many people who have been affected by Krishnamurti's teachings 'have found some real improvement in their lives' (The Link, No. 16, pg. 10). But many translative

practices can claim the same, and indeed there are now a few students of the late H.W.L. Poonja – who was a teacher of transformative spirituality – who claim a permanent shift in identity, thus making a claim for authentic transformation.

So where is all this leading to? Perhaps the following excerpt from A.H. Almaas' book *The Elixir of Enlightenment* (Almaas, A.H. 1984, York Beach, ME: Samuel Weiser, Inc.) offers a succinct way of looking at the issues raised:

“Krishnamurti’s teaching, although it is simple, elegant and true, proves to be not relevant to most people who listen to him. They cannot understand him, because they need to understand many other things about themselves and their minds before they can even relate to what he says. His words do not penetrate them, his teaching does not relate to their personal lives. Many of them understand him intellectually, but that is not real understanding, and they believe what he says, but it does not transform them.

“Krishnamurti says his teaching is simple and direct. He has said that a person can listen to him and understand him, and be transformed right there, before leaving the lecture hall. This is all very true, but it is simple and direct only to Krishnamurti’s own perception. The state he is describing is experienced as simple. It is simple, and ordinary, and very near to the individual. It is, in fact, the very nature of awareness: simple, empty, clear.

“But his teaching does not take into account the state of consciousness of most of his listeners. Their minds are preoccupied with other things, are full of all kinds of concerns and conflicts that they are not about to give up. These concerns and conflicts make up not only their lives but their very identities. They cannot therefore just be simply aware.

“Krishnamurti is in fact asking his listeners nothing less than to give up their ego and their sense of self identity. But there is a lot involved in this sense of self and much of it is unconscious, not available to awareness. It is the sense of self that still governs the mind, the movement of thoughts, the focus of attention.” (Almaas, pp. 16–17)

So Krishnamurti is asking for transformation and not translation. But in most cases – if we are absolutely honest with ourselves – there has simply been translation. And to continue to make excuses for oneself is still part of the translative business – ‘I must just be more aware’; ‘I must just read another book with greater attention’; ‘The teachings are



not at fault, I am', etc. But this is not very helpful, and is, I suggest, self-deceiving. This is still part of the old religious paradigm of 'I am a sinner, but through God's grace I will become better'. What Almaas is pointing to is the need to inquire into why 'the sense of self ... still governs the mind', even when, through the teachings, we have understood the self to be the movement of thought.

Wilber's perception in the following quotation in effect sums up Almaas' pedagogical response to his own observations, which have taken the form of teaching authentic transformation through translative practices: 'Even though you and I might deeply believe that the most important function we can perform is to offer authentic transformative spirituality, the fact is, much of what we have to do, in our capacity to bring decent spirituality into the world, is actually to offer more benign and helpful modes of translation. In other words, even if we ourselves are practising, or offering, authentic transformative spirituality, nonetheless much of what we must first do is provide most people with a more adequate way to translate their condition.' (Wilber, pg. 31)

Viewed in this light, we are then faced with the question: Do Krishnamurti's teachings allow for translation? Of course, the answer is no. But considering how many have been influenced by them and yet have remained untransformed, do we postulate then, like Bohm, that the teachings 'do not go far enough to change one fundamentally'?

My own feeling is that Krishnamurti's teachings are part of an evolutionary thrust; Life itself is looking at ways to bring about authentic transformation (and we have to say Life rather than Krishnamurti, because the essence of his message is that there is no separate self), and the teachings are part of this experiment which is always on-going. (We must also not ignore the fact that the teachings themselves show an evolution of methodology.) By its very austerity and impact – yet lack, ultimately, of real results – the teachings, indirectly, force us to re-evaluate our relationship to them, to see whether we are in fact involved in

translation and not transformation. But we need to honour this rather than make it into a problem; because invariably we give the teachings such sacrosanct status, we place all blame on ourselves, rather than inquiring with other tools (such as Almaas' psychological approach) as to why the situation exists in the first place. (I am aware that this can be difficult for most

To make the passage to integral understanding, we need to find more appropriate ways to make the transition.

students of the teachings, because reflexively we try to use the teachings – that is, our concepts – to transcend the situation, not seeing that it is this very action that keeps us stuck.) Perhaps we need to look at Life's other offerings that can end the translative phase so that we are truly engaged in authentic transformation. For the vast majority, it would appear that to make the passage to integral understanding, we need to find more appropriate ways to make the transition.

Of course, for the Krishnamurti purist, the above suggestion is absolutely blasphemous. But to have such a feeling could be a clue to the awakening of true transformation if we



Sunset at the Schreckhorn, near Grindelwald, Switzerland

allow ourselves to see that we could only react in such a way if we have a concept of the teachings – if we see that reaction is part of the translative phase. If we were truly transformed, as Krishnamurti wanted, then these words are just words and no more – there would be no reaction, no inquiry, just what is.

Kriben Pillay, June 1999

K: What Is It To Be Transformed?

The following is an excerpt from Meeting Life, in which Krishnamurti speaks of transformation as a change here and now in the moments of daily life as well as a state in which all thoughts of becoming have come to an end.

QUESTIONER: Is there such a thing as transformation? What is it to be transformed?

KRISHNAMURTI: When you are observing, seeing the dirt on the road, seeing how the politicians behave, seeing your own attitude towards your wife, your children and so on, transformation is there. Do you understand? To bring about some kind of order in daily life, that is transformation; not something extraordinary, out of this world.

When one is not thinking clearly, objectively, rationally, be aware of that and change it, break it. That is transformation. If you are jealous watch it, don't give it time to flower, change it immediately. That is transformation. When you are greedy, violent, ambitious, trying to become some kind of holy man, see how it is creating a world of tremendous uselessness. I don't know if you are aware of this. Competition is destroying the world. The world is becoming more and more competitive, more and more aggressive, and if you change it immediately, that is transformation. And if you go very much deeper into the problem, it is clear that thought denies love. Therefore one has to find out whether there is an end to thought, an end to time, not philosophize over it and discuss it, but find out. Truly that is transformation, and if you go into it very deeply, transformation means never a thought of becoming, comparing; it is being absolutely nothing.

pg. 97, Meeting Life, Copyright KFT

HOPE AND HEARTBREAK

in dialogue between Israelis and Palestinians

It is easy to see the destructiveness of conflict, it is something quite different to be involved in the painstakingly slow and down to earth work of conflict resolution, getting people to drop their antagonistic images and see the other as another human being, especially when the conflict is as entrenched as that between Israelis and Palestinians. Dr Stephen Fulder works as a consultant in the field of complementary medicine and has written a number of books, including The Tao of Medicine, The Handbook of Complementary Medicine, and How To Survive Medical Treatment.

The peace process between Israelis and Palestinians is so halting, ungenerous, painful and sometimes bloody, that to an outside observer it doesn't seem much different from the state of conflict that stretched before it. One of the reasons is that both sides are gripped in the fear of the other, based on strong and unrealistic stereotypes: Israelis often see all Palestinians as potential terrorists and untrustworthy, Palestinians often see all Israelis as militaristic and greedy occupiers. These stereotypes are reinforced by a sometimes hysterical media, and unwise policies, that

maintain the state of anxiety and tension, which can legitimise violence. These are typical social patterns of thinking which set in, and give the no-way-out feeling that characterises many long conflicts, including, for example, that in Northern Ireland.

One problem is that Israelis and Palestinians don't talk to each other. Exchanges are limited to professionals and politicians, or occasionally to the unequal dialogue between an Israeli house-owner and Ahmed who is mixing concrete for him. Ordinary Israelis are too frightened to simply go into

the territories and sit down to talk to Palestinians. Palestinians seem less frightened to go to Israel, but they are not allowed in except to work for the day. This situation was summed up in the plaintive cry of a Palestinian schoolboy I spoke to who said, 'We are desperate for peace, but how can it happen if they won't talk to us?' One is reminded of the story of the Jewish religious student who asked his rabbi, 'There is so much conflict around us. How can it be solved?' The rabbi replied: 'There is the ordinary, mundane way and there is the miraculous way.' 'Oh, I see,' replied the student, 'by the ordinary way, I suppose you mean that the two sides in conflict sit down and discuss their differences and solve them together.' 'No,' said the rabbi, 'that is the miraculous way!'

We formed a group which is one of the few trying to overcome this problem by creating direct and personal dialogue between Israelis and Palestinians. We bring groups of about 15 Israelis to meet groups of Palestinians in Nablus for two days. During this time there is intensive dialogue and the moving experience of staying the night with Palestinian families. This program has been going for 3 years, most of the time on an entirely voluntary, self-funded basis.

The dialogue is a lot more than just a meeting. It is intended to create a lasting change in mutual stereotyping and distance from the other, in a relatively short time. The first condition is that the participants are ensured of a warm, relaxed and secure environment within which to let go their fears and defensive positions. This is partly achieved by the one critical rule in the process: to respect each person there by listening. No one may interrupt another, and there is always full translation. Our task as facilitators is to keep people talk-

ing from the 'me' position rather than the 'we' position. Old habits to talk politics are nipped in the bud, and each participant is encouraged to be absolutely honest about how exactly he feels at the present moment. There is no attempt to solve problems or discuss peace. Instead, there is an attempt to 'know peacefulness together', for each person to have an opportunity to tell his story, to let the others know what his life feels like. This honesty, where feelings are allowed to flower in the pres-

As the stereotype is dropped, the labeling becoming irrelevant, a feeling of common humanity emerges instead.

ence of the other, works exactly as K stated for the dissipation of our long-held patterns – if we allow them to flower fully in the full exposure of daylight, they can no longer maintain their grip on our inner world.

But there is more to it. We have found that if people talk about their daily life, it helps to break the ice and melt the patterns of conflict, but it is not intensive enough. So we turn up the temperature and encourage Israelis and Palestinians in small groups, during the second day, to let go some of the locked-in pain that is always there in both sides to conflict. We ask them to talk together about what frustrations they experience in their daily life at this moment. Very quickly the suffering comes out, and sometimes the tears. Within the Palestinian population, in which 25% of the adults have been in prison, and no family is untouched by death or injury, it is never far from the surface. The Israelis often feel the pain of guilt, or a more ab-

stract fear and anxiety about the past or the future. The purpose of touching pain is not to feel better by venting it. It is to unlock its power, the power of truth. We found that the empathy and total attention that exists when someone expresses his real inner difficulties and pain creates an irreversible change in the listeners. As the stereotype is dropped, the labeling becoming irrelevant, a feeling of common humanity emerges instead. It releases a lot of energy. The next and last session of the second day is always about what can be done to aid peace, a positive conclusion and a way of channeling the energy.

One Palestinian street fighter said to Israelis during a workshop, 'Your history books tell you that it is your land. My history books tell me that it is my land. I can only conclude that history doesn't exist. There is nothing more than the present moment. And in this present moment there is only us together here.' 'I have never known what to tell my students,' said one Palestinian teacher, 'when they ask me if there is any hope left. But now I can tell them that there are others on the other side like them who are warm and human, and desperate for an end to all this.' 'There is a slogan going round,' said one Israeli soldier during one workshop in which the army was shooting outside the room where the dialogue was taking place, 'a headline in the newspapers which says, "shoot and cry." I believed it. Now I see how insane it is.' 'There is a story from our

tradition,' said a Palestinian student, 'about an old man that was sitting by a river. Every couple of minutes he threw in a stone. A young boy came up and asked him what he was doing. "Each pebble is a bit of my pain," replied the old man. "As I throw in each pebble, I throw away my pain, bit by bit." "Does it work?" asked the young boy, incredulously. "Yes", replied the old man, "it works."'

The dialogues are unfortunately very small in numbers, and the participants are drawn only from the left wing and peace oriented population on both sides. The right wingers on both sides do not want to meet each other. 'The only way I want to meet a Palestinian,' one settler told me, 'is me with my M16 assault rifle and him with a stone in his hand.' This is indeed very sad, because it expresses how difficult peace-making is on the ground, and how limited is the political result of these dialogue groups. Nevertheless, the fact that they are happening, and reported in the press, the fact that they give hope and encouragement to participants, especially the youth, and the fact that warm and enduring friendships and relationships are cemented through this process, is very positive. And it may well be that this kind of work will eventually touch more people and create real change. Peace can come from unexpected places. 'Peace, peace, to him who is far and him who is near.' (Isaiah 57:9)

Stephen Fulder, August 1999

THE PROBLEM AND THE PARADOX

The following is an excerpt from an article by David Bohm as published in a Bulletin of the Krishnamurti Foundation Trust.

Wherever one turns today, one finds people talking about a vast range of problems of every kind, social, political, economic, personal, psychological, etc. Most of these problems not only seem to be insoluble, but also tend to give rise to further problems. These go on proliferating indefinitely, eventually leading on toward disorders of world-wide scope, such as pollution, over-population, danger of destruction of the planetary balance of nature as well as, of course, danger of destruction of civilization in a nuclear war. On contemplating this general situation, one may even sometimes have a sense of being confronted by difficulties beyond the possibility of resolution by human intelligence and co-operative endeavour.

In this mass of contradiction and confusion, one finds a very curious common denominator; i.e. that everyone appears to agree that what is actually confronting us is a set of problems. Generally speaking, one does not find that people have considered the question of whether the word 'problem', with all that it signifies, provides an adequate description of what is going wrong in human affairs. Yet, if one goes into the meaning of the word, one can see good reason to raise such a question, and to suspect that the attempt to treat our current difficulties as 'problems' may be one of the more important factors preventing these difficulties from being properly brought to an end.

The root of 'problem' is a Greek word whose meaning is 'to put forward'. Indeed,

this is the essential significance of the word, i.e. to put forward for discussion or questioning an idea that is suggested toward the resolution of certain difficulties or inadequacies. Thus, if one needs to reach a certain destination, one may suggest taking a train, and one can discuss the problem of meeting the train on time, paying for the ticket, etc. Similarly, sailing ships were seen to be a slow and unreliable means of transport, and so men put forth the idea of driving ships by steam, thus giving rise to the problem of how to realise this idea technically and to carry it out practically. More generally, it is clear that a large part of our practical and technical activities are centred on work aimed at solving a wide range of such problems.

However, when one puts forth an idea in the form of a problem, there are certain largely tacit and implicit presuppositions which must be satisfied if the activity is to make sense. Among these is, of course, the assumption that the questions raised are rational and free of contradiction. Sometimes, without our noticing it, we accept absurd problems with false or self-contradictory presuppositions. In the practical and technical realm, however, we can usually sooner or later detect that our question is absurd, and we then drop the 'problem' as meaningless. Thus, for a long time, people sought to invent a machine capable of perpetual motion, but with the development of scientific understanding it became clear that this would be in contradiction of the basic laws of physics, and so the search for such a machine has ceased.

All of this is fairly clear in the practical and technical domain. But now, what is to be done when one goes on to consider psychological problems and problems of human relationship? Does it make sense to formulate problems of such a kind? Or is this domain not one in which the presuppositions behind the questions put

course, there would be no such release. In order to 'defend' himself from the 'danger' of discovering that it is not the truth, such a person is then ready to believe all that he is told by the other person, and thus, as is well known, he opens himself to the possibility of being taken advantage of in countless ways.

Thinking and feeling is dominated, through and through, by a set of self-contradictory demands ...

forth for discussion are false, self-contradictory, and absurd?

Consider, for example, a man who suddenly realised that he was very susceptible to flattery. He might well put forth the idea that he ought to be immune to flattery, and then he would of course have the problem of overcoming his tendency to 'fall' for anyone who told him how wonderful a person he was. It takes only a little consideration, however, to see that this 'problem' is based on absurd presuppositions. For example, the origin of the wish to be flattered is often a deep sense of being inadequate, which is so painful that awareness of its very existence is largely suppressed, except for certain moments in which criticisms or some other indications of a similar nature momentarily call attention to this very unpleasant feeling. As soon as someone comes along and tells such a person that, after all, he is good, capable, wise, beautiful, etc., then the deadening sense of suppressed pain disappears, to be replaced by a buoyant feeling of pleasure and well-being. Along with this goes a tendency to believe that he is being told the truth: for otherwise, of

In essence, what goes wrong in flattery is a subtle kind of self-deception. If such a person were then to put forth 'the problem' of how he can stop deceiving himself, the absurdity of this procedure would become self-evident. For it is clear that even if he tries hard and makes an effort to overcome his tendency to self-deception, this very effort will be infected with the wish for a pleasurable release from pain that is at the origin of the whole tendency, in the first place. So he will almost certainly deceive himself about the question of whether he has overcome self-deception or not.

More generally, one can say that when something goes wrong psychologically, it is confusing to describe the resulting situation as a 'problem'. Rather, it would be better to say that one was confronted by a paradox. In the case of the man who is susceptible to flattery, the paradox is that he apparently knows and understands the absolute need to be honest with oneself and yet he feels an even stronger 'need' to deceive himself when this helps to release him from an unbearable sense of inadequacy and to substitute instead a sense of inward rightness and well-being. What is called for in such a case is not some procedure that 'solves his problem'. Rather, it is to pause and to give attention to the fact that his thinking and feeling is dominated, through and through, by a set of self-contradictory demands or 'needs' so that as long as such thinking and

feeling prevail, there is no way to put things right. It takes a great deal of energy and seriousness to 'stay with' an awareness of this fact, rather than to 'escape' by allowing the mind to dart into some other subject, or otherwise lose awareness of the actual state of affairs. Such attention, going immensely beyond what is merely verbal or intellectual, can actually bring the root of the paradox into awareness, and thus the paradox dissolves when its nullity and absurdity are clearly seen, felt and understood.

It has to be emphasised, however, that as long as a paradox is treated as a problem, it can never be dissolved. On the contrary, the 'problem' can do nothing but grow and proliferate in ever increasing confusion. For it is an essential feature of thought that once the mind accepts a problem, then it is appropriate for the brain to keep on working until it finds a solution. This feature is indeed necessary for proper rational thinking. Thus, if a person were confronted by a real problem (e.g. the need to obtain food) and dropped it before it was adequately solved, the result could be disastrous. In any case, such a mode of operation would indicate an unhealthy flightiness or lack of seriousness. On the other hand, if the mind treats a paradox as if it were a real problem, then, since the paradox has no 'solution', the mind is caught in the paradox forever. Each apparent solution is found to be inadequate, and only leads on to new questions of a yet more muddled nature. Thus, a paradox which has taken root early in life (e.g., that arising out of a situation in which a child is made to feel a sense of

inadequacy) may continue for the whole of a person's life, always changing in detail, growing more and more confused, but remaining the same in essence. And when the person becomes aware of the disorder in his mind, but describes this disorder as a problem, then this very step makes the activity around the paradox both more intense and more confused. Clearly, then, it is important to see the difference between a problem and a paradox, and to respond to each of these in a way that is appropriate to it.

This distinction is important, not only psychologically for the individual, but also for human relationships, and ultimately for establishing a proper order of society. Thus, one can see that it is wrong to describe a breakdown in human relationships as a problem. For example, it is now widely

As long as a paradox is treated as a problem, it can never be dissolved.

found that parents and children cannot communicate freely and easily. The paradox is that all concerned seem to understand their common humanity and mutual dependence, which imply the need to be open to each other, while nevertheless each person feels that his own particular 'needs' are being ignored or rejected by the other, so that he is 'hurt' and reacts with a 'defence mechanism' preventing him from really listening to what the other person means to say.

David Bohm, Copyright

MEETING K

Friedrich's Notes

I usually spend a few weeks each year at The Krishnamurti Centre at Brockwood Park. As you might expect, I find it a good place to meet people interested in investigating the teachings as well as those, like myself, who are inquiring into themselves and their relationships.

On my last visit there, in May this year, I met a man who had attended Krishnamurti's talks when very young. He had been impressed by the teachings but found himself depressed by K's comments on the human condition. Seeing, somewhat at least, that he 'was that world', he had felt bad personally to the extent that he admitted feeling almost some kind of relief when he heard that Krishnamurti had died. I was touched by his honesty and intelligence. After my conversation with him, I began wondering why I had never felt depressed as he had done, and realised that I had not made the same connection as him, that I had thought that 'this is right what K has to say about the human condition but he is talking about others and I am not like that.' Later I saw that there were no significant differences in fact. At least that left me with plenty of company.

This inability to see the whole connection of what K was talking about reminds me of other experiences where I think he tried to help me understand things indirectly. On one occasion I had promised a substantial donation towards the building of the Centre at Brockwood Park. Shortly afterwards, during a general conversation with a number of people around the table, K said: "He has no fear anymore after hearing these things, and then he is afraid again". I realised he meant me, as I had suddenly thought, after making my promise, that I had made a mistake with my calculations, and had then spent some hours, even days, recalculating my finances in a state of fear over the consequences of my 'mistake'.

On another occasion, I was about to get married for the second time. During a Question and Answer session at Brockwood Park about then (1984), he said concerning marriage: "When one has the time, the money and the energy, one can start the whole circus again". I felt he was referring to me and felt strangely touched. Around the same time and with reference to the same event, he said during a table conversation: "He marries the most beautiful woman, and has hell on earth". He did seem quite concerned at the time, but there again I did not think it would be like that for me. However, the troubles began soon enough, all of them, including divorce eventually. I knew at the time that he was fond of my fiancée, and I had thought that, when I told him we were going to marry, he would approve. But he just raised his arms and said: "One marries, just like that!" Let me add that I still have a friendly relationship with my former wife and don't hold anyone else responsible for my mistakes.

Friedrich Grohe, September 1999

The Transparent Mind

The following is a brief excerpt from Donald Ingram Smith's reminiscences of Krishnamurti. The book, The Transparent Mind: A Journey with Krishnamurti, is newly published by Edwin House Publishing, of Ojai, California, which kindly gave us permission to quote these two chapters.

Energy

The next interview with Krishnaji pointed up the versatility of consciousness. Since the last Saturday, my attention had moved from anger and related moods to energy, and particularly the transformation of energy, the instantaneous changes in perception that occur. This I wanted to examine with Krishnaji.

Once we were seated, facing each other on the rattan mat, I asked about the variable flow of energy, the wide diversity of its expression and the extraordinary inter-

play between the actuality of a mood and my consciousness of it.

Krishnaji leaned across and lightly touched my knee. 'Slowly, sir.' I was aware I was again running on from one idea to another, one feeling to another. 'Go slowly, sir. Don't miss a step. When you are walking you don't miss one step, so ...' Again I was being made aware that in seeking answers I was leaping over areas that needed minute, meticulous attention and which, unless investigated thoroughly, would remain hidden.



Dusk on Lac Léman, Switzerland

Again Krishnaji was reflecting my hurry-sickness, my impatience to have the investigation over and to arrive at an understanding. In pointing out the falseness of quick, peripheral probing, he was turning my consciousness back into itself, inviting me to examine its actual movement as it was happening. It was immediately obvious that in slowing down verbalization, there was also a slowing of consciousness itself, permitting an observation of the hidden mechanism of my thoughts.

Brief Euphoria

A few days later, though an aura of lightness remained, the euphoria had slipped away. I wondered why the miraculous state that sometimes visits was not my normal, everyday reality, and why it departed. Why joyousness once experienced ever disappears.

With this came the realization that to try to regain this wondrousness was vain; that 'I' could not do it; that mankind, seeking this freedom, has tried everything. Joy visits briefly, and though it may be sensed, it cannot be created. If it could, society would not be as it is; human beings would have been free and happy long ago. Happiness is not within the realm of the known.

Yet whenever, as now, I address this lifelong yearning to be joyous, thinking starts trying to devise means whereby it might be achieved. And always, I begin with what I already know – knowing that it doesn't work. It's the old abiding, binding dilemma.

Through Mamma, an appointment was made for the following morning, and I took 'my' problem to Krishnaji. The following is what I wrote immediately after the meeting:

My question was, 'What is inner joy, inner happiness?'

Krishnaji paused, then asked, 'Do you know what outward joy is? In the colors of the sunset, in the sight of a beautiful woman or a beautiful man, a flower, a tree? Do you ever give yourself to this outward beauty ... so that there is for the moment a timeless moment – nothing else? No thought, no re-creation of a memory – pure joy, pure pleasure?'

He leaned forward and lightly touched my knee. 'That joyous pleasure in the outer is the inner. And it cannot be evoked, worked for. It cannot be discovered. No effort is required, only interest. Interest – not in yourself, not in response, but in the life around you, in others, in the sky, a man, a woman, a child, in everything, without translating – is joy.'

That night, and through the ensuing days and nights, the interflow between the outer and the inner continued. The very words 'outer' and 'inner' point up the dual way of experiencing, and so of describing wholeness in a divisive way. And more, it clarifies Krishnamurti's statement, 'The observer is the observed.' When the observer is not making anything of what is seen, heard, sensed, then the wholeness of the beauty in the world comes into being.

Krishnaji's piercing clarity, 'That joyous pleasure in the outer is the inner,' and 'To be interested in the outer, without translating, is joy,' again transforms the world, transforms the voyeur, the beholder.

On a later occasion in Rishi Valley, he said, 'You have finished looking at things outside, and now you look into "what is" inside. Watch what is happening inside. Do not think, but watch. You become very sensitive, very alert to things outside and inside. You find that the outside is the inside, that the observer is the observed.'

*Donald Ingram Smith, October 1999,
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THE FIRST STEP

Editor's Note

In the last issue of The Link, we published a contribution entitled 'Was Krishnamurti Conditioned?'. After I first read this interesting article, I was thinking that the mirror of relationship is too often positioned to reflect others rather than oneself, and in this case Krishnamurti. If direct illumination about conditioning is to occur, my mirror inevitably needs to be turned round, to reflect myself. Although I would like to know if Krishnamurti really 'walked his talk', I find that thinking about others, while interesting, inevitably remains ponderous and speculative. Is there any way to be sure of what you know about another person?

It is my conditioning that is most important, as I am the only human being I can affect fundamentally; I can't do anything about Krishnamurti's conditioning. And, since I am as good an example of a human being as anyone else, affecting my conditioning by my own observation could set a remarkable precedent. So, the question comes down to, am I conditioned, and the answer is, of course, yes. Not only am I conditioned, but also I find that I am highly conditionable, probably because I am unaware of the process as it is occurring. Then, what is the nature and structure of the process of conditioning, of seeing the world through the past?

I do not forget that it was Krishnamurti's words that started the process in me of looking at all this. I know I have been deeply affected by studying his work. However, since I am conditionable, it is very likely that his words, often taken by me as ideas, are influencing my responses to people and to things. Seeing this, I ask, how have I been conditioned by Krishnamurti's words? I ask not in order to blame Krishnamurti, but rather to investigate another aspect of conditioning, one that may have taken place while I was distracted by the beauty of Krishnamurti's discourses on self-deception!

In conversations, I have often discovered myself saying 'no' to others, perhaps in an imitation of Krishnamurti, as if to imply that there is always something deeper to be uncovered. I have at times changed a statement to a question, perhaps to be Krishnamurti-correct by avoiding the finality of conclusion. And then there is what one might call 'insight competition', which I have occasionally noticed in dialogues, which can lead to 'insight jealousy', especially among the more intellectually capable. All of these are ways of keeping up spiritual appearances. One pretends either to oneself or to others that one is inwardly austere, a psychological version of spiritual posturing which mimics its physical counterpart – sackcloth and ashes.

Another example, and one that introduces the following articles, is the suspicion of the word 'how'. Strategies, techniques or methods designed to achieve a pleasant result or future goal are implied in this word. Most of us are aware of Krishnamurti's insistence that to ask how to be free, how to be aware, how to find truth are all wrong questions, because they admit thought (to devise a strategy) and time (to carry it out). Consequently, our response to the word 'how' may have become conditioned, to the point of immediately rejecting all overt action, not because we understand but because Krishnamurti has said so. This in turn can lead to paralysis (possibly something we are secretly seeking, as it gives us an excuse to remain ignorant of what we are), through repeating that there is no 'how'.

In this issue of *The First Step*, I feel that the contributors challenge this paralysis by describing how they go about their personal journey and report what they have discovered. The second contribution follows from a previously published piece while the first attempts to demonstrate how awareness can come about effortlessly. At the end of each, I have added a relevant comment from another writer.

With both contributions, the language used is not strictly 'Krishnamurtian'. Hopefully, we are sufficiently pliable to see beyond the unusual use of language in order to discover what, if anything, is being communicated about our common journey.

Personally, I have found that in Krishnamurti's work there is a 'hidden how', a sense of action which can potentially free us from the paralysis I mentioned above. To illustrate both the implications of this 'hidden how' and the rejection of the 'overt how', some quotations from Krishnamurti follow at the end of the two contributions. As always, your responses are more than welcome, and please remember that in this section of *The Link*, all contributions are published anonymously.

Effortless Awareness

The desire to be free is inherent in all living things. Is it possible to observe my mind to see if thought has the freedom to navigate, without bias, my inner feelings, opinions, viewpoints and images? If I discover that thought is not as free as it might appear to be, even within the privacy of my own mind, is it possible to discover the cause of this bondage?

In human beings, with the help of thought, it appears that the impersonal desire to be free, once personalized into 'I want to be free to become something in particular', begins to breed distortions in the perception of reality. This suggests that 'desire' becomes a prison only after being personalized by thought. Without personalization, desire is simply life expressing itself.

Once I become aware that my personality compels me to distort reality, this simple awareness should immediately summon the energy necessary to do something about this

shackled state of the mind. If it does not, is it because my interest in some personal fulfillment is temporarily overshadowing the desire to see things freely, as they actually are, even if they might be ugly or fearful? Until I become painfully aware that I have chosen to live in a prison, my life of personal prejudice, of substituted realities, must inevitably continue. I will be looking at life ‘through a glass darkly’ and the brain will continue to be ignorant of its own nature.

It seems to me the deep awareness of this situation, which is the beginning of that self-knowledge stressed so heavily by Krishnamurti, can be brought about naturally only if there is both an impersonal desire to see things freely and an acute sensitivity to the absence of that freedom. Perhaps this is why Krishnamurti never wavered from his early statement that his desire was to set humanity unconditionally free. He spent his life trying to make each of us more sensitive to the self-imposed imprisoning process we all share as human beings, no matter how individually different we like to think we are.

Any animal that becomes aware that it is caged will find the energy to try to break free. With the awakening of the impersonal desire for freedom to see ‘what is’, awareness must immediately follow. This means that awareness can be seen as a consequence and not as the means to an end. Demanding or praying for increased awareness can never succeed. Therefore, it is pointless to make awareness into our new god, our new key to enlightenment. Instead, let awareness be effortlessly awakened by acute sensitivity to the absence of the freedom to see things exactly as they are.

What is the final state of mind when it is face to face with what really is ...

* * *

Editor’s Note: It might be interesting to compare the above contribution with the following excerpt from the article ‘Experiment in Relationship,’ by Gordon Pearce, first published in Chetana, Vol. XI, No. 6, June 1966.

“A simile which Krishnaji used at that time (1948) perhaps enabled me to understand a little more clearly what he is driving at – though I realize that neither a simile nor any other verbal expression can convey experience adequately. He was trying to show us that when all the subtle tricks of the mind, by means of which we escape from seeing what is, are closely and constantly watched, there arises a state of passive awareness, a state of freedom from the conditioning of the background. Imagine yourself in a prison, he said, from which you wish to escape. All the doors and windows are strongly barred, the floor and ceiling and walls are solid and impenetrable; there is no means whatsoever of escape, and there are no friends outside who will unbolt the door or break in. You have planned and hoped and waited for rescue; but there is no response and no hope of any. What is the state of mind when it sees that such is the case? At first, perhaps a state of frantic desperation but that is futile. Then, despair, but that is of no avail. What is the final state of mind when it is face to face with what really is, and knows that there is no escape whatsoever? That state is passive awareness of what is.”



Lake District in summer, England

The author’s tone reminds me of the ‘encouragement talks’ that the Zen practitioners would offer us during the arduous retreats I used to go on: stay up sitting later and later, eat a bit less at the next meal, take a risk and be a bit more serious – to ‘break through’, to realize your true nature, all to gather and release more energy, which would then flow in its own unpredictable fashion to serve its own purpose; an awful lot of work that had its benefits, but it could become mechanical when repeated. The lazy, comfort-seeking bum inside me, or the subtler, insight-drawn aspect of me, wasn’t satisfied, and that led to my attraction to Krishnamurti.

But I’m not comfortable (or perhaps I am, which makes me uncomfortable) with what I/we have made of Krishnamurti. So I appreciate what this author is saying in large part because it’s an irritant, a spur to looking again. I don’t take his ‘each time’ as an invocation to be doing something all the time, rather as a means of focussing attention or stimulating a sense of urgency. K would say, ‘All thought leads to sorrow’, in order to throw out the challenge, perhaps later clarifying with, ‘I didn’t mean all thought, like technical or communication [or did I?].’

Quotations from Krishnamurti

The following are three quotations from Krishnamurti that illustrate the paradox of the hidden and the overt in questions of how to live and 'what to do with' Krishnamurti's teachings.

“The understanding of the nature of what you are, without any distortions, without any bias, without any reactions to what you discover you are, is the beginning of austerity. The watching, the awareness, of every thought, every feeling, not to restrain it, not to control it, but to watch it, like watching a bird in flight, without any of your own prejudices and distortions – that watching brings about an extraordinary sense of austerity that goes beyond all restraint, all the fooling around with oneself and all this idea of self-improvement, self-fulfilment. That is all rather childish. In this watching there is great freedom and in that freedom there is the sense of the dignity of austerity.”

pg. 48, Krishnamurti to Himself, Copyright KFT

“How does one deny? Does one deny the known, not in great dramatic incidents but in little incidents? Do I deny when I am shaving and I remember the lovely time I had in Switzerland? Does one deny the remembrance of a pleasant time? Does one grow aware of it, and deny it? That is not dramatic, it is not spectacular, nobody knows about it. Still this constant denial of little things, the little wipings, the little rubbings off, not just one great big wiping away, is essential. It is essential to deny thought as remembrance, pleasant or

You can never know what the unknown is because the moment you recognise it as the unknown you are back in the known.

unpleasant, every minute of the day as it arises. One is doing it not for any motive, not in order to enter into the extraordinary state of the unknown. You live in Rishi Valley and think of Bombay or Rome. This creates a conflict, makes the mind dull, a divided thing. Can you see this and wipe it away? Can you keep on wiping away not because you want to enter into the unknown? You can never know what the unknown is because the moment you recognise it as the unknown you are back in the known.”

pg. 121, Krishnamurti on Education, Copyright KFT

“There is no way to the other shore. There is no action, no behaviour, no prescription that will open the door to the other. It is not an evolutionary process; it is not at the end of a discipline; it cannot be bought or given or invited. If this is clear, if the mind has forgotten itself and no longer says the other bank or this bank – if the mind has stopped groping and searching, if there is total emptiness and space in the mind itself – then and only then is it there.”

pg. 3, Eight Conversations, Copyright KFT

ON EDUCATION

Editor's Note

A number of strands have been spun off from our central concern with the deeper aspects of education in recent issues. Foremost among these have been home education, teacher training, and the vexed question of the relationship of Krishnamurti's teachings and academia. In this issue we continue with those themes.

The subject matter of our article on 'Educating the Educator' is self-evident. Training teachers for Krishnamurti schools is a subject that is beginning to receive some emphasis, mostly in India. Although it has its dangers, notably that of dogma, we believe it should be encouraged.

It seems that in the debate over whether or not K's teachings can have a place in academia, there is an assumption on the part of the nay-sayers that academics are incapable of seeing the limitations of purely analytical reasoning and of exploring other or wider means of inquiry. Perhaps Professor Van Groenou's paper entitled 'Relational Truth' might reassure them. We reprint the Introduction from that paper only, but are more than happy to forward the whole thing to anyone who requests it.

There was probably more response to the issue devoted to home-schooling than to any other since we began this section. It raises issues which go to the heart of the argument between holistic and state sponsored education. Both Clive Elwell's 'Some Thoughts from a Home Educator' and our report on the recent Holistic Education Conference on Freedom and Education held at Brockwood Park School address that division.

The two aspects of public education at present which seem most contentious from the viewpoint of its holistic counterpart are probably 'comparison' and 'control'. The problems with these bugbears of holism are to a greater or lesser degree apparent from all the articles in this section. However, possibly the best way to demonstrate their implications is to reprint the opening two paragraphs of a news item which appeared in The Observer (a U.K. Sunday newspaper) on the 3rd October 1999: "Children as young as three will be judged on their emotional and social skills, reading and writing, and even their ability to play, under sweeping new guidelines to be published tomorrow. The controversial Early Learning Goals will say exactly what children can be expected to learn at three, four and five. Next year nurseries, play-groups and child minders will be judged on their ability to 'teach through play' by inspectors from a new Ofsted department."

One of the questions touched on at the Conference at Brockwood Park was ‘Who owns the child?’ Taken in conjunction with the recent attack by those same Ofsted inspectors on the radical independent school Summerhill, it seems that the answer, in the United Kingdom at least, is that the Government does.

Some Thoughts from a Home Educator

Below are some recollections jotted down at various times, on the experience of educating my children at home. It is a personal record, I am not attempting to comment on home-educating in general. Home-educating parents are a varied bunch. Some keep their children at home because they consider schools too competitive, others because they feel schools are not competitive enough. Some parents wish to shield their children from being conditioned in extreme ways, others because they want to do a more thorough job of it.

A Day at the Zoo

First day of Summer here, and so it feels. Some unexpected time at the zoo with the children. Watching and listening to the school parties being moved around emphasises so well the differences in conventional education and the education of my children (note I do not say the education I give my children). Outside the glass panel of the monkey enclosure, a class is being lined up. Order of a sort is established, silence of a sort is enforced, so that a collection of facts about monkeys can be recited by the teacher. And on they march, some knowledge having been installed, perhaps. Incidental conditioning included some guilt-inducing comments about failing to give way to some adults, and some mysterious comments about their belonging to the “best school in the town”.

Education, in relationship to the monkeys, is seen as entirely a matter of accumulating knowledge about them. There is no concern to establish a relationship between the children and the monkeys, and the observation of the monkeys is entirely neglected.

My children have now spent about two hours just watching the monkeys. They have no work sheets to complete, and we may or may not discuss them – as it arises from our observations. They watch the play fights, the grooming, discover the hierarchical structures in the group, they establish forms of communication with them. They notice the lack of a thumb, and take a delight in the attempts of the young ones to reach the tender shoots of a tree just outside their enclosure. There is a solemn fascination in the discovery that one of them (monkeys, not children), has somehow caught a sparrow. It climbs to the very top of its high enclosure to devour it privately. Every feather that flutters down is observed, how the wind catches it, how each one spins or turns, how it is noticed by the other monkeys.

If there seems to be pride in what I write, let me quickly say that I do not deceive myself for a moment that I have taught them to observe. Even if observation is a skill that can be passed on (is it?), I would not know how to begin to do this. I think it is freedom, space, which has allowed the skill, the art, to flourish. Like all things that have real meaning, it already exists in the children, it is their birthright. Perhaps all home educating has done is to keep away the influences which inhibit, which crush their natural flowering. In this sense, education has, indeed, “led out”. (I am reminded of an incident when Jarrath was about three years old. We were in some park and he was apparently loitering near the concrete toilet block. Somewhat impatiently I called him to come, and asked what he was doing. “I’m LOOKING at the wall”, he explained rather indignantly.) I should add neither of my children exist in some infinite state of attention. They are both forever leaving their boots lying around and their bedroom doors open.

More school children pass by the monkey enclosure, pausing just long enough to make comments like “they’re boring” or “they’re cute”. In the entrance block of the zoo is a door marked ‘education room’. The implication is, of course, that being at the zoo is not educational per se. Only through the input of teaching staff, only through the use of “educational material” can the experience of a zoo visit be turned into education. Life is not, presumably, in itself, educational.

After Clearwater School

Regular readers of The Link will remember that a few years ago I, together with a colleague, attempted to start a school here in New Zealand. When it seemed the venture was no longer viable, for reasons I won’t attempt to go into here, I still had the challenge of the education of my own children – Saoirse, then aged five, and Jarrath, 12, who had been previously home educated. An offer from a friend, of a home and employment which would give me the necessary time, meant we could home-educate them both.

Freedom seems to imply that children have the space, the leisure, to observe what is around them.

The situation was almost ideal – just in the countryside but with the amenities of a town very close by, an established home-educating group to provide social contact, trees to climb, a property with space enough to play and to garden in, animals to care for. We had the physical freedom – could we all grow in psychological freedom? The answer to that is, of course, an ongoing enquiry. Freedom is my basic concern in Education, including for myself, but, perhaps strangely, I cannot define what freedom is. One thing it seems to imply is the children having the space, the leisure, to observe what is around them, especially the natural world. It has seemed crucial to allow a lot of unstructured time in which the children can play. Play – what a misleadingly simple little word that is! Time and opportunity to create their own activities; to explore; to discover what does, and doesn’t, have significance for them.

Freedom from Measurement

Freedom seems to be denied by measurement, by comparison. I feel that particularly strongly with children. To compare a child is a heinous crime – to compare with another child or to compare with some artificially laid down set of standards. To compare any two human beings, any two relationships, is surely tremendously destructive. It is also what we are conditioned to do. Perhaps the very function of the brain is to compare, to measure. Certainly, we cannot function in the world without measurement. So the question arises, what is the right place of measurement in our lives? I'm not claiming to have discovered criteria that will always give an instant answer to that question, but I'm convinced that conventional education is besotted with measurement. Non-measurement, non-comparison has been a cornerstone of the education of my children. As far as possible, today is not compared with yesterday.

They do not know what they “should be” capable of at their ages. Their work is not graded, although it is examined critically, in the non-comparative sense. They have no heroes to live up to. But these are all superficial examples. It is the basic psychological climate that is important, not how that manifests in particular details.

“That's all very well, but what happens when your children have to go out into the world and earn a living” is the common response of people when I talk in this vein. Frankly, I do not know what will happen. Neither am I sure that the sort of education the children are receiving now will continue to be appropriate in the future. There is a constant danger of turning what might be an appropriate response to a particular challenge of the moment into a system. But looking at the children developing, I do have a certain confidence in their relatively uncorrupted state. And I do feel fairly sure that comparing a child can only help to internalise comparison, to inculcate the habit of comparison in their own minds. And anyone who has begun to look at the activities of their own self can't help but realise that psychological comparison, manifested as envy, jealousy, fear, is the basis of all pain, all conflict. It denies the possibility of simply seeing things as they are.

If we are at all serious about wanting to bring about a different world, we have to educate for the possibility of a child's transformation.

Our society is so strongly based on measurement it tends to disregard those aspects of living which cannot be measured. Perhaps nowhere is this more apparent than in mainstream education. The ability to think logically, to memorise facts, to calculate and to measure – all these

areas are easily measured, and so form the basis of the examination system. Thus, what is considered a child's “ability” is assessed. Whether this assessment reflects qualities like goodness, intelligence, caring, insight, qualities that might help bring about a different kind of society, is doubtful.

If we are at all serious about wanting to bring about a different world, we have to educate for the possibility of a child's transformation, not merely try to ensure that

the particular children we are educating are equipped to be more successful than others in the world. Comparison can only keep the child, and the educator, firmly anchored in this world.

The Home and the School

The ability to observe the world as it is seems to lie at the heart of all learning. I have often asked myself if observation can be encouraged, developed, both in children and in myself. Ever since they were young I devised games, pastimes, that would seem to help them use their senses – blindfold activities, grading sandpaper by touch, recognising natural things by their smell, sound, taste, touch. Just encouraging them to look. I certainly have my doubts if any of this did have an effect (in fact, I think I have learned more from them). However, it does seem they have developed observational ability to a marked degree – unless, indeed, I am judging them by comparison to my own inability. A group of ducks in the lake, all much the same to me, quickly become individuals with names to them, to be recognised on future occasions. They will happily spend their time watching a spider weave its web, watching the activities of the birds. So from where does this capacity come?



Fields near Brockwood Park, England

Is this a right question? Or is a better one: what is it that destroys our ability to observe, both externally and internally? And how big a part does our education play

in this destruction? Looking back at my own super-conventional, elitist education, I suspect the overwhelming emphasis on using the intellect alone did at least contribute to the withering away of my observational functioning.

Reflecting on home-education – and I have many reasons not to feel discontented with the outcomes up to now – I often find myself wondering what has had the greatest effect on the children. Is it the so-called positive – by which I mean the decisions I have taken, the resources I have provided, the directions I have suggested? (By using the word positive, I am certainly not claiming to have been an unmitigated force for good in the children’s lives.) Or is it the negative, by which I mean all the conditioning the children have NOT been subjected to by non-attendance at school?

What is it that destroys our ability to observe, both externally and internally? And how big a part does our education play in this destruction?

I am aware that by talking about “school” in this way I am generalising. I am sure there are schools which are exceptions. The semi-imaginary “school” I am talking about is the one I read about in the local paper, the one represented by the behaviour of the young people in the streets, the school attended by the children of the parents I talk to, the one with the statistics I read about. “School” is the collection of problems experienced by just about every parent: the violence of the playground, the drug pushers at the gate (and inside), the peer pressure to conform to destructive behaviour. It is the regimentation, the large class sizes, the who-knows-what neuroticism of some of the teachers. It is being forced to learn from curricula laid down from upon high without reference to the needs and interests of the student. It is the more subtle underpinning of the psychological environment, the endless measurement and comparison, the rewards and punishments, the encouragement of identification, the inculcation of competition as a way of life. It is unchallenged assumptions and values, the lack of enquiry – or at best, enquiry within very narrow boundaries. And behind all this is the action of fear.

If this is an accurate description of the state of conventional education, perhaps the first question I have to meet as a home-educating parent is: can I bring about an environment that is free of these influences? This seems a far more crucial question than the ones the authorities try to focus on, “do I follow a curriculum or not”, or “do I follow regular school hours”, etc. In facing this question one starts to ask if it is not misleading to focus on the inadequacies of the education system in this way. The influences of school are but a reflection of the influences of the society all around us. In fact, the influences of society stem from human consciousness, which is my consciousness. Thus, by removing the children from school, fundamentally I have removed them from nothing. I also am neurotic. I also am conditioning the children according to my background.

In the light of this more fundamental understanding, the question of creating an environment free of these conditioning influences, although still valid, becomes an ongoing enquiry with the children into understanding how our minds are conditioned by the influences all around us. In a sense, this defines our curriculum.

But given all this, I am convinced that the children are freed from a tremendous burden by not going to school. There do seem to be indications that such freedom can leave a certain fallowness in the soil of their minds, perhaps allowing the germination of some new seed.

Clive Elwell, January 1999

Notes from India

The following short passages were excerpted from reports written by G. Gautama, the current Principal of The School-KFI-Chennai (formerly Madras), one of the educational centres under the umbrella of the Krishnamurti Foundation India. The first is taken from a brief minute of an unscheduled meeting of four Principals from the Krishnamurti Schools in India and the Administrative Director of Brockwood Park School in England, which occurred in Saanen this summer. We have chosen a paragraph that addresses a particular difficulty affecting, to some degree, all the schools.

The second is an abbreviated version of an article published first in a newspaper in India. It refers to the difficulties and decisions facing students as they prepare to leave school and enter university – or not. Although referring to the Indian context it seemed representative enough to be of interest to a wider audience.

From the report on the meeting of heads of schools:

We asked ourselves what were the most central issues facing our schools. I voiced the question: “There will be fewer and fewer people who had contact with K, or had listened to him directly, as we go along. How are we going to retain the sense of a K school?” It appears that the movement of our schools depends largely on the manner in which teachers’ interest in the ‘teachings’ and education can be drawn out and sustained. We spoke further about what each of the schools is doing to create the atmosphere, what steps are being taken to see that teachers are drawn into the larger concerns. It became clear at once that we needed to steer a careful course between the voluntary and the compulsory. We do not want an atmosphere of compulsion, but if things are left entirely to individual interest, no movement at all may occur. In the schools in India we don’t often get new teachers who are acquainted with the teachings. For those schools the paramount question is: what needs to be done for a shift to take place from this position to one where the teacher sees the significance of the teachings? At Brockwood Park staff members, including teachers, are considered only if they have that interest. The question there is more: what needs to be done to keep the teachings at the centre?

From 'School and After':

This summer was not unlike previous ones. Students fill out application forms for admission tests in an uneasy and uncertain atmosphere. College admissions become difficult – many applicants and few seats. Students are aware that they may not get the course of their choice and they know, too, that money can purchase seats for qualifying in professions that will pave the way for earning the money spent and more. Peer pressure, societal dictates, images of the good life, plenty and status exert an inexorable pressure.

Why the hurry? One can work by starting with something simple and fulfilling, thereby reducing the parental burden. Our society believes that if you are unqualified you cannot be employed. This needs to be challenged with common sense – it is important that one act intelligently.

Put down on a piece of paper why you want to go to college after school, and then discuss it with friends and adults to find at least three ways of accomplishing what you wish to do. This will enable you to arrive at multiple possibilities and also realise that you are not part of a mindless herd.

The future is here all too soon, catching us off guard. The Internet is here, transforming the world. In a few years it will not be necessary to go to school or college to acquire knowledge, non-physical skills, and certification. The cyber college is already upon us. Students participate in discussions on the Net, attend 'classes', do assignments and receive comments and guidance on their work. They may soon take examinations on the Net. Of course, human companionship will not be possible, and this will be a true challenge.

Students at this point hardly know what they wish to do. The advice they get is generally along these lines: 'do as we did; choose a profession and work hard; stick to one profession; specialise; choose one of the new careers that seems to have bright prospects; select the one everyone else is choosing'; or, 'do whatever you wish, but make sure you earn enough money'. They are sometimes, too, encouraged to choose the career they are interested in, although one needs to deliberate carefully here: how is interest different from mere fancy? I would answer this question in this way: all of us have capacities that are valuable for the present, and latent potentials that can be honed. A person who is 'alert' will never be jobless and hence without any resources, or without viability. Do you have an 'alert' mind? Discovering one's viability is the key issue.

Also, choose an exploratory mode of learning. Accepting that one is not clear about one's choice, gathering information and learning about this will make the magic work. This means trusting that there is something in oneself waiting to be discovered. Spending time searching for one's vocation is far better than spending it tied to something just for the money.

One can always choose a career, but better to do so after trying to find one's vocation, that special thing for which one would happily work long hours, for which one needs no external rewards.

G. Gautama, July 1999

Freedom and Education

Holistic Education Conference at Brockwood Park School in October 1999

The field of holistic education, although somewhat marginal to the main stream, seems to be very much alive and infused with enough diversity to make for a wide ranging dialogue. On the one hand it looks like the natural extension of everything that has been done in education so far and on the other like the voice crying in the wilderness of competing public and private systems. The ten speakers who participated in this educational conference, organized under the title of Freedom & Education and meant to mark the 30th anniversary of the founding of Brockwood Park School, succeeded remarkably in mapping out some of the key concerns and the overall evolving spectrum of holistic education. Although the majority of them came from the United States and addressed these issues against the particular background of that society, their contributions painted a picture that is broadly applicable to Western style societies as a whole.

It is practically a given that freedom is of the essence of holistic education. It is necessitated by the basic purpose of bringing about integrated individuals whose intelligence is highly awakened and who are then able to deal with life as a whole. This sense of wholeness implies the needful absence of coercion and the natural development of the child. As one of the speakers put it: "Education is to bring forth that which is", which in turn implies the movement of self-understanding so that unbiased perception unfolds and there can be a rich inner and relational life. Being present, staying with the facts from moment to moment, without the imposition of preconceived ideas, is seen as a key

aspect of freedom in the total context of relationship. In this sense freedom is primarily freedom to observe, which necessitates the understanding and dissolution of such distorting factors as conditioning, identification and self-interest. Seeing things as they are is obviously essential in relationship (unless one prefers to relate to a fiction and not to actuality), which goes together with the etymological meaning of freedom as friendship and love. This basic sense of freedom can then be explored in the different social, ethical, cognitive, creative and religious or spiritual aspects involved in holistic education.

The question of freedom meets a first challenge in the relationship of the individual and society. The current democratic social organization is caught in its own internal dialectic regarding the balance between individual freedom and social responsibility. Within it there is invariably a struggle between different groups and the national government,

For the true religious spirit to emerge, inquiry and critical thinking must be exercised to free the mind from its blind adherence to traditional systems of belief.

each attempting to preserve its own ways of life. This is particularly poignant in the case of religiously oriented groups, who find in the secular human-

ism of the state a denial of their own values. The public school system, following on the principle of separation of church and state, tends to ignore the religious tradition and every kind of spiritual instruction. At the same time, it is clear that not everything is right with society. Religions generally have been based precisely on a critique of what has gone wrong with the social structures and mores. There is inequality and injustice brought about by the social aims of success, hierarchy and status. In a culture bent on progress as driven by the market place, schools are concerned with economic development, and so education itself is viewed as one more consumer good whose worth depends on matching service and costs. But if one of the basic purposes of education is to bring about a good society and a peaceful world, the values of competition, greed and acquisitiveness need to be questioned. From this point of view, the transformation of society is not primarily an economic but a moral or ethical issue.

One very important aspect for education concerning the relation of social aims and individual freedom is, evidently, how the child is viewed and how it is treated by the public institutions. The UN manifesto on the rights of the child was brought to the attention of the participants in the conference. It proposes three basic principles,

Creativity is the meeting place of science, art and religion.

namely Provision of the basic needs, Protection from all kinds of harm, and Participation of the child in the decision-making process relative to those things

that concern him/her. It was pointed out that this latter principle is generally not being observed. Children are not being heard in schools or political forums – not even in the UN. Instead, children are increasingly demonized and viewed as a dangerous new class by the establishment, which, as can be seen by the new official educational programmes, instead of listening responds by extending its bureaucratic control over the young, enforcing curfews and prescribing testing for 3-year-olds. This shows how hard it is for the state to view its young as human beings first and foremost.

The speakers concerned with these questions proposed various answers. One was that the community was a fitting middle ground between the rival claims of parents and state over the life of the child. This seemed to be one of the possible answers to the question “To whom does the child belong?” But the child is not only a passive absorber of influences but also a maker of meaning. The values being promoted by their given environment may be antithetical to their own outlook. One of the speakers went as far as saying that society as a whole is morally bankrupt, which for him is the source of what he called ‘moral outrage’ and what drives people to look for their own confessional community of meaning. They all cautioned against the extremes of chauvinist conformity and cynical nihilism and advocated healthy scepticism and dialogue to keep the communication open.

There was a general consensus that the change that’s needed is spiritual in nature. Here different views emerged as to what was implied in this ‘spiritual’ transformation. One proposed that the antidote to the current alienating materialist set of values was the affirmation of the truths contained



Lac Léman in spring, Switzerland

in the religious tradition. According to the speaker, this was one way to turn what is into what should be. Another proposed the development of mindfulness or attention and the practice of meditation. It was generally agreed that the religious spirit was not to be confused with organized dogma. Rather, for the true religious spirit to emerge, inquiry and critical thinking must be exercised to free the mind from its blind adherence to traditional systems of belief. They considered that the essence of spirituality is the oneness of being and that the way of spiritual unfoldment, the journey to the source, necessarily involved self-knowledge, an understanding of the

disordered as well as the healthy aspects of thought and self.

As could hardly be otherwise, creativity is at the heart of holistic education. This was brought out in many ways, but particularly in the exploration of liminal moments and the question of the central importance of teaching for insight. Creativity and insight clearly go together. Insight was defined as the perception of relationship among seemingly separate elements. Given its importance, this quality must be taken into account in the curriculum and the approach to teaching. These creative insights begin when the established conceptual frameworks are shaken by the

perception of contradictions and incoherence. The dropping away of the frameworks themselves is an important aspect of the liminal moments, when the division between subject and object is dissolved and there is a unified state of being, and the perception of a new set of relationships can take place. This is the meeting place of science, art and religion.

The conference proved to be of the highest interest to those who attended, who also enjoyed spending time in the educational environment of Brockwood. The idea was put forward that, in view of the outcome, a similar conference might be organized in the near future. Given the importance of this educational proposal and the need for dialogue at all levels, one can only hope that it will be given another chance like this in the same forum. One can't help but think that it will all be for the good.

The speakers at the holistic education conference were:

Nel Noddings, Professor of Education at both Stanford University and Teachers College Columbia. She spoke on 'Freedom and Public Goods'.

David Purpel, Professor at the University of North Carolina, Greensboro. He spoke on 'Education for Personal Freedom and Social Justice'.

Kathleen Kesson, Director of Teacher Education at Goddard College. She spoke

on 'The Educational Visions of John Dewey and J. Krishnamurti'.

Scott Forbes, doctoral candidate in holistic education at Oxford University and a former Principal of Brockwood Park School. He spoke on 'Freedom in Holistic Education'.

Jack Miller, Co-ordinator in the Curriculum Teaching and Learning Department at the Ontario Institute for Studies in Education. He spoke on 'J. Krishnamurti in Relation to Holistic Education'.

Mary John holds a Chair in Education at the University of Exeter. She spoke on 'Children's Rights and Power and What Can Be Done'.

Ron Miller, founding editor of *Holistic Education Review* and current editor of *Paths of Learning* magazine. He spoke on 'The History and Context of Holistic Education'.

David Moody, former teacher, Educational Director, and Director of the Oak Grove School in Ojai, California, currently working on a book on Krishnamurti's teachings. He spoke on 'The Insight Curriculum'.

Josette and Sambhava Luvmour, originators of a holistic approach to parenting, childhood and human growth and development. They spoke on 'Natural Learning Rhythms: The Wisdom of Developmental Stages and Relationship as Freedom'.

Javier Gómez Rodríguez, October 1999

Relational Truth

Willem Van Groenou is a Professor in the Department of Sociology and Social Services at California State University, Haywood. He presented a paper entitled 'Relational Truth' in 1995 at Miami University in Ohio at the occasion of Krishnamurti's centenary, from which we have reprinted the Introduction. It serves to demonstrate that academics can deal directly with those aspects of K's teachings which appear inimical to academia's supposedly fundamental processes. This excerpt outlines questions that are dealt with at greater length in the body of the paper, but which nonetheless demonstrate effectively an examination of thought, or 'cognitive function', from this particular viewpoint. We recommend the whole paper to our readers, which we can make available on request.

J. Krishnamurti unswervingly identifies 'thought' as the culprit of divisive relations, both outwardly and inwardly. This identification, if valid, must originate from another resource of the inner life that may perhaps bring integrity to the person and compassion to the relationships.

Krishnamurti's views of the cognitive function of the mind are disturbing to people who make their living in the field of knowledge. The prevalence of analytical patterns in educational, political and economic institutions is so momentous that it is no wonder that this rebellious voice is still being ignored. His relentless attacks on religious traditions as trapping people in exclusive beliefs, in ritual circles, in monopolies of dogma, and in systems of meditation, have set him aside as a solitary person outside of institutional settings.

In the following (presentation paper), I would like to examine, firstly, whether the cognitive function deserves the treatment it receives in his care. Secondly, is there something like an historical rise and fall of the cognitive function, and are we witnessing its departure from the throne in the inner life? And if the cognitive function ends, what new ordering source is possibly going to emerge?

Thirdly, is the cognitive function driven by irrational forces which are only getting rationalised? We hear Krishnamurti's voice in a different mode now: here he warns us against image-driven relationships, against identification with the nation, against the pursuit of ideals, against all escapes from relationships, against all calculated action based on self-centredness. Positively speaking, Krishnamurti accompanies his warnings with invitations to verify the possibility of giving undivided and non-judgemental attention to the inward connections we make to unhappy relations that we are in. Perhaps these connections disappear in such inner light. Is it relational truth that sets us free?

Fourthly, I should like to test cognitive processes known as problem solving, critical thinking, and moral education in real life situations, and see whether by this route we may be able to see more clearly what Krishnamurti meant with his accusation against thought.

Lastly, perhaps there are some ways to open the cognitive curtain a little bit and get a glimpse of that which brings something more powerful than thought to divided relationships.

Willem Van Groenou, 1995

Educating the Educator

There has been a lot of talk lately among those associated with the Krishnamurti schools about a teacher training programme. Teacher training is by now an integral part of every educational system, be it state or private. Each prepares teachers to carry out the functions it considers consistent with its overall conception of the educational process. Montessori and Steiner schools, for example, have their own colleges for training teachers in their vision and methodology. Now the feeling is spreading among those concerned with K's holistic education that the time is ripe to set up something similar in order to convey to the new teachers the scope and implications of such an approach. This brief article is an attempt to sketch out some of the aspects involved in this proposal.

The scope of K's holistic education has been described as being concerned with imparting knowledge and skills, global awareness and culture and the unfolding of creativity, which is primarily viewed as an integral part of a religious quality of mind rather than the mere cultivation of

The overemphasis on the functional has led to the neglect of the psychological, producing a dangerous imbalance

talent. Implicit in this range of activities is the proper harmony between the 'outer' or functional, normally represented by the academics and aimed at making a living, and the 'inner' or psychological, which is concerned with relationship and life as a whole. The general sense is that the

overemphasis on the functional has led to the neglect of the psychological, producing a dangerous imbalance, as demonstrated in this century by two of the most devastating wars mankind has known, any number of bloody revolutions and social upheavals, and the ongoing threat of destruction, locally and worldwide, as the result of the use of the most advanced technology for essentially tribal, exploitative and violent ends. This kind of education is therefore concerned with bringing about a reversal of this process.

The stated purpose is to effect a radical psychological transformation in both the teacher and the student so that a new culture and civilization can come about. This transformation implies unconditioning the mind, freeing it from the habit-forming machinery, and the creation of new values that are integral to ethical behaviour. One short-hand way of saying it is that this education is concerned with the awakening of intelligence and the quality of love that goes with it. These qualities are at once the basis and the outcome of self-knowledge, of a deepening inquiry into oneself.

This quality of cooperation and inquiry requires that there be right relationship between the teachers and the students. From the first day at school, the student should feel at home, loved and cared for. This implies that the teacher be non-authoritarian, that he not be on a pedestal or concerned with status, that he is not using teaching to satisfy some personal motive or psychological self-interest, as all these distort relationship, making it into a means to an end. Such teachers are responsible for the whole operation of the school and not only for one particular area of com-

petence, and they are entrusted with the overall well-being of the child, which implies not the imposition of an ideal but attention to what he actually is in every aspect of his daily life.

This brief list of the contents of the teacher's responsibilities in relationship is sufficiently subtle and complex to deserve a good deal of investigation. One would have only to reflect on the question of authority to draw out of it all the other implications, as perhaps couldn't be otherwise, since all psychological manifestations are interrelated. However, the inquiry into and application of these things is an essential part of educating the educator. After all, the field of relationship encompasses the whole of human existence and it is here that a different way of being has to come about.

At Brockwood there used to circulate a statement concerning the seemingly dual aspect of teaching: "You teach what you know and you educate what you are". The phrase was perfectly meaningful, though not completely grammatical. As one can see, teaching has a content that is transmitted from one person to another, whereas educating only has a direct object without a content: one teaches something but educates someone. In a way this illustrates implicitly the function of education as a training in the ways of knowledge as well as the unfolding of one's being. And, naturally, there has been a question as to the relationship between the two.

Even at a superficial glance one can see that this type of education implies a different approach to curriculum. For example, that it not be nationalistic or sectarian, as this would be contrary to the global outlook. In particular, it means the development of a quality of sensitivity to the presence of incoherence and implicit

assumptions that is the ground of critical thinking. In this way the cultivation of technique goes together with the cultivation of the capacity to find things out for oneself, and thus the academics are not in contradiction with the deeper intent of awakening intelligence. However, the responsibility for awakening this intelligence in teachers and students is greater than for the academics. This intelligence is not only the comprehension and skillful application of knowledge but also, and much more importantly, the capacity to perceive danger and act on it immediately. And the primary dangers are not outward

Relationship encompasses the whole of human existence and it is here that a different way of being has to come about.

but inward. And it is when we don't know how to tackle the inner that the academics become all-important, which is what is happening in most educational institutions worldwide, which is in itself one of the greatest dangers.

The toughest challenge of this education is precisely the inquiry and insight into the nature of conditioning and its habitual and traditional patterns. This includes the exploration of such things as nationalism, authority, violence, attachment, dependence, jealousy, fear, prejudice, etc. The awakening of intelligence means immediate perception and action regarding the danger of these divisive psychological factors. One might readily agree that each of them is deleterious in its own way: nationalism leads to war, authority implies oppression, violence is destructive, and so on. One can then proceed to examine their subtler aspects,

for example, that imitation is a form of violence. And one can also trace their interconnectedness, for example, that attachment, which is a form of possessive dependence, leads to jealousy and fear, from which violence arises. So, to see the danger of violence also means seeing the danger of the factors that lead to it. The inquiry further reveals that behind all these things lies the mechanical operation of the brain as a sequence of word, thought and image. This image-making mechanism is the essence of psychological habit, at the root of which lies the “me”, the artificial division in consciousness between the self-image and the image of whatever it observes, which means that the observed is part of the observer and not something independent on which he can act. This would indicate that the whole thing is basically a movement of prejudice. And prejudice is of the greatest danger, for it distorts observation and prevents the understanding of the present.

The question then arises as to what can be done in the educational context to bring such an awareness or intelligence about so that there is freedom from the destructive structure of conditioning, as this is the educator’s primary responsibility. Naturally, first the teachers must see the importance of bringing this transformation about and be actively engaged in self-inquiry. They must talk these things over together so that they deepen their understanding and so are clear when they meet the students. The existence of contradictions among teachers regarding this basic intent will tend to create confusion in the student and thus defeat the purpose. The students may or may not be interested in it but, as with any other subject, its importance will be conveyed by the clarity and intensity which the educator brings to it.

The communication with the student is established on the basis that, as human beings, they are in the same boat. Both share this heritage of conditioning and egocentric activity. It’s something they have in common. In this communication both must be at the same level and the first thing is to learn to listen and to observe. In fact learning to observe, which means without the distortion of personal motive or prejudice, is the beginning and the end of this inquiry. They must be able to observe together the movement of word, thought and image without missing a step. This direct observation of things as they are opens the way for the dissolution of the habitual patterns of consciousness and the cessation of conflict resultant on the structure of prejudice, of the “me”. This quality of the absence of division and conflict is love and the essence of the religious mind.

These are some of the aspects of this holistic approach that, as it seems to me, are central to educating the educators. Even by such a cursory overview it appears to be a tall and delicate order. Which inevitably makes one wonder about all kinds of potential pitfalls and even its feasibility. For example, can the full scope of this educational proposal be materialized into a teacher training programme? How will the subtlety and intrinsic freedom of this kind of learning go together with the structuring tendencies of method? How well prepared are we to tread the ways of self-knowledge? To what extent is this approach necessarily open and experimental? All these and more questions come readily to mind and, no doubt, will be pursued further as we go along. What is not in question, however, is the importance and the necessity of the attempt in this culture and in these times.

Javier Gómez Rodríguez, October 1999

INTERNATIONAL NETWORK

A Community of Research

Saanen Gathering 1999

Something has been changing in Saanen. Last year, arriving there a couple of days before the gatherings were due to begin, I already sensed a different atmosphere in the place. One is naturally sceptical about such seemingly subjective phenomena, but the sense of a shift in the quality has remained and has been there this year as well. It's no easy task to pin down this qualitative change, but it's perhaps worth a try.

Those of us familiar with Saanen know quite well what is being proposed there and how we go about it. The presentations, dialogues, workshops and video showings are by now regular features. The scope of the gatherings, it's true, has been expanding somewhat, including the parents and children and young people as autonomous groups within the whole. This year there was a significant number of Spanish people who organized their own week. But, it seems to me, these things are of one piece with the change in the atmosphere that slowly has been gestating in the place.

The first thing is perhaps the sense of openness and friendship that permeates the whole ambience. Though most of us don't see each other for a whole year, meeting back at Saanen brings out a peculiarly human sense of togetherness. That spirit seems to be very much rooted in the gatherings now, namely as a meeting of human beings from all walks of life who are deeply concerned with their own human predicament and willing to engage in that exploration with others of the same mind. This may not sound at all new, since it was the purpose of such gatherings right from the beginning, but what may be different is the extent to which this very purpose is now a living reality. After all, it's no mystery that when it comes to the human condition we are all together in it. The actuality, however, is that the separateness of small groups and individuals predominates over this sense of intrinsic relatedness. It seems to me that what Saanen does is to bring us to this point, which is essentially a sharing of our sense of being in the world.

A friend of mine described Saanen as "a percolation tank of meaning". For him it's like a reservoir whose waters patiently seep into the lower layers and unknowingly transform the scrubby aspect of the land. Another friend sees it as little more than a ritual rehearsal of the teachings, in the hope that it might somehow facilitate the dawning of truth. He maintains that without K's tremendously insightful and loving energy such awakenings are well nigh impossible. "The word", he reminds me, "is not the thing and never will be." (Which makes me wonder why he so enjoys going on about all this for hours on end.) It seems

clear that Saanen, like all other places informed by K's teachings, poses a deep and subtle challenge. Not only are these spaces where one is invited to see oneself as one actually is, to expose the full content of one's consciousness to oneself, but also where that same consciousness is unfolded in its essentially collective dimension. Both these things require a sustained quality of intent, awareness and humility in order to stay with and speak to the facts. It is my view that the new atmosphere in Saanen during these last two years has been due to its maturing into this kind of crucible, into a true "community of research".

This spirit is naturally delicate and fragile, like the ebb and flow of relationship, like everything that is alive. That is also its strength, its supple capacity for assimilating and changing meaning. A common consciousness begins to emerge and with it the seeds of a different culture. This is part of putting the house in order and opening the window. The breeze, the unknown, is its own freedom.

Javier Gómez Rodríguez, October 1999

The Eco-Link – Ecology in the 'K-World'

Interest in K's teachings means interest in a way of life which is attentive, responsible and sensitive. Awareness of the beauty of nature and the indivisibility of all life also implies an awareness of ecology. Hardly anyone would not share these simple connections and relationships. At least in theory.

On the practical level and the level of real decisions in daily life, the situation is quite different. As far as low budgets do not restrain people, even those who are concerned consume and travel as much as people who do not care. Why do we make so few connections between our lifestyle and its environmental cost? The answers often go like this: no time, too expensive, frustrating, hopeless, too complicated and difficult, I have more important things to do, why me?, I would if the others would, etc.

There usually is a considerable gap between what we know and what we do. The reasons for this are many. Knowing the necessity for change does not mean being free of habits and old patterns of behaviour. It is also difficult to live in a manner that is different from one's surrounding culture. And, finally, the sheer amount of often fragmented and sometimes contradictory data is paralysing even for the well intentioned. Annoyance, guilt, resignation, fatalism or cynicism are possible reactions to the complexities of this scenario. So in the end we do not change anything, and we are back in the mainstream again.

Is there a way out of this dilemma? How can we get the information we need to make sound decisions? How can we take up the challenge intelligently rather than as a duty which we see as annoying and hopeless?

Twenty years of hands-on experience in this field (including projects in Europe, the USA and India) together with a real passion for answering the environmental (and mental) challenges have led Christian Leppert from Haus Sonne to offer a new concept: the Eco-Link, a special form of ecology consulting. Christian has provided a similar service for many years on a private basis but always in addition to his other jobs and duties. Only recently has consulting on a full-time basis become possible.

Readers who are interested in this field, and in the process of making major related decisions about which they are unclear, may wish to take advantage of this service.

The main features of the Eco-Link are:

AVAILABILITY: by phone, fax, e-mail, mail, with access to a complete library and database of selected information, including manuals, slides, videos, transparencies, charts, etc;

SUPPORT: for all decisions with ecological implications, e.g. regarding house-building, the purchase of appliances and furniture, transportation, health, food, etc.; this includes the possibility of workshops and consulting on site if absolutely necessary

PERSONALISED CONSULTING: individual answers to individual questions, optimum information instead of information overkill; the knowledge, motivations and aims of the questioner are central to the consulting process, 'life' reports from projects with very similar intentions, network support

COST: The Eco-Link will be supported by KLI in its initial stage, and consultations will therefore be free; however, without support from other donors and those using the services, consultations would have to be limited to bare essentials; on the other hand, a full service for everyone would be financially viable if users supported it with 10-20% of the savings or benefit they received from the consultation process.

For further information, please contact:

Eco-Link, Christian Leppert, D-79677 Aitern-Multen, Germany

Tel.: [49] (0)7637 932011, Fax: [49] (0)7637 932012, e-mail: to be announced

Krishnamurti Information Network – www.kinfonet.org

As our website develops, it is establishing a good presence on the Internet. Since we began over a year ago, there have been many changes and updates, often aided by the hundreds of helpful and very much appreciated comments we have received.

The name itself, Krishnamurti Information Network, explains the purpose of the site. It is sponsored by KLI and being produced by a dedicated team at Friendship House Retreat in Hawaii.

We are basically attempting to document the legacy of Krishnamurti, by which I mean the effect that this extraordinary human being has had, and continues to have, on

humanity. Through this website, we also hope to provide various comments from people who have been touched by Krishnamurti's fascinating discourses on the human condition.

If you have visited the site, you may have noticed that we are designing with two intentions in mind: a) to introduce Krishnamurti to newcomers and create interest in his work; b) to provide an information source and contact point for those who are already familiar with the teachings.

The website is structured into the following sections:

DIALOGUE: Currently, an active discussion group exists exploring life's many questions (or is there really only one?) in a bulletin board format. Anyone can post new messages on the board or reply to existing messages (go to Krishnamurti Dialogue from the homepage). The current discussion group is in English and the next group now being set up is in French. Other languages will follow.

BIOGRAPHY: The Biography (go to BIO from the homepage) will soon include more Krishnamurti excerpts and a pictorial history, with quotations to illustrate the evolution of Krishnamurti's style of language. Not an easy task, but the attempt makes for a great study.

COMMUNITY: Check this page for detailed information on the Krishnamurti Foundations, publishers and translations worldwide as well as schools, centres, retreats and libraries. You will also find newsletters on this page, including The Link.

INTERNATIONAL KRISHNAMURTI COLLECTION: The International Krishnamurti Collection (go to IKC from the homepage) now includes a search feature that allows you to find books, audiocassettes and videotapes by language or title. By the end of 1999, we aim to have set up an online shop to make available, worldwide, the Krishnamurti material that exists in English and other languages. The shop's address will be www.pathless.com. Various links to other sites are being updated regularly, including those of the Krishnamurti Foundations.

New sections to be added soon:

EDUCATION – to include curriculum proposals, articles on educational issues from the perspective of the teachings, discussions of practical ways to establish the relevance of awareness in education, the debate on Krishnamurti's place, if any, in university settings, etc.

ANNOUNCEMENTS – to include announcements of seminars, gatherings and workshops worldwide, employment opportunities, volunteer positions, etc.

ADVERTISING – to include examples of good advertisements such as posters for those involved in information centre activities, and approaches to spreading awareness of the teachings.

For more information on the site, write either to KLI – Rabindra Singh (see full address on backpage), to Devendra Singh at Friendship House (see address under Retreats on pg. 55) or visit www.kinfonet.org. And please sign our guest book (go to Registry in the homepage) so we can keep in touch with you.

Rabindra Singh, September 1999

FRANCE – Pyrenees Home School and Mountain Retreat

The school's two pupils are my children: Zoe, 9 and Neil, 12. They receive their education at home. This school isn't an official Krishnamurti school or even, perhaps, an unofficial one. I am unaware of any groups or particular educators interested in K in my locality. Two other local home-schooling families are not concerned with the teachings or their implications in educating and learning.

Needless to say, the right atmosphere for learning has to be created by those who are really interested. And what is that interest? Am I, as an educator, really interested in questioning conditioning? Can we create a school that is ours, not Krishnamurti's, in the sense that we begin from our own conditioning and self-interest rather than from what we would like to be? This is the challenge.

Visitors with like minds and like concerns are invited into the house. Some have already been woven into the organization of the home and the school, staying with us in the family, on a work-exchange or cost-sharing basis.

A retreat in the mountains (an hour or so away) is now available for short stays; a place to be quiet, together or alone, to study the teachings and be with a mind that faces the fundamental challenge.

For more details contact Jackie McNley (see address under Home Schooling, pg. 57).

EGYPT – The Sycamore Retreat and Study Centre

About 40 kilometres south of Cairo, in a fertile palm grove overlooking a lake where migrating birds come in winter, THE SYCAMORE stands face to face with the Pyramids of Dahshur. This ancient site is imbued with deep serenity and awe-inspiring beauty. It has remained remarkably unchanged for millennia.

Under a private partnership between Youssef Abagui and Mike Fliderbaum, THE SYCAMORE is intended to be a centre which supports the study of Krishnamurti's teachings by providing an environment of peace, well being, beauty and goodness.

We are currently in the process of establishing an infrastructure for our newly acquired land. At the moment, minimal accommodation is available. We will be adding individual small self-sufficient adobe huts to provide for comfortable but simple living. Also planned is a meeting hall with a breathtaking view, and which includes a library and publishing facilities. In addition to the guest retreat, and our translation work and the publication of a monthly newsletter, other areas of interest include:

- Experimentation in the use of appropriate technology in conjunction with traditional methods
- Cultivation and marketing of organically grown vegetables, fruits and medicinal herbs
- Environmental education programmes, and special tours
- Consultation and assistance in rural economic development
- Development of a students syllabus to improve observational skills in a rural setting.

To date, everything is moving smoothly in the intended direction, though not without the occasional difficulty.

For more information, please contact THE SYCAMORE, c/o Youssef Abagui at the Egyptian Committee (see address on pg. 58).

NOTICES AND ADDRESSES

EVENTS ••• EVENTS ••• EVENTS ••• EVENTS ••• EVENTS

CANADA: Swanwick Study Centre retreats for the enquiring mind: 8th-10th April, 2nd-4th June, 14th-16th July, 4th-6th August, 18th-20th August, 1st-3rd September, 20th-22nd October 2000

ENGLAND – May: Open Day at Brockwood Park School, Saturday, 13th May 2000, 10.00am to 1.00pm

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

SPAIN – May: Gathering in Segovia, 26th–28th May 2000. Natural surroundings, theme group discussions, video showings. Contact: Angel Herraiz, Centro de Información Krishnamurti, Gran Vía, 33 – 1º – 12a, 28013 Madrid. Tel: [34] (91) 6956105, or Alfonso Esteban [34] (91) 5693101

SWITZERLAND – July: Saanen Gathering in Saanen, 8th–29th July 2000. Contact: Gisèle Balleys, 7a Chemin Floraire, 1225 Chêne Bourg, Genève. Tel/Fax: [41] (22) 349 6674, e-mail: giseleballeys@hotmail.com

STUDY CENTRES OF THE KRISHNAMURTI FOUNDATIONS

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

CANADA: SWANWICK STUDY CENTRE, 538 Swanwick Road, Victoria, British Columbia, Canada, V9C 3Z6. Tel: [1] (250) 474 1488, Fax: [1] (250) 474 1104, e-mail: namurti@islandnet.com

ENGLAND: THE KRISHNAMURTI CENTRE, Brockwood Park, Bramdean, Hampshire SO24 0LQ, England. Tel: [44] (1962) 771 748, Fax: [44] (1962) 771 755, e-mail: admin@brockwood1.win-uk.net

INDIA: VASANTA VIHAR STUDY CENTRE, 64–65 Greenways Road, Chennai 600 028, India. Tel: [91] (44) 493 7803, Fax: [91] (44) 499 1360, e-mail: kfihq@md2.vsnl.net.in

For the following five Study Centres, please see the addresses given for the corresponding schools on pp. 56-57:

- BHAGIRATHI VALLEY STUDY CENTRE
- RISHI VALLEY STUDY CENTRE
- VALLEY SCHOOL STUDY CENTRE, Tel: [91] (80) 843 5243
- RAJGHAT STUDY CENTRE
- SAHYADRI STUDY CENTRE

USA: THE KRISHNAMURTI LIBRARY & STUDY CENTER, 1130 McAndrew Road, Ojai, California 93023, USA. Tel: [1] (805) 646 4948, e-mail: klibrary@kfa.org

OTHER STUDY OR RETREAT CENTRES

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

- AUSTRALIA:** KURANDA RETREAT, 2115 Springbrook Road, Springbrook, Queensland 4123;
contact: Geoff Miller, Tel: [61] (75) 533 5178, Fax: [61] (75) 533 5314
- BALI:** CENTER FOR THE ART OF LIVING, Jl. Raya Luwus 1/50 Luwus, Tabanam, Bali, Indonesia;
contact: Tungki (Tony) Tjandra, Tel: [62] (368) 21 093,
Fax: [62] (368) 21 141
- BRAZIL:** TIRADENTES POUSADA, Rua Joao Batista, Ramalho 207, Tiradentes MG;
contact: Rachel Fernandes, Tel: [55] (32) 355 1277
- EGYPT:** THE SYCAMORE, Youssef Abagui, 17 Shagaret El Dorr, Zamalek, Cairo,
Tel: [20] (2) 340 1554, e-mail: ajoker2@internetegypt.com
- GERMANY:** HAUS SONNE, 79677 Aitern-Multen;
contact: Christian Leppert, Tel: [49] (7673) 7492
- INDIA:** ANANDA VIHARA, c/o Satyam Stores, Ramesh Wadi, nr. Ulhas River opp.
Somnath Dairy, Badlapur (W), Maharashtra 421 503; contact: Abhijit Padte,
Tel: [91] (22) 610 4792, e-mail: apadte@bom3.vsnl.net.in
- INDIA:** GOODNESS HOUSE, Omkar, 759/107/3 Lane #2, Prabhat Road, Pune 411004;
contact: Dr Prema Shidore, Tel: [91] (212) 375 843
- NEPAL:** KRISHNAMURTI STUDY CENTER, Kantipath, P.O. Box 3004, Kathmandu;
contact: Anil Shethra, Tel: [977] (1) 25 7300; Fax: [977] (1) 25 2177
- RUSSIA:** ZASTAVA STUDY CENTRE in Krasnaja Poljana near Sochi,
c/o Krishnamurti Association of Russia, P.O. Box 987, Head Post Office, 354 000 Sochi;
contact: Vladimir Riapolov, Tel/Fax: [7] (8622) 928 371, in Sochi
Tel: [7] (8622) 430 044 at Zastava, e-mail: zastava@sochi.ru
- THAILAND:** STREAM GARDEN RETREAT CENTRE, M.5 Ban Tungjang, T. Patong,
Hadyai, Songkhla 90230; contact: Pook Sornprasit, Tel/Fax: [66] (74) 23 38 73
- USA:** CREEK HOUSE RETREAT, 2341 Mars Hill Road, Watkinsville, Georgia 30677,
Tel: [1] (404) 543 2881
FRIENDSHIP HOUSE, P.O. Box 659, Naalehu, Hawaii 96772, USA;
contact: Devendra Singh, Tel: [1] (808) 929 8608

LIBRARIES

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

- GREECE:** Krishnamurti Library of Athens, 22 Tim. Filimonos Str., 11521 Athens,
Tel: [30] (64) 32 605
- INDIA:** JK Centre, 3-6-361/20, Behind Lady Hyderi Club, Himayath Nagar, Hyderabad 500 029;
contact: Aparajita
- INDIA:** Self-Education Centre, 30 Deodar Street, Calcutta 700 019, Tel: [91] (33) 240 5976
- INDIA:** Centre for Contemplative Studies, 71 Savakar Drive, MB Rout, Shivaji Park, Mumbai
400 028; contact: Anjali Kambe, Tel: [91] (22) 444 9567
- INDIA:** Krishnamurti Centre for Self Exploration, Akash Bhavan opp. Mathias Plaza, Panaji,
Goa 400 3001; contact: Dr Kedar Padte, Tel [91] (832) 227 127,
e-mail: kedar@bom2.vsnl.net.in
- MALAYSIA:** Heart Delight, 570 Tanjung Bungh, Penang; contact: S. Nadarajah
- MAURITIUS:** Krishnamurti Mauritius, Ramdar Harrysing, 13 Guillaume Jiquel, Port Louis,
Mauritius, Tel: [230] 208 2240

NORWAY: Krishnamurti Biblioteket, Ravnkollbakken 2, N-0971 Oslo, Tel: [47] (22) 25 62 52

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

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@brockwood1.win-uk.net

FOUNDED in 1969, Brockwood is an international boarding school for 55 students aged 14 to 21. Set in 40 acres of beautiful gardens with a secluded grove, it is where Krishnamurti gave his public talks in England from 1969 to 1985.

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

FOUNDED in the 1950s, Bal-Anand provides an after-school programme and pre-primary day-care for children from poor families. It is located in a run-down section of Mumbai (Bombay).

BHAGIRATHI VALLEY SCHOOL, Village Devidhar, Post Dunda, Uttarkashi 249 151, India

Tel: [91] (13712) 5417, Fax: [91] (13712) 5406

FOUNDED in 1985, this is a Garhwali-medium school for 40 children up to the age of 12. It is located in the foothills of the Himalayas and there is a retreat centre nearby.

RAJGHAT BESANT SCHOOL, Rajghat Education Centre, Rajghat Fort, Varanasi 221 001, Uttar Pradesh, India, Tel: [91] (5423) 31717, Fax: 30218, e-mail: kfirvns@lw1.vsnl.net.in, websites about Rajghat:

a) <http://129.11.148.73/~sujata/Rajghat/index.html>, b) <http://jkrishnamurti.org>

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

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

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

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

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

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

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

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

Tel: [91] (44) 491 5845

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

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

Bangalore 560 062, India, Tel: [91] (80) 843 5240, Fax: [91] (80) 843 5242,

e-mail: kfiblr@blr.vsnl.net.in

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

USA: THE OAK GROVE SCHOOL, 220 West Lomita Avenue, Ojai, California 93023, USA
Tel: [1] (805) 646 8236, Fax: [1] (805) 646 6509, e-mail: oakgrove@fishnet.net
FOUNDED in 1975, Oak Grove is an international school for 200 students aged 5 to 18, with some of the high school students boarding. The 150-acre campus includes the grove of old live-oaks where Krishnamurti gave 6 decades of public talks.

SCHOOLS INDEPENDENT OF THE K FOUNDATIONS

BRAZIL: ESCOLA DA SERRA DE TIRADENTES, Fazenda do Colegio, CEP 36 325 000, Brazil;
contact: Rolf Mayr, Tel: [55] (32) 355 1162

USA: FULL FLOWER EDUCATION CENTER, 1816 Mahan Drive, Tallahassee, Florida, USA;
contact: Irwin Friedmann, Tel: [1] (904) 878 8476

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

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

ITTC PRIMARY SCHOOL, Near Mercedes Chapel, Vaddem, Vasco, Goa, India;
contact: Liza Chowgule, Tel: [91] (832) 518 566

HOME SCHOOLING

JACKIE MCINLEY, Chemin de la Fontaine, 31260 Marsoulas, France, Tel: [33] (561) 972 425

GREG AND HETTY RUSH, P.O. Box 850, Naalehu, Hawaii 97662, USA, Tel: [1] (808) 929 8572

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

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FKL (Fundación Krishnamurti Latinoamericana): <http://www.ddnet.es/krishnamurti>

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

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

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

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

Kinfonet (Krishnamurti Information Network): <http://www.kinfonet.org>



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

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

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

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